

Undated

613

THE EGYPTIAN KA

AND

MYTHICAL MAN

- I. The Egyptian In Us
- I
II. The Egyptian Constitution
- III. The Literature on the Ka
- IV. Pronoun Versus Noun; House Versus Tribe
- V. Pharaoh and Taboo
- VI. Osiris and Isis
- VII. The Homeric World

Où l'on est très ingénieux,
On se trompe presque toujours.

Maspero, Etudes Egyptiennes II, 271 f.

I.

THE EGYPTIAN IN US

The process that created script, temples, the clean shaven body, agriculture and astronomy, the mastery of space, the vision of office, government, and justice, this event of Egypt in which man dared to exclaim, for the first time, "Year One of Eternity", and dared to put down: "millions of years", this process, this land, this cosmic order and this orderly place for millions of men through thousands of years -- was built on the "Ka".

The Ka is one of the most discussed and most neglected topics of Kan's history. Every Egyptologist has ventured an opinion on its meaning. But none has treated it as a necessary and indispensable key to our own development. Every Egyptologist was forced to admit that the Ka dominates the scene of his world. No Egyptologist wished to condescend to discovering it within himself.

We have one advantage over the expert. We are interested in Man more than in Egypt. Therefore, we do not feel superior to the Egyptians. We know that if I had lived before Moses, learned in all the wisdom of the Egyptians, left the Nile valley, I would have been eager to be an Egyptian and to rise to a place in their cosmic order; I would have loved to give up my tribal tattoos, my tribal tongue, my clannish taboos, my fear of the night and my panick of

the flood of the Nile. I would have loved to bring heaven down to earth as the Egyptians did.

If, then, the Ka occurs on every Egyptian stone or papyrus, I shall respect it as the rifle bore which enabled the Egyptians to shoot at the stars and to take aims at eternity. I shall look for necessity, not for addity, in reading the source material.

That is all. The sources are numerous, they are eloquent, they are unambiguous. But they demand to be taken literally. "Ou l'on est tres ingenieux, on se trompe presque toujours", Maspero said. The treatment of the Ka has been too ingenious. Quite obviously, a century of research commands respect, too. The above, the explanations of the Ka given so far in our literature must be discussed. But not now, at this early stage. Young apprentices of science are required to state everything they have read before they are allowed to say what they believe to be true. I have read, I dare say, nine tenths of the literature on the Ka, and I have learned something from at least one half of this literature. But it would kill every chance of understanding in the reader, if this erudition now was displayed before he has come face to face with the Ka himself. This then I shall bring before him first.



And to do this, the reader has indeed to face about. For, to come face to face with the Ka is paradoxically enough impossible without such a resolute about face. The Ka is, in fact, the reality in back of a man. This reality, to a

modern mind does not exist. A child, however, knows of no other. God is back of a child. A man tries to face everything, by an act of his own will and reason. He lives head on; the mind tries to pierce the world. This is manly. The Ka is not seen there, and the Gods of childhood are not seen there. God holds us in the palm of his hand. And what is a God? A God is a power that makes man act or speak or feel or die. And his grip on our nape is the one process which precedes every word we speak and every meaning we give the things we can see. The "Ka" is this grip on our nape. The Ka is ununderstandable to men who deny that they have been pushed into life, are pushed through life and are pushed out of life by powers beyond their control. As a scientist, I deny these powers myself; for as a scientist, I want to put the whole world in front of me, and leave nothing hidden in back of me. As a man I know too well that science itself became one day one of these terrible powers in my life which now pushes me on and on. We all have become scientists at one time! A scientist who is in the grips of the scientific impulse, is quite incapable of loosening his science's iron grip over him by a resolute about face. Most scientists, in other words, repress the event of their Ka. They deny the process by which a power greater than we places us in our place in the cosmic order, by taking us by our shoulders and showing us into place from in back, and tells us to be Egyptologists or this or that.

II. THE EGYPTIAN CONSTITUTION

The Ka is rendered as a gesture of two human arms or as the hovering over Pharaoh's shoulder of the two wings of the Great falcon, Horus, the central Pharaonic Divinity.

It is the most frequent gesture on our monuments. It occurs on the Palermo stone, our oldest Egyptian annals. Yet, in the dissertation of Helmuth Moller on the gestures depicted on the monuments of the ancient period of Egyptian History¹⁾, this most popular movement is not even mentioned.

For this strange contrast -- the Ka, the most represented gesture, and the human gestures all enumerated in Moller, -- there is a simple explanation. The Ka is . The plural later is burned as Kan . But it is not the gesture of prayer or imploration -- as a superficial spectator might interpret it. Our symbol is sometimes represented as lifting up some tablet or the serpent which means eon or life cycle. It is placed on the Pharaoh's head as two arms added to his own complete anatomy because these arms are not his own imploring or praying ones, but they are arms which have opened to him. In Luxor, the God Horus is shown as a falcon but in order to show his relation to Pharaoh as bestowing life and office, the falcon's wings

1). Mitteil. Deutsches Institut in Kairo 7C (1937)
"Die Darstellung von Gebärden Auf Denkmälern des
Alten Reichs".

are changed into two human arms.²⁾ The two hands of Horus were worshipped in Nechen³⁾. On the other hand, one of the greatest Egyptian sculptures shows Pharaoh with the two wings of Horus ~~and the two arms~~ embracing his occiput.³⁾ The two wings of Horus and the two arms of the Ka then are identical. They mean the same, the act of bestowing the Ka is called neheb, to put on our "nuque". No wonder that this verb neheb also was used to signify the yoking of oxen and horses.

Neheb Ka, Bestowing the Ka, was "the Power who makes mankind to live by his arms,"⁴⁾ or as "the power who establishes my nape"⁵⁾. Neheb in fact not only means "to bestow"⁶⁾, but as a noun, it means nape. The acceptance of the Ka from in back is unanimously stated in our sources. And it is this interpretation which solves the Ka's riddle. Horus bestows the Ka. As everybody knows, Ra and Amon Ra inherit the role of Horus as Lord of the Ka.⁷⁾ Thot, the Scribe of the skyworld, gives it.⁸⁾ Of the Sky god it was said in our oldest texts, Pyramids spell 600: Thou hast put thine two arms in back of them in the form of the Ka so that thy Ka be in them.

In Pyramids 1653 Aton creates the first gods and after having made them, "he put his arms around them and

1). Luxor, plate LXXI

2). Sethe, Äg. Zts. 58 (1923), 57. This should deserve closer examination.

3). Kairo Museum, No. 138 in G 42, excavated in Chephren's Pyramid, 1853 by A. Mariette.

4). Metternich stele II, 21

5). Book of the Dead ed. Budge II, 270

6). Erman-Grapow II, 291 f; under discreet omission of Brugsch interpretations in Thesaurus I, 362; 394 for yoking oxen. But neheb is the variant for his meaning.

7). Monet. Musée Guimet 14 P. 66 8) Ibid.

his arms contained the Ka, and by doing so he gave them divine existence and permanence." In Spell 1654 the same god is asked to place his two arms behind the king and behind the construction of the pyramid, in the form of the Ka, so that the king's Ka may inhabit the pyramid. The Ka is "This god in a man." 1) The "Ka"= name of the Pharaoh is the name which he receives when he ascends to the double throne of Egypt from which he can face north as well as south, and thereby takes his unique place in the cosmic order. Only Pharaoh has a Ka, in Egypt's beginnings. It is but centuries later that other Egyptians may share in this distinction. All the attributes of Pharaoh descend finally to the Egyptians under him.

But always a distinction remains. Pharaoh becomes an astral body, a living member of the skyworld at his coronation; other Egyptians enter the skyworld at their death only. The coronation makes Pharaoh die to his mortality. Then Horus, the falcon from the sky, bestows the Ka on the king, Pharaoh becomes an astral deity. This astral deity is needed in the economy of the heaven of Egypt because one function of this heaven is not fulfilled either by sun, moon or stars. There are limitations to the sun and the moon which the Egyptians overcame by placing one more star in the firmament. What is this limitation? The sun, in this course from east to west, is compelled to pass over the Southern Horizon. Never can he touch the regions of the North. In the North, the only permanent regents are the circumpolar stars, the stars of Charles Wals, of Ursus Major, and the Polar Star. Eternally the northern and the southern

1) Lacan, Recueil 44, 91, *Erman, Religion* 3, 162

half of the sky are cleft, and ruled by powers who never meet. Kipling has told us that east and west shall never meet except in the souls of brave men. The Egyptian political anthem ran: North and South and South and North and never the two shall meet except in the Ka of Pharaoh when he sits on the two thrones of South and North; this divinity consists in doing what no other god does: going North and spearing the polar star and turning south and moving with the sun, as well. Divinity means cosmic function. *Pharaoh's

Divinity was not a luxury, a flattery or empty compliment. It expressed the simple truth that we are divine when we cease to be an accident of birth and become a necessity of function otherwise unfulfilled. The God's are the letters of that source alphabet without which birth and death and growth and decline, and the revolution of life cannot proceed. If you can become necessary, you are a god, in Egyptian terminology. You become a god if you are lifted up to a necessary function.

Now, without Pharaoh, the cosmos would not be united, it would not have one voice, one speaker, one articulation. Hostile powers could rend heaven as well as earth--the polar star and the sun would have nothing to say to each other. They would not be on speaking terms.~~xxxxxxxxxxxx~~ And to this day wherever we say that people are not on speaking terms with each other we expect them to be at war or to go to war against each other. Pharaoh made the northern sky and the southern sky speak in one language. He promulgated each New Year's day the united calendar for the whole skyworld of Egypt. Often do we read of the achievements of the calendar. The emperor of China down to 1910 proclaimed on New Year's Day the chores and offices of every Chinese in the year to come. In this proclamation of "The Son of Heaven" the

the Egyptian Pharaoh lived on. But it is not enough to have Pharaoh or the Emperors of all ancient empires proclaim the laws of heaven. We underrate their role if we make them the mouthpiece of an existing cosmic order. The Egyptians saw conflict in the skies without Pharaoh. As little as the jungle or the Nile valley or the states of America did the firmament appear one to the old Egyptians. They -- as all savage tribes to this day -- saw terrible battles and wars going on in the sky and on earth. Night fought day, sun fled from the stars. Stars retreated in the face of the sun. Moon appeared and vanished. There was no peace in the skies. And where there is no peace, there is anarchy and disorder. The sun is unable to dispel this anarchy according to the Egyptians: "Darkness is here for us in my sight even while Ra, the Sun, is in the sky."1)

Pharaoh changed this by creating the United Family of the Sky. From the first moment of Egypt the Horus-Pharaoh and the followers of Horus moved annually, later every second year from the deepest south to the utmost north, roughly 600 miles -- an unheard of distance for any political enterprise then -- in this flight of Horus he overcame the "ap. red", the Northern constellation of Seth, in the Sky of the Night, and he extended the cosmic unity to the one region to which neither Sun nor Moon can ever proceed. This was Pharaoh's progress through his realm, imitated by the carrulis sella in Rome, the Merovingian circuit and Queen Elizabeth's "Progress through her realm."

No wonder that it was never forgotten. For Pharaoh's progress from south to north made the one move in the cosmic revolutions,


1) Journal of Egyptian Archeology 22 (1936), 126

which no other cosmic power did perform, and the creation of Pharaonic Egypt consisted of this act. This, nothing else, constituted Egypt.

For eight months, Egypt is as divided as any other 600 miles of country. For four months, Egypt is uninhabitable because of the flood of the Nile. For that time, the Nile valley was a least favored region as they had to leave it for one third of the year. Pharaoh turned the liability of the flood into an asset. But in order to do this, he had to stress the one positive feature of the flood: that it united Egypt, and involved all the inhabitants of the valley in the identical plight of having to scramble up into the higher places from the valley bottom. He rode the ~~xxxx~~ crest of the wave that in three weeks rolled down from Elephantine to Pelusium. This was "the God in this man."

In the temple inscriptions, Horus chases both the whole length of the Nile from Elephantine at the first cataract to Pelusium on the Mediterranean, and the flood is last noted in Hyblis far to the North. This annual feat is enthusiastically hailed by Ra and Thot, Sun and Moon, who both are quite surprised. Of course they are, as neither Sun nor Moon can ride from Elephantine to Pelusium nor return south from there, under their own power. On the other hand, this 600 miles long ride, for the tribes, was not measurable in pedestrian or terrestrial terms. It had the magnitude of a cosmic act; it was comparable to the sun's movement. This then was the subject matter of the Horus texts to let Horus act for Sun and Moon, as their equal without withholding from Horus his unique contribution. Horus had to rank with Sun and Moon but not simply imitate them! Never have the Egyptians "worshipped the sun" as we so often read. In the Edfu text, most often translated version

of the Horus religion, this is all stated and Joseph Urall read it there seventy years ago. ^{1.0} Only the ingeniousness of the "historical" school forbids them to read. Every single phrase bears out the fact that the Egyptians saw a cosmic feat in Pharaoh's riding the Nile's floods, that he conversed with Sun and Moon on this ride and that he took them first North and then let them return South in their own manner.

