

The Deity *R^c-hr-šhty* at Memphis

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ABSTRACT


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
Re, Horus, Re-Horakhty, Memphis, Sun-disk.

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Re-Horakhty is an integrated deity that combines both gods Horus and Re. In Egyptian mythology, he was more of a name or a form than a combined god. Horus was the god of the sky and Re was the sun god. Therefore, Re-Horakhty was considered to be the god of the rising sun. This integrating form of the two gods Horus and Re began to appear in about 2445 B.C in the Sun Temple which was built by *Nj-wsr-R^c*. He was often depicted as a falcon-headed man wearing the sun-disk adorned with the uraeus on his headdress. Sometimes he was depicted as a ram-headed god wearing the sun disk upon his head. Both deities Re and Horus occasionally shared the same iconography. Re-Horakhty was the king of the deities in Horemheb's tomb. He was depicted in the Book of the Dead of the 3rd Intermediate period. He was worshipped in many temples such as: Wadi es-Sebou, Derr and Abu-Simbel. This research aims to shed light on god Re-Horakhty at the region of Memphis, his role and his relations with the other deities at Memphis.

Introduction

In ancient Egypt, the sun was related to light, warmth and growth. Therefore, the sun god was always of great importance among the other deities. The sun disk also was considered the body or eye of Re. Re  was the core of all the appearances of

the sun god. His cult center was at Heliopolis  *iwnw*. His iconography was that of a falcon wearing the sun disk on his head. The sun disk was surrounded by a coiled cobra. In the Underworld, he was depicted differently as a ram-headed god. The evidence for the cult of the sun god was appeared in the name of the 1st king of the 2nd Dynasty *R^c-nb²*. In the Egyptian religion, Re was of the most prominent position for two main factors; the first that he created the world, the second his constant association with the king. In Egyptians beliefs, the king was thought to be the representation of the king on Earth. The earliest source for the sun god was the Pyramid Texts of the Old Kingdom³, where the deceased king was given the name of Hor-akhty⁴. Later, god Re merged with the falcon god and became Re-Horakhty as the morning sun⁵. The name *hr-šhty* means "Horus of the Horizon". It referred to the god who rises in the east. The word *šhty* could be the dual form of *šht*⁶. In late times, *R^c-hr-šhty* was depicted in

various forms such as: a falcon-headed sphinx, a human-headed sphinx, a falcon-headed man or as a falcon⁷.

The figures of Re-Horakhty’s name⁸



Memphis

Memphis is located about 23 km to the south of Cairo. In Ancient Egypt it was called *inbw-hd*⁹ ‘white walls’, *mn-nfr*¹⁰ ‘the beautiful monument’. This was the name of the pyramid and the mortuary

temple of king Pepi I of the 6th Dynasty *mn-nfr-pjpr*¹¹. It was given the name *Memphis* by the Greek. It was founded by king Menes in 3000 B.C. It was considered the administrative capital of Egypt in the Old Kingdom. Most of the excavations of this region were executed by Champollion and Rosellini (1828), Lepsius (1834), Hekekyan (1852-1854), Mariette (1857-1862), Petrie (1907-1914) and others. In 1980, the Egyptian Exploration Society suggested that the original foundation situated at the north near the necropolis of the Early Dynastic period at North Saqqara¹².

There are many evidences that Memphis was of great importance since the 1st dynasty such as the Early Dynastic necropolis at North Saqqara which included the names of most of the 1st dynasty’s kings as *hr-h3*. Many ceremonies were held at Memphis such as the royal coronation rituals of the union of the Two Lands *phr-h3-inb* ‘the procession of the wall’ and the ceremony of *phr-inbw* ‘the roaming around the walls’. Finally, the ceremony known as “the running of the Apis” *phrr-hp*¹³ which dated back to the reign of *hr-h3* was also depicted at the necropolis¹⁴.

Doc.1. A fragment of a relief of Re-Horakhty

In January 1966, a tomb dates back to the 3rd dynasty was discovered. It was larger than any other tomb discovered at north Saqqara. Its brick walls were deliberately removed as the other tombs of the Old Kingdom located near the Ibis cemetery. The burial chambers and well were emptied and filled with sand. Nevertheless, some rare and beautiful fragments of alabaster and diorite vases, collected from the well, show that the tomb’s owner was a person of very high rank. The clearance of the chamber of Teti made it possible to discover many fragments of reliefs of rare elegance. Their style relates to those of the Memphite burial of *hr-m-hb* or those of *Imn-m-h3t*¹⁵.

One of these reliefs (**Fig.1**) shows the deceased and the *b3* bird¹⁶ adoring Re-Horakhty¹⁷. Only the upper part of the relief exists. *Rc-hr-zhty* is depicted as falcon-headed deity wearing the sun-disk upon his braided *nemes*. There is an inscription beside him reads *hr-zhty ntr 3 di.f* but the rest is missing.

Doc.2. A scene of Re-Horakhty and Atum on the pyramidion of   18 Wsr-k3-Rc hn-dr¹⁹

Wsr-k3-Rc hn-dr was the 21st king of the 13th dynasty. He reigned for only four or five years²⁰. This king was known from his pyramid complex at Saqqara, where this pyramidion was discovered. It measures 1.40 meter at the base and its height is 1.30 meter. It is decorated all over its sides and divided into three registers. The top of the pyramidion on all its sides has the same figure of the winged solar-disk *hr-bhdty*. He outspreads his wings to extend its protection on the four houses of the world in the favour of the buried king under the pyramid. This symbolism is completed by the two uraei pendants holding the *nh* symbol. The scene on the eastern face (**Fig.2**) is divided into two registers. The upper one represents two gods *Rc-hr-3hty* to the left and *itm* to the right. Both are raising the royal *serekh*, which has a falcon wearing the Double Crown on its top, with their hands. The king's Horus name is completely disappeared. *Rc-hr-3hty* is shown as a falcon-headed god with the solar disk upon his *nemes*. Beside him is an inscription reads *Rc-hr-3hty mrj di.f w3s nh* which means 'Beloved of Re-Horakhty, he gives Authority and Life'. There are two figures of Eye of Horus occupied the space between the two gods' legs. The lower register represents two solar barks with their equipment. Three- line inscription is shown under the two barks²¹.

