

The God *Hr-nd-it.f* in Ancient Egypt

المعبود *Hr-nd-it.f* في مصر القديمة

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Abstract:

This research is entitled the god *Hr-nd-it.f* Horus the Avenger or Supporter of his Father. The god appeared in the Osiris myth, which was represented in three elements: the killing of Osiris by his brother Set, the pregnancy of Isis from Osiris after his death by a magical ritual and the battle that took place between Horus and Set to take revenge on him for killing his father and regaining his father's throne from his uncle Set, and Osiris' transformation into the ruler of the after life. The importance of the research is due to the fact that there has not been any separate comprehensive study for this deity before ,but rather the writings about him were scattered during the mention of the god Horus, son of Isis.

This research aims to study the god *Hr nd it.f* and analyze his titles in ancient Egypt until the end the Ptolemaic period, as well as the appearance of the god in *hṭp dj nsw* formula and in the various rituals in the temples, such as purification and *hṭp-sd* rituals ,how he was represented on coffins, tombs , statues ,and stelae. The research also deals with his role in religion and his relationship with other gods, focusing on the story of Osiris to understand the forms of the god, his titles, his functions, and also knowing whether the god *Hr-nd-it.f* was one of the numerous forms of the god Horus, son of Osiris, or he was a separate god.The research adopts the descriptive analytical approach to study the deity from the religious and artistic aspects.

Keywords: *Hr nd it.f* , Horus, Egyptian Gods.

المخلص:

هذا البحث بعنوان المعبود *Hr- nd- it.f* ويعنى حور المنتقم أو الداعم لأبيه ، ظهر المعبود بأسطورة أوزير والتي تمثلت في ثلاثة عناصر وهي قتل أوزير بواسطة أخيه ست ، وحمل إيزه بحور من أوزير بعد موته بشعيره سحريه ،والمعركة التي دارت بين حور وست للإنتقام منه لقتله لأبيه واسترداد عرش أبيه من عمه ست ،وتحول أوزير لحاكم للعالم الآخر. وترجع أهمية البحث لأن هذا المعبود لم تفرد له دراسة وافية وإنما جاءت الكتابات عنه متناثرة خلال تناول المعبود حور ابن ايزة ، والبحث يهدف لتناول المعبود، و تحليل ألقابه في مصر القديمة حتى نهاية العصر البطلمي، وكذلك ظهور المعبود على صيغه القران *hṭp dj nsw* ، و في الطقوس المختلفة بالمعابد مثل طقوس التطهير وطقسة الحب سد ، وكذلك تمثيله على التوابيت، التماثيل، و اللوحات، كما يتناول البحث دوره في الديانة وعلاقته بالمعبودات الأخرى ، وكذلك تسليط الضوء على قصة أوزير لفهم اشكال المعبود ووظائفه وألقابه، أيضاً معرفه هل كان حور المنتقم لأبيه أحد أشكال المعبود حور ابن أوزير المتعددة أم كان معبوداً منفصلاً عنه ، والبحث يتخذ المنهج الوصفي التحليلي لدراسة المعبود من الناحيتين الدينية والفنية .

الكلمات الدالة: *Hr- nd- it.f* ، حور الطفل ، المعبودات.

1-introduction :

The three primary events in the myth of Osiris are the murder of Osiris by his brother Seth; after Osiris's death, Isis became pregnant from Osiris through a magical ritual, She gave birth to Horus , after Osiris ascended to the throne of the Netherworld, Horus engaged Seth in war and legal disputes over his father's estate before ultimately defeating Seth. He was then known as The god *Hr-nd-ṯt.f* Horus the avenger or Supporter of his father.¹

The god *Hr-nd-ṯt.f* took the title of Horus the avenger of his father, as a result of Isis raising him and instilling the spirit of revenge and demanding his father's throne after Set killed him. He was also one of the defenders of Ra and killed his enemies. Every king in Egypt became Horus and carried the title of the avenger of his father. After his death, he became Osiris and went to heaven among the world of the gods. ²

The Horus God , has ruptured into more than ten forms ,like Harpocrates , Harsiese and *Hr- nd- ṯt.f* ,the name of god Har-nedj-itef , or 'Horus the saviour of his father has been transformed to become (Harendotes) in the Greco-Roman period .³

This version of Horus represents his victory over Seth and his rescue of his father's former earthly dominion from Seth,the usurper. ⁴ In later-period Horus-gods may be depicted side by side in temple reliefs ⁵.The god *Hr-nd-ṯt.f* had many names, son of Isis , son of Osiris, Osiris' heir, he appears in the formula *ḥtp-dī-nsw* , and with Thoth in his boat .⁶ Papyrus Nebseni refers to *Hr-nd-ḥr-ṯt.f* as son of Horus however he is in reality alternative of Horus himself, that is "Horus-the-Avenger-of-his-Father

¹ El-Weshahy,M., Hany, N., *Hr s3 Wsir* 'Horus, the son of Osiris, Minia Journal of Tourism and Hospitality Research Volume 2, special Issue, December 2018,p.277.; LÄ.II,P.964ff.

²Mercer, S.A. B. , *Horus Royal God of Egypt Grafton*, Massachusetts, U. S. A.1942 ,pp. 129 ,177,193,fig.64.;Budge,E.A.W.,*From Fetish to God in Ancient Egypt* ,London ,2004 ,p. 141 (13).

³ There are four main aspects to Horus. Firstly, he was a sky-god, worshipped in this form as 'Horus the Elder' , *Hor-Khenty-rn-Irty*, was worshipped as the face of the sky ,Secondly, Horus was a sun god. Horakhty , Ra-Harakhty; as Behdety he was a hawk-winged sun disk; and as Horemaket or 'Horus in the horizon' he was a sun god in the form of a falcon or lion .Thirdly, Horus was worshipped as the son of Osiris and Isis, in this form being called *Hr-s3-3st* (Horus son of Isis); *Hr-nd-ṯt.f* (Horus the avenger of his father),in Greek Harendotes; and *Hor-pa-khred* [Horus-the-child of Isis], in Greek Harpocrates Fourthly, Golden Horus', as a falcon perched upon the hieroglyphic name for gold. Horus was the heir of the kingship of Egypt.

Annbyl ,S., The Essence and Use of perfume in Ancient Egypt , Submitted in Accordance with the Requirements for the Degree of Master of Arts in the Subject Ancient Near Eastern Studies at the University of South Africa , February 2012 ,P.31 . ; LÄ.II/5,p.9645f.

⁴ Hart, G. ,*The Routledge Dictionary of Egyptian Gods and Goddesses*, Routledge, 2005 ,P.73.

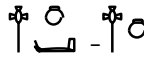
⁵ Yoo,S.H.,*Patterns of Ancient Egyptian Child Deities*, PhD diss., Brown University,2012 ,P.76.

⁶LÄGG. 5, p. 268f .



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also refers to four grandsons of Horus, in connection with his four sons⁷.

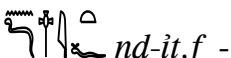
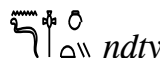
2 - The God's name Formation:



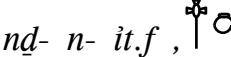

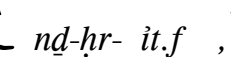
The god *Hr-nd-ît.f* name consists of, the god Horus, the word  *nd*, it comes as a verb, then the father comes after it as a direct object. The word has multiple meanings: to take revenge, punish, save, protect⁸.


The name *nd-ît.f* appeared in connection with the god Horus meaning the avenger, defender, supporter of his father and the title appeared in different written forms:


 *nd-ît.f* Protector of his father From the Pyramid Texts to the Greek period,  *Hr-nd-ît.f* this form of the title appears In the New kingdom⁹.


 *Hr-nd-ît.f* "Horus, who assists his father". (Harendotes). appears In the Middle kingdom, New kingdom, and Greco-Roman period, and  in the Graeco-Roman period¹⁰.

 *nd-ît.f* -  *ndty*, is depicted in the sixth hour of the Book of Amduate.¹¹

In addition to the name preposition ( *n* -  *hr*) To become  *nd-n-ît.f*,  *nd-hr-ît.f*,  *Hr-nd-n-ît.f*¹².


 *Hr-nd-hr-ît.f* It came with different meanings, including the savior, Horus, who assists his father, Hour who supports his father, this form of the title appears In the Middle kingdom until Greco-Roman period¹³.

 *Hr-nd-hr-ît-f-Wsir* "Horus, who assists his father Osiris" this form of the title appears In the 21-24 dynasty.¹⁴

 *Hr-nd-hr-ît-f-Wsir* "Horus, who assists his father Osiris". This form of the title appears In the Late Period and the Greco-Roman period. This title appears with a falcon-headed god with a double crown; his function

⁷ The Papyrus No 9,900 of the Collections of the British Museum, from the Eighteenth Dynasty.

Lapp, G., *Bemerkungen zur Bedeutung des Papyrus Nebseni* (BM EA 9900), 2011.; Mercer, *Horus Royal God of Egypt*, p.110.

⁸ Griffiths, J.G., The Meaning Of  *nd* and *nd-hr*, JEA. Vol. 37 (Dec., 1951), pp. 32-37.

⁹ Wb.II,375(3-6); Urk. IV, 209, 5.

¹⁰ Wb.II,376(11); LÄGG. 5, p. 268.; Budge, E.A.W., *Osiris and the Egyptian Resurrection*, Vol.II, New York, 1973, p.41.

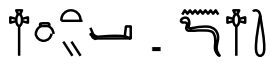
¹¹ Warburton, D. A., & Hornung, E., *The Egyptian Amduat: the book of the hidden chamber. Living Human*, Heritage Publ, 2007, Nr.464,467.; Hornung, E., *Das Amduat, Die schrift des verborgenen Raumes*, Teil I, Wiesbaden, 1963, P.113(464,467).


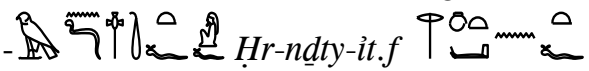
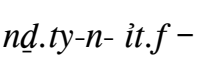
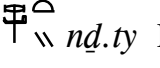
¹² URK.IV, P.99(7-8).


¹³ LÄGG. 5, p. 269., Urk. IV, 99, 9.; Urk.V, 117(7).

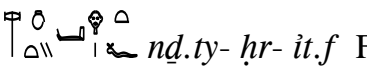
¹⁴ LÄGG.5, p. 270.:(British Museum Stela BM EA1139); Budge, W., *A Guide to the Egyptian Galleries (Sculpture)*, British Museum, London, 1909, p. 268, Nr. 1001.


was to be the one who gladdens the heart of his mother, Isis (*snḏm-ib-n-mwt.f-ꜣst*). He appeared in the *ḥtp-dī-nsw* formula¹⁵


Also add (*ḥ ty*) to the word *nd* to become  *ndty* Meaning protector, protection¹⁶. The title appeared in various written forms including:

 *nd.ty-it.f* -  *Hr-ndty-it.f*  *nd.ty-n-it.f* -  *nd.ty* Horus, who assists his father". (Harendotes)¹⁷ this form of the title appear In the Middle kingdom, New kingdom, and Greco-Roman period.¹⁸

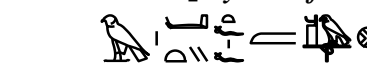
 *Hr-ndty-it.f*: "Horus, the protector of his father". this form of the title appears In the New kingdom, 21-24 dynasty, and the Greco-Roman period. with a falcon-headed god with a double crown on his head, or a Falcon with stretched out wings lying over a shrine, or a Falcon with double crown on a shrine; at his feet is a cobra. This god acts as a punishing deity; he spears Apophis in the underworld; he was one of a series of 50 deities of Mammisi who are called the gods in their months (*nṯrw-m-ꜣbdw.sn*) and he appears in a *ḥtp-dī-nsw* formula.¹⁹

Also, it is added to the word *ndty* preposition (*ḥ hr - n*) To become  *nd.ty-hr-it.f* From the Nineteenth Dynasty to the Greco-Roman period²⁰.

 *Hr-ndty-hr-it.f*: "Horus, the protector of his father". In Var. to *Hr-nd-hr-it.f*. This form of the title appears In the 21-24 dynasty, this title appears with a Falcon-headed god with a Double crown. Also he appears in a *ḥtp-dī-nsw* formula, and he drives away the enemies of the deceased in the necropolis, as *hr-ndty-hr-it.f* did.²¹


 *Hr-nd-hr-it.f-wnn-nfr* "Horus, who assists his father *wnn-nfr*". this form of the title appears In the 21-24 dynasty.²²

 *nd.ty-n-it.f* From the New kingdom until the Greek and Roman period²³.

 *Hr-nd-it.f-m-Wtst-Hr* Harendotes at the throne of Horus This form of the title dates to the Greco-Roman period.²⁴

¹⁵ LÄGG.5, p. 270 . ; Sarcophages of *ḥnh.f.n ḥnsw* CG 41001,s.12. ;Stela CG 22074.

¹⁶ Faulkner,R.O.,*A Concise Dictionary of Middle Egyptian* ,Oxford, 1962,p.143f.

¹⁷ Griffiths,J.G., The Meaning of  *nd* and *nd-hr* , p.33 ; Wb.II,376(9).; Wb.II,376(10).

¹⁸ LÄGG. 5, p. 268 .

¹⁹ LÄGG.5, p. 270.;KRI.VI ,10 (6), 446(12).

²⁰ Urk. V,19(2), 48 (17).


²¹ LÄGG. 5, p. 270.; Bierbrier ,M., *Hieroglyphic Texts from Egyptian Stelae*, etc., in the British Museum, Part 10. ,1982, pls.49-51 .

²² LÄGG.5, p. 270 .

²³ Wb.II,376(10).

²⁴ LÄGG. 5, p. 270 .; British Museum Stela BM EA1139.; Budge, *A Guide to the Egyptian Galleries* ,p. 268, Nr. 1001.

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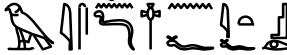
 *Hr-nd-it-f-m-Rwt-ist* Harendotes in *Rwt- ist* (near Memphis), This form of the title dates to the Greco-Roman period. ²⁵.

3 – The god’s name in religious books:

3-1 The god’s name in the Pyramid Texts:

The name of the God *Hr-nd-it-f* is mentioned many times in the spells of pyramid texts like the following spells:

3-1-1 Pyramid texts spell number 573²⁶:

 *Hr is nd n.f it.f wsir* Horus avenged his father Osiris.

3-1-2 Pyramid texts spell number 633²⁷:

 *Hr s3 nd it.f* Hour the son who avenged his father.

3-1-3 Pyramid texts spell number 758²⁸:

 *nd n s3 it.f nd n Hr wsir*

The son avenged his father, Horus avenged Osiris.

3-1-4 Pyramid texts spell number 898 ²⁹:

 *sbh n.k 3st dd sw n.k Nbt-hyt Hr is nd it.f wsir 3st*

cries out to you, Nbt-Hyt calls you truly Horus avenged his father Osiris.


3-1-5 Pyramid texts spell number 1334³⁰:

 *shm Hr nd.f it.f wsir (M) pn ds.f*

Horus will become strong and avenge his father Osiris (Merner I) himself.

3-2 The god’s name in the coffin texts:

3-2-1 Coffin Texts spell No.1 ³¹ :


 *ink Hr nd it.f* I am Horus the avenger of his father.

3-2-2 Coffin Texts spell No.17 ³²:

 *iw Hr hnt nhw // nd.f it.f wsir*

Horus is the head of the living protecting his father Osiris.

3-2-3 Coffin Texts spell No.46:³³

 *iw Hr -nd -it.f* I am Hour the avenger of his father.

²⁵ LÄGG.5,p.270 .; Budge, *A Guide to the Egyptian Galleries*, cat.no. 1026. (stela BM EA 886).;Wb.II,404(5).

²⁶ Pyr.spell.573d.

²⁷ Pyr. spell .633b.

²⁸ Pyr. spell .758c.

²⁹ Pyr. spell .898a.

³⁰ Pyr. spell .1334b.

³¹ CT.I,p.3,spell I.C.

³² CT.I,p.51,spell.17.

³³ CT.I,P.201,spell.46(d).

3-2-4 Coffin Texts spell No.50 ³⁴:

 *sw ib n Hr-nd-ḥr-īt.f*


Happy heart of Hour the avenger of his father.

3-2-5 Coffin Texts spell No.60 ³⁵ :


 *iry s3.f m ntrw m msw Hr ndty-īt.f*

He made his protection from the gods and from the sons of Horus the protector of his father.

3-2-6 Coffin Texts spell No.335: ³⁶ .

 *Hr pw nd -īt.f* This is Hour, the avenger of his father.

3-2-7 Coffin Texts spell No.600 :³⁷


 *Hr nd-īt.f* Hour the avenger of his father.

3-2-8 Coffin Texts spell No.905: ³⁸

 *Hr w3dt s3(.i) nd-īt.f*

Desert Hour the son who avenged his father.

3-3 The god's name in the Book of the Dead (chapter CLXIX) ³⁹ :


 *Hr nd-ḥr -īt.f* Hour the avenger of his father.

3-4 The god's name in Osiris's hymn dates back to the Eighteenth Dynasty:⁴⁰

 *spr n.f s3 3st ndt-n-īt.f*

Come to him son of Isis avenger of his father.

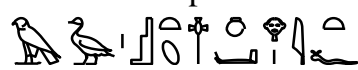
3-5 The god's name in the Metternach stela dates back to the Thirtieth Dynasty:

 *Hr-ndt-ḥr-īt.f-wsir* Hour the avenger of his father.⁴¹

4- The god's name in the temples:

4-1 The Temple of Seti I at Abydos dates back to the Nineteenth Dynasty :

The name depicted in Isis chapel , south wall western section⁴²:

 *Hr s3-3st nd-īt.f* Horus son of Isis avenger of his father.