Three hundred and sixty days have gone by; the five extra days in July during which Isis--Sirius--greet the sun, but is without Osiris--Orion in the sky have approached. Seth in the North rules supreme. He has his day, the 363rd day, at the height of the division. Egypt is divided into the particles of the body of him who is going to create the throne  Osiris. Now Horus begins his progress. Seth is vanquished. When the seashore is reached, he asks Thot about Horus' achievements in these terms: "Have we not travelled over the whole land on the Nile? Have we not travelled over all the sea?" Thot said: "These waters shall be called the waters of travels from this day." ²⁾ In the formula "from this day," it is well stated that Horus joining the gods has added something to their cosmos. Something new has been incorporated into the world's regular movements: Pharaoh's progress. And Sun and Moon rejoice in this new ally. By the way, no less than four festivals of Horus' journey down the Nile were listed on the Palermo Stone.³⁾ This shows the preoccupation of the Founders

1). Studien I Wiener S.B. 98 (1881), 839 f., against Sethe, Newberry etc. see also Eduard Meyer, *Altgeschichte* I, 22, 114.

2) *Journal Eg. Arch.* 21 (1935), 35 f. Of course I have compared Naville and Brugsch.

3) Ch. Boreux, *Etudes de Nautique Egyptienne*, *Memoires de Caire* 50 (1905) 86 ff

of Egypt. Horus = Pharaoh's boat bore the cosmic name "star of the two countries."

The Sun and the Moon greeted Horus' achievement in Pelusium;-- their omnipresence and Horus' omnipresence outlasted the flood. And the temples made this omnipresence of the sky visible. The sky was One all the year, the earth was it solely during the inundation and Horus' progress. At this point, the mythical element entered the liturgy. Horus did not take Sun and Moon upstream back to the South. So, the explanation given was that Sun and Moon returned via the Red Sea to a point South of Edfu in Arabia and there found a water which carried them from the Red Sea into the Nile valley. This geographical impossibility is the a priori of the Horus myth. And I think, it is most telling. 1) It is the inevitable shadow of the illuminating Horus performance. It shows that point where the cosmic equation of Horus and the stars broke down. But because we can note the point at which it is deficient, we also are enabled to realize how far the equation was valid. The myth that Sun and Moon returned via the Red Sea is like the seam of a gown honorably worn by Pharaoh-Horus as a member of the heavenly family.

Horus transformed the unruly outer world into an orderly rhythmically moving Great House. When the sun entered Pharaoh, the cosmic function befell him, the one function through which the universe became a house, the 36 Dekans in the sky this house's regular forms, and the temples on earth, the temples in the 36

1) Ernst Eyblarz, Die Narnedes Roten Meeres, Archiv fur Eg. Arch. I (Jien 1938, 111 ff. thinks that the Red Sea got its name from this return passage of the Sun and Moon.

houses of Egypt now could reflect this order and eternity. The New Year of Egypt began "Year One of eternity," "When North and South were in balance." 1) To make sure, by an experimentation concis that Pharao-Horus united, he also is given the power to separate the two! He opens and closes the gates of the cosmic house. He can separate the lands which he unites. 2) The Ka then expressed the experience of the first cosmic office in mankind, vested in a mortal man. Pharao left his lifetime when the God encompassed his shoulder from in back and he made the skies one house. The temples which we build to this day still reflect this first necessary role of man in the world. The nomads feared the world, skies as well as lands. Huts, caves, shelters were furtively employed. But unsteady is the fleeting foot of the clan's members. Tribes build no houses since the external world is in unruly turmoil.

Pharao made the world of North and South into one well ruled Great House and this is the meaning of the name Pharao, Great House. Rightly do we preserve of all the Egyptian achievement the central one that the universe can be considered a lawful house if one man acts sidereally. This is no pun. To "consider" and "sidera", the stars, are of the same root. To consider was to understand the lawful order of the stars, to conceive of the universe as the temple of temples.

Now, let us return to the expression of this experience of Pharao. "Ka" entered him when the falcon ringed his wings around

1) "Balance of the two countries." Sethe *Bram. Texte* 35 "Maat Pol's Egypt in balance" *Annales du Service* 10, 242 picture 50. "Ptah's words are the equilibrium of the two Egypts." *Agyptische Zts.* 64, 39. On New Year's Day, on this beautiful festival, the World is brought in equilibrium" Brugsch, *Thesaurus*, 102.
 2) He is called "The opener of the separation of the two lands when the flood recedes and the allotment of the lands is made"

his face from in back, when two arms touched him from in back.

Ka means Thou in Egyptian. Is it possible that the Ka simply exalts the pronoun ~~that~~ second person singular to an entity? All Egyptologists have shaken their head at this. They cannot deny that Ka means Thou. They cannot deny that no other meaning of Ka has been found which means anything fitting. But that is no proof in their eyes since this identity rings no sympathetic note in their ears. We can only see the proof, in our sources, for what we first have heard, in our hearts. And the whole 19th century had forgotten that simple fact, which my generation has now revindicated under blood, sweat and tears. It is the accepted insight of the new anthropology that in all of us, the thou precedes the ego. Nobody can say "I" unless he first has been for quite a while somebody else's Thou. The parents' Thou, the child responds by I, in limiting the first unlimited parental orientation. We all live first because others address us. That vocatives speak our name, leads to our indicatival response. Man knows of his being somebody's addressee long before he ever would think of addressing himself.¹⁾ We are called before we speak, think, know, judge.

Nations as well as individuals must hear their "Harken Israel" before they ever become potent to make their own answer. Even as late a document as the American Declaration of Independence

1) This is not the place to give the history of these new discoveries. It has been sketched masterfully as "Das Neue Denken" by Franz Rosenzweig, in his *Klienerer Schriften* 1937 p. 380. My own contributions are "Sprachlehre" of 1916, published in 1923 under the title *Angewandte Sellenkunde*. Out of Revolution, Autobiography of Western Man, 1938 New York P. 729 ff. See Dorothea Emmet in *Journal of Religion* 1945.

faces about, in a decent "respect" to answer objections to their revolution. The signers felt called upon and replied.

Buried as this proper sequence of man from Thou to I to ~~He~~ to He has been by the Age of Reason, it should not be impossible for a living soul to recognize the propriety of the term Ka for the first cosmic calling of a tribal chieftan to go outside his kindred and to link up with the stars in the heavens of night and day.

But ~~is~~ there not a certain weakness in the use of a mere pronoun for this great innovation? In grammar, personal pronouns are treated with a certain nonchalance. They are often "irregular." The social conditions of their appearance are not discussed. And that makes it hard to conceive of a royal and priestly significance of a mere personal pronoun. We will take up this challenge at the end. Its discussion will have to be somewhat lengthy; we shall have to develop the dialectical place of the Egyptian empire to the tribal state of mankind before it can become clear why the discoverer of the Great House of the Universe could bear his calling in the enchanting exclamation "Thou." That there was some propriety in this choice of the poor grammatical pronoun obviously requires some disserting on pronouns and nouns in general. This our dissertation may or may not prove convincing. At this point of the discussion it is enough to state the purely Egyptological situation. Within it it is certain that:

- 1) Pharaoh's Ka was bestowed on him from in back, on his nape, by two arms.
- 2) Pharaoh was the only mortal for a long time to receive a Ka.
- 3) Ka is the bestowed Ka; and the same word means "Thou."
- 4) The actus of bestowing the Ka led to its realisation as a nominal entity. This however is nothing special; all

acts were stabilized into substances in Egypt. "Ka" is to be explained in actu, not in situ. It is methodically wrong to look for an objective Ka outside the act of the two arms bestowing it on Pharaoh.

- 5) The very category of the "objective" did not exist in Egypt. Men found themselves by answering to calls and by performing acts. The acts made the man. He became his own person in his acts! Objective behavior is thinkable only for a society where the person is supposed to exist before he or she has acted and where the act is not considered the realization of the person but the manipulation of things outside the person. Of such manipulation the Egyptians knew nothing. Therefore they did not know of subjects or of objects in the modern sense of these terms.
- 6) The Ka then made Pharaoh Pharaoh. He was not the same person before and after the bestowal of the Ka. He was emancipated from his clannish ancestors. He conquered the rights of the dead.
- 7) Pharaoh changed his existence when he ascended the double throne. He intervened in the heavens by this act and from then on, and this made him an indispensable agent in the celestial and terrestrial revolutions. He became the member of a divine household and family.
- 8) Pharaoh was an equal of the gods by virtue of his office. The office consisted in doing annually what no cosmic force did: to unite the southern and the northern halves of the universe by one sustained movement.
- 9) As member of a divine family, Pharaoh dispensed with the tattoos and taboos of the tribe.
- 10) He ceased to live in hut or cave or tent. He founded a house, the house in the sky. A house is separated from tribal habitats as a machine is distinguished from a tool. A house as well as a machine has cosmic and scientific origins; huts and tools are empirical. A house has certain necessary subdivisions and foundations which are politically significant. This is a new principle. Every temple of Egypt was oriented by the king. Every house had gates and doors. These are events in our relations to the universe which forbid any attempt of a gradual evolution between hut and house. Huts originally are on the periphery of tribal politics. The tribes meet in the open. A house is the center of politics. Pharaoh resides on his thrones.

III. The Literature on the Ka

A bibliography is offered by Alan Gardiner in his note 7 on p. 99 of his "Tomb of Amenemhet," 1915.¹⁾ This master of expert hidden knowledge is rather disappointing on our topic. The Ka is to Gardiner "a shifting mode of human individuality." This gives us no help.

Even more disappointing is his translating the festival Neheb-Kan by "uniting the KAs." It is certain that Neheb does not mean to unite. But if Gardiner were right, I still would feel that we were ignorant how a religion celebrated the annual "union of shifting modes of human individuality."

Bissing had gone so far as to see mere offerings of food in the KAs and to take the lifted arms of the Ka sign for the gesture of praying and imploration. Kees has refuted Bissing and ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ we know already that the texts and pictures refute him. Maspero saw "Le Double" in the Ka, without explaining why the double became so almighty, over the Egyptians. Steindorff saw "the genius" in the Ka, as the supply of vital energy. Now they all analyzed a timeless, a petrified Ka. But all Egyptian religion realizes processes in actu; the Ka is spoken to the Pharaoh while the god puts his arms around him. The Ka was separated from its occasion. Instead an event it became a thing.

Here we touch on the one of the two catastrophical features in these discussions. Although it always was admitted that nobody but Pharaoh at first received a Ka, and that he received it

1) Add: H. Kees, *Jenseitsvorstellungen*, Leipzig 1926 p. 75
A. Joret, *Le Nil et La Civil. Egyptienne*, 1926 p. 193

at his coronation, the explanation of the ka always has been general, not specific for Pharaoh. Genetically, we could never understand the ka as long as we discussed it in general and dismissed the strictly Pharaonic ritual pictures and sentences. In connection with this lack of the particular eventuation the second calamity must be listed: the "bai," the bird of the soul, was compared with the ka. And most authors cheerfully discoursed on ka and bai as on twins or at least close relatives. Both seemed to signify the same or similar nonsensical Egyptian notions of the psyche.

We now know from Franke that the bai does not occur before the New Empire, 2000 years after the ka. Bai and ka can have absolutely nothing to do with each other. The alleged parallelism of ka and bai has done indescribable harm since from this confusion all non-egyptologists felt encouraged to treat the whole material as abstruse and arbitrary. 1)

Similarly the ka has always been treated separately from the Neheb-Kan, the festival of the first day of winter when the good earth reappears from under the waters. The newest investigation of the god Nehebkan by Alan Shorter goes as far as to separate this god from the festival of the same name!

We have, then, in our literature, the following difficulties:

All bai's and all ka's are lumped together. All kas are explained instead of the Pharaonicka. The festival Nehebkan and

1) A random example is Eberhard Bruck's Totenteil und Feelgerat 1924.

and the god Nehebkan are isolated and separated from each other. Neither the God nor the festival are examined as to their connection with the Ka, whose "bestowal" is the name for a festival as well as for a God, and last not least when the Ka is envisaged, it is considered as a static entity instead of an event in time, an act.

In this situation, one thing is peculiarly striking: the dominating importance of the Ka for all Egyptian thought remains obscure. The Ka is said to be something odd and unnecessary. So it shrinks in significance. Nowhere has it contact with other Egyptian beliefs. Instead of following it in its possible ramifications, the Ka, in our literature, is treated like an odd relic, an erratic rarity.

However, our sources are unanimous in showing us the Ka at the heart of the Egyptian skyworld. Maspero was the last to pay full attention to this fact. His explanation of the Ka as "the double" is not wrong. It shares with the whole approach of the 19th century the nominal, noun-like conception of verbal, process-like acts. The Ka is not a noun in the indicative. It is a noun in its vocative, that is its verbal form. The vocative is the imperative of the noun, that is that form in which we do not speak of somebody but force somebody to listen to us.

Our nice divisions of all words in verbs and nouns were unknown five thousand years ago. The grammar was in the declension! A vocative was an order, command or a prayer; a nominative was a person; a genitive was a story; an accusative was a thing. Right through the middle of each word ran the borderlines between tenses and genera verbs. The word could be pushed across these borderlines into the fields of facts or of feelings, or personi-

fication or of action, by its declension.

If the Ka was spoken in addressing Pharaoh, it obviously was itself of a character which, with us, verbs have.