Doc.3. A limestone stela of Re-Horakhty as a sphinx

At the middle of the 18th Dynasty, there was a tendency for resuscitation the Sphinx's cult. Thus, it was represented on the stelae of this period in its usual form as man-headed lion. However, there were considerable additions to that form and clothes. For example, beside the *nemes* headdress and the uraeus of the Old Kingdom's style, it was represented sometimes wearing the *3tf* crown, a broad collar and a falcon's feather. In some stelae the sphinx represented with a sun disk upon his *nemes*. In others there could be a fan or a bunch of Lotus flowers beside it. All the sphinxes agreed in one feature, that they all were represented lying on a pedestal. Corresponding with this form, there were sphinxes bearing the name of *hr-m-3ht*, *Rc-hr-m-3ht*, *hr-3hty* and *Rc-hr-3hty*. Most of this kind of sphinxes were found in Giza²².

While moving the pedestal of the statue of queen Tyaa, a small stela of limestone (**Fig.3**) was discovered. On the upper register of the stela, it has a depiction of Re-Horakhty as a sphinx that is shown lying on a pedestal, wearing a *nemes* headdress adorned with the uraeus. It also wears broad bracelets around its front and back legs. Behind its head, is an inscription mentions the name of the god *hr-3hty*. He holds a stand, with a libation vase on it, with his front legs. On the lower register, there is a representation of a man kneeling and raising his hands in adoration. Behind him is a woman also kneeling and holding a sistrum in her right hand. There are two children standing behind them²³.

Doc.4. A limestone stela of Re-Horakhty

At the time of its discovery, this stela was broken into four pieces (**Fig.4**). It dates back to the 18th Dynasty. It is made of limestone and measures 100 cm by 170 cm. The craft is of great quality, the details of the scene are carved with reliability and carefully. The

stela is divided into three registers. The upper register shows a prince offering a living duck and Lotus flower to the Sphinx. He wears the plaited side-lock expressing youth, a broad collar and a necklace of two rows of round beads, which was famous among the jewelry during the 18th and 19th Dynasties. He also wears a short loincloth in a style resembles that of the Old Kingdom in an attempt to enliven the styles of the Old Kingdoms²⁴.

Above the prince's head, are five vertical lines of hieroglyphs reads "Hor-em-akhet, all vegetables to the beautiful face, all good and pure things to the Ka, O Hor-akhty, the Great God, Lord of Love". There are some parts of the hieroglyphs were erased such as: the lower part of the last line and another line behind the prince. There is elimination again in front of the prince's face. It was probably an attempt to remove a cartouche. Therefore, this prince might be from a royal origin as the ancient Egyptian kings used to include their children's names inside a cartouche²⁵.

The sphinx is lying in front of the prince on an elevated pedestal. He wears a headdress topped by the *3tf* crown adorned with the uraeus and a straight beard attached to his chin. It is unusual to wear the straight beard instead of the curved one for gods. He also wears a broad collar, a falcon's wings and plumage on his back. Between the sphinx's front paws, is a small statue of king Amenhotep II. There is a falcon above the sphinx with outstretched wings, holding the *ḥnh* sign with its talons. There is an inscription in front of it. Behind this inscription are the sacred Eye and the *nfr* sign. There are four vertical lines at the back of the sphinx read' *ḏd mdw in ḥr-3hty s3 mry n ht.i nb t3wy* [*ḥprw-R*] *di.n n.k ḥnh w3s nb*'. It means 'Words spoken by Hor-akhty, beloved son of my body, Lord of Two Lands [Aa-Kheperu-Re], I gave to you all Life, Welfare and Health²⁶.

Rḥ-ḥr-3hty stands behind the sphinx in his usual form as a falcon-headed god wearing the sun disk adorned with the uraeus upon his head and holding the *w3s* scepter in his right hand and the *ḥnh* sign in his left hand. The stela's middle register shows various kinds of offering, while the lower register has an inscription of nine horizontal lines.

Doc.5. A stela of Horakhty as a sphinx

This stela was broken into many pieces during its discovery (**Fig.5**). It has the shape of a rectangular panel surrounded by a panel and a cavetto cornice. The top of the right part of the panel is missing. The stela is divided into two registers. The upper one has remains of part of the sun disk with the uraeus. On the facing side, there is a representation of *Rḥ-ḥr-3hty* as a sphinx lying on a high pedestal. It wears the *3tf* crown surrounded by the solar falcon. A straight beard attached to its chin. Behind the sphinx is a hieroglyphic inscription reads *ḥr-3hty*. At the back of the sphinx, is a hovering vulture. Above it, is an inscription reads *nḥb.t ḥd.t n nḥn ḥnw.t n pt* which means 'Nekhbet the White One of Nekhen, Mistress of Heaven'. In front of the vulture is an inscription reads *ḥnw.t ntrw* 'Mistress of gods'²⁷. There is a prince *Imn-m-ipt* of the 18th Dynasty, who was probably the son of Amenhotep II. This prince was known from this stela²⁸. He offers Lotus flowers and incense to the sphinx. Behind the prince, there is a man holding two bouquet of flowers that resemble the *ḥnh* sign. At the top of this register is the sky symbols that rested at its ends on the *w3s* scepter.

On the lower part of the stela, is a representation of the same prince burning incense before goddess *ꜣst* who is crowned within a shrine. He has the side-lock of youth and wears a short kilt. Behind him, there are two persons holding offerings of flower, vegetables and games. Goddess *ꜣst* sits on a low-backed throne, wearing the headdress of the sun disk between the two horns and holding the *wꜣs* scepter in her left hand and the *ꜥnh* sign in her right hand. There is a table of offering before the shrine²⁹.