4-2 The Hibis Temple in the Kharga Oasis dates back to the Late Period :

³⁴ CT.I,P.223,spell .50(d).

³⁵ CT.I,P.248,spell.60 c.

³⁶ CT.IV,p.204f, spell.335.C.

³⁷ CT.II.VI,p.216,spell.600C.

³⁸ CT.VII,spell.905d.

³⁹ Budge, E. A. W., *The Book of the Dead the Chapters of Coming forth by day* ,London, 1898,CLXIX.

⁴⁰ Budge, *The Gods Of The Egyptians*,P.173.

⁴¹ Golenischeff, *Die Metternichstela, In Der Originalgröße*, Leipzig, 1877 , Taff.2,30-31.

⁴² Calverley, A& Broome, F& Gardiner, A., *The Temple of King Sethos I at Abydos*, Vol .IV, 1958, pl.22.


The name depicted in the southern wall of H1 chamber :⁴³

 *dd mdw in Hr-nd-ît.f s3 ntr*

Words spoken by Hour the avenger of his father the great god.⁴⁴

4- 3 The Temple of Osiris in Dendera dates back to the Graeco-Roman period⁴⁵

The name depicted in the Osiris chamber, north side.

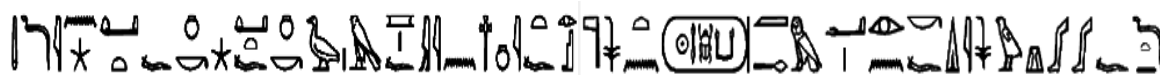
 *Hr-nd-ît.f s3 Wsir s3 ntr hr-ib iwnt*

Horus, the avenger of his father, son of Osiris, the great god who resides in Dendera.

5- The god's name in Sarcophaguses :

5-1 The sarcophagus n° 04.278 dates back to the Eighteenth Dynasty:

The sarcophagus of King Thutmose I in the Museum of Fine Arts, Boston, under number n° 04.278. The following text was found:




dd-mdw in dw3-mwt.f ink dw3-mwt.f ink s3 Hr mry.f ï.n.(i) n nd ït.(i) Wsir nsw ntr (s3-hpr-k3-Rc) m3c-hrw m-c ir n.k [s3zty].f di.i sw hr rdwy.f dt"

Words spoken by Dwamutef. I am the son of Horus, his beloved one. I came to avenge my father, Osiris, King *s3-hpr-k3-Rc*, justified from the one who caused his damage. I placed him under his feet forever.⁴⁶

The title was also mentioned on a number of coffins dating back to the Eighteenth Dynasty, including the coffin of Queen Hatshepsut in the Egyptian Museum under the number (Vat. n° 620), as well as the coffin of King Thutmose III, number KV34, the coffin of King Amenhotep II, number KV35, and the coffin of Yuya, no. CG51003.⁴⁷

5-2 The sarcophagus (No. 3286) dates back to the New Kingdom (Fig.1):

The sarcophagus dates back to the reign of King Ramses II in the Ismailia Museum under number (No. 3286) and contains the following text:


dd mdw in dw3-mwt-f ink s3.k Hr mry.k ï .n.(i) n nd(t) hr it.(i) Wsir m-c ir n.k s3zty.f di.(i) sw hr (rdwy).f dt

Words spoken by Dwamutef. I am the son of Horus, his beloved one . I came to

⁴³ Davis, N. de G. ,*The Temple of Hibis in el Khargeh Oasis*, Part 3, New York: Metropolitan Museum of Art, 1953, pls. 19,27 .

⁴⁴ Ismail, F.T.,*Cult and Ritual in Persian Period Egypt: an Analysis of the Decoration of the Cult Chapels f and g on the Lower Level and the Roof chapels El, E2, H1, And H2 of the temple of hibis at Kharga Oasis*, requirements for the degree of Doctor of Philosophy Baltimore, Maryland ,October 2009,p.154f.

⁴⁵ Budge,E.A.W., *Osiris and the Egyptian Resurrection* ,p.41.; Mariette,A., *Dendérah*,Vol. IV, Paris,1874,pl.88.

⁴⁶ Maher,H.M.,& Mosleh,S.M., "A Sarcophagus Fragment of *Imn-m-ïnt* at Ismailia Museum :(No .3286) , Journal of the faculty of Tourism and Hotels University of Sadat City, Vol.7, no.2 (2023),p.84.;Hayes, W.C. *Royal Sarcophagi of the XVIIIth Dynasty*, Princeton University Press, 1935, p. 197 (32C).

⁴⁷ Maher&Mosleh "A Sarcophagus Fragment of *Imn-m-ïnt* ,p.86.

avenge my father Osiris, King ꜥꜣ-ḥꜣꜣꜣ-ꜣꜣ-Rꜣ, justified from the one (who) caused his (damage). I placed him under his feet forever .⁴⁸

5-3 The sarcophagus no. 5185 AB dates back to the Late Period (Fig. 2):⁴⁹

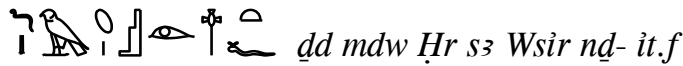
The limestone sarcophagus under number GEM no. 5185 AB in the Giza Museum, measures 225 x 100 x 65 cm and belongs to one of the priests of Horus the avenger of his father in Buto. On one side of the sarcophagus was found the title of the god *Hr-nd-it.f*:



imꜣḥ ḥꜣ Hr-nd-it.f nb P ḥꜣ Hr wr wꜣꜣꜣḏꜣ ḥꜣꜣꜣ-ḥꜣꜣꜣ nsw Gm.n.f Hr bꜣꜣꜣ mꜣꜣꜣ-ḥꜣꜣꜣ
revered by Horus the avenger of his father, Lord of P, priest of Hr of Buto, who was only under the king, justified *Gm.n.f Hr bꜣꜣꜣ* .

6- The god's name on statues:

6-1 The statue (no.CG 42226) dates back to the 22nd-23rd dynasty:⁵⁰

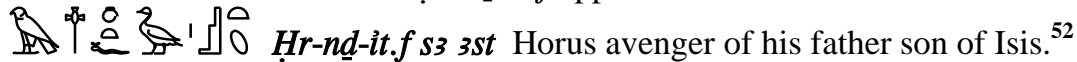


Words spoken by Horus, son of Osiris, the avenger of his father.

7- The god's name on Funerary stelae:

7-1 Funerary stela no.1461 dates back to the Eighteenth Dynasty:⁵¹

The round-topped limestone Stela in Museo Egizio's collection in Italy no.1461. The title of the God *Hr-nd-it.f* appeared above him:



7-2 Funerary stela no. 88 dates back to the Eighteenth Dynasty (Fig. 3a-b):

The round-topped limestone Stela, in Lyon Museum (No. 88) with a wing Sun disc, of the Vizier Ptahmes ,from Amenhotep III's reign, on the top is the Winged disc from which hang two Uraeus, each topped with a sun disk. Between the latter, the

⁴⁸ Maher, H.M., & Mosleh, S.M., "A Sarcophagus Fragment of *Imn-m-int*, 86.

⁴⁹ Azzam, G., & Kamel, S., Unpublished Sarcophagus no. 75, in the Giza Magazine, Currently in the GEM no. 5185 AB., Journal of Faculty of Archaeology, Qena, 2022, Fig.4-a-b.


⁵⁰ Jansen-Winkel, K., *Ägyptische Biographien der 22. Und 23. Dynastie*, Wiesbaden: Harrassowitz, 1985, s. 509, taff. 32, 33.; Legrain, G., *Statues et Statuettes de Rois et de Particuliers*, Indices des Tome III, Le Caire, Service des Antiquités de le Égypte: Institut Français de Archéologie Orientale, 1914, s. 64, taff. XXXIII.

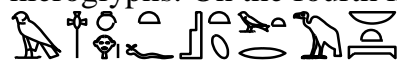
⁵¹ https://collezioni.museoegizio.it/en-GB/material/Cat_1461/?description=&inventoryNumber=&title=&cgt=&yearFrom=&yearTo=&materials=&provenance=&acquisition=&epoch=&dynasty=&pharaoh=&searchLng=en-GB&searchPage=

⁵² Francesco, R., "La Stele di Si-Esi detto Pinaxu nel Museo di Torino", Atti della R. Accademia delle Scienze, Torino 1872, 304–318, tav. 1.

https://collezioni.museoegizio.it/en-GB/material/Cat_1461/?description=&inventoryNumber=&title=&cgt=&yearFrom=&yearTo=&materials=&provenance=&acquisition=&epoch=&dynasty=&pharaoh=&searchLng=en-GB&searchPage=

Vertically arranged cartouche contains the first name of Amenhotep III, In the second register, two symmetrical representations of a cabin, in which Osiris is seated on the seat. In front of him, two representations, also symmetrical, of Ptahmes in adoration. on Central Register. Ptahmes and his wife are seated in front of the offering table ,their children present mounted bouquets .the stela. Measuring 88 ×58 ×12 cm.⁵³

On each side was written the name of the god  *Hr-nd-ît-f* “Horus Who Protects His Father. A very few exceptions of winged disc that is identified as a divinity other than the Behdetite Hr Bhd.ty. On the lower register, ten lines of hieroglyphs. On the fourth line Title of the God :

 *Hr-nd-hr-ît.f s3 3st wrt mwt nbt pt*

Horus who protects his father the son of Isis, the great mother, the lady of heaven.


It was clearly thought that fitting in this context to link *Hr-nd-hr-ît.f* son of Osiris with the winged disc's identification of Horus (the Behdetite). In this unique stela, Horus, the avenger of his father, takes on the role of Horus Behdety of protection .Horus Behdetite is important because of his association with the king. He protects the king as a hovering falcon or sun disc, is depicted crowning and purifying the king, and symbolically binding the Two Lands on behalf of the king. The Behdetite in the form of the winged sun disc becomes symbolic of the rebirth of the king and the powers of kingship and later of non-royalty. The god appears in the rituals of the Sed festival and is likely involved with the enthronement of the king.⁵⁴

8- The god's name on *h̄tp dī nsw* formula:

The name of the god *Hr-nd-ît.f* was mentioned in *h̄tp dī nsw* formula with many deities on many stelae. The formula mentions the names of several deities receiving Offerings. The deceased wishes to fulfil his wishes through these petitions to deities.

8-1 Funerary stela no. BM EA202 dates back to the twelfth Dynasty(Fig.4a-b):⁵⁵

Round-topped limestone stela , in the British Museum with the accession number BM EA202, Measurements 56 x 37,50 x8,50 cm, from the reign of King Senusret III. It was discovered at Abydos having five rows of hieroglyphic writing above a central column that splits the text into five registers. On the upper part of a stela *h̄tp dī nsw* formula for a group of gods, including:

Osiris, Anubis, Heqet, and  *Hr-nd-hr-ît.f* Horus the avenger of his father.


8 -2 Funerary stela no. BM EA1213 dates back to the Twelfth Dynasty(Fig.5a-b):

round-topped Limestone stela. was dedicated from the prince Sobek-Ta and his family during the reign of King Amenemhat III. It is preserved in the British Museum under the number BM EA1213. It was excavated in Abydos. Measures 25.50 x39 cm. contains six vertical and seven horizontal lines of Hieroglyphic text; four


⁵³ Varille,A., Une stèle du vizir Ptahmes contemporain d'Aménophis III (No 88 du Musée de Lyon),” *BIFAO* 30 (1931), p. 499.

⁵⁴Shonkwiler,R.I., *The Behdetite:a Study of Horus the Behdetite from The Old Kingdom to the Conquest of Alexander*, a Dissertation Submitted to the Faculty of the Division of the Humanities in Candidacy for the Degree of Doctor of Philosophy, the University of Chicago, 2014 ,p.83.

⁵⁵https://www.britishmuseum.org/collection/object/Y_EA202

superimposed scenes. It contains four horizontal hieroglyph lines , in which the formula *ḥtp di nsw* in upper part of the stela ,for the deities Osiris Khenti Amenti Lord of Abydos, Horus  *Hr-nd-it-f* (the avenger of his father), Heqat and Khnem of Abydos, Anubis, Hathor and the deities of Abydos.⁵⁶

8-3 Funerary stela no.BM EA805 dates back to the Twelfth Dynasty (Fig. 6a-b):

round-topped limestone stela of Djehuty is composed of multiple distinct yet complementing components. Two offering formulas are engraved on the raised border that surrounds the object's edge. With the words "An offering which the king gives " they both start out facing each other at the top including content that is strikingly similar but not exactly the same. In the upper register , the offering formula is *ḥtp di nsw* for a group of deities, including the god Horus  *Hr-nd-it-f* (the avenger of his father).⁵⁷

There is another Funerary stela preserved in the British Museum under number BM EA1018 from Akhmim , measuring 52 x 34 cm.dating back to the Twenty-seventh Dynasty containing The offering formula *ḥtp di nsw* appears in lower register, for a group of deities, Osiris, Sokar , Re-Hor-akhti ,Isis, Nephthys ,and the god Horus *Hr-nd-it.f*.⁵⁸

8-4 Funerary stela no.CG 22053 dates back to the Greco-Roman period: ⁵⁹

The stela shows the offering formula *ḥtp di nsw* to a group of gods including the god Horus the avenger of his father, The text is read as follows:



*ḥtp di nsw n Wsir ḥnty imnt.t ʿz ntr nb ʿbdw skr-Wsir ḥr-ib ipw R^c-ḥr-ʿhty jtm (2)
nb tʿwy Iwnw Mnw nb ipw Hr -nd -it-f ʿst-wrt mwt ntr ḥr-ib ipw ʿprt-st ḥnwt ipw*
The offerings which the king gives (to) Osiris who is in front of the west the great god the lord of Abydos, (to) Sokar Osiris who is in Akhmim, to Re-Hor-akhti- Itm ,lord of the two lands of Iwnu, (to) Min lord of Akhmim, (to) Horus the avenger of his father,(to) the great Isis the mother of the god who is in Akhmim, *ʿprt-st* the lady of Akhmim.

Several stelae mention the name of the god *Hr -nd-it.f* in the offering formula, for example: no.1459 in Museo Egizio di Torino ⁶⁰.

⁵⁶ PM V: p. 96.; https://www.britishmuseum.org/collection/object/Y_EA1213
⁵⁷The stela is preserved in the British Museum under the number BM EA805 from Abydos dating back to the period of King Amenemhat III measuring 53 × 36.5 cm. Taylor,J.H.,& Strudwick,N.C.,*Mummies:Death and the Afterlife in Ancient Egypt*, 2005, p.144f . ; https://www.britishmuseum.org/collection/object/Y_EA805
⁵⁸https://www.britishmuseum.org/collection/object/Y_EA1018
⁵⁹ Elgazzar& El-Behairy,The Goddess Aperet-Isis , p.156.
⁶⁰ Camillo,O.P., *Catalogo illustrato dei monumenti egizi del R. Museo Egizio di Torino*, Torino1855,p. 24, n. 18.

, nos.(CG.22017)⁶¹ and CG22128 ,(CG.22045-JE.28832) in the Egyptian Museum ⁶², nos.BM EA886 ⁶³ and BM EA1139 in the British Museum ⁶⁴ , no 68.17 in Metropolitan Museum ⁶⁵ . , nos.31269 , 31270 in Field Museum of Natural History, ⁶⁶and no. ÅIN636 in Copenhagen Museum ⁶⁷.

9- Iconography of The God *Hr-nd-ît-f* :

The god *Hr-nd-ît-f* was depicted in several forms:

9-1 Mummy-shaped god with a falcon's head:

a falcon's head god standing next to a djed pillar (Sarcophages Louver E 21611). wooden stela BM EA 54343).

9-2 Falcon bird :

Sometimes in the form of a falcon wearing the double crown⁶⁸, as a falcon's is crouching at the head of a bier on which Osiris lies ⁶⁹.

9-3 Human shaped:

As a Standing god in Amduat Book in six hour ⁷⁰.

9-4 Hawk-headed God :

With double crown in a sitting position ⁷¹. Without crown as a Falcon-headed god holding a *wꜣs*-scepter to Osiris. ⁷², as a Falcon-headed god standing behind Osiris and Isis. ⁷³

9-5 a winged sun disk:

The God *Hr-nd-ît-f* takes the role of Horus the Behdetite of protection as a winged sun disk in a unique stela dating back to the Eighteenth Dynasty⁷⁴.

10- Depiction the God *Hr-nd-ît-f* as a Mummy-shaped god with a falcon's head:

10-1 The sarcophagus no. E 21611 dates back to the Late Period (Fig. 7a-b):⁷⁵

⁶¹ Elgazzar, A. S., & El-Behairy, H. M. ,The Goddess Aperet-Isis “*ꜥprt-st*” in ancient Egypt. Journal of Association of Arab Universities for Tourism and Hospitality, 23(1), 1999 ,Doc. 7

⁶² Claude, M.,& Thiers,C.,La stèle funéraire d'Harsiésis, fils de Téos, originaire d'Akhmîm (Karnak Gadaya R-102+ Caire CG 22128), A Wise Man from the Beloved Land. Recueil d'études dédiées au Professeur Aly Omar Abdalla par ses amis, collègues et étudiants, 48, (2023),fig.49.; Kamal, Stèles Ptolémaïques et Romaines II, CGC., pl. XIV.