But our Alexandrian grammar is to blame, not the Egyptologists, for this strange lack of congruous "grammatical" terms. A scientific grammar does not exist. I am convinced that it is possible to penetrate into the primeval layers of our mind much farther if a scientific grammar can be established.

In the meantime, contributions to it may be acceptable though they be mere morsels instead of a well decorated repast. Tentatively, then, I shall add some remarks on the relation of the "Ka" to the tribal antecedents of Pharaoh in terms of the evolution of grammar. The preceding treatment of the Ka does not depend on the correctness of the views expressed in part four. I felt that they must be aired to force our problems out of their departmentalization. Although I have naturally at this moment the genuine opinion that Part Four's suggestions seem true, I still am much less interested in my answer than in the necessity of my methodical question. Language is the carrier of history. All changes of a fundamental character must find expression in linguistic structures. The historical process, then, which makes Egypt understandable, must be the dialectical process between tribes and empires and must be expressed in structural changes of language. Beyond Egypt, the Greeks and Israel lived. They, on the opposite end so to speak, must have transcended Egyptian linguistically. If we could apply the pincers of pre-egyptian and post-egyptian grammar and language we could determine the Egyptian contribution with a clarity which by a pure introspection cannot be produced.

I would not say this in an Egyptological environment were it not for two reasons. 1) The anthropological school threatens to confuse all the Egyptological issues by throwing together African hut dwellers and the pyramid builders. The abhorrence of principles and categories among the sound scholars has led to a most unsound and uncritical hunt for anthropological material among "savages." That Imhotep the builder of Zoser's pyramid is reduced to a mere twin of a headhunting ~~mx~~ chieftan or his medician, is a sad result of not asked the questions here asked: What is the distinctive step from tribe to empire? What is new in Egypt which did not exist in Libya or Arabia?

Who has influenced whom, Pharaoh the negroes or the negroes Pharaoh? The relics now found in Africa contain strong Islamic elements. All agree that Islam is the imparting civilization.

2) The Berlin school threatens to dissolve Horus, Hathor, Isis and Osiris into mere history. Sethe and Newberry and Weigall treated the Seth rebellion as history. Breasted read into the Palermo stone the pre-dynastic kings of many centuries, thousands of years were liberally added to history. Osiris became a King, Horus a King, Seth a King. Why these same men who proved all this should have looked down on Manetho and Herodotus, is inexplicable. Their method is identical. The Egyptians say literally that a temple is heaven on earth: "Pharaoh-Horus has built the chamber which equals the space of the heavens with the Sun."¹) More bluntly one cannot say that the empires were cosmic not historical.

The dialectics from tribal spirits to Pharaoh to Jose's history must be discovered before the purely anthropological and purely historical schools can cease to rob the empirebuilders of their place between ancestral and historical existence. of ~~the~~

peculiar logic, their peculiar science, their peculiar aim. The empire builders said that they did not wish to orient their lives from their ancestors but from the skies. They said that they wished to build temples not totempoles. They ceased to tatoo their bodies. They married their sisters and perhaps their mothers. They kept slaves instead of slaying every captive. The very first Egyptians invented the hieroglyphs of millions of years and eternity and aimed at a great year. Chieftains know of four or five generations of the spirits of the dead. All tribal spirits are placed in sovereign government and the dead dominate the living, in Egypt every dead man comes under strict judgment and the living Pharaoh must build his own grave in his lifetime. Pharaoh dies when he is crowned. In the tribes, every man represents the whole body politic. Egypt is divided by professions. What then is the new principle which underlies all these sharp breaks? Is ancient history perhaps like all history, full of extreme contrasts and were conscious contradictions necessary then as today to make them think and progress?

The Battle between Nouns and Pronouns is the battle between tribes and Empires. The victory of the pronoun in Egypt is coupled with the victory of the ~~XXXXXXXXXX~~ house principle over the jungle principle! The tribes meet under trees, in the open spaces, turning inside away from the world. The empires constituted the first houses of cosmic significance. And in constituting their throne in the sky, they defied the names of the ancestral spirits and the ways of speech at the tribal meetings. They talked among the gods of the sky as one of their family. And in this new house of Horus, the pronouns of I and Thou were in order as in any family home.

4. PRONOUN AND NOUN

The existence of the personal pronouns I, thou, he, she, it, we, they, in our language is a political or sociological phenomenon as well as a linguistic one. However does not all philology the love of the logos lead to an understanding of a way of life? Pronouns and nouns connect two ways of life.

The names under which the tribesmen meet for their dances and on the warpath, at the fire and under the totem pole, are formal names. We should call them titles today if we wished to awaken the corresponding modern associations.

These titles were family relations and gave a clearly social almanack. They were often built as pairs or correlatives in that they explained each other mutually. Boys and girl, women and men, saw their correlations expressed in the titles given them which yoked them in a polarity of "conjuges." Father and Mother, sister and brother, are comparing forms; through their endings in ther (as in other, either, etc.) they convey the important meaning of mutual dependence. The dignity of motherhood and fatherhood, of husband and wife expired when one became a "widow"; when One Brother or Sister dies, a child ceases not only to have brothers or sisters but strangely enough to be a brother or sister himself! *If one of the names*

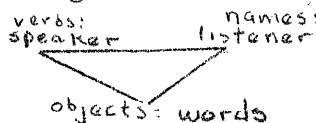
The tribal activities were spent in formal greetings. The whole ritual consisted in placing everybody under the authority of the dead. People bowed each other into formal positions by giving each other ~~xxxxx~~ the correct names. The quadrille and minuet dances of today are the last relics of the essence

of tribal speech. In these dances, people are continuously introduced to each other and thereby inform each other of their social relation. To be introduced to each other was the primeval man's first intellectual experience. To know who my father and mother were, was my basic training and this I only learned at the tribal meeting when their names were formally called in the roll call. Tribal speech was and is formal introduction of people to each other. The tribe's tongue spoke to the members and quite literally language was tongue. No distinction was between the spiritual act of the tongue and its flesh: one tongue persecuted the whole body politic whose eyes looked down on the living from the totem pole and whose ghosts were fed in their graves. The Shaman, the medicine man, for on his lips, pushed out the sacred names which tied the men and women together. All things, like tongue, hand, arm, feet, path, tree, were symbols of the political tie. For the tribal staff of language the symbolical meaning of a "word" prevailed. Tongue did not mean ~~my~~ or your physical tongue "at first" -- as modern analysis thinks. Tongues received their name because the tribal tongue was indeed the beginning of all speech, all consciousness. The tribe's tongue, the spirit's arm, the arm of justice, the finger of understanding, the womb of time, the generation of generations, are the original meaning of our words. And their purely physiological and anatomical use with ourselves is only four hundred years old. The reason for our misunderstanding of tribal language problems is simple. We assume wantonly that speech "originally" was invented to tell stories and to list facts. This is not so. Our evidence is unanimous on this point. Speech made people

take their place in society. It introduced them to each other. The light of Reason entered society not via a desire to know oneself through one's neighbor. Man is mutual explanatory.

We cannot try to know ourselves without falling sick. We know each other. If we know each other's name, place, title, role, we can find our own. Our peace of mind then does not depend on our knowing the world or knowing ourselves but on being introduced to each other in the right manner.

Philologically, this can be stated in these terms: Articulated speech did not mean to find words for things but names for people. The term noun, ~~expressing~~ expressing the signification of a "word", originally ~~was~~ a "name." And a name points 180 degrees ^{away} ~~apart~~ from a word even though they may "sound" alike. The wall, in Pyramus and Thisbe, is O wall. The crown in Egypt is O crown. The tongue and hand in the tribe are O tongue, O Hand. That is they share in the quality of being named and in requiring our being introduced to them. Of the linguistic triangle:



we stress so much the objects of our conversation that the speaker especially in the sciences, exclusively speaks OF this object and totally forgets that he ~~ANOTHER~~ converses with somebody to whom he must have been introduced beforehand. Scientists including linguists, think of language as containing words, verbs, nouns, adjectives, adverbs. Alan Gardiner does not even mention the problem of names in his books on the origins of language. But the "beforehand introduction" was so to speak the only stage of speech which interested the tribes. Speech overcame them as they tried to make peace among each other. And Names kept the

ers
furious fights peacefully apart when they wished to engage in fierce combat over a woman. Names pacified or infuriated, directed or haunted men. Man's first experience of language was highly realistic; they experienced the directive political force of the right names for the right people. Modern science is blind to these processes and exclaims: what is in a name! But modern science is very sagacious about the ~~termin-inele word~~ terminology of its own field. In its own field, scientific nomenclature tells the steps and experiments of this science's historical growth. Scientific terminology retains the phases by which things have been made subservient to our manipulation. All science begins with a recipe: Bring together one piece of iron and one equally large piece of copper . . . Now the tribes' language began: Bring together one man of the wolf-totem and one woman of the fish totem. Speech was a most rational, and elaborate ceremonious ritual of name calling, roll calling, dance calling. The caller at a county^r dance, the staff sargeant at a roll call, the blessing and cursing in calling names, the introduction by a caller's card, the calling upon one's name and support, the call to the ministry or any other profession, and the being called with such and such a name, is a list of seven shades of meaning into which the original meaning of "call" has been prismatically diversified. If the reader will use his imagination to reunite all these seven meanings
caller's card introducing people to each other
calling names, cursing (and blessing) foe or friend

roll call of the warriors of the tribe

call upon one's name for an "all out"

being called "The Bold", "the Fat", by one's name

being called to move swiftly from position to position
in a dance

finding one self called to one's station in life:

he will be able to relive the tribal constitution of formal, naming, political speech.

The triangle

verbs
speaker

names
listener

things (topic of conversation)
words

was heavily underscored on the horizontal lived.

Let us now compare once more the two triangles of modern science and tribal politics. This will allow us to rediscover the lost political meaning of the personal pronouns.

The modern engineer, scientist, manufacturer, says to himself or others:

If I take, If I weigh, If I mix, If I sell, If I propose, If I find.

That is as far as he is concerned, he represents himself to his thought by verbs.

Then he supplements his verbs:

If I take ~~by~~ two wheels

If I weigh ~~by~~ two metals

If I mix ~~by~~ water and wine

If I sell ~~by~~ ten pairs of gloves

If I find ~~by~~ two contradictory statements

and here he envisages objects through the medium of words

from the dictionary. Verbs and words represent the subjective

and objective corner of speech, in modern objective thought and expression.



Only in one situation of the modern world, this is not so.



In the army, the officer must first single out definitely a named group: First platoon, Second Company, Third Battalion, Grey Cat Division: This is more important than the content. The personal contact between the general and the unit upon which he now calls in battle, is all important. The content of an order can be changed. It's address is vital. If the messenger takes the order to a wrong unit, the battle in all probability will be confused and lost. To secure the loyalty between a commander and the division singled out at this moment, is of absorbing, of absolute importance. In view of this task, the contents of his orders appear secondary and relative and mutable.

The whole tribal order pays its first and permanent attention to the hold of speaker over listener. The monotonous repeated content of the ritual disappears behind the powerful inculcation of this hold. The savage is "human" exclusively by receiving a name within one tongue. He has no conscious life outside this named participation. He

comes to mental life as his name is called and as he is introduced to his opposite number. He sinks into unconsciousness as his name no longer explains to him high and low, good and evil, before and after, left and right. When his name is called, he moves and knows how to move. Names give orientation. They direct us inside the common will. Man has no will as a human being except within some frame of a larger community. Names give feelings. Man has no feelings except those which he hopes to see reciprocated. Feelings crave responses. Again, responses only can happen between beings who move in one field of force, one body politic, one society. But this means, feelings are healthy only between people who ear aret---i are introduced to each other by their name!

And intellect is not given to any tribesman outside his name. For it is via his name alone that he opens up to any common understanding, any intellectual process. His name is a secret outside his group. All names together form the power of the tribe. The names are a group's self understanding, self explanation. They are their Encyclopedia Britannica. The language of every tribe is a secret to every other tribe. It is a closed shop. Only members understand each other. And outside the magnetic field of the roll call, primitive man dismisses his consciousness to a degree which has been plagued many observers.

When the meeting is adjourned, The ^{warrior} ~~seems to be~~ ^{bereft} of all inner mental process, a lifeless block. When the surf of the tribal gathering rises, this block is flooded again and wisely and intelligently forms a part of the tribe's public proceedings.

This rhythm, the ^{surge} ~~sage~~ of tribal inspiring, name bestowing ceremonies and its dismissal from the mind of the men when the meeting is adjourned, a modern European observes often in England, in a peculiar parallel. Here, the chairman of a lecture may give a glowing introduction of the evening's speaker, sparkling with wit and yet the same chairman may not say one personal word when he and the lecturer go home together, on the topic of the evening. This complete break ~~stem~~ stuns a Continental but it is the rhythm of anybody steeped in the parliamentary tradition.

One is not of the same mind, inside and outside the tournament, just as a good tennis player will ^{is not provoked} ~~not pick~~ ~~provoked~~ to play tennis ^{court} ~~down paths~~ outside the tennis fields. The formal dress and place of tennis makes him swing his racket. ^{once off} ~~but~~ outside the courts, he may never display any interest in the game. This rhythm ^{between two situations} must be brought into focus before pronouns can be understood.