Doc.6. A stela bearing the name of Re-Horakhty

There were many examples that mentioned the name of god *Rꜥ-ḥr-ꜣhty* side by side with the name *ḥr-ꜣhty* and also with other names of the Sun-god. This was a new invention of the priests of Heliopolis. In these examples, the god has special characteristics. Of course in other stelae, *Rꜥ-ḥr-ꜣhty*'s name was only mentioned such as this stela (Fig.6). It is a small, rectangular tablet with a figure of a sphinx which is inscribed in low-relief. In front of the sphinx there is an inscription of *Rꜥ-ḥr-ꜣhty*'s name³⁰.

Doc.7. A stela of Re-Horakhty as a sphinx

This stela (Fig.7) represents, in its upper register, god *Rꜥ-ḥr-ꜣhty* as a sphinx crouching on a pedestal and offering with his front legs a food offering. There is an inscription above him reads '*Rꜥ-ḥr-ꜣhty ꜥꜣ nꜥr tm sdm.f //// m štj.t*³¹' which means 'Re-horakhty, Great god, Atum, who hears the prayer, he who dwells in Shtyt³²'. This text indicates that the sphinx depicted here was identified with god Atum as a funerary deity. As the title of 'who dwells in Shtyt' was also given to other deities such as Osiris, Anubis and Ptah-Soker. In the lower register, there are two men offering Lotus flowers³³.

Doc.8. A stela of nḥy

This stela (Fig.8) was found among many stelae at Giza in the area around the Great Sphinx. On the top of this stela, there is a winged solar-disk of  *ḥr-bḥdy*³⁶, surrounded by a uraeus. *Rꜥ-ḥr-ꜣhty* is depicted as a sphinx crouching on a pedestal, wearing a falcon's feathers. He holds a covered vessel between his front legs. In front of him, there are some offerings surrounded by a lit censer. There is two inscriptions, the one before the god reads *Rꜥ-ḥr-ꜣhty nb pt*. The other one behind his head reads *prj.f m ꜣht*. The stela's lower register depicts the official  *nḥy*³⁷ who donated this stela. He is shown kneeling and worshiping before the god. Before him, there is an inscription to the god, assured that *Rꜥ-ḥr-ꜣhty* was not just the guard of the tomb but he was also the supplier of the burial. As a row of the text reads *nb tꜣwy nfr ꜥrs m ḥt iꜣwy* which means Lord of Two Lands, a good burial after a long age³⁸.

Doc.9. A Free-standing stela of pꜣ-rꜥ-m-ḥb

pꜣ-rꜥ-m-ḥb was a dignitary in the New Kingdom. He lived during the end of the 18th dynasty under the reign of *ḥr-m-ḥb*. He was a high priest in Heliopolis. As a High priest, he held the title of *wꜣr-mꜣw-m-pr-Rꜥ* "Great of Those who are looking in the House of Re". In addition to this title, he held other military titles. This indicates that

he probably occupied a military job before becoming a High priest. He is known from this stela⁴⁰.

This stela (**Fig.9**) was considered one of the most amazing stelae that were discovered in the sphinx area, not far from the entrance of Amenhotep II's temple. It is a unique piece regarding its shape and inscription. It also has unusual thickness. Its dimensions are 66 cm. high, 57 cm. wide and 18 cm. thick. It is inscribed on all its sides except its base. The inscription is a long praise of the Sun god. The stela was dedicated to the Sphinx, which represented a form of the Sun god. That was a quite evidence of the solar feature of the sphinx. This stela was thought to be dated back to the 21st dynasty according to its style. It depicts on one side *p3-r^c-m-hb* standing in veneration before the deities *Itm* and probably *ht-hr* or *3st* regarding her headdress. *Itm* is depicted as bearded-man wearing the Double Crown and holding the *w3s* scepter in his right hand and the *nh* sign in his left hand. On the opposite side of the stela, is almost the same scene. It represents *p3-r^c-m-hb* standing and adoring god *R^c-hr-3hty*, who is represented as a falcon-headed god wearing the sun disk adorned with the uraeus upon his head. A goddess resembles that on the stela's other side, stands beside *R^c-hr-3hty*⁴¹.

The line of the hymn mentioning Re-Horakhty reads

* 𓂏 𓂐 𓂑 𓂒 𓂓 𓂔 𓂕 𓂖 𓂗 42

dw3 R^c-hr-3hty Itm m hnw Iwnw

Praising Re-Horakhty-Atum, the One who is in Heliopolis.

Doc.10. Re-Horakhty on a stela of priest *hrj*

This door-shaped stela (**Fig.10**) is crowned with a pyramid. It has a representation of a *dd* pillar with two arms stemmed from it, surrounding a large sun disk. The deceased is kneeling on both sides of the sun disk. The stela is divided into three registers. The upper one has a representation of the deceased's parents standing at an offering table before Osiris. On the left side of the upper register, there is a representation of the deceased standing at an offering table, which has a Lotus flower and a libation jug on it, adoring *R^c-hr-3hty*. The god is represented in his falcon-headed form holding the *w3s* scepter in his right hand and the *nh* symbol in his left hand. He wears the sun disk upon his pleated *nemes* and a pleated loincloth. Beside his head, there is an inscription reads *r^c-hr-3hty ntr 3 nb pt*⁴³.

