



Claws and Hooves in Religious Texts
2- *Hr-Bḥdty* and the Gods Associated
with the Falcon-Horus

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Date received: 23/11 /2021

Date of acceptance: 5/12/20

Abstract:






This study is a continuation of what was presented in the first part of "claws and hooves in religious texts". Since the god *Hr-Bḥdty* is closely related to the claws or hooves-expressed as either $\epsilon n(w)t$, $\epsilon g\mathfrak{z}(w)t$ or $\mathfrak{z}\mathfrak{z}(w)t$ -, and the texts that ascribed to him having claws/hooves are so abundant; accordingly, it might be preferable to study this deity separately. The importance of this study is to clarify the functions of the deity when depicted as possessing claws or hooves, depending on the ritual associated with it, although sometimes its title does not clearly indicate the action performed by this deity. Furthermore, there are other deities who have included the word *Hr* as part of their names, and they are described as having claws/hooves, and accordingly, their functions are somewhat similar to that of *Hr-Bḥdty*. Interestingly, texts that include the designations attributed to these deities come from Gr. -Rom. Temples.

Keywords: lion, enemies, adversaries, foes, falcon, claws, hooves, talons, king, Seth, Apophis, hippopotamus, turtle, and Oryxantilope.

ملخص :

نستكمل هنا ما تم عرضه في الجزء الأول من الدراسة المتعلقة ب "المخالب والحوافر في النصوص الدينية". وحيث إن الإله حور بحدت يرتبط ارتباطاً وثيقاً بالمخالب أو الحوافر وتعددت النصوص التي وصفته مرتبطاً بها، لذلك فضلت دراسته بشكل منفصل. تتركز أهمية هذه الدراسة في توضيح وظائف الإله عند تصويره على أنه يمتلك مخالب أو حوافر، اعتماداً على الطقس المرتبط به، على الرغم من أن عنوان الطقس في بعض الأحيان لا يشير بوضوح إلى الإجراء الذي يقوم به هذا الإله. علاوة على ذلك، هناك آلهة أخرى أدرجت كلمة حور كجزء من أسمائها، وتم وصفها بأن لديها مخالب/ حوافر، وبناءً على ذلك كانت وظائفهم مشابهة إلى حد ما لوظيفة حوربحدت. ومن المثير للاهتمام أن النصوص التي تتضمن التسميات المنسوبة إلى هذه الآلهة تأتي فقط من معابد العصر البطلمي والروماني.

I. Introduction:

The words denoting nails, claws, and hooves associated with the deities under study are three. ϵnt : , ϵgzt : , , and, $\check{s}zt$ , . They are all cited from Gr.-Rom. Temples.

Rituals depicting deities with claws/hooves are varied. They are predominant against the god Seth and the animals in which he was incarnated, as well as against his followers. Other rituals are also recited against the enemies of Re^c , i.e., Apophis and the turtle. The rituals that, as well, recited against the enemies of the king, who were referred to in different words, also are so numerous. Moreover, the words referring to the attached verbs are also diverse.

A- $Hr-B\check{h}dty$

II. Rituals against the Enemies of Re^c .

II.1- Rituals related to the killing of Apophis.

$\check{k}n-\epsilon gzt$:⁽¹⁾ is a designation of $Hr-B\check{h}dty$ in a ritual scene of killing Apophis, the title of which is damaged. The text shows the role of the Uraeus of Re^c in the destruction of Apophis; but being in the same context, $Hr-B\check{h}dty$ certainly plays the same role:






$\check{d}d-mdw$ in $Ht-Hr nb(t)-Iwnt irt R^c hryt-ib B\check{h}dt iwnyt$ ⁽²⁾ ($hryt-tp$)⁽³⁾ $nt R^c-hr-\check{z}hty m\check{h}n\check{t} n(t) R^c hnt B\check{h}dt wbd(t) \epsilon pp m hhy.s \dots$

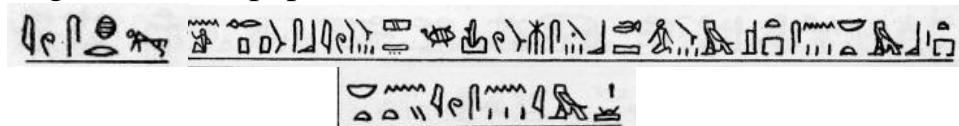
ntr pn šps bḥk b3-tkk ḥm ntri kn-ḥg3t ⁽⁴⁾ *drty wr pḥty* ⁽⁵⁾

“Recitations by Hathor, the mistress of Dendara, the eye of *Re*, who dwells in Edfou, *iwnyt* (i.e., Hathor) the diadem of *Re*-Harakhty, the forehead snake of *Re* in Behdet who burns Apophis with her blast of fire this noble god, the falcon, the aggressive Ba, the divine ḥm-falcon, ⁽⁶⁾ the one with a valiant claw, the *drty* - falcon, great of strength”. ⁽⁷⁾

II.2- Rituals related to the killing of the Turtle- *štw*.

spd-ḥg3wt: is a designation of *Hr-Bḥdty* in a ritual scene (the title is damaged) of killing the turtle *štw*. The role of the dark opponent of the sun god is more specific in the New Kingdom when inscriptions on coffins often say:  ḥn *R* *mwt štw* “May *Re* lives and the tortoise dies”. ⁽⁸⁾ A spell of the Middle kingdom’s Coffin Texts implies that the flesh of the turtle is an abomination to the god *Re*; it is destined to protect the deceased lest not eat excrement in the Otherworld:   *Ir dd.k wnm.i nn wnm.k3 R štw* “If you tell me to eat this, then *Re* will eat a turtle”. ⁽⁹⁾