In the tribal meetings, two ~~or~~ or three times a year perhaps, men spoke formally; ^{game} ~~and~~ a modern sport is not quite ^{on} ~~in-~~ congruous a comparison to their ritual. Lines were formed ^{as} ~~the~~ courts are ^{which} ~~paths~~, speeches were called paths, ^{introducing} ~~introducing~~ people to each

other, according to the rules of the game. To quote the modern

1) In Greek, especially in kindar, the terms for speech ~~take from~~ like avenue, road, path, trail, route, abound.

expression that within society we must play the game and abide by the rules of the game, may sound flippant. But in this expression there lingers on the fact that a convention of social life has as unbreakable rules as the code of sportsmanship. The oldest language of society, the tribal code, is certainly more easily understood as playing a game than as using Noah Webster's dictionary for a composition in English. At the disposal of the primeval clans, there were no words, no synonyms, no rationalizations, no reflective thoughts, but sacred names, introductory titles, powerful invocations. The physical aspect of speech, its bodily influence was never lost sight of. To classify correctly the sounds at a tribal meeting as they hit people, recoiled, sprung over, leaped, raced over the bowling green, it is less injurious to compare them to balls and trails or any physical action than to what most people today associate with the soundless term "words". ^

This "game" of flying speeches and flinging names, like darts, arrows, or balls, which would introduce a number of movements and standpats, "pas" and paces among the participants, should be envisaged; the reader will realize how it broke down at the close of the formal meeting. What would tribesmen say to each other after the meetings dissolved? ? ?

Or, what could be the character of informal speech, in human societies at their first beginnings?

This, then, is the question we must understand in its social significance before we can understand where and when ~~to~~ pronouns have their place in the history of language! The one relation of "formal" and "informal" is our problem.

The tribal organization created two, not one, situations for speech, one formal, one informal. The modern tradition since Rousseau has tried to assert that the informal situation preceded the formal, that speaking man was informal or natural first and formal at times. The Rousseauites upheld this sequence: informal primary, formal secondary, because they decried all formality ~~as~~ not simply ^{as} secondary but at the same time as ~~an~~ undesirable, soul corrupting, freedom endangering. At the beginning, they proclaimed to have been the golden age of informality, nakedness, unconcern; ~~Men~~ talked to each other confidentially and lovingly, but formlessly.

In this picture of the aborigines, one avowed error was contained: ^{The so-called} ~~(Informal~~ man did not talk at all; Speech was strict, formula like, sacred, binding; ~~Nature~~ was speechless. When Rousseau dreamed of nature, he ascribed to nature one quality "nature" or "Nature" does not possess: nature has no informal speech handy nor has natural man the power to express himself informally and confidentially or privately. That is the very thing he cannot do.

The reason is that ^{does not have its origin} ~~speech was not at home~~ in the home but in ~~the~~ public. It was the intent of speech to connect generations; over a man's death, speech ~~made~~ society endure. Articulate speech never was intended to connect people who lived together. Articulate speech was needed to connect the living and the dead. ^{The dead hero's name was kept alive.} All articulate speech hails from the funeral. Or vice versa the ~~same~~ ^{had to} people who buried their dead ^{to keep their names} ~~learned~~ ^{alive.} ~~to speak.~~ Speech was the product of funerals; burial was the price of speech. For it was the ancestor, the Spirit of the

dead who spoke on in the tribe's tongue. Speech, then, is ~~the process~~ ^{the} ~~system of coordinated~~ ^{by} by which a time span is created which does not exist otherwise; ~~this~~ ^{super-natural} time span ~~because it encompasses~~ ^{accompasses} passes the dead and the living. An abstract ~~period~~ ^{To such a lengthy} ~~impervious~~ ^{our senses are in} ~~by the senses~~ ^{yet it} was established by the articulation of an ancestor's name. It had to be articulate because it was meant to survive death.

Speech is not the product of our environment but the producer of a new environment, cutting out periods, generations, places, districts which do not exist outside the naming power of man.

The animal nature in us, the mare and colt, cow and calf, chicken and hen, bitch and puppy relation are not speechless. Animals speak. But they do not articulate, name, declare, speechify or compose. Because ~~we~~ ^{we} only had to articulate when we left our given environment and measured out an artificial one, with walls and partitions, terminals and doors, ends and beginnings.

Speech of this type, of the human type, is extremely formal. To articulate meant to gather people into a special and public situation as they had to be elevated beyond the moment and made to realize the power of a generation, and of a whole tribe. All articulate speech had to overcome the resistance of the natural man, of the bitch and the dog and the puppy in us all: To speak, in the tribe, meant to learn history and politics ~~at the~~ ^{of the} long range language.

The modern romanticists think that mother and child ~~did~~ invent speech among themselves. They deduce from babies the

origin of speech. This is without any foundation.

The act of speech was the highest act of adult man. A declaration of war, the election of a President, a marriage vow, came next in our days to the first ritual of speech. Man spoke at extraordinary occasions, not^a ordinarily. To this day, ordinary folks don't speak. We talk, we gossip, we muse, we whisper, we hint, we crack jokes. But when do we speak? In Court, at town meeting, in voting, in the pulpit, in a book, in a letter to the editor. It ^{it} even with us is the extraordinary act to speak. And our ordinary ^{language} ~~speech~~ is in shirt sleeves, full of lapses and omissions.

It was all the more so in antiquity. When the hunter returned to his wife and children from the tribal meeting, he found them as yet without speech. Man learned the great names by heart at the tribal meeting. Also, we should mention that they were tattooed upon his skin. In the history of writing, the tattoos are wrongly omitted. Man's dances, names, ~~are~~ pedigree were scratched upon his skin, as a "lifetime edition" of the tribe's tongue.

Initiated into a formal way ^{of life} in heart and skin, the men returned to their squaws and taught the women and children part of their new wisdom. They spoke, ^{did not make speeches at home} but they ~~talked~~ informally. *Talk is informal speech; means it* replaces nouns by pronouns, names by nick-names, verbs by auxiliary verbs.

The core of informal speech is "this", "that", "is", "be", "Dick", "Pat", "here", "there".

Why is that so? Informal speech is carried on from day to day from man to man. Formal speech is carried on from at least year to year from the dead to the living. Americans love to speak of the President as Teddy. And they love his nick-name

so much that they forget ~~the~~ fact: they only treasure so highly their object of calling him Teddy because he is the twentieth or thirtieth President of the United States of America under the Constitution of 1787.

A woman may call Dr. Holmes with the nick-name of the days of their courtship but she has married him just the same for the reason that in the eyes of the world he was Dr. ~~Whiver~~ Wendell Holmes. It is the polarity of her informal nick-name and the formal name Dr. Oliver Wendell Holmes in the social register which is the truth of the matter. The informal is explained by the formal, never vice versa! And the modern heresy which says that "In the beginning people talked informally", is the greatest obstacle in the understanding of any history. It omits the leading half of our conscious life. It philosophizes from the parlor in an informal after dinner mood and in this mood forgets the formal way of life.

"This"--meaning a piece of furniture in the room-- makes sense if we both see the table. "That" is understandable if we both can point at the chair. But without the formality of public life there could be neither tables nor chairs. And in fact, tables and chairs are creatures of very elaborate rituals. The building of a table and the being seated on a chair, were tremendous religious ceremonies of the formal community. In the parliamentary procedure of putting a matter on the table of the house and of tabling it, or of taking the chair, and of holding a chair, we may still trace the full meaning of the two acts as constitutional processes. A table ^{united The body politic} ~~was the political~~ ~~union~~ in the enjoyment of material goods ~~between people~~ at a common meal. Anybody who has seen soldiers, C.C.C. boys, bums, fight

for ~~Wood~~, knows that a table first of all commands respect: Bread on a table is passed around, that is, it belongs to all. Similarly, any chair gives rank. To this day, men get out of their chairs, when a woman stands.

I have mentioned table and chair to bring back the full weight of primeval speech once more. Material and political meaning in a noun was then undivided! The table was ^{an} ~~the~~ expression of ^{the} political creed. That people should share their bread as companions. So was the chair the sign that a man held office. The chair, ~~to us~~ ^{to us} now a commodity, was invented by men to whom it was a symbol. And chairs and table were articulated solely because they embodied political actions. They were the products of constitutional proceedings. Even cooking came into existence as a religious process.

One more step we now must take to grasp the role of pronouns. Because chair and table, sit! and stand!, tongue and hand, three and seven, Harold and brother, were names of constituting order, they were meant to express this order lastingly. This they could not do unless they outlasted the present moment and the shifting spot in which they were uttered. Did not these names prescribe the proper ways of approach for preventing life to end abruptly by murder or destruction? That names introduced the living partners of one order to each other, was the grand victory over the breakdown of human relations. They were the pegs by which man fixed his tent on this globe. The spot in which the names were spoken as well as the hour or day on which these nominations occurred, became fixed. Names created fixed times and spaces. A spot

became a place by a name. An abrupt second became a ~~place-by-a~~ recurrent festival by the names shouted in the dance around the totem pole.

Long times and definite spaces are the aims of speech. For their creation, speech was needed. To speak means to coordinate time and space beyond the perception ~~at~~ the five senses. Speech originally was not "practical". It always was transcending any given practice. It always constituted a period and a district not given heretofore. The physical universe knows of neither times nor spaces in the plural. The universe knows of no other generations nor lands. Solely through names did men have fathers and hunting grounds. Where the table was set, and the chair was placed, there was Sacred ground. Where Harold was hailed, there was the same life, the same tongue, the same chair. And this sameness through times and spaces was the high hope to be achieved!

Wherever the name Lothar was called out, the Body Politic still was alive. But "this" and "that" point to the present place and time and belong to the present moment and spot. I may say "then" and "there" to you because we physically are together. Both of us must be at the same spot at the same moment and look out from it into a "then" or "there", before pronouns make sense.

But we must become formal if Dr. Oliver Wendell Holmes' place in the history of medicine and in the development of Boston is at stake. His name and his name alone gets Holmes outside the environment of his wife's breakfast table, and bed chamber. Holmes has ^{his debts} debts in history. The pronouns "this" or

"then" are undated and unplaced. They wholly depend on physical coexistence of the people talking. Now we are prepared, I hope, to assess the personal pronouns "I", "he", "she", "you", etc. and the pronominal verb "to be". Let us first deal with "to be", because this verb has been in the foreground of philosophy in the last centuries. Cogito, ergo sum, was worshipped as great wisdom by many people; they all have the edge on me who has never understood the meaning of this little word "sum", I am, in Descartes context.

Probably, the use of pronouns in old times can be more readily placed if a modern man is enabled to look through the modern hoax of this pro-verbial word, "sum". They are of precisely identical function and structure. "Being", "essence", ever since the Greeks is a great trouble maker. I have seen Mr. Etienne Gilson fall in ecstasies over the idea of "être." Supreme Being has been used of God. We are told that we all crave for being. ~~Some~~ Parmenides created the craze for Being, I believe. Plato and Aristotle continued the fashion. Philosophers played with pronouns because they were outcasts of society and its formal laws, religion and politics. The verb to be, "being" is the pro-verb for all other verbs. I "write" now, I "ate" before, I may "do nothing" hereafter. I never "am." But as an abbreviation, I say so. I am is the incorporation of all possible acts into one common denominator. Being is an abstraction arrived at by stripping all verbs of their particular content. Common denominators always are meaningless to outsiders. "To be" is a word which makes sense to those who know life, death, war, peace, joy, suffering. If I tell them: I have been they know

what I am talking about. To be, is a demonstrative pronoun which stands for the verbs, which I may have enacted and which and are conjured up in my listener's memory. But just as "this" makes sense exclusively to you who can see me point with my finger at this table, Being is quite worthless to a child who has not yet acted or suffered. The common denominator "being" reduces the verbs for the many actions and passions of a full life to the one arithmetical sum of verbs. It is then a verbal pronoun used in the informal discussions of the classroom for the most formal acts: There we can speak of the "essence" of life whereas it may mean born as an American, dying as a traitor, eating as a pig, making money like Rockefeller, lying like Falstaff, or philosophizing like Plato. And all these emerging and existing concrete acts of character forming are lumped together in the classroom as the essence of life. It is fair wonder that the so-called existentialists protest against this auxiliary verb "being" or "essence" and stress the concrete and specific processes as the only ones which exist.

I have bothered the reader with the deadening generalizations of the present day class room for no wanton digression. These school rooms of modern education are the centers of modern informal speech. Most of the potential readers of this paper had their minds formed in these classrooms. And therefore, they take the "pronominal" informal discussion of the classroom on "being" and "is" for the normal starting point of their study of speech. They actually presuppose that man's first sentences could have been: Man "is" good or the world "is" round, or God "is" eternal. No. A man attacked, the world

changed, and God thundered, were speech-forming sentences of formative speech. Neither "is" nor "that" nor "he" nor "I" entered this orb of articulate speech.

The old tribes had their classroom situation, too. To the educational halls and campuses of our time, then the small family group corresponded. There was found the primeval informal situation for pronominal speech which today lives in the classroom. With the proper names, already the primitives dispensed, in certain instances. We find in our anthropologist's records that Red Face and White Eagle, at the tribe's gatherings, do say of themselves Red Face will speak, White Eagle has spoken. On the other hand, in imperatives of language, go, bring, wait, march, it is as with the Ka: The forceful speech is woven between the speaker and his obedient audience so tightly that the name of neither speaker nor listener has to intervene; The formal vocatives of the names in politeness were added. But in the family, they were dispensed with.