⁶³ Budge, E.A.W. , *The Mummy: A Handbook of Egyptian Funerary Archaeology*, Cambridge, 1925, pl. 33, p. 447.

⁶⁴ Budge, *A Guide to the Egyptian Galleries*, 1001,Pl. XXXVII.

⁶⁵ <https://www.metmuseum.org/art/collection/search/551364>

⁶⁶ Allen , Th. , G.,*Egyptian Stelae in Field Museum of Natural History* , III ,Chicago , 1936 , pp. 53 – 55 , pls. XXVII , pl.XXXIII. .

⁶⁷ Koefoed-Petersen, *les Stèles Égyptienne*, Copenhagen, 1948, p. 46f.

⁶⁸ Davies, *The temple of Hibis*, pl.25.

⁶⁹ Cauville,S.,*Le Temple de Dendara ,Les chapelles Osiriennes*, X ,Le Caire, 1997, 421, Tf.255 (Chapelle Osirienne Ouest No.3).

⁷⁰ Hornung, *Das Amduat* ,Teil I , P. 113 (464,467) Sechste stunde.

⁷¹ Golenischeff ,*Die Metternichstele*, Taf I.

⁷² LÄGG. 5, p. 268f. ;Mercer, *Horus Royal God of Egypt*, pp.129, 177, 193 ,fig .64.

⁷³ Budge, *From Fetish to God*,P.141(13).

⁷⁴ Varille,A., Une stèle du vizir Ptahmes contemporain d'Aménophis III , p. 499.

⁷⁵ <https://collections.louvre.fr/en/ark:/53355/cl010028346>

The god Horus the avenger of his father was described as a mummy-shaped god with a falcon's head standing next to a djed pillar on a sarcophagus it was kept in the Louver Museum under number E 21611 ; MG 4112, measures 14,5 x 149 x 47 cm. The name of the god *Hr-nd-it.f* is written in front of him:

 *Hr-nd-it.f* Horus the avenger of his father.

10-2 Funerary stela no. BM EA 54343 dates back to the Ptolemaic period (Fig. 8):⁷⁶

Round-topped, painted wooden stela, was decorated at the top with a winged sun disk from which two whales hang, and is supported from below by two supports in the form of a ladder. The deceased body was painted in red, worshipping before a group of deities, Ra-Horakhty, Osiris, and Horus *Hr-nd-it.f*, the avenger of his father, in the form of a mummy with the head of a falcon crowned with the double crown, then Isis, Nebt-hepet, and Inpu. a text of three lines for the offering formula *hṯp-di-nsu* for the deities Osiris, Isis, Nebt-hepet, Horus, the avenger of his father, and Inpu. The stela in the British Museum, numbered BM EA 54343, and found in Thibis, measures 36 x 25.5 cm.

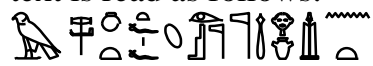
11- Depiction the God *Hr-nd-it.f* as Falcon bird :

11-1 The Hibis Temple (Fig. 9):⁷⁷

The scene is depicted on the north wall of room K2. It represents the god Horus as a falcon crowned with a double crown, indicating that he inherited the throne of all Egypt. He stands on a standard, and on either side of him is depicted the king, once with the crown of the south and once with the crown of the north. The text behind the falcon indicates that he is *Hr-nd-it.f* Horus avenging his father.

11-2 The Dendera Temple Osiris Chapel (Fig.10):⁷⁸

Osiris is depicted lying on a bed, and his son Horus, the avenger of his father as a Falcon is crouching at the head of a bier on which Osiris lies, with Isis, Nebet-het, Heqat Anubis. The scene was depicted on Osiris chapel North side. Above it the text is read as follows:

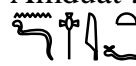
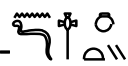
 *Hr-nd-it.f s3 Wsir 3 ntr hr-ib iwnt*

Horus, the avenger of his father, son of Osiris, the great god who resides in Dendera.

12- Depiction the God *Hr-nd-it.f* as a human shaped:

12-1 Amduat Book (fig.11)⁷⁹

The god *Hr-nd-it.f* Horus the Avenger is depicted with his title as a human form twice with a group of deities in the lower register of the sixth hour of the Amduat :

 *nd-it-f* Avenger of his father -  *ndty* Avenger .

⁷⁶ Munro , P. Die Spätägyptischen Totenstelen” , ÄF 25 (1973), S. 243 , Taf. 20 , Abb. 70 ; Bierbrier, M., *Hieroglyphic Texts from Egyptian Stelae*, part, 11, London, 1987, p. 44, pls. 92–93, Nr. 2.

⁷⁷ Davies, *The Temple of Hibis*, pl. 25.

⁷⁸ Cauville, S., *Le Temple de Dendara, Les chapelles Osiriennes*, X, p. 421, tf. 255 (Chapelle Osirienne Ouest N° 3).; Mariette, A., *Dendérah*, Vol. IV, Paris, 1874, pl. 89.

⁷⁹ Hornung, *Das Amduat*, Teil I, p. 113 (sechste stunde).

13- Depiction the God *Hr-nd-ît.f* as Hawk-headed god:

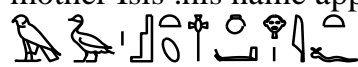
13-1 Depiction of the God *Hr-nd-ît.f* as Hawk-headed god on the temples:

13-1-1 Depiction The god *Hr-nd-ît.f* in the ritual of offering incense (Fig. 12):⁸⁰

The scene is depicted in the Temple of Seti I at Abydos , the second hypostyle hall, north Wall eastern scenes. The king Seti I wearing a short kilt and offers incense in a censer to the gods Osiris and his son *Hr-nd-ît.f*. Osiris sits on a chair and holds in his hands the sacred symbols *w3s*, *ϥnh*, and *nhh*. Behind him stands his son *Hr-nd-ît.f*. "Horus, the avenger of his father appears as a standing falcon-headed god with a double crown, and holding the *ϥnh* sign by his left hand, and he is seen raising his right hand protectively above the shoulder of the god Osiris, who sits enthroned in front of him.

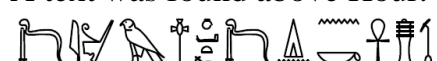
13-1-2 Depiction The god *Hr-nd-ît.f* in adoration scene (Fig. 13):⁸¹

The scene is depicted in the Temple of Seti I at Abydos, chapel of Isis, south wall western section. The King Seti I appears wearing a short kilt, worshipping before the gods Isis and her son *Hr-nd-ît.f* "Horus the avenger of his father." The goddess appears sitting on a chair wearing a long dress and holding the *w3s* sceptre and the *ϥnh* sign. Behind her the god *Hr-nd-ît.f* is shown sitting as a falcon-headed god with a double crown that rests on cobra serpents, wearing a short kilt, holding the *ϥnh* sign with his left hand and raising his right hand protectively above the shoulder of his mother Isis .his name appearing above him:

 *Hr s3-3st nd-ît.f* Horus son of Isis avenger of his father.

13-1-3 Depiction The god *Hr-nd-ît.f* in the ritual of pulling the latch of the door (Fig. 14):

The scene is depicted in the Temple of Seti I at Abydos ,on the north wall, eastern section in the chapel of Horus in upper register ,the King Seti I is seen pulling the latch of the shrine of the god Horus, which is one of the daily rituals of service performed by the king to open the door of the shrine to remove the darkness and let light into the face of the god. The king holds an incense burner, wears a long kilt fastened with a knotted belt in the front, and the god Wadjet is above the king in the form of a vulture⁸² .The god *Hr-nd-ît.f*. "Horus, the avenger of his father appears as a standing falcon-headed god with a double crown, and holding the *ϥnh* sign by his right hand, and the *w3s* scepter in his left hand.His forearms are decorated with bracelets, and his chest is decorated with *wsh* necklace. He wears a tight dress with a strap on each shoulder and a wide belt at the waist and a bull's tail hang from it behind the god. A text was found above Hour. The text is read as follows:

 *dd mdw in Hr-ndt-ît.f dd mdw di.n.(i) n.k ϥnh dd w3s*
Words spoken by Horus the avenger of his father I have given your life stability and power.

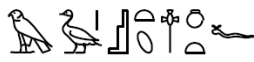
⁸⁰ Calverley, A& Broome, F& Gardiner, A., *The Temple of King Sethos I*, Vol .IV , 1938,pl.6.

⁸¹ Calverley& Broome& Gardiner, *The Temple of King Sethos I*, Vol .IV ,pl.22.

⁸² Calverley&Broome&Gardiner,*The Temple of King Sethos I at Abydos*,Vol.I,London,1933, Pl .2 6 .

13-1-4 Depiction The god *Hr-nd-it.f* in the ritual of purification with natron (Fig. 15)

The scene is depicted in the Temple of Seti I at Abydos, on the south wall ,eastern section in the chapel of Horus. The king Seti I is shown standing offering five grains of natron to the god Horus, wearing a nemes cap on his head, a cobra on his forehead, a royal beard, a necklace of the filth on his chest, a short triangular kilt reaching above the knees .The god *Hr-nd-it.f*. appears as a standing falcon-headed god with a double crown, and holding the *nh* sign by his left hand, and the *w3s* scepter in his right hand, wearing bracelets on his hands and forearms, wearing a short, tight dress that ends at the chest with a strap on each shoulder, and around the waist a wide belt of three decorative units tied in front with the tet sign, from which a bull's tail, a sign of strength, hangs behind the god.A text was found above Hour. The text is read as follows:⁸³



Hr s3 3st nd- it.f Horus son of Isis the avenger of his father.

A dedication text was found in the Temple of Seti I in Abydos, on the western pillar to the god Horus, the avenger of his father.⁸⁴ The text is read as follows:



dd mdw in Hr-nd-it.f hry ib hwt (Mn m3't R') ink it.k tw.i n.k r nht m dwn 3bdw mk wi hn'.k m irt n.k nb hr.sn nht phty.

Words spoken by Horus the Avenger of his father, the inhabitant of the temple (of Maat-Re) I am your father I will be to you like a shelter . like Mount Abydos . pay attention . I am with you and with them all strength is your strength.

13-1-5 Depiction The god *Hr-nd-it.f* in the ritual of fixing the *šwty* crown (Fig.16):⁸⁵

The scene is depicted in the Temple of Seti I at Abydos ,on the south wall, western section in Horus shrine ,lower register. King Seti I is shown standing and raising his hands to fix the *šwty* crown over the head of the god *Hr-nd-it.f*, the king wore a long, transparent kilt reaching the top of the feet, while The god *Hr-nd-it.f*. "Horus, the avenger of his father appears as a standing falcon-headed god with a double crown, and holding the *nh* sign by his left hand, and the *w3s* scepter in his right hand, wearing bracelets on his hands and forearms, wearing a short, tight dress that ends at the chest with a strap on each shoulder . A text was found above Hour. The text is read as follows:



r3 n smn mdh šwty m tp Hr in nsw(Mn m3't R')

⁸³Calverley & Broome & Gardiner, *The Temple of King Sethos I*, Vol. I, Pl. 33.

حسن ، رضا خليفة ابراهيم ، قدس أقداس الثالث الأوزيري في العصر الفرعوني دراسة أثرية لغوية، رسالة دكتوراة غير منشورة ،كلية الآداب جامعة كفر الشيخ ، ٢٠٢١ م ، ص ١٩٠ .


⁸⁴Calverley & Broome & Gardiner, *The Temple of King Sethos I*, Vol. IV, Pl.18,15, 12.

⁸⁵Calverley, & Broome, & Gardiner, *The Temple of King Sethos I*, Vol. I, Pl. 30.

حسن ، قدس أقداس الثالث الأوزيري في العصر الفرعوني ، ص ٣٩١ .

Spell for placing a crown on the head of the god Horus by the king of Upper Egypt (Mn Maat-Re).

A text was found above Hour. The text is read as follows :

 *Hr-nd-ît.f hry ib hwt (Mn m3ʿt Rʿ)*

Horus the avenger of his father , resides in the temple of (Mn Maat-Ra).

13-1-6 Depiction The god *Hr-nd-ît.f* in the ritual of offering red cloths(Fig.17):

The scene is depicted in the Temple of Seti I in Abydos ,on the south wall western section in the chapel of Horus. The king, wears a long transparent kilt and offers red clothes to the god *Hr-nd-ît.f* "Horus the avenger of his father". The god sits on a chair as a falcon- headed god wearing a *shmty* crown . His chest is decorated with a necklace , his hands and forearms are decorated with bracelets. He wears a short, tight dress that ends at the chest with a strap on each shoulder, and around the waist is a wide belt from which a tail hangs.He holds in his hands the *ʿnh* and *w3s* signs. A text was found above Hour. The text is read as follows:⁸⁶

 *Hr nd.ît.f hry ib hwt (mn m3ʿt Rʿ)*

Horus the avenger of his father, dwells in the temple of (mn Maat-Ra).

13-1-7 Depiction The god *Hr-nd-ît.f* in the ritual of offering the *wsh* necklace to the god (Fig.18):

The scene is depicted in the Temple of Seti I at Abydos ,on the eastern wall, the northern portion of the chapel of Horus, The king Seti I offers the *wsh* necklace to the God *Hr-nd-ît.f*, wearing a long transparent kilt with folds and a shoulder strap. The god *Hr-nd-ît.f*,is depicted sitting on a chair as a falcon- headed god, wearing a wig and a *shmty* crown, a cobra adorning his forehead, a filth necklace adorning his chest, holding the *ʿnh* in his right hand and the *w3s* sceptre in his left hand, and wearing a narrow kilt open in the front .A text was found above Hour. The text is read as follows:⁸⁷

 *Hr nd ît.f s3 3st bnr mry ʿ3 ntr*

Horus, the avenger of his father, son of Isis, beloved of the great god.

13-1-8 Depiction The god *Hr-nd-ît.f* in the ritual of offering white bread (Fig.19):

The scene is depicted in the Temple of Seti I at Abydos ,on both sides of the facade of the chapel of Osiris, The king Sethos I is seen standing in front of the god *Hr-nd-ît.f* and offering white bread,The king is depicted with a nemes headdress and his forehead is protected by a cobra. He wears a double triangular kilt reaching to the knees. Above the king is the goddess Wadjet in the form of a vulture spreading her wings and carrying the sign of the Shen in her claws and her name written in front of

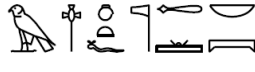
⁸⁶ Calverley ,& Gardiner , *The Temple of King Sethos I*,Vol. I,pl.33.

حسن ، قدس أقداس الثالث الأوزيري في العصر الفرعوني،ص ٣١٨ .

⁸⁷ Calverley& Broome, & Gardiner, *The Temple of King Sethos I at Abydos* ,Vol. III,1938, Pl.32.

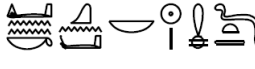
حسن ، قدس أقداس الثالث الأوزيري في العصر الفرعوني،ص ٣٧٧ .

her. the god *Hr-nd-it-f* is depicted as a falcon-headed god with a double crown wearing a short kilt and holding the *W3s* scepter in the left hand and the *ḥnh* sign in the other ⁸⁸. a text was found above Hour. The text is read as follows:

 *Hr- nd- it.f ḥ3 ntr nb pt*

Horus the avenger of his father, the great god the lord of heaven.


There is also a text in front of the god *Hr- nd- it.f*, The text is read as follows:

 *di.n.(i) n.k kni nb mi Rḥ dt*

I give you all the courage like Ra forever.

13-1-9 Depiction The god *Hr-nd-it.f* in The ritual of offering the *ḥnh* sign(Fig.20):

The scene is depicted in the Temple of Seti I in Abydos ,on the western wall of the second hall between the Osiris and Isis chapels in the lower register. The god *Hr-nd-it.f* "Horus the avenger of his father", is depicted standing as a falcon-headed god , wearing the double crown *shmty*. He wears a short kilt with bracelets on the wrist and forearm. He holds the king's hand with one hand and offers the *ḥnh* sign with the other near the nose of the king, who raises his hand to accept the god's gift. The king appears wearing a long, transparent kilt with folds that have a ribbon wrapped around the shoulder, as well as a breastplate, a necklace and bracelets around the wrist and forearm ⁸⁹, the text above Hour. The text is read as follows:

 *Hr-ndt-it.f nfr ntr(Mn m3ḥt rḥ) (sthy mry n pth) di ḥnh mi Rḥ*

Horus the avenger of his father the great god (of Maat-Re) Osiris-Seti-Mery-En-Ptah) gives life like Ra.

A dedication text to the god *Hr-ndt-it.f* is found on both sides of the northern and southern facades of the Horus shrine in the Temple of Seti I at Abydos ⁹⁰. The text is read as follows:



*ḥnh nswt-bity nb t3wy (Mn m3ḥt rḥ) s3 rḥ (sthy mry n pth) mry Hr ir.n.f m mnw.f n it.f
Hr s3 3st hry ib hwt(Mn m3ḥt Rḥ) irt n.f 3st wrt prt hr ḥ3t m hrw mi sb3.s mitt shḏ
wrt r gs mwt.f 3st (Mn m3ḥt Rḥ) nd- it.f*

The living King of Upper and Lower Egypt, Lord of the Two Lands (Men Maat-Re), Son of Re (Osiris-Seti-Mery-En-Ptah), Beloved of Hour, who established in his monuments for the mother of Hor, Son of Isis, who dwells in the temple of Men Maat-Re, who built his home in the great place shining in the daytime like her great shining gate, beside his mother Isis, (Men Maat-Re), the avenger of his father.

⁸⁸ Calverley,& Broome,& Gardiner, *The Temple of King Sethos I*, Vol. IV, Pl. 12.