Doc.11. Stela from the Memphite Tomb of ⁴⁴ *hr-m-hb*

hr-m-hb was the last king of the 18th Dynasty. He was not of royal blood and his parents were unknown. His reign was about 24 or 25 years from (1343-1315 B.C). *hr-m-hb* probably conducted his first official job under Amenhotep IV. Before ascending to the throne, he was the commander in chief of the army of Tut-ankh-Amun. His relation with god Horus appeared in his name, which means 'Horus in the Jubilation'⁴⁵. The Memphite tomb of *hr-m-hb* is situated in the necropolis of Saqqara. It was built before *hr-m-hb*'s ascending to the throne. He was not buried in this tomb. He had another tomb in the valley of the king KV57 and that was his burial place. Military scenes alongside

with other scenes depicting *ḥr-m-ḥꜣb* performing his duties were carved on the tomb's walls⁴⁶.

This is a rounded-top stela (**Fig.11**) was found in the tomb's forecourt. Now, it is in the British Museum in London. It is adorned with a winged sun disk extending its protection above the whole scene. It depicts *ḥr-m-ḥꜣb* making offering to the deities. They are from left to right: *Mꜣꜥt*, *ḏḥwtj* and *Rꜥ-ḥr-ꜣḥty*. *ḥr-m-ḥꜣb* is bending and raising his arms in veneration before the deities. He wears a garment that extends beyond his arms and legs. The influence of naturalistic of the Amarna style still appeared in the representation of his body. It could be noticed obviously in the folds of the flesh, the rounded belly and the thin limbs. The depiction of the deities' bodies shows the traditional style appeared in the thin waist and the wide shoulders. Each deity stands and holds the *ꜥnh* sign in his right hand. Both *ḏḥwtj* and *Rꜥ-ḥr-ꜣḥty* hold the *wꜣs* scepter in their left hands. Goddess *Mꜣꜥt* holds the *wꜣd* scepter in her left hand. *Rꜥ-ḥr-ꜣḥty* is depicted as a falcon-headed god with the sun disk upon his headdress⁴⁷.

Doc.12. Re-Horakhty on a block from the tomb of *ḥr-m-ḥꜣb*

This fragment of a block (**Fig.12**) is from the tomb of Horemheb at Saqqara, which he built before ascending the throne. It shows the deceased standing before an offering table of food and adoring god *Rꜥ-ḥr-ꜣḥty*. The god is represented in his falcon-headed form with the sun disk upon his *nemes*, sitting on a low-backed throne. He wears a short loincloth and holds the *wꜣs* scepter in his right hand and the *ꜥnh* symbol in his left hand⁴⁸.

Doc.13. A stela of Re-Horakhty from the tomb of *ry*

Ry was an army officer who held military titles as he was the Chief of the Bowmen and also Overseer of Horses. He held these titles during the reign of Horemheb. His tomb was discovered in 2013 at Saqqara near the private tomb of Horemheb which located to the north-west of *Ry*'s tomb⁵⁰.

This stela (**Fig.13**), now in the Egyptian Museum in Berlin, represents a man and his wife offering large papyrus-branches before god *Rꜥ-ḥr-ꜣḥty*. Before the man, there is a stand with a jug on it. The stela measures 1.31 m high. The god stands as a falon-headed deity with the large sun disk upon his *nemes*. He also wears a broad collar and holds the *ꜥnh* symbol with his right hand and the *wꜣs* scepter with his left hand⁵¹.

Doc.14. A stela of Re-Horakhty and Atum from the tomb of *inj-wiꜣ*

During the excavations to the south of Horemheb's tomb at the Memphite necropolis at Saqqara, a number of mud-brick tombs dates back to late 18th dynasty and early 19th dynasty was discovered. One of these tombs was that of *inj-wiꜣ*. He held the titles of the Overseer of the Cattle of Amun, High Steward in Memphis. One of its chapels, was decorated with wall paintings, and is considered a rare example of the tombs discovered in this are at Saqqara and was in good condition. The main chapel was buried under a mud-brick pyramid. Its lower part is still in its original place⁵³.



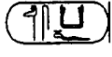
This limestone stela (**Fig.14**) from *inj-wiꜣ*'s tomb measures 0.31 m high and 0.22 wide. In its first register, *inj-wiꜣ* stands in adoration before god Atum on the right and before

R^c-ḥr-šḥty on the left. Both deities are standing before the deceased. *R^c-ḥr-šḥty* is represented as falcon-headed god with the solar disk upon his pleated *nemes*. He wears a broad collar, short pleated loincloth and holds the *wꜣs* scepter in his right hand and the *ḥnḥ* symbol in his left hand. The inscription of Re-Horakhty reads *r^c-ḥr-šḥty nṯr ḥꜣ nb iri sš nsw imy-rꜣ pr inj-wiꜣ dwꜣ n nfr mr* which means ‘Re-Horakhty, Great God, Lord of Writings of the Royal Scribe, Overseer of the House of Iniuaia, who adored the beautiful tomb’. The inscription below this scene was a Hymn to the sun that rises in heaven⁵⁴.

Doc.15. A Scene of king Sety I and Re-Horakhty

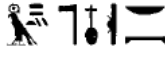
On the right side of the main entrance of Amenhotep II’s temple, there is a representation of king Sety I and god *R^c-ḥr-šḥty* embracing each other (**Fig.15**). *ḥr-šḥty*, as a falcon-headed deity, stands presenting the *ḥnḥ* sign in front of Sety’s face. The god wears the sun disk with the uraeus upon his headdress, a broad collar and a short striped kilt. Sety I wears the *ḥprš* crown, a broad collar, bracelets around his wrists and a short kilt. Above their heads, there is an inscription of two lines that only the lower parts of them remain. The first line reads: *stḥy [mrj-n-Pth]*⁵⁵, *di ḥnḥ mi R^c hrw nb* which means ///Sety [Mer-en-Ptah], give life like Re every day. The second line reads: *[mn-Mꜣt-R^c] mrj n ḥr-šḥty* which means [Men-Maat-Re], beloved of Horakhty⁵⁶.