In the family, whenever the named members imparted their heart's and skin's learning to the uninitiated, pronouns were in order; names we may suppose were withheld. They were left unspoken like a sword is left in its sheath as the solemnity for their use was not pressing. The Father White Eagle at home would not say: White Eagle speaks. He would say, I speak this, not White Eagle. I was his title to his authority as a father. And so he could say: I tell you. Thou do this. He has told me. Pronouns and informal speech are a compromise between the pre-formal inarticulate speech sufficient in any spot and momentary groups in which the members can

point. And the formal articulate speech needed in recurrent and permanent group in which the events must be named to be identified. Mom is Mother; Daddy, deformed as it is, reminds remotely of Father. "This", nameless as it is, at least has a grammatical ending; so has "that". Pronouns, are not older than nouns-- as Rousseau and the whole romantic school implicitly imagined-- this! -- but they retransport the gains of formal speech into a preformal situation. The pronoun is the compromise because it is informal. The informal, to repeat, is a compromise between the inarticulate and the articulate. Animals utter sounds. So does natural man. But both remain inarticulate. Tribes speak articulately because they rise above the moment and the spot of physical presence. Names and dates depend on spaces and times which go beyond the five senses of the moment, beyond common sense. Families and schools are allowed to speak of me and ye, of being and that man, of "things" and of this and that, because the full-fledged names for every man and woman and plant and part of the globe and date in history are kept on record elsewhere. This record elsewhere in somebody else's heart, on or pigskin, allows us to talk glibly of "you know that famous play I don't remember by name" and "that great battle some time ago." "Some" and "any" in the classroom, are pronouns that have a luxurious growth. They go with "Being," "existence" and similar abbreviations of abstract philosophy and science. He, I, Thou, you, are the pronouns in the family. The loss of "thou" in English during the last 300 years is of course a wonderfully illustration of how the philosophical classroom tongue has replaced the family interlar. Everybody, in "you," is addressed as a plural. No

"thou" is personally singled out. We expected, in our Newtonian world, always to speak to everybody as we would speak to everybody else. No distinction is made between an flesh and blood and a stranger. The funniest result of the replacing of "Thou" by the plural "you" is the isolation of God. He still is "Thou" in the liturgies and psalms and prayers. But God is no longer king since we address the king as "your majesty," not as "Thou." Neither is God any longer the child in the manger since we address even the child in the cradle as "you darling". Among us people who believe in God must either become Quakers and "Thou" and "Thee" again or must address God as "you" in their wrestling with Him. At any time in history the pronouns delineate our informal environment. "Thou" among Anglo-Saxons has left the informal environment and now is a stiff solemn name in the prayer book. The historical derivation of Thou from the most informal, personal, situation of mother and youngster and father and sister cannot alter the fact that today the word "thou" is of forbidding formality! Its history proves that the way not exclusively leads from full nouns to deflated pronouns. In our case, the pronoun has been elevated nearly to the rank of a name, to the name of God, indeed, which is most unmistakably unique and God's alone.

To Summarize:

I, you, we, omit the names of speakers and listeners, just as "it" or "they" omit the names of the people spoken of. Nouns and names are extra-polated by pronouns. The realm which is predominantly pronominal, is the family of parents and children. In primeval times, the line ran between tribal meetings and family fellowship. Some tribes made great efforts to absorb

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the "natural" fellowships by extended feasting, by long visits of one family with the other, by common hunts and the warpaths. Just as the Roman Church gave 181 holidays to her faithful before The Reformation, so the tribes extended their tribal life into the calender of their members excessively. However, it was impossible to absorb the natural life totally. The pre-tribal or extra-tribal facts of life remained a barrier for formal and named speech. The non-formal situation always was there to compete with the formal. And the pronouns therefore always sap and undermine the solemnity of formal names.

This is a perpetual process, never settled. The Führer or Stalin became "He" informally, to stress the irresponsible situation. One has not said anything decisive. The pronoun can be denied outside the realm of the five senses of those present. The pronoun therefore is a permanent weapon of our unofficial private life against our official and public existence. There are no pronouns in public Records. They must run: February 12, 1830, Tuesday, William Brown died.

But the widow of William Brown may weep: "He died a year ago to this day." "He", "a", "this" are three pronouns. They all make widow Brown's statement informal.

I have used throughout here the term informal for the pronominals situation. And I therefore may have not sufficiently succeeded to paint this situation vividly enough in the reader's mind. I could not help his deficiency very well as it is so necessary for any fresh approach to speech that we should see the dual character of speech as inherent

to man's history. Both, formal martial law and informal relaxation, nouns and pronouns, have existed from time immemorial. It is pure romanticism to explain speech without the insight into this polarity. It is an external polarity, the public and the private, the official and the inofficial, the formal and the informal both must exist side by side lest we fall silent and have nothing to say. However there is one term which beautifully sums up the pronominal and informal atmosphere of speech. And its introduction now at the end may picture more vividly the actual clash of two spaces and two Eras, in nouns and pronouns, names and words, titles and rich names, verbs and auxiliary verbs.

Modern Romanticism loves the term Common Sense. Common Sense says, common sense dissuades, common sense laughs. What is the place of common sense philosophy, this God of modern Man, in his real life? Against common sense, he gives goes to war, starves, is divorced, pushed around by p~~ro~~w~~l~~ers beyond his control. But common sense always encourages us, is back with us in a time of need. It would seem that Common Sense is exactly the sublimation of the pronominal sphere. When certain time spans and certain areas of meaning have become a natural Common sense moves inside this time and that space with complete pronominal ease. This is this, and that is that, we will all say in a familiar situation. And "that's all there is to it", is the sublime conclusion of such familiar situations. Common sense, then breaks a certain time span and a certain district as the absolutely only frame of reference and thinks inside these given data.

A statesman always will have to have one leg in the common places of common sense and the other in the enemy camp of reality and of new spaces and new times. The politician is satisfied if common sense applauds. The term Common sense neatly expresses the fact that our senses perceive a natural horizon of space around us within the horizon and our horse sense has some inkling of time spans for which we should provide. Common sense really reflects on a physical environment of space and time which is taken for granted as though it were the only natural environment.

If the reader identifies common sense and pronominal speech, for a moment-- I do not pretend that the identity is absolute-- he will perceive how much linguistics have worked under the influence of a one sided theory. Common sense philosophy is a mighty power in the world today. And Common sense philosophy confuses nouns and pronouns, verbs and auxiliary verbs, names and nick names, form and informality. It lives an alleged natural informal existence. It denies the tragic character of all speech as a construction of a bridges over enmities, breaks, disintegration and war. It ~~is~~ cannot make peace because it cannot admit that names must open new paths before there can be peace.

V. HOUSE OF HORUS

The pronominal process is postulated by the existence of articulate speech with its hard forms of naming, entitling, introducing, and prescribing everlasting orders between never-lasting men. Pronouns alleviate this hardness. They "harmonize". The pronominal process is a release of human energies sacrificed to the tribe's spirits and tongue. The tribe is "inhuman". There is the rub. Once a warrior always a warrior. Names terrorize people. Today an example is the terrorizing effect of the names Jew, Negro, Jap, Wasp, German, Communist.

This is the point at which the empire builder's revolt against the inhuman tribal system becomes explicable.

~~This-is-the-point-at-which-the-empire-builder's-revolt~~
Where could a man in 3000 B.C. find sympathy for his insight that man should divest himself of his tattoos, that once a warrior always a warrior was an obsolete maxim? ~~In-Egypt we-find-the-king's-mother-added-to-his-name,-himself-marrying-his-sister,-star-gazers-set-aside-as-a-separate-class supported-from-public-funds,-clean-shaven-~~ In Egypt's House of Horus we find the following changes compared with tribal ritual: The name of a king's mother is added to his name; he himself marries his sister; stargazers are set aside as a separate class supported from public funds; No tatoos initiate the member of the new house. King and priest are clean shaven over the whole body; the tatoos are transplanted from the skies to the house of Horus and consecrate the walls of the temples. We find a real obsession with Houses. The house embodies the constitution. The "House of Horus", "Hathor" is depicted on the oldest plate of King Narmer. The oldest

name of Pharaoh is set ~~writ~~ within a "house" on which the falcon hovers. Only the king may build the houses of the Gods, with the help of a special Goddess, Sheshat. The Goddess Nep thet, Isis' sister, means "the Mistress of the House" in her hieroglyph. The experience of "house" was the new thrill of Egypt. Huts we can see on their pictures-- they had had before, but not houses. A house is oriented and laid out according to the laws of the cosmos; a hut is a shelter against the cosmos!

The creator of this anti tribal organization (who united at least some scores of different tribes to a new political unit) based his claim to authority on his "domestic" sphere. Quite naturally, because in his day outside the tribe, only this domestic sphere existed. The last shall be first. The vision of the Empire builders proclaimed the world their house and home. They protested and defied the tribal meetings and their ancestors. They replaced them by divine right. Now divine, divas, d c o s in Homer, are astral terms. The new "despots" the new Lords of Houses in the sky claimed immediate inspiration, without the detour of blood ancestry from a great grand-father. This is the strange fact of Imperial Egypt that the Pharaohs based their rights on being skyborn, not father-born. And they expressed this by the anti tribal symbol of the house where their mother and sister were with them (this was expressed in various ways: the mother's name was made important; Hathor (which means the house and the womb of Horus) was important. Isis as the mother of Horus was important. The fact of all these underscore the identity of the theme: Pharaoh is "Thou" in a family, not a member of a tribal gathering. He is Pharaoh with his women folk, not with the men on the warpath.

And this explains the urgent necessity of creating a divine family in which Pharaoh may converse. Pharaoh must enter a sky family so that he there may "Thou" and "Thee" with brothers, sisters, parents. In the last decades anthropologists have become used to speak of a "skyworld" for the religious cosmos of the empires. "Skyfamily" strikes me as more correct. Pharaoh in order to be relieved from tribal taboo, had to find an extensive family, a family infinitely more imposing than the tribe. The families had been under the thumb of the tribe. They were the tribe's creation. They lived by its order and good graces. Children in the family had no names. The tribe named them. The emancipation of Pharaoh's family from the tribal taboos depended on his finding other relations outside the clan. He had to soar into a family group which no small clan could treat as its part.

This unique family of Pharaoh was found in his sky relations. And the "Ka" spoken to him by these relations, made him, not a member of a clan, but a member of a family without the detour across the clan!

This could not be more emphatically expressed than by the Ka. All full names were tribal and under tribal ancestral sanctions. As late as in Jesus' story and genealogies the wrestling with such ancestral sanctions is acutely felt. How strong must they have been when the first Pharaoh confronted from 50 to a hundred tribes with his conception of South and North kingdom? So the gods did not name him but they adopted him: Thou art our son, brother, beloved, sharing bed and table with us. The Ka stripped Pharaoh of any tribal "affiliation" and "association." He became unique among men because Horus said "Thou" to him. A new era opened.

Polytheism was a compulsion. The tribal names could not be exploded without a non-tribal home for the ruler and his family, his servants. The "House" is the technical term for such a home which no longer is secondary to the tribe.

In the tribes, the smallest unity, mother and her young, husband and wife and children, is an inspiring consciousness. They are ~~A~~ derivative, these huts and caves and tents and shelters.

In the empires, the secondary and derivative was made the footstool of eternity: the House of Horus resulted. But the house's lord, had to become divine because he had to speak inside some political unit, some orb of dialogue and reply. The cosmic forces spoke. The gods arose and were heard. How? In their return! The speech of a god consists in the recurrence of his apparition. This is his manner of speech to man. We can count on him. The gods recur. For the Egyptians divinity is recurrence. Everything that recurs is observed. And observation is observation in its full sense, observancy of observant servants! These Egyptians were more scientific than the Greeks: they observed better. ~~It~~ is astounding what they did observe in the sky and also what they measured, on earth. The examination of their measuring and surveying capacity is quite wrongly omitted by many modern Egyptologists who dread the Pyramidomaniacs.¹⁾

~~One~~ One more word on "divine." The term Divine is nontribal cosmic. Odysseus is dios, Julius dios, because Zeus, the sky, is their immediate origin. They are of Jupiter's House. The other gods are

1) For an astounding example.....

his sisters and brothers. This I do not hear mentioned when Zeus is declared to be the father of all the gods. But it explains polytheism. The gods were the first family household of critical, speech-inspiring power. The cosmic power gave origin to a new linguistic layer. The term origin itself is the product of cosmic household-thinking. In the tribe, generations were generated. Now, however, wherever a divine ruler appears, he has his origin, as the sun, in the "orient." The word ~~xxxxx~~ "origin" itself comes from rising like the sun. Perhaps it is linguistically a hybrid, keeping the stem of "gen" in generation, in its second half. Certain is that the Latin "gentes" preceded any "origin" of Rome as a templar house of the Sky God and his sons, of Jupiter, Mars, Romulus. Rome copied Egypt in other words when it "arose" in the Orient with the sun.