⁸⁹ Calverley& Broome& Gardiner , *The Temple of King Sethos I*, Vol .IV, Pl.17.


⁹⁰ Calverley& Broome& Gardiner, *The Temple of King Sethos I*, Vol. IV, Pls.12,15, 18.

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Kings took the title of Horus, the avenger of his father, to confirm their care for their fathers and their victory over their enemies, just as Horus, the son of Osiris, did.⁹¹

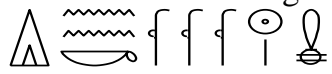
13-1-10 Depiction The god *Hr-nd-ît-f* in The ritual of offering the *h̄p-sd* sign (Fig.21):

The scene is depicted in the Temple of Seti I in Abydos ,shrine of Horus west wall⁹² , The King Seti I is depicted standing inside the shrine , placing both hands on an offering table in front of the god *Hr-nd-ît-f* .The king wears a long, kilt and a shoulder belt. In the middle between the god Horus and the king is an offering table, and the god Wadjet is depicted above the king in the form of a vulture, spreading her wings for protection and holding the sign of the shen in her claws, indicating eternity, dominance, and protection. The god Horus is depicted on a throne with a backrest, on the *m3̄c* sign inside the cabin as a falcon-headed god ,wearing the double crown , his chest is decorated with a necklace , and in his right hand he holds the *rnpt* scepter of millions of years from which hangs *h̄b-sb* sign and *ʿnh* sign comes out in front of the king's nose, and in his left hand he holds the *ʿnh* sign, and the firm hands and forearms are decorated with bracelets, and the god Horus wears a short, narrow kilt open from the front. A text above Hour. The text is read as follows:

 *Hr nd î.f h̄ry ib h̄wt (Mn m3̄c̄t R̄c̄)*

Horus the avenger of his father, dwells in the temple of (mn Maat-Ra).

Text In front of the god Horus:

 *dî.n.(î) n.k rnpwt mî R̄c̄* I gave you millions of years like Ra.

13-1-11 Depiction The god *Hr-nd-ît-f* in the ritual of presenting the sacred symbols (Fig.22)⁹³

The scene is depicted in the Temple of Seti I in Abydos ,on shrine of Horus ,west wall, King Seti I is depicted standing inside the shrine, receiving the sacred symbols *h̄k3̄* and *nh̄h* sign from the god *Hr-nd-ît-f*.The king holds the scepter *h̄k3̄*, while extending his left hand to receive the sacred symbols from the god. The king wears a short, rectangular kilt that reaches down to the knee, and his waist is decorated with a wide belt tied in the middle, from which hangs the tail of a bull, a symbol of power, behind the king. The god *Hr-nd-ît-f* is depicted on a throne inside the cabin as a falcon-headed god , with a *sh̄mty* crown, his hand and forearms are decorated with bracelets. The god Horus wears a short, narrow kilt open at the front. Behind King Seti I stands the goddess *Isis*, she wears a long dress. A text was found above Hour. The text is read as follows:⁹⁴

⁹¹ محمد، ممدوح فاروق، الإنتقام عند الآلهة والبشر في مصر القديمة، رسالة ماجستير غير منشورة، كلية الآداب جامعة عين شمس، ٢٠١٢ م، ص ٥١ .

⁹² Calverley & Broome & Gardiner, *The Temple of King Sethos I at Abydos*, Vol III, Pl.34.

حسن، قدس أقداس الثالث الأوزيري في العصر الفرعوني، ص ٦٤٠ .

⁹³ Calverley & Broome & Gardiner, *The Temple of King Sethos I at Abydos*, Vol III, Pl.33.

⁹⁴ Calverley, A & Broome, F & Gardiner, A., *The Temple of King Sethos I at Abydos*, Vol III, Pl.33.

حسن، قدس أقداس الثالث الأوزيري في العصر الفرعوني، ص ٦٤٣ .



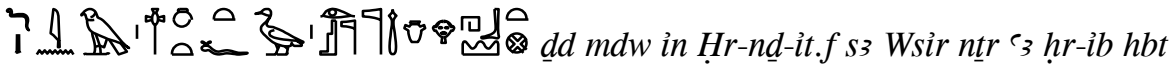
*dd mdw in Hr nd it.f dd mdw di.n.(i) n.k hꜥz nhꜥ dd mdw hꜥz.k tꜥ mi hm.i
dd mdw twt n.k st m imt pr //// //// nw //// it.k wnn-nfr rdi.n.k st.f
nst.f iw.k m nb wꜥ it tꜥwy shmtꜥ mnt hr wpt.k*

Words spoken by Horus, the avenger of his father, Recited I have given you the scepter of rule and the scepter of the *nhꜥ*, you rule the earth like the image of my majesty in the temple with your father *wnn-nfr* you have made your seat a throne, you are the heir lord ruling over the two powerful lands during your trial.

The god *Hr-nd-it.f* appeared also in the temple of Ramses III at Medinet Habu on southern corner of temple and on south wall west of second pylon ⁹⁵.

13-1-12 Depiction The god *Hr-nd-it.f* in The ritual of offering wine (Fig. 23):

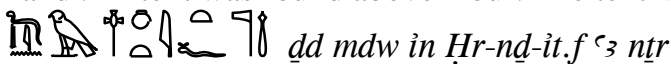
The Scene was depicted in the Temple of Hibis in the Kharga Oasis, in Hall B on the western wall above the door lintel, The Scene on the Right side : The king Darius I (522-486 BC), is seen offering wine to the god Horus son of Osiris, and to Nephthys . The god *Hr sꜥ wsir* "Horus son of Osiris" appears standing and holding the *wꜥs* scepter with his left hand, and the *nhꜥ* sign with his right hand, on the Left side The king is shown offering wine to the god *Hr-nd-it.f* "Horus the Avenger of his father, He is shown in the same form as Horus son of Isis, accompanied by his mother Isis, The title of Horus, the avenger of his father, was also mentioned in Hall B on the western wall above the door lintel ⁹⁶ . The text is read as follows:



Words spoken by Horus the avenger of his father, son of Osiris ,the great god who resides in Hibis.

13-1-13 Depiction The god *Hr-nd-it.f* in The ritual of offering *Mꜥt* sign (Fig. 24):

The scene is depicted at the Hibis Temple in the Kharga Oasis ,on the southern wall of H1 chamber, depicting the king wearing a short triangular kilt and the kheprish crown. offering *Mꜥt* sign to the Osirian triad. Osiris appears seated on a chair holding the *wꜥs* scepter and the *nhꜥ* sign. Following him is the god *Hr-nd-it.f* as a falcon-headed god , wearing the double crown *shmtꜥ*, and a short kilt, holding the *wꜥs* scepter in one hand and the *nhꜥ* sign in the other. Behind him appears his mother Isis wearing the woven dress and above her head the throne sign. and she is seen raising her right hand protectively above the shoulder of the god and She holds the *nhꜥ* sign in the left hand . A text was found above Hour. The text is read as follows:



⁹⁵ OIP 93. *Medinet Habu, Vol. VII: The Temple Proper, Pt. III: The Third Hypostyle Hall and All Rooms Accessible from It with Friezes of Scenes from the Roof Terraces and Exterior Walls of the Temple The Epigraphic Survey, 1964, pls. 570 A , 579 A .*

⁹⁶ Davis, *The Temple of Hibis in el Khargeh Oasis, Part 3, p. 14, pl. 8; LÄGG.V, p. 285. ; LÄ.V, p. 285.*

Words spoken by Hour the avenger of his father the great god.⁹⁷

13-1-14 Depiction The god *Hr-nd-ît.f* in The Osirian resurrection scenes (Fig.25):

The scene is depicted at the Temple of Osiris in Dendera ,Osiris is depicted lying on his stomach on a bed, and in front of him is his son Horus, the avenger of his father, wearing a short kilt and holding a spear in his hand, which he directs towards his father's face to open his mouth and eyes, while Isis stands behind Horus, and Nebt-het behind Osiris, and below the bed are depicted crowns and royal symbols. The title of The God *Hr-nd-ît.f* appears above him.⁹⁸

The god *Hr- nd- î.f* appeared in some other temples, such as north wall in Edfu temple⁹⁹, in the hypostyle Hall of Isis' temple in Philae, and in the entrance of the hypostyle hall in El- Dakka temple¹⁰⁰.

13-2 Depiction of the God *Hr-nd-ît.f* as Hawk-headed god in the tombs:

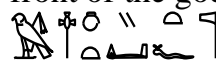
13-2 -1 The Tomb of Ramesses VI: (Fig. 26):¹⁰¹

The eight Hour of the Book of the Night, was depiction in Ramesses VI's tomb, in the central scene of the lower register, the god Osiris is represented on a throne, wearing the white crown and the God *Hr-nd-ît.f* was depicted extends a *wꜣs*-scepter to Osiris.

13-3 Depiction of the God *Hr-nd-ît.f* as Hawk-headed god in the sarcophagus :

13-3-1 The sarcophagus no.E.1.1822 dates back to the Twenty-first Dynasty (Fig. 27):

The wooden sarcophagus of a woman is in the Fitzwilliam Museum, Cambridge. E.1.1822 ,depicts the journey of the sun god Ra. in the form of a falcon-headed god sitting in a boat. On the front, we see the god *Hr-nd-ît.f* "Horus avenger of his father" as a falcon-headed god standing and stabbing with a spear the evil serpent Apophis, a symbol of chaos and destruction, at the end of the boat. In the upper register we see the god Thoth, the moon god, in the form of a baboon, followed by Shu, the god of air, and finally the image of the god Heka, the god of magic. In front of the god appears his name:

 *Hr- ndty- î.f* ꜥꜣ ntr Horus the avenger of his father, the great god .¹⁰²

The role of Horus in protecting Ra is shown in the Amduate book, which from the Eighteenth Dynasty, where the following text is mentioned :¹⁰³

⁹⁷ Davis, *The Temple of Hibis in el Khargeh Oasis*, Part 3, PL. 19 .; Ismail, *Cult and Ritual in Persian Period Egypt*, p.154f.

⁹⁸ Budge, *Osiris and the Egyptian Resurrection*, Vol.II ,p.41.; Mariette, *Dendérah*, Vol.IV ,pl.88.

⁹⁹ Chassinat, É ., *Le temple de Edfou* , I, Le caire, 1984, 307 (5), pl. XXXb.

¹⁰⁰ Ismail ,M.F., *Ptolemy the Eighth Cultural Archaeological Study*, Thesis Submitted For M.Sc Degree in Guidance Department, Fayoum University, 2012, p. 235, figs . 242, 265 ,274.

¹⁰¹ Roulin, G., *La Livre de la Nuit. Une Composition Égyptienne de l'au-delà*, OBO 147, 1996, I, pp. 254-255; II, p . 108f , No. 17, pls. XII, XXI.

<https://www.flickr.com/photos/mana4u/39751817052/>

¹⁰² <https://egypt-museum.com/the-journey-of-the-sun-god-re/>

¹⁰³ Warburton, & Hornung , *The Egyptian Amduat* p.240.



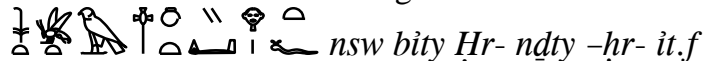
I wnwwt ndtiwt r'w h3wt hr imy zht

O! Hours protecting Re, who fight on behalf of him in the horizon!

13-4-Depiction of the God *Hr-nd-it.f* on as Hawk-headed god on the statues:

13-4-1 The statue no.BM EA1377 dates back to the Nineteenth Dynasty(Fig.28a-b):

The limestone statue in the British Museum under number BM EA1377 from Abydos, dimensions 107 x 52 x 60 cm, Panhesi is depicted kneeling carrying a Naos containing sculptured statues of Osiris, Isis and Horus. the name of the god *Hr-nd-it.f* Horus the avenger of his father is mentioned on the frame of the statue on the left side, the name of Ramses II is engraved on the left shoulder of the statue:



King of Upper and Lower Egypt Horus, the avenger of his father ¹⁰⁴.

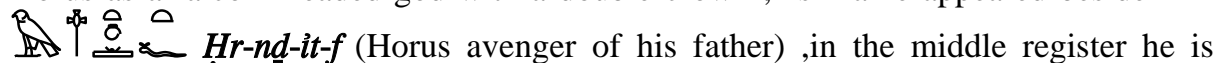
13-4-2 The statue no.CG 42226, dates back to the 22nd-23rd dynasty(Fig. 29a-b):

The statue of man crouching on a low step, arms crossed on his knees, right hand squeezing a plant ,preserved in the Egyptian Museum under the number (CG 42226),from Spotted gray granite. It depicts the god *Hr-nd-it.f* (Horus, the avenger of his father), as a falcon- headed god, wearing a short kilt and a crown of two feathers in front of the god Osiris. the god's name appeared on the statue. ¹⁰⁵

13-5 Depiction of the God *Hr-nd-it.f*, as Hawk-headed god on the stelae:

13-5-1 Funerary stela no.1459 dates back to the Eighteenth Dynasty (Fig. 30):

Round-topped limestone stela ,of Maienhekau on Museo Egizio's collection in Italy, no.1459 ,measures 51 cm x 90 cm x 10 cm the stela from the reign of Tuthmosis III; on the first register Maienhekau gives offerings to Ptah, Osiris, and Horus as a falcon- headed god with a double crown ,his name appeared beside him



Hr-nd-it.f (Horus avenger of his father) ,in the middle register he is shown twice with his wife, receiving offerings from two of his sons. Below is an offering formula *hṭp di nsw* for Maienhekau . ¹⁰⁶

13-5-2 Funerary stela no.1461 dates back to the Eighteenth Dynasty (Fig. 31): ¹⁰⁷

Round-topped limestone stela , in Museo Egizio's collection in Italy no.1461 ,of Saisset appeared in adoration of the Abydos triad (Osiris, Isis and Horus) on the first register, the god *Hr-nd-it.f* as a falcon- headed god offers lotus flowers to his parents, Osiris "who dwells in Abydos" and Isis. Below, a guardian (of the temple) of Osiris in lower register Saisset presents rich offerings to the triad ;the stela from the

¹⁰⁴ Bierbrier , *Hieroglyphic texts from Egyptian Stelae*, pls.49-51 .

https://www.britishmuseum.org/collection/object/Y_EA1377

¹⁰⁵ Jansen-Winkel, *Ägyptische Biographien*,p.509, pls.32,33.; Legrain,*Statues et statuettes* , Tome III, p. 64,pl.XXXIII.

¹⁰⁶ Camillo, *Catalogo Illustrato dei Monumenti*, p. 24, n. 18.;Urk.IV,997f(10).


; https://collezioni.museoegizio.it/en-GB/material/Cat_1459/

¹⁰⁷ Francesco, "La Stele di Si-Esi detto Pinaxu nel Museo di Torino", pp. 304-318, tav. 1.

reign of Amenhotep III, measures 47 cm x 72 cm x 13 cm.¹⁰⁸ The title of the God *Hr-nd-ît-f* appeared above him:

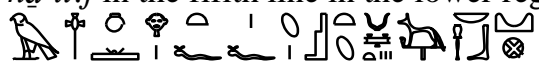
 *Hr-nd-ît.f s3 3st* Horus avenger of his father son of Isis.

13-5-3 Funerary stela no. Cat. 1465 dates back to the Nineteenth Dynasty (Fig. 32):

Round-topped limestone stela, in Museo Egizio's collection in Italy no. Cat. 1465, of Meh, scribe of the temple of Ramesses II (in Heliopolis)¹⁰⁹. on the upper register. Meh worships the gods of the Abydos region, Isis and Horus as a falcon-headed god with a double crown; his title appears above him  *Hr-nd-ît-f* (Horus avenger of his father); the two gods supported a symbol of Osiris. In the central register, Meh offers offerings to his father, his mother, and three brothers, and to female relatives in the lower register. The stela from the reign of Ramesses II measures 50.5 cm x 81.5 cm x 10.5 cm.¹¹⁰

13-5-4 Funerary stela no. TR14.6.24.17 dates back to the Twentieth Dynasty (Fig. 33):

Round-topped stela made of limestone, In the upper scene, The deceased is depicted on the right side, worshipping Osiris and Isis. In the left he is shown worshipping Wepwawet, the god *Hr-nd-ît.f* as a falcon-headed god with a double crown, he is dressed a short kilt with a tail at the back, and he is holding the *W3s* scepter and the *nh* symbol in his hands. The stela is kept in the Egyptian Museum Cairo, with the temporary number TR 14.6.24.17. measures 98 cm in height and 66 cm in breadth. The stela contains the formula *h̄tp di nsw* for the deities and god *Hr-nd-ît.f* in the fifth line in the lower register text reads:

 *Hr- nd -hr- ît.f s3 3st wp-w3wt nb 3bdw*

Horus the avenger of his father and Wepwawet, the lord of Abydos.¹¹¹

13-5-5 Funerary stela no. JE 18527 dates back to the 20th Dynasty (Fig. 34):

Limestone round-topped stela, depicts the god Horus, the avenger of his father, wearing the double crown and a short kilt, holding the *nh* sign by his left hand, and he is seen raising his right hand protectively above the shoulder of the god Osiris, behind him Werethekau and Isis. The stela was found in Abydos, and kept in the Egyptian Museum under number JE 18527 The stela was from the reign of King

¹⁰⁸https://collezioni.museoegizio.it/en-GB/material/Cat_1461/?description=&inventoryNumber=&title=&cgt=&yearFrom=&yearTo=&materials=&provenance=&acquisition=&epoch=&dynasty=&pharaoh=&searchLng=en-GB&searchPage=

¹⁰⁹Kitchen, K. A., *Ramesside Inscriptions: Historical and Biographical*, III (3), Oxford 1980, p. 444.; Camillo, *Catalogo illustrato dei monumenti*, p. 33, n. 43, II.