Doc.16. A bas-relief fragment of Re-Horakhty

This is a part of a limestone block inscribed with bas-relief (**Fig.16**). It was from the Ramesside tomb discovered in Saqqara by M.V. Loret. It measures 68 cm long and 22 cm wide. It represents three kings kneeling before god Re-Horakhty and a king whose name is not known. The three kings from left to right are; Zoser  *nbw-dsr*⁵⁷ of the 3rd dynasty, Teti  *ttj*⁵⁸ of the 3rd dynasty and User-kaf  *wsr-kꜣ*.⁵⁹ of the 5th dynasty. They all raise their left hands in adoration while holding the *ḥkꜣ* scepter with their right hands. *R^c-ḥr-šḥty* is depicted squatting on the ground, as a falcon-headed god with the solar disk upon his *nemes*. He holds the *ḥnḥ* symbol before his face⁶⁰.

Doc.17. Re-Horakhty on the pyramidion of *pꜣꜣy*

This pyramidion (**Fig.17**), now in Louvre Museum, is inscribed with the name of *pꜣꜣy*, the Overseer of the royal Harem during the 19th dynasty, whose tomb was discovered in the Memphite necropolis on the plateau between the pyramid of Onas and the monastery of Apa Jeremias⁶². It measures 0.40 m high, 0.44/0.50 m long. On the first face, god *R^c-ḥr-šḥty* is shown sitting on a rectangular throne with a small back. He appeared in his falcon-headed god form, wearing the sun disk adorned with the uraeus upon the *nemes*, a short fitting pleated loincloth adorned with a bull’s tail, a broad necklace and bracelets around his wrists. He holds the *ḥnḥ* symbol in his right hand, and the *wꜣs* scepter in his left hand. In front of him, there is a large offering table with a small jug on it. It is surmounted by a Lotus flower, and behind it, there is a vase placed


on a low stand. The inscription above the god reads  *r^c-ḥr-šhty ntr nfr nb pt* which means Re-Horakhty, the perfect god, Lord of Heaven⁶³.

Doc.18. Re-Horakhty on a part of a tomb wall of  *pth-ms*

The High-priest of Ptah sometimes held the title of Greatest of the Directors of Craftsmen⁶⁴. This title referred to god Ptah as the patron of the craftsmen. The office of the High priest of Ptah was at Memphis. *pth-ms* was the 19th dynasty's Mayor of Memphis and Chief steward in the temple of Ramesses II in the House of Ptah. His tomb was located in the necropolis of the New kingdom to the south of Unas causeway⁶⁵. This relief (**Fig.18a**) from his tomb, now in Leyden Museum in Netherlands, is divided into two registers. The upper one to the right shows a part of a ship with standing cow on it. The left side shows the deceased kneeling and adoring *R^c-ḥr-šhty*. The god is sitting on a low-backed throne before an offering table of food based on two big jugs. He appeared as a falcon-headed god wearing the sun disk and a short loincloth. He holds the *w3s* scepter in his right hand and the *ḥnḥ* symbol in his left hand⁶⁶.

The lower register (**Fig.18b**) shows the deceased standing before *R^c-ḥr-šhty* and adoring him. *R^c-ḥr-šhty* is standing in his usual form holding the *w3s* scepter and the *ḥnḥ* symbol. The inscriptions contain a prayer and a Hymn to Re⁶⁷.

Doc.19. A stela of Re-Horakhty from the tomb of  *twnw-rj*⁶⁸

In 1861, a small construction of limestone, half of which was ruined, was suggested to be the tomb of *twnw-rj*. It was discovered to the south of the Great Pyramid of Saqqara. *twnw-rj* held the titles of Overseer of works on all monuments of the king and the Royal Scribe. This stela (**Fig.19**) found there, represents *twnw-rj* standing in adoration before *R^c-ḥr-šhty* to the left side. On the right side, *nḥt* ⁶⁹, Overseer of the Royal Harem, is standing in adoration before Osiris. *R^c-ḥr-šhty* is depicted as a falcon-headed god, sitting on a low-backed throne. He holds the *w3s* scepter with his right hand and the *ḥnḥ* symbol with his left hand. He wears the pleated *nemes* with the sun disk upon it. He also wears a broad collar around his neck. In front of the deceased, there is an inscription of his name⁷⁰. The inscription of Re-Horakhty reads *r^c-ḥr-šhty ntr ʿ3 nb pt di.f dfdy nfrw.f di.n k3 n sš nsw ḥry-ḥbt ḥry-tp* which means 'Re-Horakhty, Great God, Lord of Heaven, he gives beautiful eyes , he gave the name to the Royal Scribe, the Chief of lector priest'.

Doc.20. A stela of Re-Horakhty from the tomb of  *ḥr-ḥnsw*⁷¹

This stela (**Fig.20**) from the tomb of the priest *ḥr-ḥnsw* dates probably to the 30th dynasty. It represents the priest *ḥr-ḥnsw* adoring god *R^c-ḥr-šhty* to the left side and adoring god Osiris to the right. The priest stands in front of a table of offering, which has a bundle of lettuce on it. *R^c-ḥr-šhty* stands as a falcon-headed god with the sun disk upon his *nemes*. He wears a short loincloth and holds the *w3s* scepter in his right hand and the *ḥnḥ* symbol in his left hand. The inscription beside the god's head reads *r^c-ḥr-šhty ntr ʿ3* 'Re-Horakhty, Great god'⁷²

Conclusions

-Re-Horakhty is represented in almost all the scenes as a falcon-headed god with the sun disk adorned with the uraeus upon the *nemes* headdress. He wears a short loincloth, a broad collar in some scenes and a double-strap vest in other scenes. He holds the *wꜣs* scepter and the *ꜥnh* symbol in most of his scenes. He appeared standing in most of the scenes but in a few scenes he appeared sitting on a low-backed throne (**doc. 12, 17, 18 and 19**).

- Re-Horakhty is represented as a sphinx wearing a *nemes* headdress adorned with the uraeus and a false beard in five scenes (**docs.3, 5, 6, 7 and 8**).