Rome, and the House of the Gods ~~xxxxx~~ rose in harmony with the cosmic forces, and by entering a family of gods it received its religious terminology. This we to this day repeat whenever we speak of origins. "To me ^{the} 'original' means to be as old as creation," the poet Holderlin has said rightly, for the original is not ~~to~~ to be absurd or abstruse or sensational but to hear the stars and the birds speak again with convincing eloquence, and to make men behave in such a manner that the seasons and the gods may recur forever. The Pharaonic experience is the experience of the recurrence of the divine.

In the Old Testament Noah is put in Pharaoh's place throughout. His history is the polemic of Moses against Pharaoh, as the flood of the year is replaced by One historical flood, so Noah's rainbow is the oneness of God against mere recurrence. Yet Noah is promised the eternal recurrence of the seasons, in the grand manner. This polemic, of the Old Testament had to safeguard Egypt's lasting

contribution. Pharaoh broke with the tribe and leaned on a House. He was the first Lord of a Manor. The question may be asked why the conflict of "house" and "clans" has escaped notice in the great century of historical research. I have, I feel, some right to explain this oversight, because in 1914 I published a whole volume on this political problem. It was called "Königshaus und Stämme in Deutschland" and discussed the immense and centuries-long conflict between the Royal House of the Holy Roman Emperor and the tribes which the Emperor tried to unite as a problem of political science. Our individualistic age simply had declined to read the sources literally.

Whenever the sources said "House" "palace" "throne" the modern interpreter insisted on reading the person's individuality into it. The liberal historians confused ship and kingship. They confused a Pharaoh ~~xxxx~~ and a Hitler. They carried their individualistic or altruistic view of social life into the past. But the sources show how through the last thousand years political struggle gradually evolved the various parts of One House: Chapel, Palace, Court, Chamber, Parliament, cabinet, Bureau, came to have constitutional significance and each of them dominated the scene for one or two centuries. The history of occidental royalty then was not the history of individual shapeless men but the unfolding of the potential organization of the Ruler's house. This list:

Chapel
Palace
Curia
Camera
Cabinet

is familiar to any historian. The thesis of my volume could not be denied. My posing of the real organ of evolution proved convincing. Not the individual but the House was recognized as the real issue in constitutional development.

I can assure the reader that I had forgotten these insights and explorations completely. Thirty-three years, two wars, two revolutions two continents had intervened. This paper was finished before I remembered the old problem of medieval constitutional law of my youthful endeavor. However I think there is no reason of concealing it now. On the other hand, it does, of course, not prove anything directly. All that it does suggest is that the organization of a ruler's household, is something very definite and that it offers problems of sharp contrast to the marital law around which all tribal organization is built. It therefore is important for any discussion of the road from tribe to empire to stress the new principle of organization which a Dounes, a household, represents in the history of mankind. Huts are not houses. Shelters are not houses. The House of Pharaoh was something utterly new: a household. And it was in conflict with the tribal traditions. The treatment of the Egyptian dead should suffice to illustrate the contrast. In the tribes, the dead ruled supreme. The loyalty was to the ancestor. He had not died, politically. This is changed in Egypt. For in Egypt the dead were put under judgment. They were taken to task. Such judgment was quite unheard of in the tribal dependence on the Old Man's spirit. Egypt coerces the dead! It mummified them. It made them innocuous by disciplining them. Strangely enough, this innovation against the tribal attitude is not mentioned in our literature¹⁾. But it is the introduction of a last judgment and a righteous judge in Hades which reversed the scales between the dead and the living, in One House of Horus! The living Horus triumphed over the dead spirits of the tribes as Maat, truth, was meted out to them in the nethworld. And whereas we concentrate

1) Blackman stresses the point that the Egyptians believed in an afterlife before they worshipped the sun. But all tribes buried and fed their dead. Blackman omits the specific Egyptian contribution.

on the strange ideas of an afterlife, in the Book of the Dead, we overlook the dialectics between the Egyptian judgment of the dead and the tribal domination by the dead. This may open up further vistas on Egyptian religion. All we here could do was to grasp Egypt's dialectical contrast to its predecessors, the tribes. The dead were the judges of the tribe; they were judged in Egypt's Great House of the Sky. Compromises between tribes and empires occur. In fact all our anthropological material shows the tribes more or less trying to compromise with the Household Constitution of the settled empires. But the sound of interpretation even of the compromises depends on our willingness to grasp the coming into being of a new principle, with the empires. This is denied more or less today. But it exists. A polarity between tribes and empires is obvious. It is stated in our sources. The household principle of the cosmic House of Horus was opposed to the tribal order and lived from this opposition from beginning to end. Similarly did China live from its victory over "the hundred tribes."

On the other end of Egyptian history, Greeks as well as Israel, represented another dialectical opposition and this will help to sharpen our definition of empire. The whole Old Testament is one dialectical harangue against the Egyptian sky family. The House of Horus and the god who leads Israel out of it, are irreconcilable. The "Hearken Israel", I am thy God who has led ye out of Egypt, is in explicit opposition to the Ka spoken to Horus Pharaoh for taking possession of Egypt. Israel stands on history where Horus stands on his cosmic myth. The cyclical journey of Horus down the Nile and the annual flood of thousands of years is contrasted by the Jewish history of Noah's flood, which is said to happen on a day, November 17, which was impor-

tant in the Egyptian calenday. Noah's flood is one unique event in history as against the Osirian recurrent flood. The census of the whole Nile valley by Horus is contradicted by a taboo on the census. The hieroglyphs are forbidden. The constant movement of the Egyptian Great House through the 36 constellations of the year is left behind when Israel celebrated God's sabbath outside the world. Here, Israel joined God outside the sky house of the stargazers of Egypt. The Sabbath tilted over the relations of day and year. Sethe has remarked that the Egyptians were for a very long period not interested in the single day's routines at all. Sun was not worshipped as the day's star! The day meant too little. The millions and hundred thousands and thousands of years attracted them exclusively. The course of the sun during one day offered no plausible help to their political problems. In this sense, then, the sun was not "worshipable." The Great Year really was the Egyptian aim. 120 years, 30 years, 1460 years were aimed at. Heliopolis could make Ra popular only by conceiving of a whole year as one day. This telescoping was the reform of the 5th Dynasty. This explains the choice of 30¹⁾ for the Sed festivals, of 120 years for the festival of correction, and the strange desire to celebrate jubilees.²⁾ Against the jubilees of Egypt, the Jubel year of Israel wiped away all cyclical recurrence. Although probably a merely programmatic promise the Biblical jubilees deserve attention as strictly anti-Egyptian. The Jubilee made a clean state. But more obvious and grandiose is the victory of the one short Sabbath~~Day~~ over the Great Year of 1460 years. It was the idea of rest, of the extramundane quality of God which made the House of Horus collapse. "In the beginning, the God of history who ~~had Israel out of Egypt and who taught them the Sabbath, created heaven~~ ~~and on 365 years in the myth of Horus in Edfo.~~
¹⁾ And of 365 years in the myth of Horus in Edfo.
²⁾ "Beginn des Feierns der Millionem Jubiläen" Sethe translates

idea. = tribal anti-herly and majestic and 3. This is a majestic and herly idea.

led Israel out of Egypt and who taught the the Sabbath, created heaven and earth." The Family of the gods, the elohim, were incorporated "The Beginning of celebrating of the millions of jubilees/" in this Jahve who united day and night as much as Horus when he marched before Israel, but of whom the Bible explicitly said: "The Sun God is destroyed during his own day by Jahve." (Ezekiel 30, 16.)

The Hieroglyphs were forbidden by Moses who for his two tablets must have used a phonetic picture-less script. Otherwise the second commandment makes no sense. In the case of the Old Testament when Sun and Moon were stayed by God, we can contrast the anti-mythical and the mythical concept of the skies. Horus tries to lead the movements in the skies to their completion. He supports them. As Chantecler in Rostand's play, the Egyptian gods are supported in their cosmic acts by human cooperation. Israel's god is found by man outside the cosmos and therefore he is known best when he stays the sun and moon. In other words, the Creator can go beyond the recurrence of his own cosmic creations. Jahve is once-ness or better the sum of all once-nesses. And man has learned what history is from Israel. The Household of Horus is recurrence, eternal recurrence, and ~~a~~ so man learned what cycle, calenday, liturgy was from Egypt. In our quotation from the Horus myth in Edfu, we found the deficiency of such system in the words "from this day." Egypt could not explain any beginning of her history. Myth shuns creative beginnings. Even gods were born. The Skyworld of Egypt had to have lasted since time immemorial. The "pre-dynastic" kings which seduced Breasted, are a necessary mistake of any cyclical imagination. There would never have been a House of Horus without this compulsion. Man could not have the lights of Egypt's brilliancy without the shadow of eternal recurrence. It is only if we see them as corollaries. The cycle

the cycle the new organization, that we understand the empires which intervened between the tribes on the one hand, and Hellas and Israel on the other, from Peru to Peking and from Memphis to Rome.

These empires could replace the political associations and affiliations of the totempole by the cosmic household of the skies. They paid for this achievement. The price of eternal recurrence, of a denial of the creative "Fiat lux", the making of a new start.

Israel created this missing consciousness through the Sabbath which took man outside the mundane cycles into the extra mundance God. Through this one step, Israel deflated the great year and flattened the earth into a stage on which God could get gloriously as on the first day of creation, now and now and now, without eternal recurrence.

The Sethe, Newberry, Breasted, all had so much inherited the Biblical tradition of Oneness that they read it back into the Egyptian mind. Their interpretation of cosmogonic acts as history is so plausible to them because they confused the Egyptians with the Jews, the mythical compulsion with the faith in history. They were shaken by the migration of the Spirit from one country to another because the Exodus of Israel from Egypt had been their child's food. However, for the Egyptians, the world ended and began inside Egypt. Nothing could be admitted to have existed before or ever to exist hereafter. The Empires were strictly emperor-centered and they could not "think" nor write nor speak from any other "point of view". As Horus saw Egypt and was called upon to see it, so it was. Tribes had been before, yes. But no land, no skies no firmament, no temples, no settled agricultural fields were without the Ka of Horus. All the attempts of Pharaoh later on ever to get outside his own cosmic role, failed and had to fail.

to get outside his own cosmic role and beyond the Egyptian myth, failed and had to fail. Echnaton failed whereas Moses could succeed. Moses left Egypt. Thereby he entered history because history begins where a change of scene, of space, can be survived in one and the same spirit. The spirit of Egypt was space-conditioned. *The spirit of history survives a variety of landscapes.* Egypt had no history. China had no history. Mexico had no

history, in our sense of this word. Perfection did come to them very early. There was no ~~power~~ ^{power} to progress but every reason to recur or to ~~renew~~ ^{the initial act of settlement.} This they did to a measure of monotony which annoys even the most enthusiastic Egyptologist at times. ~~How to express this central fact of all the sources:~~

How to express this central fact of all the sources: the desire to recur, and to interpret their texts as history, is methodically unreasonable. Every Egyptian text can demand to be interpreted in favor of recurrence as long as it is barely possible. Any Biblical text on the other hand must be interpreted in favor of oneness as long as this is possible. We have facts in Egyptian history which allow us to write a history of their religion. But it is a history within the cycle. Horus and Hathor and The Ka were the first great experiences. Through them, the skies became observable. As the household of the sky became a reality, Horus could set aside priests, stargazers to observe day in and day out.

The "historians" of Egypt never have asked the fundamental question: How did the House of Horus gain the time to collect data? By 2500, tentacles covered all the ~~names~~ ^{shires} of Egypt, the Step pyramid of Imhotep has the stars spread over the ceiling of its prayer, which means that the skies were "under consideration". Hundred thousands of pages were buried in the building and any picture of Toser's Royal Building compells us to admit the abyssal gulf between tribes and empires. Here something new had happened indeed. But the phase in which Horus Hathor and Ka were enacted created a time span for the gathering of these ~~data~~ ^{the calling out of the king's Ka allowed him}

to emancipate the stargazers from tribal tattoo and from warriorhood. As member of his household he could retain them, feed them, support and select them, over centuries. They had to enjoy universal respect and peace from all over Egypt. Our method of approaching Egyptian history must explain this gaining of time for the training of a staff, or our method is wrong. The paradox is this: the cycle, the calendar, the household, the sky function of the ruler, the unity of the Nile valley must have been achieved both at once and gradually. The looking out for a Pyramid as equating the zodiacal light, from the very beginning, and the slow groping for the pyramid for over centuries, both both are facts and both have to be remembered as equally true. The Nile's annual flood was constituent from the beginning but the Great Year during which Sirius returns into position with the Sun was quite unknown then.

Do we have historical parallels? Of course. All history contains the same paradox. The Church was real at the first ~~out-break-see~~ Pentecost. She only was real in 313 or 325. Both facts are ~~is~~ true and both facts are important and both facts must be held in evidence. Obviously, the Church had to gain time, infinite time before people ever could understand what he she was talking about. The catacombs were essential.