¹¹⁰https://collezioni.museoegizio.it/en-GB/material/Cat_1465/?description=&inventoryNumber=&title=&cgt=&yearFrom=&yearTo=&materials=&provenance=&acquisition=&epoch=&dynasty=&pharaoh=&searchLng=en-GB&searchPage=

¹¹¹Ouda, M., & Ahmed, M., The Votive Stela of the "Overseer of the Singers of the King" *Nfr-rnpt* (Egyptian Museum Cairo TR 14.6. 24.17). *Bulletin de l'Institut français d'archéologie orientale*, BIFAO .116, 2017, pp.177-189.

Ramesses XI ¹¹².Bears the god's name  *Hr ndty.it.f* Hour the avenger of his father.

13-5–6 Funerary stela of the daughter of the priest dates back to the 25th-30th dynasty(Fig. 35):

Round-topped limestone stela of the daughter of the Priest of Osiris , decorated with a sun disk, a main scene representing the woman in front of an offering table facing the gods Osiris, Isis, Horus *Hr-nd-it.f* (the avenger of his father), appears as a standing falcon-headed god with a double crown, and holding the *w3s* scepter by his right hand, and he is seen raising his left hand protectively above the shoulder of the god Osiris . A group of hieroglyphic lines appeared below the scene, on which the offering formula *h̄tp di nsw* for the god *Hr-nd-it.f* in the fifth line. The stela in the British Museum’s Amherst collection.¹¹³

13-5–7 Metternich magical stela dates back to the Thirteen dynasty (Fig. 36):

The god *Hr-nd-it.f* (Horus the avenger of his father) is represented as a Falcon-headed god with a double crown in a sitting position with an Udja eye in the front hand and a scourge in the second raised arm.in the fifth register from The Metternich Stele (Obverse).¹¹⁴

13-5–8 magical stela no.A 1053 dates back to the Greco-Roman period(Fig. 37):

Round-topped limestone stela,in *Leidin Museum no.A 1053* ,on the third register the god *Hr-nd-it.f* (Horus the avenger of his father) appeared as Falcon-headed god with a double crown in a sitting position with an Udja eye in the front hand. a scourge in the second raised arm.¹¹⁵

13-5–9 Funerary stela no.BM EA886 dates back to the Ptolemaic period:(Fig. 38):


Round-topped limestone stela from Memphis ,of Pasherentah III, High Priest of Ptah, below winged sun disc , Pasherentah, wearing the characteristic side lock and the panther skin, at the left side of the scene. Before him is an offering table ,The deities depicted from left to right, Osiris, Apis, Isis, Nephthys, Horus, Anubis, Imhotep, and the falcon of the West. Horus *Hr-nd-it.f* the avenger of his father is pictured as a man with a falcon's head clutching the *W3s* column in one hand and the *nh* sign in the other. His title is above him, the fourteen rows of carved hieroglyphs begin with a standard funerary offering formula *h̄tp-di-nsw* for the offering to the gods, which includes Horus, the father's avenger, the stela in the British Museum under number BM EA886.His name appeared above him :

¹¹² Mariette, A. ,*Catalogue Général des Monuments d’Abydos*, Paris ,1880, 450 [1196].; Ouda, A. M. M. ,Werethekau and the votive stela of *P3-n-Imn* (Bristol Museum H 514). *BMSAES*, 22, 65, 2015 ,fig.10.

¹¹³ Sharpe, S.,*Egyptian Inscriptions from the British Museum and other Sources*, second Series ,London, 1855, pl. 68; Sotheby’s, *Catalogue of the Amherst Collection of Egyptian & oriental antiquities Sale on 13–17 June 1921*. London, 25 [239], pl. 6.

¹¹⁴ Golenischeff,*Die Metternichstele* , Taf I.

¹¹⁵Walle,V., *Le Cippi Du Horus Découvert Par J. Bruce à Axoum*, CDE 55. 1953, PL.II.

 *Hr-nd-ît.f-m-Rwt-îst* Harendotes in *Rwt- îst*.¹¹⁶

13-5–10 Funerary stela no.BM EA1139 dates back to the Ptolemaic period (Fig.39):

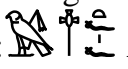
Round-topped limestone stela of woman was discovered in Akhmim. It is divided into three registers, the first register decorated with a winged solar disc and two pendent uraei, the second register, on the right side , the deceased appears to worship a group of gods. Osiris, Anubis, and Horus, the avenger of his father as a falcon-headed god . On the left side, Min and Nephthys. in the Lower register The offering formula *ḥtp di nsw* for several gods, including the god Horus the avenger of his father. the stela in the British Museum’s no. BM EA1139. Its height is 54 cm and its width is 40 cm.¹¹⁷ the title Horus, the avenger of his father appear on the lower register:

 *Hr -nd -ḥr- it .f Wsir* Horus the avenger of his father Osiris.

13-5–11 Funerary stela no.68.17 dates back to the Ptolemaic period (Fig.40):¹¹⁸

Round-topped limestone stela of the sistrum-player, was decorated at the top with a winged sun disk, showing Wedjashu, worshiping to the gods Osiris, *Hr-nd-ît.f* Horus avenger of his father,(identified in Akhmim as Min),Anubis,Isis,and Nephthys.

13-5–12 Funerary stela no.CG22128 dates back to the Ptolemaic period (Fig.41):

Round-topped limestone stela, the deceased standing in front of the offering table, raising his arms in adoration, Osiris, Min, *Hr-nd-ît.f* Horus avenger of his father as a standing falcon-headed god , his name appeared above him :  *Hr-nd-ît.f* , Followed by Anubis ,Isis and Nephthys. Below, in lower register , are preserved the remains of the first two lines of text contains The formula *ḥtp-di-nsw* for these gods ; the stela in the Egyptian Museum no. CG22128 measures 37 x 44 x 9.5 cm.¹¹⁹

13-5–13 Funerary stela no. E19262 dates back to the Ptolemaic period:(Fig. 42):

Round-topped limestone stela of *Wsir-wr* with a winged sun disc, divided into two parts. The main scene depicts the deceased to the right side standing , and His head is surmounted by a *bꜣ* bird. He is shown in front of God Min. They are followed by a representation of *ꜥprt-st*.Osiris, Isis, Nephtys, the God *Hr-nd-ît.f* (Horus the avenger for his father) as a standing falcon-headed god and Repit who is shown as a leonine-headed human body .The lower register contains a text of the offering formula *ḥtp di nsw*.The stela is in the Louvre Museum under the number [E19262.

¹¹⁶ Budge , *The Mummy*, pl. 33, p. 447.

https://www.britishmuseum.org/collection/object/Y_EA886

¹¹⁷ Budge, *A Guide to the Egyptian Galleries* ,p. 268, Nr. 1001.; LÄGG. 5, p.270.

¹¹⁸The stela in the Metropolitan Museum under number 68.17. measures 59 x 36 cm. contains The formula *ḥtp-di-nsw* for Akhmim gods, in addition to Osiris, Sokar-Osiris, Horus avenger of his father, Isis, and Nephthys.

Safina, A. K. , A Ptolemaic Offering Table of Wedjatshu: British Museum EA1364. Bulletin of The Center for Papyrological Studies.(BCPS), 40(1), 2023,p.239f,fig.2.


<https://www.metmuseum.org/art/collection/search/551364>

¹¹⁹Claude& Thiers,*La stèle funéraire d’Harsiésis*, p. 49.

Guimet 1753]. and was discovered in Akhmim. It measures about 60 cm. high and 45 cm. wide¹²⁰

13-5–14 Funerary stela no .CGC 22151 dates back to the Ptolemaic period(Fig.43):

Round-topped stela, in the Egyptian Museum no. CGC 22151, was decorated at the top with a winged sun disc. The god *Hr-nd-ît.f* (Horus the avenger of his father) stands between his mother Isis and Nephthys. He is depicted as a falcon-headed god wearing the double crown and Uraeus. He wears a short kilt with an oxtail hanging down in the back. He holds the *ḥnh* sign in his hands, his name appeared above him¹²¹:

 *Hr s3 3st nd - it .f* Hour son of Isis the avenger of his father.

8-5–15 Funerary stela no. PM 6352 dates back to the Ptolemaic period: (Fig. 44):

Round-topped stela of a woman, from Abydos, is in the Hildesheim Museum in Germany under number PM 6352. It measures 84 cm x 51.6 cm. The stela depicts the deceased offering incense to several deities, on the left side Osiris, Isis, Nephthys, and Anubis, on the right side the deceased worships Hathor, *Hr s3 3st* (Horus son of Isis) and *Hr-nd-ît.f* (Horus avenger of his father). This is one of the rare stelae that contained the two gods, Horus, son of Isis, and Horus, the avenger of his father.¹²²

13-5–16 Funerary stela no. CG 22182 dates back to the Ptolemaic period (Fig. 45):

The stela in the Egyptian Museum no. CG 22182 is made of granite and has a semi-circular top decorated with a sun disk. The upper part is decorated with scenes and texts and the lower part containing a number of hieroglyphic lines written horizontally. King Ptolemy I appears in the upper part offering the field sign to the God *Hr-nd-ît.f* of Buto, on the left, and on the right offering sacrifices to the goddess Wadjet. It also shows the formula *ḥtp di nsw* to some deities, including the God *Hr-nd-ît.f*.¹²³

13-5–17 Funerary stela, dates back to the Ptolemaic period (Fig. 46):

Round-topped stela of wood with winged sun disc, of daughter of the singer of Amun. The second register depicts a large boat, on the left a *b3* bird, in front of which the woman is kneeling, wearing a long, woven robe, worshipping a group of deities. Then in the third register, the woman is depicted standing before Osiris, followed by the God *Hr-nd-ît.f*, crowned with the double crown, wearing a short kilt, and holding the *W3s* sceptre in his left hand and in his right the *ḥnh* sign, followed by the goddess Isis, wearing a long, woven robe, raising her hand towards the God *Hr-nd-ît.f* while

¹²⁰ Moret, A., *Catalogue du Musée Guimet: galerie égyptienne: stèles, bas-reliefs, monuments divers*, I, Paris, 1909, pp.85–88, II, pl. XXXVIII; Munro, “*Die Spätägyptischen Totenstelen*”, p. 317.

<https://collections.louvre.fr/en/ark:/53355/cl010024563>

¹²¹ Abdelhalim, A., “A Lunette Stela of Pasenedjemibnash in Cairo Museum CG 22151”, BIFAO. 114, 2015, P.4 Fig.2.

¹²² Jansen-Winkel, K., *Die Hildesheimer Stele der Chereduanch*. Mitteilungen des Deutschen Archäologischen Instituts, Abteilung Kairo, 35, 1997, p.93, Abb. 1.

¹²³ Colburn, H. *Memories of the Second Persian Period in Egypt. Political Memory in and after the Persian Empire*, 173, (2015) ,fig.2.; Kamāl, A, *Stèles ptolémaïques et romaines*, Vol. 20, l'Institut français d'archéologie orientale, 1905, pl. 56.

her other hand holds the *nh* sign, and behind her is the goddess Nebt-het and the god Inpu. The stela is in the private collection of the Harer Family Collection in California.¹²⁴

13-5–18 Funerary stela no.BM EA184 dates back to the Roman period (Fig. 47)

Round-topped limestone stela of musician with winged sun disk, in the British Museum, numbered BM EA184, measures 82 x 57 cm .Below that, the deceased stands wearing a long, transparent, woven robe, standing between the god Inpu holding her left hand. And the god *Hr-nd-ît.f* (Horus avenger of his father), holding her right hand, crowned with the double crown and wearing a short kilt, and raising his right hand in front of the god Osiris, to intercede for her to make her soul alive. Osiris crowned with the Atef crown, is sitting in the form of a mummy on a chair with a short armrest, holding the signs of Heka and *nhh*, and behind him stands the goddess Isis.¹²⁵

14 The God's titles:

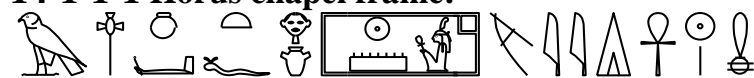
The god carried several titles which would give a clue for his role in ancient Egyptian theology as follows:

14-1 Topography titles:

14-1-1-the god who resides in Abydos (*hry ib hwt Mn mꜣꜥt Rꜥ*):

The title was mentioned in many places in the Temple of Seti I in Abydos¹²⁶:

14-1-1-1 Horus chapel frame:



Hr-nd-ît.f hry ib hwt (Mn mꜣꜥt Rꜥ)mry di nh mi Rꜥ

Horus the Avenger of his father, the inhabitant of the temple (of Maat-Re) in Abydos¹²⁷.

14-1-1-2 Horus chapel ,Inner chamber, west wall:



irt ht im.k bw sp sn n Hr nd it.f hry ib hwt (Mn mꜣꜥt Rꜥ)

make things pure and pure, for Horus who avenges his father and dwells in the temple (of Maat-Re).

14-1-1-3 Horus chapel ,north wall, west side, upper register¹²⁸:



Hr hry ib hwt (Mn mꜣꜥt Rꜥ) sntr hr sdt m htp rs.tw ir n htp.ti rst.k m htp

Hr nd it.f irt Hr hꜣ m htp Hr hry ib hwt(Mn mꜣꜥt Rꜥ) ndm sthy.s r.k

¹²⁴ Scott , G. , Exhibition Catalogue , Temple , Tomb and Dwelling ,Egyptian Antiquities from the Harer Family Trust Collection , III , San Bernardino , 1992 , pp. 191 – 199 , n. 146. ; Forbes , D. , "Hare Collection of Egyptian Antiquities on View at California's Newest Museum" , KMT 8/1 ,1997 , p. 24 .

¹²⁵ https://www.britishmuseum.org/collection/object/Y_EA184

¹²⁶ Calverley& Broome& Gardiner,*The Temple of King Sethos I*, Vol I, Pls. 22,26, ,30,33,38.

¹²⁷ Calverley& Broome& Gardiner, *The Temple of King Sethos I*, Vol III, Pl.34.

¹²⁸ Calverley& Broome& Gardiner, *The Temple of King Sethos I* , Vol I, 27.

Horus who dwells in the temple of (Maat-Re), burning incense in peace, may you awake in peace, O Horus who avenges his father, the shining eye of Horus is in peace. Horus who dwells in the temple of (Maat-Re), and the sweet perfume for you .

14-1-1-4 Horus chapel ,South wall, east side, upper register¹²⁹



dd mdw in Hr nd it.f ntr ʿz nb pt dd mdw di.n.(i) n.k t3w nbw hr sndw.k dd mdw di.n.(i) n.k hryt.k ht h3st nbt dd mdw di.n.(i) n.k fnhw dmd hr t3bwy.k

Words spoken by Horus the Avenger for his father, the great worshipper, the great god Lord of Heaven, were Recited: I have given you all lands under your fear. I have given you your fear in every foreign land, Recited: I have placed the Phoenicians under your shoes.

14-1-2 the great god who resides in Hibis(ntr ʿz hr-ib hbt):

The title was mentioned in the Temple of Hibis in the Kharga oasis :¹³⁰ in Hall B on the western wall above the door lintel, hall B:

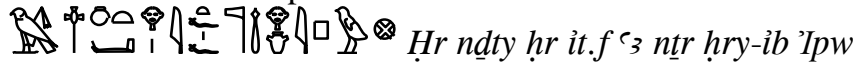


dd mdw in Hr-nd-it.f s3 Wsir ʿz ntr hr-ib hbt

Words spoken by Horus the avenger of his father, son of Osiris , the great god who resides in Hibis.

14-1-3 The god who resides in Akhmim (ntr hr-ib ipw):¹³¹

His title is depicted on the limestone stela no. 68.1 in Metropolitan Museum.

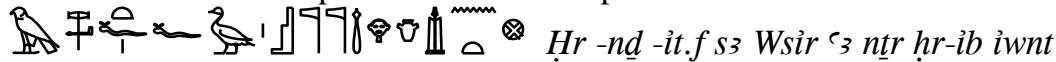


Hr ndty hr it.f ʿz ntr hry-ib ipw

Horus avenger of his father, the great god who resides in Akhmim.¹³²

14-1-4 the great god who resides in Dendera(ʿz ntr hr-ib iwnt):

His title was depicted on Osiris chapel North side¹³³ .



Hr -nd -it.f s3 Wsir ʿz ntr hr-ib iwnt

Horus, the avenger of his father, son of Osiris, the great god who resides in Dendera.

14-1-5 Harendotes in Rwt- ist (near Memphis)



Hr-nd-it.f-m-Rwt-ist, this form of the title dates to the Greco-Roman period.¹³⁴

¹²⁹ Calverley & Broome & Gardiner, *The Temple of King Sethos I*, Vol I, Pl. 32.

¹³⁰ Davis, *The Temple of Hibis in el Khargeh Oasis*, Part 3, p. 14, pls. 8,10,11,14,19,27,28,40, ; LÄGG.V, p. 285.

¹³¹ Budge, *Osiris and the Egyptian Resurrection*, Vol.II ,p.41.; Mariette, *Dendérah*, Vol.IV ,pl.88.

¹³² Safina, A. K. , A Ptolemaic Offering Table of Wedjatshu: British Museum EA1364. Bulletin of The Center for Papyrological Studies.(BCPS), 40(1), 2023,239f,fig.2.