- Re-Horakhty appeared with various deities at Memphis such as Atum (**doc.2, 14**), Osiris (**doc.10, 19, 20**), Maat (**doc.11**), Thoth (**doc.11**), Hathor or Isis (**doc.9**).

- Some kings are depicted with Re-Horakhty at Memphis such as Sety I (**doc.15**), Zoser, Teti and Userkaf (**doc.16**).

- Most of the representations of god Re-Horakhty at Memphis date back to the New kingdom. However, there is a few scenes dating to the Old kingdom (**doc.1**), the Middle kingdom (**doc.2**) and the late period (**doc.20**).

- The figures of Re-Horakhty's name appeared on his representations at Memphis are

𓆎, 𓆏, 𓆐, 𓆑, 𓆒, 𓆓.



Fig.1. A fragment of relief of Re-Horakhty

Leclant. J, "Fouilles et Travaux en Égypte et au Sudan, 1965-1966" in *Orientalia*, Nova Series, Vol.36, No.2 (1967), p.181-227, pl.XXVII, fig.8.

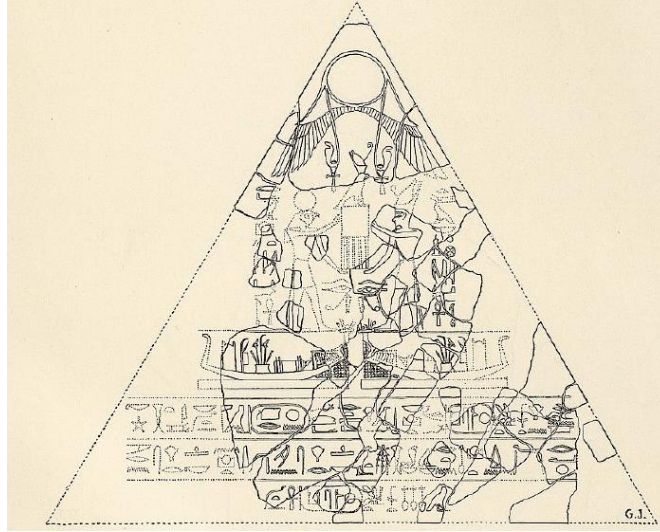


Fig.2. Re-Horakhty and Atum on the pyramidion of *wsr-k3-R^c hn-dr* Jequier. G, *Deux Pyramides du Moyen Empire*, Le Caire (1933), p.21,fig.17.



Fig.3. A limestone stela of Re-Horakhty as a sphinx
Hassan. S, *The Great Sphinx and Its Secrets* 'Historical Studies in the Light of Recent Excavations', Cairo (1953), p.46, fig.33.



Fig.4. A limestone stela of Re-Horakhty
Hassan. S, *The Great Sphinx and Its Secrets* ‘Historical Studies in the Light of Recent
Excavations’, Cairo (1953), fig.68.



Fig.5. A stela of Horakhty as a sphinx
Hassan. S, *The Great Sphinx and Its Secrets* ‘Historical Studies in the Light of Recent
Excavations’, Cairo (1953), fig.89.

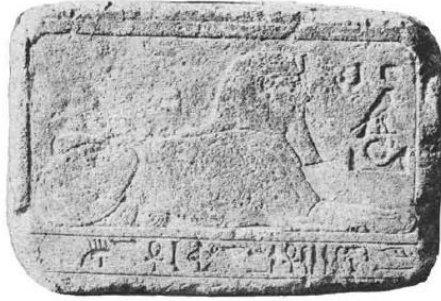


Fig.6. A stela bearing the name of Re-Horakhty
Hassan. S, *The Great Sphinx and Its Secrets* ‘Historical Studies in the Light of Recent Exacations’, Cairo (1953), p.237, fig.178.



Fig.7. A stela of Re-Horakhty as a sphinx
Hassan. S, *The Great Sphinx and Its Secrets* ‘Historical Studies in the Light of Recent Exacations’, Cairo (1953), p.238, fig.179.



Fig.8. A stela of *nhy*

Hassan. S, *The Great Sphinx and Its Secrets* 'Historical Studies in the Light of Recent Exacations', Cairo (1953), p.256, pl.lxiv.



Fig.9. A free-standing stela of *p3-r^c-m-hb*

Hassan.S, *The Great Sphinx and Its Secrets* 'Historical Studies in the Light of Recent Exacations', Cairo (1953), pl.LXVIII, LXIX.



Fig.10. Re-Horakhty on a stela of priest *hrj*
Boeser. P, *Beschreibung der Agyptischen Sammlung III* (1913), p.9, pl.xx.



Fig.11. A rounded-top stela from the Memphite tomb of Horemheb
Hari. R, *Horemheb et la reine Moutnedjemet: ou la fin d'une dynastie*, Geneve (1964),
fig.26, 27, p.89-96.

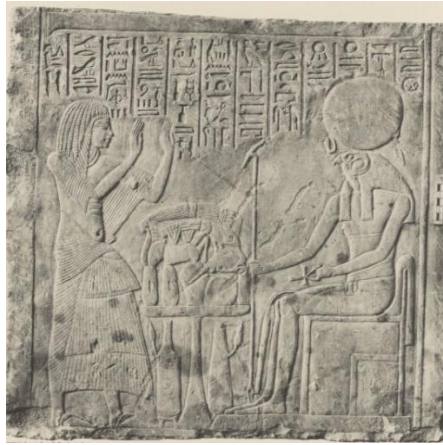


Fig.12. Re-Horakhty on a block from the tomb of Horemheb
Boeser. P, *Beschreibung der Agyptischen Sammlung IV* (1911), p.7, pl.xxv.