In the Egyptian cycle, the right of Horus to free himself, his slaves and his stargazers, his workmen during the time of the inundation, from their tribal obligations, his Ka, his new household was essential at the start. This right was enacted by Horus taking possession of the flooded lands, as the ally of sun and moon. After the flood, he sent the followers of the new

rythm of life into their allotted individual settlements and
for the first time, land was laid out under religious sanction.
But Horus could take possession only ^{and give possession} if he knew how to lay in
wait for the great events of the inundation and the glorifying
with the half of his followers who gazed at the skies. The
realm as the house of Horus embodied these features. This then
was at the beginning. These were the required primary elements
of Egypt. There was no Egypt before this. They came at once,
in one swoop. The very idea of a united Empire under cosmic
sanction, of a tearing up of the tribal covenants and taboos,
of an established home in the middle of one house was of revol-
utionary violence. There is no possibility of having an empire
without overriding all the sacred taboos of the tribes. This,
the historical school will not see and prefers to enlarge Egypt's
beginnings backward and its achievements forwards ad libitum.
But the sources simply do not agree. The House of Horus is there
with the first ruler of Egypt. And the Ka is too. We only know
of Egypt from the moment that one ruler annually rode the crest
of the wave down the Nile, that he felt called out into a partner-
ship with sun and moon and stars, that he conceived of the world
universe as a house, and that he tried to depict this universe
in temples on earth all over the Nile valley. From the first,
Horus tattooed his temples with hieroglyphics. He needed this
script to overcome 600 miles of tribal diversity. The script's
seal outlasted the spoken unity. The first dynasties had no
knowledge of the Great Year, but they had the ambition of "millions
of years" already. They had no pyramids proper, but they wished
to catch the unity of Sirius and Sun, in one cone of light. Sop-
du the God of the zodiacal cone, then, was one of the central Gods
of Egypt although the historians relegate him to the Arabian

desert as a "frontier" God! All the gods were for all Egypt, that had to be so because they were a family, and could not be conceived otherwise. With the exception perhaps of Min who may be older than Horus, all the Gods belonged to all Egypt. The attempts to prove that the 36 or more different local gods, called Nomoi, and that all the other Gods were ^{of local origin} ~~invented~~ cannot be counted. It all begins with a non-sensical proposition: Zeus of Dodona, Zeus of Crete, nothing, all come from Zeus on Olympus/were given by the Roman Angelus in his manual as three different Gods. Angelus spoke of five Achroites, six Apollons etc. But Angelus' booklet was one of the most telling symptoms of the fall of the Roman Empire.

The first dynasty did not know of the Solstice, of the Equinox, of the planets. If these observations had to be made inside the frame of reference built up by the first dynasties.

The first dynasty originated with an Horus and Seth, Hator, Sakhmet, the Goddess who teaches Pharoah how to survey and how to orientate, and four other deities who later are not heard much of as Weinright recently has said. The Ra and the marriage ceremony between heaven and earth are in the center of this first period. As Egyptologists have divided the divine house of Horus into local Gods, with Osiris for instance in Busiris and the omnipresent sun in Heliopolis, with Sopd in Saf, etc. they also have split poor Horus into an older, the brother of Seth, and a younger, the son of Hator - Isis from Osiris. Nothing points to such dualism of two Horus who later were "mixed up". Everything ^s points to the original vision of Horus spearing Seth on his progress down the Nile and receiving his mandate to treat the depar-
~~came to him from Hator, the goddess~~ te limbs (36, as many as shires !) of Osiris as One whose life

is finite (30, as many as shires!) of Osiris as One, whose life came to him via Ha-thor, the House of Horus.

The successful organization of astrology, building and agriculture bore fruit in the new emphasis laid on us, the son, Sothis, the Moon, the BaSaus, from the Fifth Dynasty, very roughly speaking, the solar aspects of the House in the Sky are stressed. This House from a House of Horus now is ~~more~~ really codified as the House of Ha- Ra. Still, it is a family, this Heliopolis-House, with Isis, Osir, Neith etc.

The Ra tended to close the gap between the earth and the celestial spheres. Therefore, in the next phase of the Osiris center to the fore. We of course have no intention here to even sketch the history of this development. Our whole topic is method. We have a thesis indeed. And that is that the changes in Egypt could occur only within the fundamental constitution of Egypt, now we do know from a tomb rather recently unearthed by Emery, that the figure of the mummy was carried in procession in the First dynasty.

On the other hand, the name Osiris-- and of Isis,-- comes to fill our texts much later only. Methodically, this is important. Isis and Osiris, the Great and the Creator the great (?) really are later formed things; later when the non-astrological unlearned classes of the realm received their share in I. See our picture from Emery.

divinization.

Hathor	Horus
Sothis	Ra
Isis	Osiris

represent shifts in emphasis without destroying the common frame of reference around Horus Osiris ~~Re~~ which must have existed from the first day.

Osiris and Isis



The official doctrine today seems to be that Osiris can and should be held apart from Horus and Ra. Poor Osiris like like Horus has been declared to have been a historical person. But his death is said to have led for some inexplicable reason to a permanent preoccupation with the Netherworld. Of course, he is Tammuz in Mesopotamia and since wailers to this day among the Kurds whine over Tammuz, Osiris as well as Tammuz also are interpreted as Near Eastern Fertility Spirits of either tribal or Asia Minor origins.


I shall not deal with the Tammuz-Osiris relationship. But I shall insist that we can know several points about Osiris which are glossed over. The discussion of the last 50 years:


A. Osiris, in the form of a mummy of super human size, was ceremoniously introduced into the liturgy of the first dynast.

B. It is arbitrary that ~~his~~ Hieroglyph ~~of Isis~~ and ~~that~~ the Hieroglyph of Isis are treated in separation. They to the contrary explain each other. Both their names are considerably younger than the founders of Egypt.

C. "Osiris" has been united to Horus and Hathor from the beginning of Egypt although we do not know his name, at that time.

Point A is demonstrated through Emery's excavations mentioned on page 60. Point B cannot be argued with those who decline to accept it as self evident. The two highest Entities of 2000 years of Egyptian religion are written  and 
Isis and Osiris

and we are asked to believe that this parallelism of their signs was not intended. We are not debating the phonetics of Isis and Osiris at all. Not only must the unity of writing ~~as~~ as in China-- have been greater than the unity of oral idiom but there may have been many reasons never to pronounce the true name of Osiris. The true name of the city of Rome has remained "unbeknownst" to us to this day as it was a carefully guarded secret. Why should we know the original oral name ~~belie-~~ behind  ?

But Osiris, as a hieroglyph, unspoken but enchanting, is he who creates the throne, or he who puts up the seat or he who mates the seat. And Isis is this seat  . The hieroglyphs describe the sacred marriage. We offer no excuse for this thesis. Beyond evidence, nobody can give more evidence.

As to point C, the evidence is universally known but has always been coyly suppressed. The evidence shows that long before there was an "Isis" or "Osiris" in our texts, a mummy laid out horizontally with his phallus erect fertilized a Lark who hovered ~~hawk~~ over him.

Mind you: The female falcon and the mummy mated before we hear of Isis or Osiris! But when the texts later speak of Isis and Osiris, the walls and the biers continue to carry the human phallus and the ~~hawk~~ Lark. Mariette unearthed this in Abydos. Down to the New Empire, and the Greek Roman era, the hawk, not Isis,



remained the receptacle of the sperm of Osiris! This then is the original form of the sacred marriage in which Horus is begotten! Methodically, it is impossible to postulate that this hawk be more recent than the human or astral representation of Isis. It is impossible for two reasons. One hails from the inner logic of the scene, the other from the external relations of the hawk.

As to Reason 1: The scene that a dead man fertilizes a hawk, is the one and only singularly "anti-natural" conception in the myth. It must have ^(been) thought of as indispensable later but it could not have been introduced as a later improvement. It really is an imposition. No mortal ever has or ever shall see such copulation. Not Osiris, not Tammuz, but the hawk's semination from a corpse we have to understand before we have understood the Egyptian universe. All modern interpreters of the Osiris religion dodge this issue, even Hornblower who at least reproduced an authentic scene.¹⁾ He also pointed out that the semination of the hawk by the phallus is very eloquently described in the texts. How small must people feel if this great mystery of the hawk's and the corpse's mating stylized them as obscene²⁾ and how profoundly the Egyptians must have felt this to be a sacred revelation of the truth. It was the greatest discovery of their existence or they would not have continued this utterly unnatural representation.

We have to understand why hawk and corpse could or had to perform the greatest Egyptian ritual long before there was Isis.

1). in "Man", October 1937.

2). Hornblower received special praise for his "daring" photograph in an Egyptological Journal!

and Osiris. The "crudest", "most difficult" and "most absurd" expression of the rite--the drastic bird and corpse-- challenge us, not the late smooth veiled pair of  and .

I may not and nobody may ever be able to answer the challenge to everybody's satisfaction. The rite may remain inexplicable. If so it still remains true, that the sculptural realities of hawk and corpse must be explained, and not the pictorial signs of Isis and Osiris.

Reason 2 for our thesis that the female hawk is the original recipient of new life from the dead man's phallus, is simple. The hawk dominates the earliest dynasties. Horus and Hathor are with Menes, Narmer, Den, Zer, the very first rulers. Therefore, the hawk was the first device for the central rite then more than at any other time of which we know.

Anyone who accepts the evidence so far presented, may now go on to the explanation of the rite itself. But I beseech the reader who sticks to the official traditions about a separate Osiris religion, about a king Osiris, about tribal fertility rites all over the earth, about the name Osiris meaning "Joy of my eye" whereas Isis signifies "seet"-- I beseech the reasonable majority of my readers, to stop at this point. It is no use to propound to them a trail whose starting point they have declined to reach. To the unreasonable reader I will speak my mind.

The great task of the first dynasties was to gain time for exploring the skies, the original myth had to allow a whole civilization to grow! Not astrology but the discipline of life which enabled them to have astrology, is the political enigma of the Egyptian origins. To make the ruler able to set aside a considerable group of priests, over centuries must have seemed a perfectly

fantastic undertaking, something impossible. The very ceremony which had to explain the impossible, might be expected to look impossible to us. And so it seems indeed.

A rule which had the economic stability to plan for centuries, had to make the swamps of the Nile valley accessible after the flood to a people who were under strict orders during the flood.

This rule had to be One for the whole valley because it had to impress all the tribesmen as the one and only divine order of things. The subservience of many tribes to the alternating of the Nile flood made sense only if it proved its truth for the Nile-universe.

The new ruler had to emancipate all the valley dwellers from the tribal spirits. He had to overcome the rule of the dead.

The ancestors.

To me, these dilemmas at a time when no archives, no star observations, no temples nor pyramids were yet completed we call solved in the ritual of hawk and mummy.

The Nile's flood and the earth of Egypt were recognized to offer an unheard of opportunity: the phallus of Osiris, the dead body, promised fertility: Who before had thought that the inhabitable was the source of riches? A new meaning of death was proclaimed. And this could not be done by natural means. The copulation of a dead man, sending his sperm upward into the bird of the air, is an unnatural scene which violates all food taste and logic. But it is not obscene for the simple reason that it has the noble stamp of necessity. Our real needs are not obscene. When Hathor Isis says: "My sister comes to thee rejoicing in thy love; thou placest her on thy member, Thy seed mounts into her",¹⁾

1). Pyramid Texts 632

we must pause. Which overwhelming and unique experience could beget such nonsense? And we must pause all the more if we come to think that the relics of this ritual are found all the globe over to this day. Or when we read, "O lusty bull, Osiris, thy little son Horus, born of the two sisters (The House of Horus and the Mistress of the House) is before thee"¹) we have a similarly unnatural statement of obvious nonsense and yet profound truth. For the flood does mount in the air, and the whole House of the sky is filled by its generative power. The two sisters receive their strength from Osiris because Night and Day, Seth and Horus, get organized and Set is Nepthet's partner as Horus is Isis'.

The two scenes are equally absurd: a dead man setting a hawk on his member, a God to be born from two sisters. And this absurdity must be made the center of our considerations because the absurdity is at the heart of hearts, in the innermost sanctuary of the House of Horus and a global civilization, the civilization of Houses in the sky. Our interpretation takes the Egyptians at their word. I believe that they meant what they said and that they said what was necessary to say if tribal man

11. Melanges Naspéro I, 340.

should cease to be a nomad, should learn to settle on the land by the laws of the sky. This interpretation is not of my making. I do not speculate here. Because the Pharaonic action had this very content to turn a liability, a flood of tremendous dimensions, into a blessing. Tribesmen, without provisions, could only dread and curse and avoid the Nile valley. The new ruler did say by action that this cursed and infurious dead corpse was One new field of peaceful exploitation; therefore it is not I who speculate on the old Pharos but it is they who actually undertook this wholly fantastic idea of a permanent settlement in an non-permanent soil. We well may wonder that ever a group of men had this brazen idea which implied martial law for all the valley dwellers, public feeding, ecclesiastical estate, the use of oxen and agriculture.

Thes services of the bulls for the fields won from the fields were required in the first dynasty. The phallus of Osiris was well chosen to express the stupendous fertility of the priet season, The season in which everything grew and came forth. I shall not investigate here the unified of imagination contained in the ritual of Osiris, the apis bull, the heiroglyph etc., etc.