;<https://www.metmuseum.org/art/collection/search/551364>

¹³³ Budge, *Osiris and the Egyptian Resurrection*, Vol.II ,p.41.

; Mariette , *Dendérah* , Vol.IV ,pl.88.


¹³⁴ LÄGG.5,p.270 .; Budge, *A Guide to the Egyptian Galleries*, cat.no. 1026. (stela BM EA 886).; Wb.II,404(5).

14-2 Religious titles :

14-2-1 Lord of Heaven (*nb pt*):

The title was mentioned in the temple of Seti I in Abydos:


Horus chapel, the tittle depicted on Above the god Horus on the north side: ¹³⁵

 *Hr ndty (n) it.f ʿ3 ntr nb pt*

Horus, the avenger of his father, the great god, the lord of heaven.

14-2-2 the great god (ʿ3 ntr) :


The title was mentioned in the Temple of Seti I in Abydos, Horus chapel, east wall, the tittle depicted on Above the god Horus: ¹³⁶

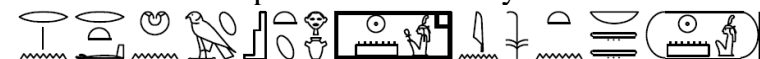
 *Hr nd it.f s3 3st bnr mry ʿ3 ntr*

Horus, the avenger of his father, son of Isis, beloved, the great god.

15- The Cult center of The God *Hr-nd-it.f* :

15-1 Abydos : Situated in the Sohag governorate in 8 th nome of upper Egypt on the desert edge, on the west bank 11 km south-west of el-Balyana. ¹³⁷, Abydos is one of the most important religious centers, as it is the seat of worship of Osiris god, known in ancient Egyptian texts as *3bdw*, its name was written in various forms:

 ¹³⁸. The town was associated with the worship of *Hr-nd-it*. His title is depicted on the eastern wall, northern portion of the chapel of Horus in the Temple of Seti I at Abydos ¹³⁹.



r3-n rdit wsh n Hr s3 3st hr ib hwt (Mn m3t Rʿ) in nsw nb t3wy (Mn m3t Rʿ)

The ritual of giving the necklace of *wsh* to Horus, son of Isis, inhabitant of the temple of (Mn Maat-Re), by the king of Upper Egypt, lord of the two lands of Mm Maat-Re (Seti I). Also the god name was mentioned on the western pillar in the Temple of Seti I at Abydos ¹⁴⁰ :

15-2 Akhmim: It is located in the Sohag governorate, some 200 kilometers north of Luxor and 450 kilometers south of Cairo on the east bank of the Nile. It served as the capital of Upper Egypt's ninth Nome. It served as the primary center of worship for the fertility deity Min, also known as the "Lord of *ʿIpw*." ¹⁴¹. The town was known in ancient Egyptian texts as *jpw*, its name was written in various forms for example

¹³⁵ Calverley, A & Broome, F & Gardiner, A., *The Temple of King Sethos I*, Vol IV, Pl.12, .

¹³⁶ Calverley & Broome & Gardiner, *The Temple of King Sethos I*, Vol III, Pl.32.


¹³⁷ LÄ. I, col. 28 .

¹³⁸ Gauthier, H., *Dictionnaire des Noms Géographiques Contenus dans les Textes Hiéroglyphiques I*, Le Caire, 1927, 5.

¹³⁹ Calverley & Broome & Gardiner, *The Temple of King Sethos I*, Vol. III, 1938, Pl.32.

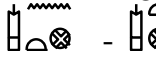
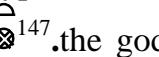
¹⁴⁰ Calverley & Broome & Gardiner, *The Temple of King Sethos I*, Vol. IV, Pl.18, 15, 12.

¹⁴¹ LÄ. I, cols. 54-55; Gauthier, *Dictionnaire des Noms Géographiques*, IV, p. 47. ; Kanawati, N., *Sohag in Upper Egypt, A Glorious History*, Sydney, 1999, pp. 1- 8.

¹⁴².and was associated with The worship of the god "Hr-nd-it" Horus avenger of his father.

15-3 Buto : It is located in the lower Egypt , in Kafr el-Sheikh governorate, the god name was mentioned in the stela no. 525 in the registration records of the Middle Delta, 46 right, in Tel El-Fara' from late period,(Hr-nd-it.f nb P Horus avenger his father lord of Buto).¹⁴³


And The sarcophagus no. 5185 AB from the Late Period ¹⁴⁴,and the stela no. CG 22182 dating back to the Ptolemaic period ¹⁴⁵.

15-4 Dendera : It is located in the Qena Governorate, Egypt, on the edge of the Western Desert (on the western bank of the Nile) located about 60 kilometres north of Luxor¹⁴⁶ . it was the chief town of the VIth nome of Upper Egypt ,was known in ancient Egyptian texts as *iwnt*, its name was written in various forms for example  - ¹⁴⁷.the god "Hr-nd-it" worshipped at Dendera temple during the Graeco-Roman period.¹⁴⁸

15-5 Edfu temple: It is located in the west bank of the Nile in Edfu town, Upper Egypt, The god "Hr- nd- it.f" appeared in north wall in Edfu temple ¹⁴⁹.

15-6 El- Dakka temple: It is located about 100 kilometers south of the Aswan, Upper Egypt, it was moved to the site of el-Sebua, about 40 kilometers upstream, between 1962 and 1968, the god "Hr-nd-it.f" was mentioned in the temple in the entrance of the hypostyle hall¹⁵⁰.

15-7 El - Kharga Oasis: It is located in the Western Desert of Egypt about 150 km to the west of the Nile Valley. The Osirian triad, which consists of Osiris, his wife Isis, and their son Horus, was one of the other deities worshipped in the temple of Hibis in addition to the Theban triad¹⁵¹ .The title of the god "Hr-nd-it.f" was mentioned in the temple of Hibis in the Kharga Oasis ,in Hall B on the western wall above the door lintel:

 dd mdw in Hr-nd-it.f s3 Wsir ntr 3 hr-ib hbt

Words spoken by Horus the avenger of his father, son of Osiris ,the great god who resides in Hibis.

¹⁴² Elgazzar&El-Behair,The Goddess Aperet-Isis,p.150.

¹⁴³ Yoyotte, Jean. *Les principautés du Delta au temps de l'anarchie libyenne*. IFAO, 2012,47,p.152,pl. I.

¹⁴⁴ Azzam & Kamel,Unpublished Sarcophagus no. 75, fig.4-a.

¹⁴⁵ Kamāl, *Stèles ptolémaïques*,pl. 56.

¹⁴⁶ Wahby, A. ,"The Egyptian Egyptologists Publications of Dendera Temple Texts." *Abgadiyat* 4, no. 1 ,2009, p.86.

¹⁴⁷ Wb.I.54.; Gauthier,Dictionnaire des Noms Ggéographiques ,I,p.56.

¹⁴⁸Budge, *Osiris and the Egyptian Resurrection*,Vol.II ,p.41.; Mariette,*Dendérah*,Vol.IV ,pl.88.

¹⁴⁹Chassinat, É ., *Le temple de Edfou* , I,307 (5),pl.XXXb.


¹⁵⁰Ismail ,M.F., *Ptolemy the Eighth Cultural Archaeological Study*,p.241, figs .274-275.

¹⁵¹ Elkady, M. Local Forms of Ancient Egyptian Divinities in Kharga Oasis of Egypt. *Journal Of Anthropological and Archaeological Sciences*, Volume 6 - Issue 4,2022,p.757.; Davis,*The Temple of Hibis in el Khargeh Oasis*, Part 3, p. 14, pl. 8; LÄ.V, p. 285.

15-8 Medinet Habu :The modern name of the southern area of the Theban Necropolis the god *Hr-nd-ît.f* was mentioned in the temple of Ramses III on southern corner of temple and on south wall west of second pylon ¹⁵².

15-9 Philae temple: *Philae was situated south of Aswan*, the god *Hr-nd-ît.f* was mentioned in the temple of Philae in the hypostyle Hall of Isis ¹⁵³

15-10 Rwt- îst :This place is located near Memphis , was mentioned with the name of the god *Hr-nd-ît.f* in funerary stela from Memphis ,in British museum (BM EA 886) ,dates to the Greco-Roman period:

 *Hr-nd-ît.f-m-Rwt-îst* Harendotes in *Rwt- îst* ¹⁵⁴.

16- Functions and Roles of The God *Hr-nd-ît.f* :

The god *Hr-nd-ît.f*, was a Deity of the 2nd and 30th lunar month, protected the body of the deceased and made his bꜣ alive and holy. He also brought water for the flood of the Nile ¹⁵⁵. He acts as a punishing deity; he spears Apophis in the under world he drives away the enemies of the deceased in the necropolis he was the one who gladdens the heart of his mother, Isis (*snḏm-îb-n-mwt.f-ꜣst*) ¹⁵⁶. And he played an essential and important role in ancient Egyptian rituals with kings and individuals. This could be concluded from the several scenes showing the receiving offerings alone or with other gods.




Conclusions and results:

According to this study mentioned above, it could be concluded that:

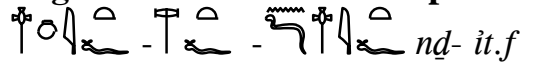

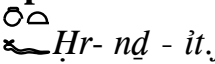

- Papyrus Nebseni from the Eighteenth Dynasty refers to *Hr-ndî-ḥr-ît.f* as son of Horus however he is in reality variant of Horus himself.

- The god *Hr-ndî-ḥr-ît.f* "Horus, the avenger of his father", was one of the forms of the god Horus, son of Isis and Osiris, and perhaps he was one of the life stages of the god Horus. It is certain that he was older than Horus, son of Osiris , so he took the name of the avenger of his father, and younger than the aged Horus.

▪The god's name Formation:

- The name of God *Hr-nd-ît.f* meaning the avenger, defender, and supporter of his father, was one of the titles of Horus, son of Isis and Osiris .
- The god's name was written in various forms. His name was divided into three parts; the frist part the god Horus , the second the word  *nd* act as averb the third his father  *ît.f* act as object.

▪The god's name has been depicted in several inscriptions:

-  -  *nd- ît.f*  /  *Hr- nd - ît.f* Protector of his father, From the Pyramid Texts to the Greek period

¹⁵² LÄ.III/7,p.1255.



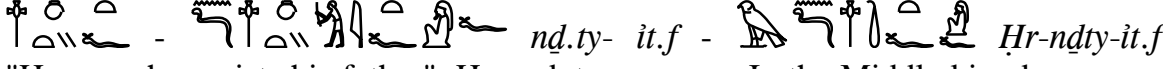

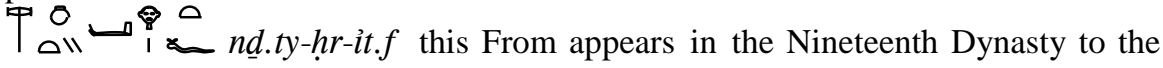

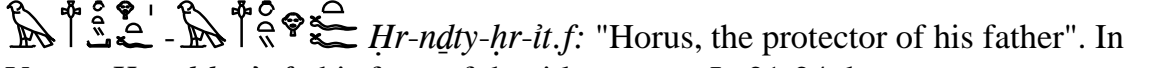
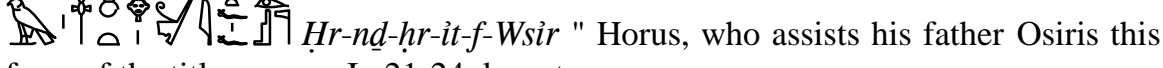
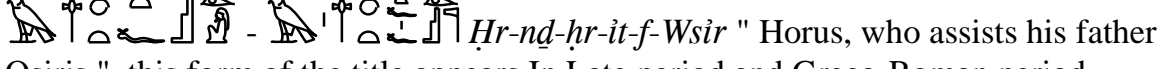
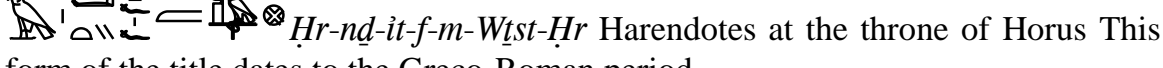
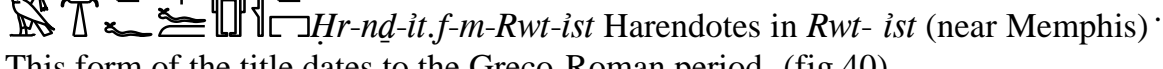
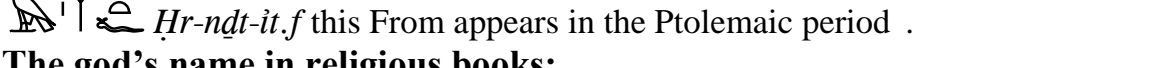
¹⁵³ Ismail ,M.F., *Ptolemy the Eighth Cultural Archaeological Study*,p. 235, figs . 242,265 ,274.

¹⁵⁴ LÄGG.5,p.270 . ; Budge , *The Mummy* , pl. 33, p. 447.

https://www.britishmuseum.org/collection/object/Y_EA886

¹⁵⁵ LÄGG. 5, p. 268f.

¹⁵⁶ LÄGG. 5, p. 270.; Bierbrier , *Hieroglyphic Texts* , Part 10 , pls.49-51 .

-  , *Hr-nd-it.f* "Horus, who assists his father". Harendotes. His name appears In the Middle kingdom until Greco-Roman period.
 -  *Hr-nd-hr-it.f* It came with different meanings, including the savior, Horus who assists , supports his father . This form of the title appears In the Middle kingdom until Greco-Roman period.
 -  *Hr-ndty-it.f* "Horus, who assists his father". Harendotes. appears In the Middle kingdom , new kingdom ,and Greco-Roman period
 -  *Hr-ndty-it.f* : "Horus the protector of his father". this form appears In the New kingdom , until the Greco-Roman period.
 -  *nd.ty-hr-it.f* this Form appears in the Nineteenth Dynasty to the Greco-Roman period .
 -  *Hr-nd-hr-it-f-wnn-nfr* "Horus, who assists his father *wnn-nfr* ". this Form appears in 21-24 dynasty.
 -  *Hr-ndty-hr-it.f*: "Horus, the protector of his father". In Var. to *Hr-nd-hr-it.f*. this form of the title appears In 21-24 dynasty.
 -  *Hr-nd-hr-it-f-Wsir* "Horus, who assists his father Osiris this form of the title appears In 21-24 dynasty .
 -  *Hr-nd-hr-it-f-Wsir* "Horus, who assists his father Osiris ". this form of the title appears In Late period and Greco-Roman period.
 -  *Hr-nd-it-f-m-Wtst-Hr* Harendotes at the throne of Horus This form of the title dates to the Greco-Roman period.
 -  *Hr-nd-it.f-m-Rwt-ist* Harendotes in *Rwt- ist* (near Memphis) . This form of the title dates to the Greco-Roman period. (fig.40)
 -  *Hr-ndt-it.f* this Form appears in the Ptolemaic period .
- **The god's name in religious books:**
The name of the god appeared in several religious books as follows:
 - Pyramid texts spells no. 573,633,758,898,1334.
 - Coffin texts spells no.1,17,46,50,60,335,600,95.
 - Book of the dead chapter CLXIX.
 - the second and sixth hours of the Book of Amduate.
 - **The god's name in Temples:**
The name of the god appeared on some temples like Seti I temple at Abydos (Figs.12-22) ,Hibis temple at Kharga oasis (fig.23-24),Osiris temple at Dandara(Fig.25).
 - **The god's name in *hṭp di nsw* formula:**

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
- As a funerary god, his name was mentioned in the *h̄tp dj nsw* formula on some stelae from the twelfth Dynasty to the Greco-Roman period. However, his name was never mentioned alone in the offering formula. It was accompanied by names of other gods. (Figs.4-6,8,30,35,38,39,40,41).
- The god played an important role in the resurrection of the deceased by mentioning his name in the *h̄tp dj nsw* formula.
- **The god's name on Sarcophagues :**
 - His name appeared on some coffins of individuals confirms the importance of the god and his role in the after life .for example:
 - sarcophagues in Ismailia Museum no.3286 .(Fig.1).
 - Sarcophagues in GEM no. 5185(Fig.2); sarcophagues in Museum of Fine Artsv ,Boston , under number n° 04.278.
- **The god's name on statues:**
 - The name of The God *Hr-nd-ît-f*, appeared on some statues for example , no.CG 42226 (Fig.29); no.BM EA1377 (Fig.26).
- The god's name on stelae :**
 - The name of The God *Hr-nd-ît-f*, appeared on some stelae (Figs.3-6,30-47).
- **The God's titles:**
- **topography titles:**

The God *Hr-nd-ît-f* carried many topography titles as follow :

 - Horus the Avenger of his father, the inhabitant of the temple (of Maat-Re) in Abydos (Figs.15,16).
 - Horus the avenger of his father, son of Osiris ,the great god who resides in Hibis,(Fig. 23).
 - The great god who resides in Akhmim (Fig.42).
 - Horus, the avenger of his father, son of Osiris, the great god who resides in Dendera (Fig.25).
 - Horus, the avenger of his father,lord of Buto.
- Religious titles :**

The God *Hr-nd-ît-f* carried many Religious titles as follow :

 - Horus the avenger of his father, the great god the lord of heaven (Fig.19).
 - Horus, the avenger of his father, son of Isis, beloved , the great god. (Fig. 18).
 - Some kings took the title *Hr-nd-ît-f* Horus, the avenger of his father, which confirms their connection to Horus and confirms their victory over their fathers' enemies.
- **The Cult center of The God *Hr-nd-ît-f* :**
 - **Abydos :** The god *Hr-nd-ît-f* was worshipped in the city of Abydos. This could be concluded through his title and representation on the walls of the temple of Seti I. (Figs. 12-22). And he was a member of the triad of Abydos during the New Kingdom
 - **Akhmim :** According to the titles and representations of the god *Hr-nd-ît* , it could be concluded that his cult was spread to Upper Egypt. The city of Akhmim was cult center of the god *Hr-nd-ît* where He was worshipped together with the god Min. in the Greco-Roman period he is mentioned on the stela in Metropolitan museum no. 68.17(Fig. 41).