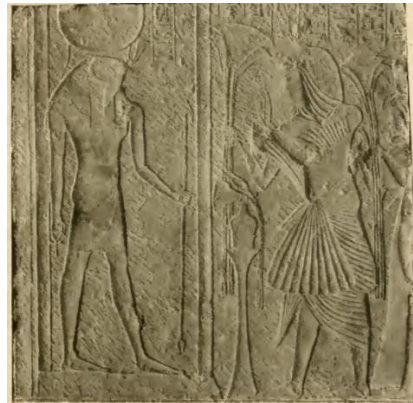


Fig.13. A stela of Re-Horakhty from the tomb of Ry
Scharef. A, *Aegyptische Sonnenlieder*, Berlin (1922), Taf.I.

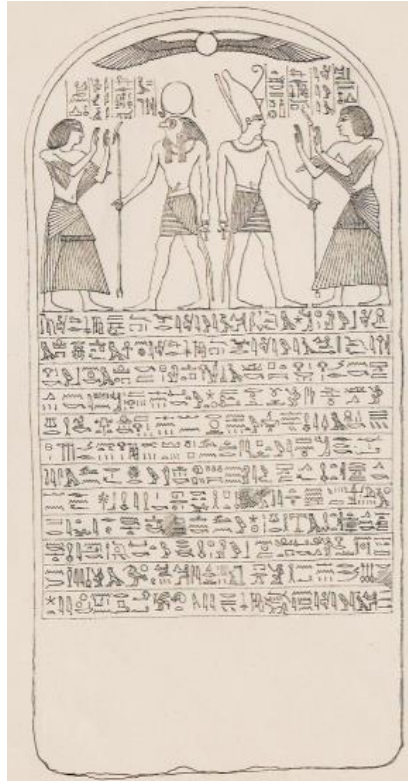


Fig.14. A stela of Re-Horakhty and Atum from the tomb of *inj-wi3* Mariette. A, *Monuments divers recueillis en Egypte et en Nubie*, Tables, Paris (1872), pl.57a



Fig.15. A scene representing king Sety I and Re-Horakhty Hassan. S, *The Great Sphinx and Its Secrets 'Historical Studies in the Light of Recent Excavations'*, Cairo (1953), fig.76.



Fig.16. king Zoser, Teti and Userkaf kneeling before Re-Horakhty
Gauthier. H, “Notes et Remarques Historique” in *BIFAO* 5 (1906), p.42.



Fig.17. Re-Horakhty on the pyramidion of *p3y*
Berlandini. J, “Varia Memphitica II” in *BIFAO* 77 (1977), p.32, 33.

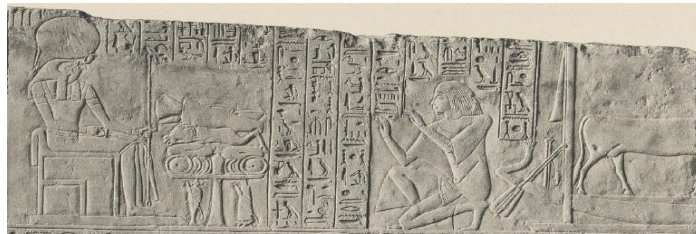


Fig.18a. Re-Horakhty on a part of a tomb wall of *pth-ms*
Boeser. P, *Beschreibung der Agyptischen Sammlung* IV (1911), p.8, pl.xxx.



b

Boeser. P, *Beschreibung der Agyptischen Sammlung* IV (1911), p.8, pl.xxx.



Fig.19. A stela of Re-Horakhty from the tomb of *twnw-rj* Mariette. A, *Monuments divers recueillis en Egypte et en Nubie*, Tables, Paris (1872), pl.57b



Fig.20. A stela of Re-Horakhty from the tom of *hr-hnsw* Clarke. E, *Travels in Various Countries of Europe Asia and Africa*, II 2 (1814), p.172.

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- ⁵ - Wilkinson. R, *The Complete Gods and Goddesses of Ancient Egypt*, London (2003), p.205.
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- ⁸ - LGG IV, 630.
- ⁹ - WB I, 95.
- ¹⁰ - WB II, 63.
- ¹¹ - *Ibid.*
- ¹² - David.G. Jeffrey, "Memphis" in *The Oxford Encyclopedia of Ancient Egypt*, Volume 2, Oxford (2001), p.373-367.
- ¹³ - WB I, 541.
- ¹⁴ - Chr.Zivie, "Memphis" in LÄ IV, 26-41;
باسم سمير الشرقاوي، منف "مدينة الأرباب في مصر القديمة"، القاهرة (2007)، ص.1.
- ¹⁵ - Leclant. J, "Fouilles et Travaux en Égypte et au Sudan, 1965-1966" in *Orientalia*, Nova Series, Vol.36, No.2 (1967), p.181-227, pl.XXVII, fig.8.
- ¹⁶ - The *bꜣ* bird is the human-headed bird that represents the soul. It appeared during the union between the *kꜣ* and the body. It was written with the symbol of the Jabiru bird of the Nile. Then it was changed to that of human-headed falcon. Humans have only one *bꜣ* but the gods have many; Margaret R. Bunson, *Encyclopedia of Ancient Egypt*, USA (2002), p.62.
- ¹⁷ - PM III,2, p.559.
- ¹⁸ - PM III, 2, p.435.
- ¹⁹ - J. von. Beckerath, *Handbuch der Ägyptischen Königsnamen Issue 20 of Münchner Ägyptologische Studien Munchner*, MAS 49, Mainz (1999), p.94.
- ²⁰ - Darrell D. Baker, *The Encyclopedia of the Pharaohs*, Volume I - Predynastic to the Twentieth Dynasty 3300–1069 BC, (20080, p. 181; Redford, Donald, "Egyptian King List" in *The Oxford Encyclopedia of Ancient Egypt*, volume 2 (2001), p.626-628.
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- ²³ - *Ibid*, p.46.
- ²⁴ - *Ibid*, p.86.
- ²⁵ - *Ibid.*
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²⁷ - *Ibid*, p.88, 89.