But I say this: the Pharao's did overtake the old tribal rule of ancestral spirits by claiming that their dead man could do what no spirit could: he could produce life visibly and abundantly. This corpse differed from the buried corpses of men. It begot living animals and plants. Osiris is the contradiction to the buried warriors of old! Therefore he remains above ground. Therefore he is oversized, therefore he is mummified, or the doll of a corpse! The first acts of Pharao had to speak a language of pre-pharaonic men! This, the mummy of the first dynasty achieved there was a corpse which claimed a new authority, it superseded the tribal chieftain's whose eyes looked

down from their totempoles. For this purpose another as symbolical kind of corpse ~~mxm~~ was needed to disempower the corpses of the ancestors. This corpse was not buried underground but buried by the annual flood. And behold, this burial gave the most unexpected result of a quick resuscitation.

But there was one drawback to the new emblem of a vital and creative corpse. When the waters receded, the natural eye saw again a divided valler. In 26 or more limbs, later the myth divided Osiris corpse at his internment around October 1. This was the myth's concession to the slumping back of normal men into their commonplace environment. When Horus had gone by the land broke up to the eyes of mortal men into small districts. Thus was caused the repetition of the House in the sky in 36 nomes. The ensuing division of Egypt into nomes was a fact as early as King Zoser. The vallet was one when the ruler and the flood both declared the valley to be one. how could it stay one? Through the bird's flight. The bird received the phallic strength into herself as she put into the ruler this recognition of Egypt's unity. The Bird defied the terrestrian divisions. Horus Pharao reflects permanently the unity of the Nile-universe. The hawk mother instilled ^{with} ~~the~~ laws of the Nile-flood the son of heaven Horus the falcon-ruler at a time when the stars are not yet computed, The constellations still unknown, the temples unsurveyed, the pyramids untried. And in this act, the ruler is authorized to build the temples to compute the stars, to observe the constellations, to imagine the pyramids.

Because he now has been filled with the cosmic instead of a tribal experience. He has replaced the tribal task of continuity of generations of mortal men with the imperial task of a continuity of crops for generations of years and centuries. Death has a quick turnover

in Egypt. And this death scorns the tribal cases of death. The Master of this new cycle of death and resurrection is the offspring of Hathor and the mummy, the superseder Horus. To him the very floods which drown his father give the opportunity to permeate the whole of Egypt. It is quite true that later the unity of North and South, of midnight and midday, which inspired Horus and his family and dumbfounded sun and moon, became a fait accompli and beginning with the fifth dynasty, the ritual of Sun and Sothis, Orion and Sirius etc. capitalized on the new time gained for observation and study. Now the north-south axis was supplemented by the east-west axis. The spearing of Set, receding to the North by Horus, was taken for granted. A new eloquence illustrated sunrise and sunset. We have one text which reveals this translation from the old first layer to the second. In this text, the valley of the Nile is adhered not because of the flood but because it is a valley between east and west.

When the mountains on the banks which enclose the valley were separated Egypt was created. The two mountains separate, a god rises: "a god makes himself master of his body. Comes the living water which is in the earth. But (if the god is not revered) the two ridges on both banks shall be reunited, reunited shall be the two banks of the river." 1)

But when I read this strange creation as well as destruction of the east-west expanse of Egypt, I feel sure that it is a poetical transfer from the finally obvious and endlessly ritualized north-south problem to the cult of the daily observable east-west course of the sun. Nobody would ever have thought up this story of separation and reunion of the river mountains who had not first imbibed the

1) Recueil des Travaux, 37, 84

whole ritual of separating and uniting North and South. Because only this one was of fundamental importance. The dream of an originally not existing East-west expanse in the Nile valley is a poetical afterthought; the task of uniting the flooded lands as a unity was serious political actuality. And in the wonderful core of the poetical ~~afterthought~~ pyramid text: A god rises, a god makes himself master of his body. Comes the living water pouting in the sky and on the earth." The old vision of the Osiris-hawk copulation is at work: a god rises. A god makes himself master of his body. Exactly this the annual flood did: It allowed man to conceive of the *disiecta membra* of Osiris as one body: A god makes himself master of his body. Finally he rises. A great expression for the act of copulation. In no other way could "a god" rise and take possession of his body and impart this commission to the ruler. For this new task tribal men had to be apostrophized, pre-Egyptian men. And they were! Whereas the Heliopolitans who could use the east-west metaphors could speak inside an existing Egypt to Egyptians.¹⁾





Finally, the late Osiris cult of the individual soul imported both the Horus and the ~~non-solar~~ solar features of the Heliopolis period. But now Osiris had to go down to the dead in the West like the sun. Why? Because all the dead now are brought under judgment. No tribal ancestors remain!

But the female hawk in the holy of holies, sitting on the great mummy's membrane virile, remained and maintained the starting point of Egypt's history in done time of the many clans and its leap

1) In this sense one has to agree with Blackman who stresses the point that the King's daily rebirth as the sun god who goes from east to south and west is "late." Eg. Arch. 5, 160

71
67

into the era of one Empire.

Let us now examine the signs of Isis and Osiris.  means creator of the two lands, Sethe says. But  must be, he says, joy of the eye! What a contradiction!  ar means to beget, to create to produce. Is it presumptuous to explain the heiroglyph of  as the appropriate sign of this "mate" of the "seat", the artificial mummy which represented the annual fertilizer of Isis, of the womb out of which Horus sprang? The hawk and the mummy cannot be separated, because they together created the period of the first four dynasties during which Horus could develop into the Son of Ra, and Hathor into Sothis, during which the Egyptians could develop their wisdom. The unity of this sacred marriage pointed to a gradual inclusion of all the mysteries on heaven and on earth without constituting more than a program, an initial ~~xxxxxx~~ vision. The reader is familiar with the instrument called the pantograph. By this tool the designer is enabled to enlarge a given drawing in ever larger dimensions. As the workings of a pantograph, I conceive the incessant enlargement of the fundamental myth of Egypt. On the fundamental myth of the corpse and the hawk in copulation, the whole Egyptian civilization was construed, in ever widening circles and in evermore luminous precision. The firmament became known until 20000 years after Zoser even the Zodiac was known -- a perfect astro-politically luxury, but a true observation. And until the land not only was well irrigated but even Nubia conquered, geopolitically a non-necessary addition, for the foundational myth.

The gradual enlarging of the pantograph enlarged Horus until all the skies were explored, enlarged Osiris until every field was surveyed and the grains of wheat could be called Hasar's "Osiris' limbs." (Budge Dict. 588)

The expressions for the dynastic rule itself testify to

this story. The House of Horus, Hathor means house of horus, came ~~it~~ first. And the late term "Great House" Pharaoh was anticipated in the term Hetaa, "Great House." This term uses He-t, House in the same way as it is used in the word "Het-hor." In the 5th dynasty, the stargazers were sufficiently equipped to introduce the whole order of the heavens; decans, the solstices and the planets had been observed; and this found expression in the new title for the ruler, Son of Ra, Sa-Ra. Hathor and Nephthys, the house of Horus, and the mistress of the House now became Sa-Fi, the two daughters of Ra, Sothis and Nephthys. When the wky had been fully exploited, the terrestrial aspect was developed. Now a new less sacred term for house came into use. Per replaced Het. For the House of Horus now was substituted in every day use the word Perao, Pharaoh. And with this secularization of the ruler the great model of death and resurrection, the mummy could be permitted to be democratized. In the days of Hathor and the Sun of Ra it would not have been possible that the average Egyptian took Osiris' death and life as his own case. But under Pharaoh, the great house on earth, the energies of the Osirian vision were universalized.

How would not every one wish to be an Osiris as Osiris' death before everybody's eye each year was followed by his resurrection?

The empires gave all men a new vision of death. The tribes dug graves and fed the ancestors so that they stayed alive. But the empires dared to wail the annual death of the ~~vegetation~~ and with this cosmic example they ~~and their~~ drew death into the cycle of life. They made their inhabitants expect a judgment and a resurrection in another world. The two relations to death the tribal and imperial

are sharply opposed.

At this point the expert has a right to demand investigations of some related topics: Seth is the first such topic. The Sematanik, the union of the lands would be another, Orion and Sirius a third, the history of the nomes and the temples a fourth and the attempt to end the Divine Family of Horus by Echnaton a last.

I have collected the material for these investigations and I have formulated them.

But I feel that it would be like trespassing on the domain of the men who have devoted their life to these problems. I have a hard time to make them admit that my method is a supplementary one and that the lack of some such critical second approach has been injurious. A good man like Everth has been deterred. I doubt if the workers in the field will be pleased by the outsider's interference. But at least I shall not try to pose as an insider. I think that my approach is necessary. I hope that I have brought valuable material to bear on the questions which has been neglected and which I have not misinterpreted. But the dualism remains. It takes the opposite methods to keep any department of knowledge alive. Any mere erudition at this point would be like throwing sand into the reader's eyes. What is the real issue? I challenge the methods of the "historical" and the "anthropological" schools. Both have invaded the Empire of Egypt, the one with tribal, the other with historical-evolutionary methods. They have divided up the facts of a cosmic empire between themselves as either tribal or messianic. ~~Never~~ Never have they given the cosmic houses of the gods a chance to state their own case.

This case differed totocoelo from the tribes and from Israel. And Totocoela is, as now the reader is able to see by himself, literally true. Byt the House in the sky by an extra-tribal cosmic

34
74

family, a whole eon was made to occur between the clans and the Israelites.

Toto coelo differed the empires from anything that man had done before or after.

The sky enhanced the Egyptian, the Mexican, the Babylonian cycle from a four or five generation consciousness to the myth of millions of years. It often has been stated that the "primitives" don't take much interest in the sky. It is full of irregularities. It is sinister. It is fragmentary for a Kirgize and a Hopi.

The sky over Egypt became orderly and unified and divine in eternal recurrence.

THE HOMERIC WORLD

If the mythical house of the cosmic forces and a son of heaven are definite historical creations, they must have their end, as all historical forms.

One or two sentences in Homer show that the end of Egypt is as explicit as its beginning. Homer reverses the Egyptian order of the House in the Sky. He reverses the meaning of the Ka.

Homer has the courage to replace the house in the sky by a poetical world. The term "world" is correct for Homer. It is wrong for Egypt. We quibbled with the term skyworld for the double throne of Pharaoh. For a house was postulated with firm dimensions, measured and oriental. The Homeric world emerges! When the gods retire to an Olympian Versailles. The palace of Zeus has shrunk to one spot in the universe instead of being the universe.

The world -- what is the world? Well, what are the gods? The cosmic powers which can give man his Ka. What is the world? That which does not speak. Now man posits his own beginning and end! The revealing lines of the Homeric world run: from all this tell us, from

wherever you like, my muse.' And 'Sing, o muse, of the Man.'

These two lines were impossible in Egypt. These two lines mark the beginning of a new eon in which man is in the world. And the world is the universe stripped of nouns and pronouns.

The grammatical form which the Greeks cultivated to an extent unknown hitherto was the indefinite pronoun. Of the noun, pronoun, indefinite pronoun (some, any, one, a, a certain) sequence, the Homeric "from wherever you like," in the beginning of the Odyssey, is a startling proof. The gods speak to thee as Izermak has pointed out, in the proper time and place. Homer can feel that an element fills the universe which is indefinite. The world is undefined before man speaks. The perfectly horrid dread of the Egyptians was such indefiniteness. That was Seth, aapohep the serpent, it was chaos. Somehow, somewhere, anybody, were terrifying terms of anarchy.

The Homeric universe executes the change from the gods and Thou, o man, by speaking not only of it and things, of "the divine" and "the human" the being, as neutral essences. Also, here we hear of managing "somehow" to be that what we have been/ "anyway" -- the most general answer of the humanistic mind.

The indefinite pronouns were something else in the beginning. They signified "one" or "many" in the strictly numerical sense. Also how, who, what as questioning pronouns were in existence before their indefinite use in Plato's fantastic number of " " became popular. The questioning pronouns in Greek carries a full accent. The indefinite pronouns were the same words without an accent! The indefinite pronoun is needed when we leave the society of man and the house of the gods and go out into the world. Why? The world has no names. The world cannot be gathered in by mere pronouns by which we quote known things among connoisseurs of their proper names. The world is a multitude of many

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"any's" of "some" instead of definite names. The world is Homer's and the Greek mind's dancing green. All philosophers talk of the One and the Many and thereby give away their birthplace in Homer's world of the unknown, unnamed, indefinite freedom of man.

"Sing o muse!" says Homer. And at the end of the Homeric world Virgil has fully implemented the underlying assumption. Of aras and men I sing, Virgil begins the *Eneid*.

The Ego has risen, man thinks that he can speak outside the clan and outside the house, in nature, in the world.

This is the poetic dream of all artists, all poets, all philosophers. They actually believe that the ego can make a beginning of speech before a group or a god has authorized it to speak.

The Egyptian *Ka* is not refuted by the Greeks. It was not the whole truth which the empires discovered. The reader however may think that a good deal of truth was discovered when "Thou art Horus" was said by Hathor to Pharaoh and when her wings lay around his shoulders, for the first time. Not the world was discovered, not the many. The House and the family of the gods were discovered and the temples and all the houses in which we worshipped and work began to be built. The modern Boulder and Coulce dam as well as St. Peter's in Rome and St. Marc's in Venice sing the praise of the house of Horus.

For these reasons, we have to retain, for the sake of continuity, some permanent correction of our vocabulary: a house is not ~~enjoyed~~ but, but it is the product of writing. There is no sky world, but the celestial mansion which is the fruit of the sacred marriage between the world and man's power to articulate the gods of this world.