- **Buto:** The god name was mentioned on some funerary objects from Buto for example, the stela no. 525 in the registration of records of the Middle Delta, 46 right, in Tel El-Fara' from the late period ,and The sarcophagus no. 5185 AB from the Late Period (Fig. 2),and the stela no. CG 22182 dating back to the Ptolemaic period (Fig. 45).
- **Dendera** : It is located in the Qena Governorate, Egypt, on the edge of the Western Desert(on the western bank of the Nile) located about 60 kilometres north of Luxor¹⁵⁷ . it was the chief town of the VIth nome of Upper Egypt ,was known in ancient Egyptian texts as *iwnt*, its name was written in various forms for example  - ¹⁵⁸.the god *Hr-nd-it* worshipped at Dendera ,and he was also a member of the triad of Dendera during the Greco-Roman period.
- **Edfu temple:** was associated with The worship of the god *Hr-nd-it.f* his title is mentioned in in north wall in Edfu temple.
- **El- Dakka temple:** *the god Hr-nd-it.f was mentioned in the temple in the entrance of the hypostyle hall .*
- **El-Kharga Oasis:** was associated with The worship of the god *Hr-nd-it.f* his title is mentioned in Hall B on the western wall in the Temple of Hibis in the Kharga Oasis.(fig.23) .
- **Medinet Habu** : was associated with The worship of the god *Hr-nd-it* in the temple of Ramses III . the god was mentioned on southern corner of temple and on south wall west of second pylon
- **Philae temple:** the god *Hr-nd-it.f* was mentioned in the temple of Philae in the hypostyle Hall of Isis.
- **Rwt-ist (near Memphis):** This place was mentioned in funerary stela in British museum (BM EA 886) ,*Hr-nd-it.f-m-Rwt-ist* Harendotes in *Rwt- ist* (fig.38) .
- The cult of the god *Hr-nd-it.f* began from the twelfth Dynasty at Abydos, during the reign of King Senusret III (figs.4-6),until the Greek-Roman period.
- Through a large number of his representations on temple walls and stelae,it could be suggested that his cult was widely spread during the Greco-Roman period.
- **Iconography of The God *Hr-nd-it.f* :**
The god *Hr-nd-it.f*, was depicted in several forms:
 - a. **Mummy-shaped god with a falcon's head:**
as God standing next to a djed pillar (Sarcophagus Louver E 21611(Fig.7).and in stela no.BM EA 54343(Fig.8).
 - b. **Falcon bird** : sometimes in the form of a falcon wearing the double crown(Fig.9). and as a falcon's is crouching at the head of a bier on which Osiris lies (Fig.10).
 - c. **A human shaped:** : as a Standing god in Amduat Book in six hour (Fig.11).
 - d. **a Falcon -headed God :**
 - Falcon-headed god with double crown in a sitting position with an Udja eye in the front hand, the second arm is raised behind under a scourge (Figs.36,37).

¹⁵⁷ Wahby, A. , "The Egyptian Egyptologists Publications of Dendera Temple Texts." *Abgadiyat* 4, no. 1 (2009), p.86.

¹⁵⁸ Wb.I.54.; Gauthier,Dictionnaire des Noms Ggéographiques ,I,p.56.

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- Falcon-headed god Without crown (Figs.25,26,31) .
 - Falcon-headed god holding a spear in his hand, which he directs towards face of his father to open his mouth and eyes (Fig.25).
 - Falcon-headed god holding *w3s* and *nh* sign(Fig.13-19,23-24,31,38-42,44-46).
 - Falcon-headed god presenting the *hb sd* sign to the king (Fig. 21).
 - Falcon-headed god presenting *hk3* and *nhh* signs to the king(Fig. 22).
- e. a winged sun disk:**
- The God *Hr-nd-it-f* takes the role of Horus the Behdetite of protection as a winged sun disk in a unique stela dating back to the Eighteenth Dynasty (Fig. 3).
 - The king is shown in some representations with the god *Hr-nd-it-f* in purification ritual with natron (Fig. 15), offering the *wsh* necklace (Fig. 18), offering the *nh* sign (Fig. 20), offering wine (Fig. 23), and in offering *rnpt*, *hp sd* signs. (Fig. 21)
 - The God *Hr-nd-it-f* was depicted with some kings to bestow upon them power, authority, and protection, as he did with Osiris (Figs. 20-22).
 - The God *Hr-nd-it-f*, was depicted on some sarcophaguses protecting the boat of Ra, as he attacks the serpent Apophis with a spear, which confirms his role in protecting the boat of the sun on its daily journey (Fig.27).
 - The god *Hr-nd-it-f* representations began in stelae 12th dynasty, (Fig. 4-6), and in temples(Figs.12-25), tombs(fig.26), Sarcophaguses (Figs. 1,2,27), statues (figs.28-29) from the New Kingdom until the Ptolemaic period.
 - The God *Hr-nd-it-f* appeared in the same form with the god *Hr s3.Wsir* in Hibis temples (Fig. 23).and he depicted in the same shape with the God *Hr s3 3st* in another stela in Hildesheim Museum no. PM 6352 from the Ptolemaic period (Fig.44). which confirms that *Hr-nd-it-f* was in reality variant of Horus himself, but in an advanced age and in a different role as an avenger for his father.
 - The God *Hr-nd-it-f* declared his legitimacy as ruler of Egypt as being the son of the god Osiris, son of Isis, and heir of Osiris.
 - The relationship between The God *Hr-nd-it-f* and Osiris could be detected in several titles, the revenger for his father, and who rest upon the throne of his father.
 - The God *Hr-nd-it-f* appeared in the scenes of the Osirian resurrection, in Dendera temple which confirms his role in supporting and protecting his father Osiris (Fig. 25).
 - The God *Hr-nd-it-f* appeared raising his hand protectively above the shoulder of the god Osiris (Figs. 12, 30, 34, 35).
 - The relationship between The God *Hr-nd-it-f* and the Goddess Isis could be detected in several epithets, as being Osiris' heir, the one who gladdens the heart of his mother Isis (*snqm-lb-n-mwt.f-3st*), Horus son of Isis, the avenger of his father, Horus the avenger of his father, son of Isis, beloved of the great god (Fig. 18).
 - The Goddess Isis is depicted in some stelae, putting his hand protectively above the shoulder of the God *Hr-nd-it-f* (Fig. 35).

- The God *Hr-nd-it-f* was depicted in Eight Hour of the Book of the Night, in Tomb of Ramses VI.(Fig. 26).
- The God *Hr-nd-it-f* was depicted in the second hour of the Book of Amduat, appearing with Thoth in his boat.
- The God *Hr-nd-it-f* was depicted on some statues, accompanied by Osiris and Isis (Fig. 28), or facing Osiris (Fig. 29), and appeared with him his name *Hr-nd-it-f-
Wsir*, which proves his son ship to Osiris and Isis .
- The God *Hr-nd-it-f* and his title or image or both appeared on some of the stelae, accompanied by some other deities, figs. (8,30-47).
- The God *Hr-nd-it-f*, was usually depicted accompanied by other gods, he was most frequently depicted together with Osiris, in addition to others such as, Isis, Min ,aprt-ist, Nephtys, Wepwawet ,Aubis, and Horus son of osiris.
- The most accompanied king with The God *Hr-nd-it-f* is Sethos I.

▪ **Functions and Roles of The God *Hr-nd-it-f* :**

He carried out many roles such as the following ones:

- His name was the saviour and avenger of his father who was responsible for protecting Osiris from his enemies and protecting his burial.
- He protects and purifies the king , he appears in the rituals of the *hp sd* festival to rebirths the king and give him the powers of kingship and later non-royalty and participated in the king's coronation.
- He protected the deceased and making his soul alive, looked after the body, supervised the burial rituals and rites, led the deceased to Osiris, and interceded for him (Fig.48a-b), driving away the enemies of the deceased in the necropolis.
- He was the god of the 2nd and 30th lunar month. and the god of the 6th and 8th Egyptian nomes.
- He brought water for the flood of the Nile.
- He acted as a punishing deity,he spears Apophis in the underworld.
- He was the one delighting the heart of his mother, Isis (*sndm-ib-n-mwt.f-3st*).
- He took the role of Horus Behdety of protection. As a winged sun disc of protection (Figs. 3a-b).

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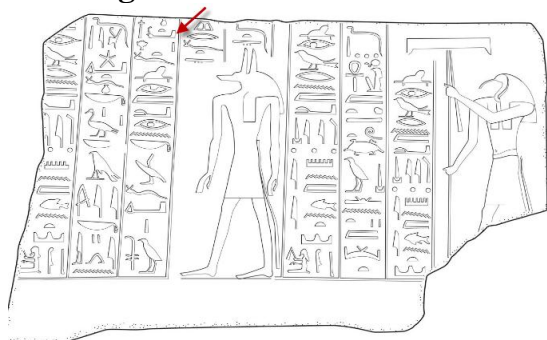
Web site:

- https://www.britishmuseum.org/collection/object/Y_EA1377
- https://www.britishmuseum.org/collection/object/Y_EA202
- https://www.britishmuseum.org/collection/object/Y_EA1213
- https://www.britishmuseum.org/collection/object/Y_EA805
- https://www.britishmuseum.org/collection/object/Y_EA1018
- https://www.britishmuseum.org/collection/object/Y_EA886
- https://fm-digital-assets.fieldmuseum.org/125/930/CSA74814_A.jpg
- <https://www.metmuseum.org/art/collection/search/551364>
- <https://collections.louvre.fr/en/ark:/53355/cl010024563>
- https://www.britishmuseum.org/collection/object/Y_EA184

List of abbreviations:

- BIFAO : Bulletin de l'Institut Français d'Archéologie Orientale au Caire.
- CT : A. de Buck, *The Egyptian Coffin Texts*, 7 vols., OIP 34, 49, 64, 67, 73, 81, 87 (Chicago: Oriental Institute, University of Chicago Press, 1935-61).
- JEA: *Journal of Egyptian archaeology*, (London).
- KRI: K. A. Kitchen, *Ramesseid Inscriptions, Historical and Biographical*, 8 vols. (Oxford: B. H. Blackwell, 1968-90).
- LÄ: *Lexikon der Ägyptologie* (Wiesbaden).
- LÄGG: *Lexikon der ägyptischen Götter und Götterbezeichnungen*, 7 vols., ed. Christian Leitz, et al., OLA 110-6 (Leuven: Uitgeverij Peeters en Departement Oosterse Studies, 2002).
- OIP: *Oriental Institute Publications* (Chicago, 1924–present).
- Pyr: K. Sethe, *Die altägyptischen Pyramidentexte*, 4 vols. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1908-22).
- URK: *Urkunden des ägyptischen Altertums* (Leipzig, Berlin).
- Wb: *Wörterbuch der ägyptischen Sprache*, 5 vols. ed. A. Erman and H. Grapow (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1926-63).

Catalog :



(Fig. 1) The name of the God *Hr-nd-ît-f* on the Sarcophagus (No. 3286).
Maher&Mosleh, a Sarcophagus Fragment , p.74f,fig.2.



(Fig. 2) The name of the God *Hr-nd-ît-f* on the sarcophagus, GEM no. 5185 AB.
Azzam & Kamel, Unpublished Sarcophagus no. 75, fig.4-a.



(Fig. 3 a) The name of the God *Hr-nd-ît-f* on the Funerary stela (No. 88).
Varille, Une stèle du vizir Ptahmes, p.499.



(Fig. 3 b) Detail of The name of the God *Hr-nd-ît-f* on the Funerary stela (No. 88).
Varille, Une stèle du vizir Ptahmes, p. 499.



(Fig. 4a) The name of the God *Hr-nd-it-f* on the Funerary stela no. BM EA202 .
 Hall , *Hieroglyphic texts,Part 3, pl.11.*



(Fig. 4 b) Detail of The name of the God *Hr-nd-it-f* on the Funerary stela no. BM EA.202 .
 Hall , *Hieroglyphic texts, Part 3, pl.11.*



(Fig.5 a) The name of the God *Hr-nd-it-f* on the Funerary stela no. BM EA1213 .
 Hall , *Hieroglyphic texts, Part 3, pl.12.*



(Fig. 5 b): Detail of The name of the God *Hr-nd-it-f* on the Funerary stela no. BM EA1213.
 Hall , *Hieroglyphic texts ,Part 3, pl.12.*



(Fig. 6 a) The name of the God *Hr-nd-it-f* on the Funerary stela no. BM EA805. Hall, Hieroglyphic texts, Part 3. pl.40.



(Fig. 6 -b) Detail of The name of the God *Hr-nd-it-f* on the Funerary stela no. BM EA805. Hall ,Hieroglyphic texts, Part 3. pl.40.



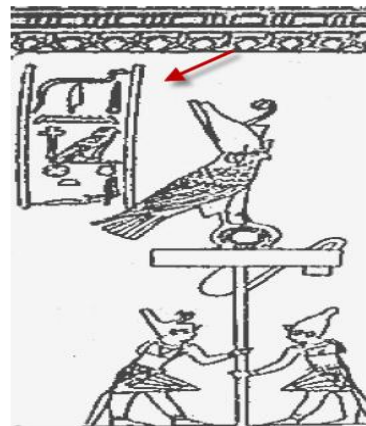
(Fig.7a) Depiction the God *Hr-nd-it-f* on the sarcophagus no. E 21611. <https://collections.louvre.fr/en/ark:/53355/cl010028346> ©Louver Museum



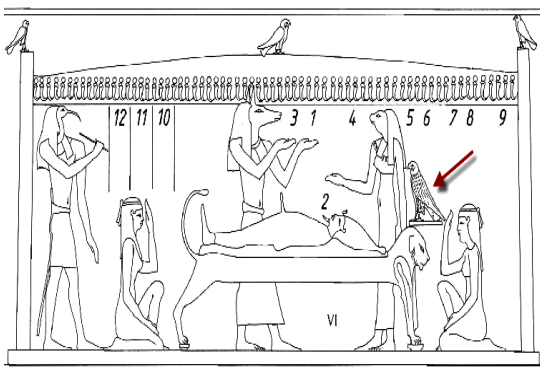
(Fig .7b) Detail of The God *Hr-nd-it-f* on the sarcophagus no. E 21611. ©Louver Museum



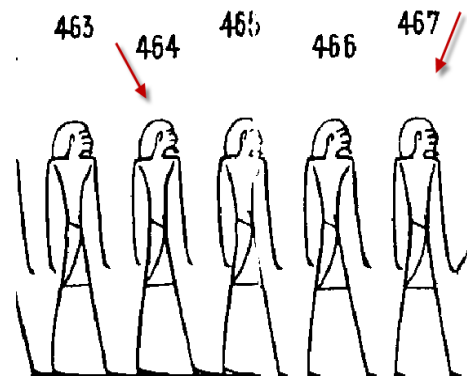
(Fig.8) Depiction The God *Hr-nd-it-f* as a mummy on the Funerary stela no. BM EA 54343.
 Bierbrie ,*Hieroglyphic Texts, part11,p.44 , Nr.2.*



(Fig.9) Depiction The God *Hr-nd-it-f* in the form of a falcon in the Hibis Temple .
 Davies, *The temple of Hibis, pl.25.*

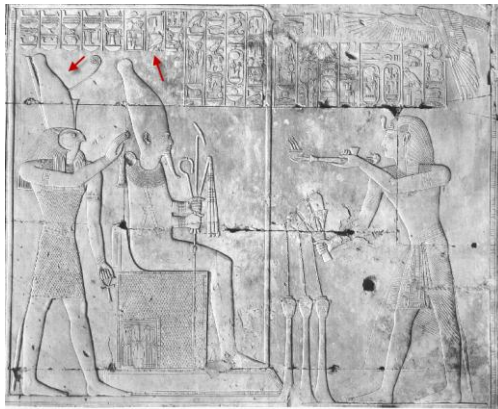


(Fig. 10) Depiction The God *Hr-nd-it-f* as a Falcon in the Osiris Chapel.
 Cauville, *Le Temple de Dendara ,421,Tf.255.*

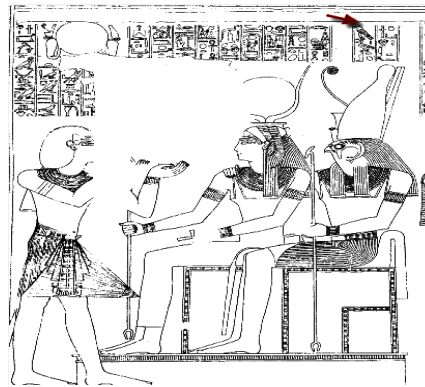


(Fig. 11) Depiction The God *Hr-nd-it-f* as a human in the 6 hour in Amduate Book.
 Warburton, & Hornung, *The Egyptian Amduat , Nr.464,467.*

The God *Hr-nd-ît-f* in Ancient Egypt

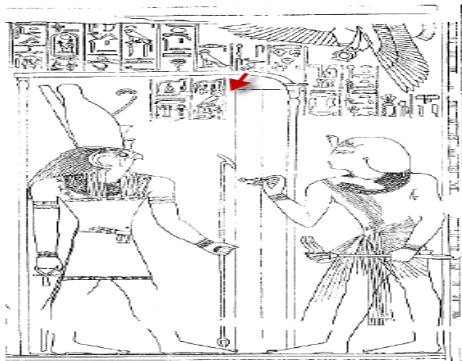


(Fig.12) Depiction the God *Hr-nd-ît-f* and Osiris in the ritual of offering incense.
Calverley& Broome& Gardiner, *The Temple of King Sethos I*, Vol.IV,pl.6.