²⁸ - Dodson. A & Hilton. D, *The Complete Royal Families of Ancient Egypt*, London (2004), p.137.

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³¹ - WB IV, 559.

³² - Shtyt was the name of the tomb or the temple in the Underworld; WB IV, 559.

³³ - Hassan. S, *The Great Sphinx and Its Secrets* 'Historical Studies in the Light of Recent Excavations', Cairo (1953), p.238.

³⁴ - PM III,1, p.43.

³⁵ - LGG V, 253.

³⁶ - *hr-bḥdty* was depicted on almost all the entrances of the temples and also on considerable number of stelae as a winged sun-disk or as a falcon or a sundisk in many of temple scenes. The great Graeco-Roman temple of Edfu was dedicated to him; Alan.H.Gardiner,"Horus the Behdetite" in *JEA* volume 30 (1944), p.23-60.

³⁷ - *nḥy* was known from year 23 during the reign of king Tuthmosis III. He was a viceroy and the Overseer of the guard. He joined Thutmosis in his first campaign to Syria. He has many inscriptions in Nubia. He built a chapel in the island of Sai and had a statue there. He also dedicated a statue to the temple of king Mentuhotep ar El-Deir Al-Bahari. His tomb was at western Thebes in Qurnet Murraei with the other viceroys; Labib Habachi, "Königssohn von Kusch" in *LÄ* III, p.631, 632.

³⁸ - Hassan. S, *The Great Sphinx and Its Secrets* 'Historical Studies in the Light of Recent Excavations', Cairo (1953), p.256, 257.

³⁹ - PM III,1, p.39.

⁴⁰ - Dietrich Raue, Heliopolis und das Haus des Re: Eine Prosopographie und Ein Toponym im Neuen Reich: *Abhandlungen des Deutschen Archäologischen Instituts, Abteilung Kairo. Ägyptologische Reihe. Bd. 16*, Berlin (1999), p. 246–247.

⁴¹ - Hassan. S, *The Great Sphinx and Its Secrets* 'Historical Studies in the Light of Recent Excavations', Cairo (1953), p.268.

⁴² - *Ibid*, p.271.

⁴³ - Boeser. P, *Beschreibung der Agyptischen Sammlung* III (1913), p.9, pl.xx.

⁴⁴ - J. von. Beckerath, *Handbuch der Ägyptischen Königsnamen Issue 20 of Munchner Ägyptologische Studien Munchner*, MAS 49, Mainz (1999), p.147.

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⁴⁸ - Boeser. P, *Beschreibung der Agyptischen Sammlung* IV (1911), p.7, pl.xxv.

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- ⁵² - PM III,2, p.707.
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; *Ibid*, Texts, Paris (1889), p.18.
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- ⁵⁶ - Hassan. S, *The Great Sphinx and Its Secrets 'Historical Studies in the Light of Recent Exacations'*, Cairo (1953), p.106, 107.
- ⁵⁷ - J. von. Beckerath, *Handbuch der Ägyptischen Konigsnamen Issue 20 of Münchner Ägyptologische Studien Munchner*, MAS 49, Mainz (1999), p.47.
- ⁵⁸ - *Ibid*.
- ⁵⁹ - *Ibid*, p. 57.
- ⁶⁰ - Gauthier. H, "Notes et Remarques Historique" in *BIFAO* 5 (1906), p.41-57.
- ⁶¹ - PM III,2, p.655.
- ⁶² - the monastery of Apa Jeremias, is one of the earliest ancient Christian monasteries at Saqqara. It was discovered by James E.Quibell between 1906-1910. It is located to the south of Saqqara Necropolis about 500 m from the Step pyramid.
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- ⁶⁴ - PM III,2, p.712.
- ⁶⁵ - Nico Staring, The Tomb of Ptahmose, Mayor of Memphis; Analayis of an Early 19th Dynasty Funerary Monument at Saqqara, *BIFAO* 114 (2015), p.455-518.
- ⁶⁶ - Boeser. P, *Beschreibung der Agyptischen Sammlung IV* (1911), p.8, pl.xxx.
- ⁶⁷ - *Ibid*.
- ⁶⁸ - PM III,2, p.666.
- ⁶⁹ - *Ibid*.
- ⁷⁰ - Mariette. A, *Monuments divers recueillis en Egypte et en Nubie*, Tables, Paris (1872), pl.57b
; *Ibid*, Texts, Paris (1889), p.18,19.
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المعبود رع-حوراختي في منف

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الملخص

رع حوراختي هو إله مندمج يجمع بين كلا من الإلهين حورس و رع . في علم الأساطير المصرية، كان رع حوراختي اسما أو هيئة أكثر من كونه إله مندمج. كان حورس إله السماء، وكان رع إله الشمس. لذلك، كان رع حوراختي يعتبر إله الشمس المشرقة. وقد بدأ ظهور الشكل المندمج للإلهين حورس و رع عام 2445 ق.م في معبد الشمس الذي بناه نيوسرع في أبوصير. غالبًا ما كان يُصوّر على أنه رجل برأس صقر يرتدي قرص الشمس المزين بالثعبان على غطاء الرأس. كما صور في بعض الأحيان في هيئة انسان برأس كبش يحمل قرص الشمس. يتشارك كلا من الآلهة رع وحورس أحيانًا في نفس الصورة. كان رع حوراختي ملك الآلهة في مقبرة حورمحب. وقد تم تصويره في كتاب الموتى الخاص بعصر الانتقال الثالث. وقد عبد في العديد من المعابد مثل وادي السبوع والدر وأبو سمبل. يهدف هذا البحث إلى تسليط الضوء على الإله رع حوراختي في منطقة منف ودوره وعلاقاته بالآلهة الأخرى في منف.

معلومات المقالة

الكلمات المفتاحية

رع، حورس؛ رع-حوراختي؛ منف؛ قرص الشمس.

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