(Fig.13) Depiction the God *Hr-nd-ît-f* in adoration scene.

Calverley& Broome& Gardiner, *The Temple of King Sethos I*, Vol .IV ,pl.22.

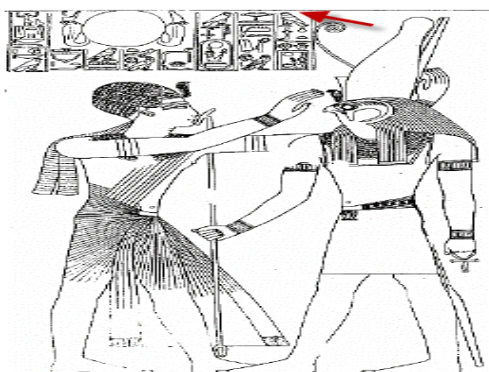


(Fig. 14) Depiction the God *Hr-nd-ît-f* in the ritual of pulling the latch of the door.
Calverley& Broome& Gardiner, *The Temple of King Sethos*, Vol I, Pl. 26.

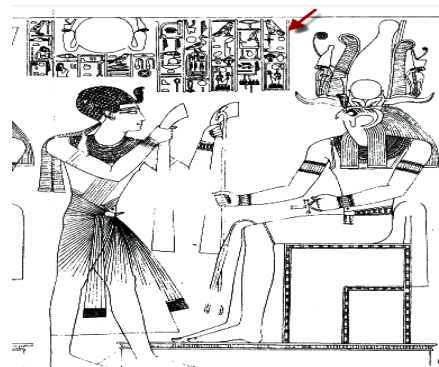


(Fig.15) Depiction the God *Hr-nd-ît-f* in the ritual of purification with natron .

Calverley& Broome& Gardiner, *The Temple of King Sethos I*, Vol I, Pl. 33.

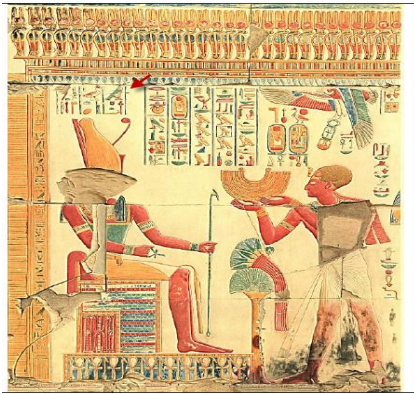


(Fig. 16) Depiction the God *Hr-nd-ît-f* in the ritual of fixing the šwty crown.
Calverley& Broome& Gardiner, *The Temple of King Sethos I*, Vol I, Pl. 30.



(Fig. 17) Depiction the God *Hr-nd-ît-f* in the ritual of offering red cloths.

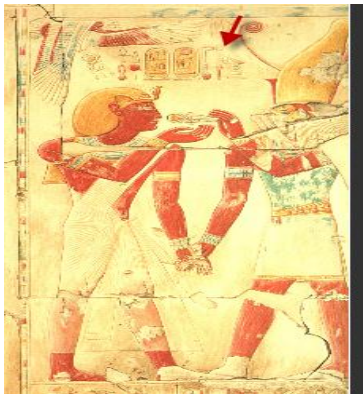
Calverley& Broome& Gardiner, *The Temple of King Sethos*, Vol I,pl.33.



(Fig.18)Depiction the God *Hr-nd-it-f* in the ritual of offering the *wsh* necklace.
 Calverley& Broome& Gardiner, *The Temple of King Sethos I*,Vol III, Pl.32.



(Fig. 19) Depiction the God *Hr-nd-it-f* in the ritual of offering white bread.
 Calverley& Broome& Gardiner, *The Temple of King Sethos I*, Vol IV, Pl.12.



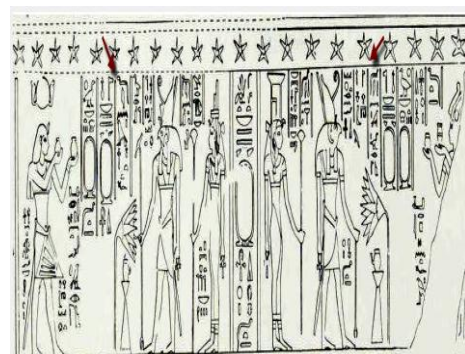
(Fig. 20) Depiction the God *Hr-nd-it-f* in the ritual of presenting the *nh* sign.
 Calverley& Broome& Gardiner, *The Temple of King Sethos I*,Vol IV, Pl.17.



(Fig. 21) Depiction the God *Hr-nd-it-f* in the ritual of presenting the *hb sd* sign.
 Calverley& Broome& Gardiner, *The Temple of King Sethos I*, Vol III, Pl.34.

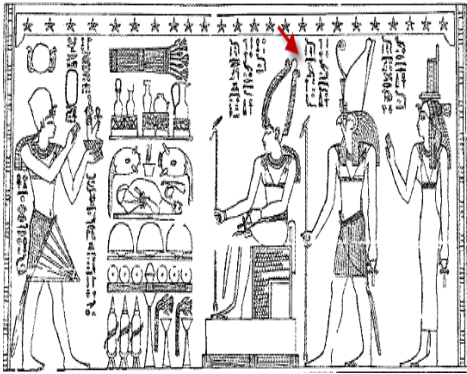


Fig. 22) Depiction the God *Hr-nd-it-f* in the ritual of presenting *hks* and *nhh* signs.
 Calverley& Broome& Gardiner, *The Temple of King Sethos I*,Vol III, Pl.33.

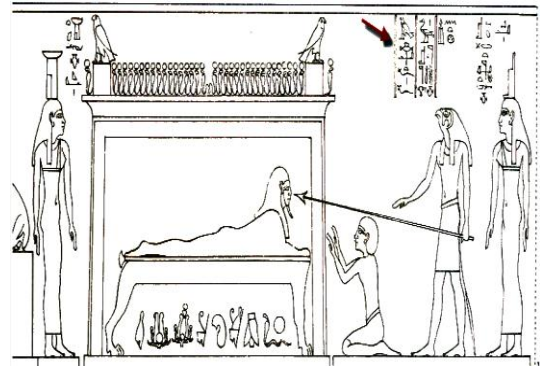


(Fig.23) Depiction the God *Hr-nd-it-f* in the ritual of offering wine.
 Davis,*The Temple of Hibis in el Khargeh Oasis*, III, p. 14, pl. 8.

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(Fig. 24) Depiction the king's in the ritual of offering the *m3't* sign to the Osirian triad .
Davies, *The Temple of Hibis*, Part 3, PL. 19.

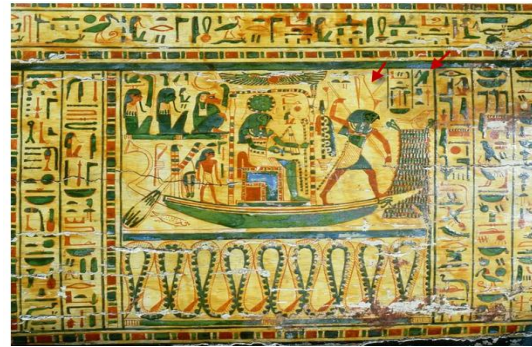


(Fig.25) Depiction the God *Hr-nd-ît-f* in the Osirian resurrection scenes ,Dendera temple.

Budge, Osiris and the Egyptian resurrection ,vol.II ,p.41.



(Fig. 26) Depiction the God *Hr-nd-ît-f* in the Tomb of Ramesses VI.
Roulin,*La Livre de la Nuit*, II,pp. 108-109, No. 17, pls. XII, XXI.

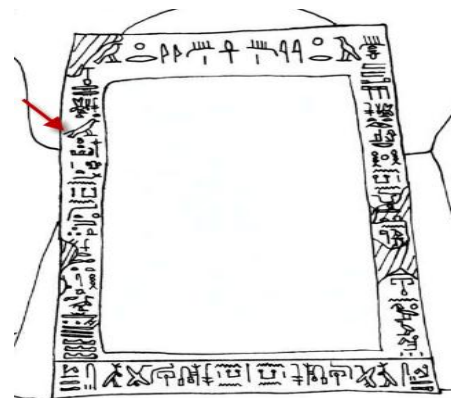


(Fig . 27 Depiction the God *Hr-nd-ît-f* on the Sarcophagus no.E.1.1822.
©Fitzwilliam Museum



(Fig. 28a)The God *Hr-nd-ît-f* on the Naos of the statue no.BM EA1377.

https://www.britishmuseum.org/collection/object/Y_EA1377 ©British museum



(Fig. 28b) Detail of texts in The statue no. BM EA1377 .
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(Fig. 29) Depiction the God *Hr-nd-it-f* on the statue no. (CG 42226).
Legrain, Statues et statuettes, pl .XXXIII.



(Fig. 30) Depiction the God *Hr-nd-it-f*, on the Funerary stela no.1459 .
Camillo, Catalogo, p. 24, n. 18.



(Fig. 31) Depiction the God *Hr-nd-it-f* on the Funerary stela no.1461 .
Francesco, "La stele di Si-Esi, tav. 1

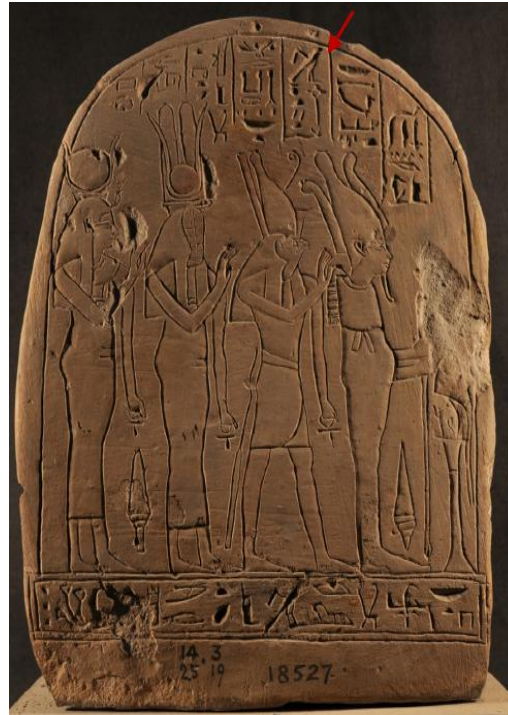


Fig. 32 a) Depiction the God *Hr-nd-it-f*, on the Funerary stela, no. Cat. 1465 .
Camillo, Catalogo, p. 33, n. 43, II.

The God *Hr-nd-ît-f* in Ancient Egypt



(Fig. 33) Depiction the God *Hr-nd-ît-f* on the Funerary stela no. TR 14.6.24.17 .
Ouda & Ahmed, *The Votive Stela*, 177-189.



(Fig. 34) Depiction the God *Hr-nd-ît-f* on the Funerary stela no. JÉ 18527.
Mariette, *Catalogue général*, fig. 10.



(Fig. 35) Depiction the God *Hr-nd-ît-f* on the Funerary stela in British Museum's Amherst collection.
Sotheby's, *Catalogue of the Amherst Collection of Egyptian*, [239], pl. 6.
©British museum



(Fig. 36) Detail The God *Hr-nd-ît-f* on The Metternich stela.
Golenischeff, *Die Metternichstele*, Taf I.



(Fig. 37)Detail The God *Hr-nd-it-f* on the upper part of the magical stela no.A 1053. Walle, *Le Cippi Du Horus Découvert*, PL.II.



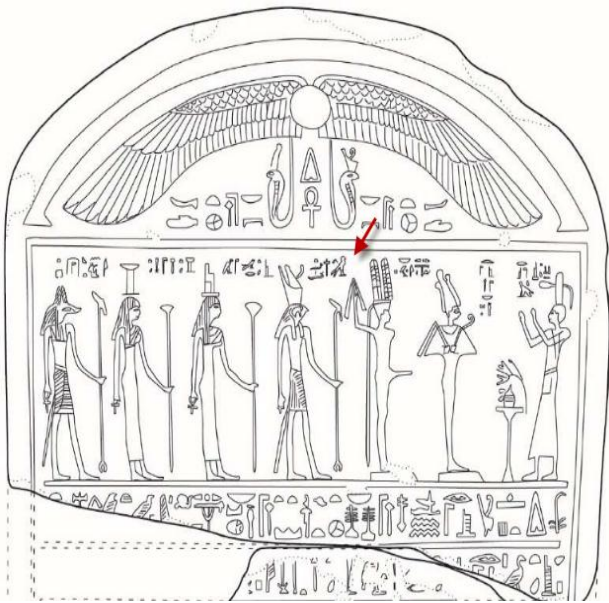
(Fig. 38) Depiction the god *Hr-nd-it-f* on the Funerary stela no. BM EA886 . *Budge, The Mummy*, pl. 33, p. 447 .
 © British Museum



(Fig. 39) Depiction the god *Hr-nd-it-f* on the Funerary stela no. BM EA1139. *Budge, A Guide to the Egyptian Galleries*, 1001,Pl. XXXVII



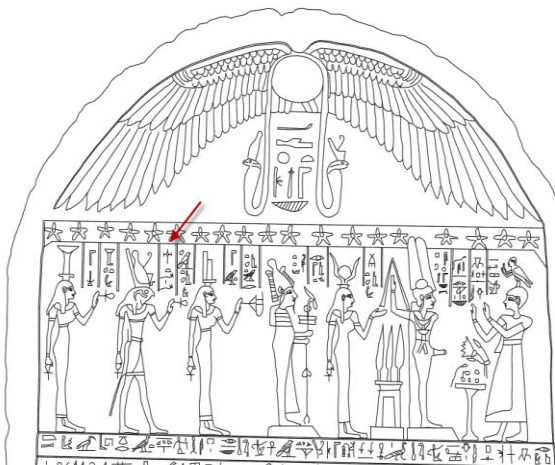
(Fig. 40) Depiction the god *Hr-nd-it-f* on the Funerary stela no 68.17 .
 ©Metropolitan Museum of Art



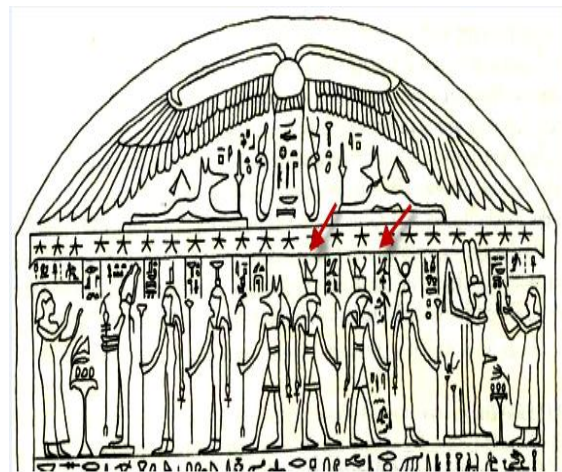
(Fig. 41) Depiction the god *Hr-nd-it-f* on the Funerary stela no. CG22128 .
 Claude, & Thiers, *La stèle funéraire d'Harsiésis*, fig.49.



(Fig. 42) Depiction the god *Hr-nd-it-f* on the Funerary stela no. [E19262, Guimet 1753].
 ©Louvre Museum



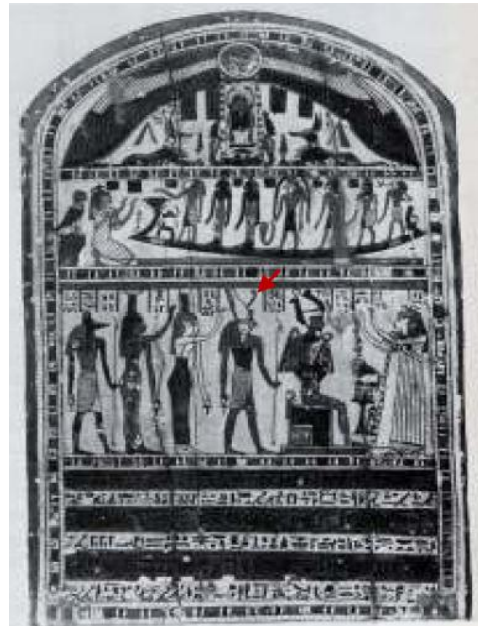
(Fig. 43) Depiction the god *Hr-nd-it-f* on the Funerary stela no. CGC 22151 .
 Abdelhalim, "A Lunette Stela of Pasenedjemibnash, P.4 Fig.2.



(Fig. 44) Depiction the god *Hr-nd-it-f* on the Funerary stela no. PM 6352,
 Jansen-Winkeln, *Die Hildesheimer Stele*, p.93, Abb. 1.



(Fig. 45) Depiction the god *Hṛ-nd-ît-f* on the
Funerary stela no. CG 22182.
Kamāl, *Stèles ptolémaïques*, pl. 56



(Fig. 46) Depiction the god *Hṛ-nd-ît-f* on
the Funerary stela of daughter of the
singer of Amun.
Scott , *Exhibition Catalogue*, no.146.



(Fig. 47) Depiction the god *Hṛ-nd-ît-f* on
the upper part of Funerary stela no.
EA184
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