This concept is what led to the belief that the turtle became a designation for Apophis:



Iw šhr.n.i ḥpp sby štw ḏw-kd msw bdš ⁽¹⁰⁾ *m st.sn nb tm bw nbt nty iw.sn im*

“I have overthrown Apophis, the rebel, the tortoise, the ill-disposed one, and the children of revolt from all their seats in every place where they are”.⁽¹¹⁾



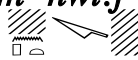
*dd-mdw in Ht-Hr nbt Twnt irt [R^c hrt-ib] Bhd̄t s3t-R^c [n] hry.s
r hm.f wbd(t) <wbnr>⁽¹²⁾ m nby.s rdi.(i) n.k [hftyw bns dn
rn.s(n) rwy] m-hr t3 ntr pn šps drty nb drtyw s3yw wr spd-^cg3wt
⁽¹³⁾ bik wr phty hnt st-wnp⁽¹⁴⁾ sm3 sbyw shr hfty.f pry-^c wnp tkk sw*

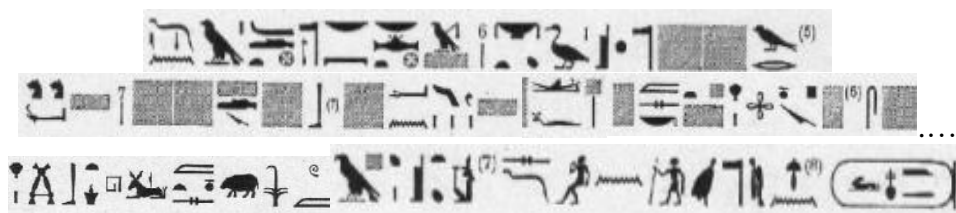
“Recitations by Hathor, mistress of Dendera, the eye of [Re^c, who dwells in] Bhd̄t the daughter of Re^c who does not move away from her majesty, who burns wbnr (i.e., Apophis) with her flame: I give you that [the enemies are mauled, and that their names are obliterated so that they are wiped out from] the earth. This noble god, the drty -falcon, lord of the falcon-gods, the great s3yw-falcon, the one with a sharp claw, the falcon, great of strength at the site-of-stabbing (Edfou), who slays the foes, who throws down his enemy, the-one-with-grabbing-arm who stabs whoever attacks him”.⁽¹⁵⁾

III- Texts and rituals related to the killing of the god Seth.

Various texts mentioned the killing of the god Seth. Horus of Behdet is one of the deities attributed to him for this task. The Temple of Edfou represents the killing of Seth in many texts, endowing him with several attributes associated with the claws. There are two ways of representing Seth in these rituals.

III.1- The first way is to remind Seth himself by his famous name i.e., Seth, or by other epithets that are used as nouns.

- *nšd-sbi-m-ḥnwt.f*:⁽¹⁶⁾ is a designation of *Hr-Bḥdty* in a ritual scene of :[w]np [nḥs] ‘killing Seth’.⁽¹⁷⁾ In Gr.-Rom Temples, *nḥs*⁽¹⁸⁾ is a name for Seth,⁽¹⁹⁾ depicting him in the form of an animal that has been destroyed in some way. This name often appears in the phrase *wnp nḥs m st-wnp*, executed by Horus; Hence it is his epithet. A series of scenes is titled *wnp-nḥs*, and most of these rituals are performed by the king to Horus, who both have warrior qualities. In return, the king receives the power to be able to rule Egypt and destroy enemies.⁽²⁰⁾ In the following text, Seth has been identified with two names, the first of which is *nḥs*; the second is *tbh*. In Edfou, this word is used to refer to Seth and is usually found in sentences that are consonant with *ḏbꜣ tbh m ḏns* ‘punishing Seth as a hippopotamus’.⁽²¹⁾



*ḏd-mdw in Ḥr-Bḥdty ntr-ꜥꜣ nb pt nb Msn bīk (n) nwbt sꜣ Wsir
 [...] wr pḥty [nšd-sbi--m-]ꜥnwt.f.... ḏꜣi.f [m] msktt ḥr wnp
 [nhs] ḥr ḏbꜣ tbh m dns⁽²²⁾ sw m Ḥr sꜣ ʾIst sḏti⁽²³⁾ n sr-ḥḏt⁽²⁴⁾
 iwꜥw mnḥ n wn-nfr mꜣꜥ-ḥrw*

“Recitations by *Ḥr-Bḥdty* the great god, lord of heaven, lord of *Msn*⁽²⁵⁾, the golden falcon, son of Osiris.... great of strength.... [who tears the foe to pieces with] his claws.... he crosses (the sky) in the night bark killing [*nhs*-Seth]⁽²⁶⁾ punishing *tbh*-Seth as a hippopotamus. He is Horus the son of Isis, the child of Osiris, the splendid heir of *Wn-nfr*, true of voice”.⁽²⁷⁾

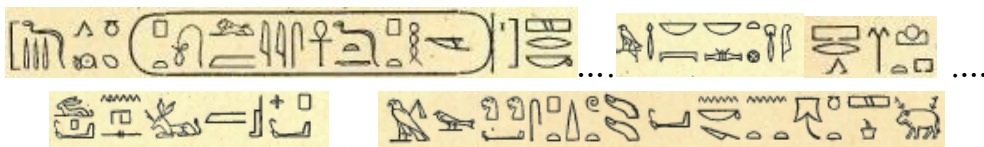
- *spd ꜥnwt*: It is another designation of *Ḥr-Bḥdty* when killing Seth mentioned also here as *Nhs*:⁽²⁸⁾



*ḏd-mdw in Ḥr-Bḥdty ntr-ꜥꜣ nb pt Ḥr-ꜣḥty smsw Wꜣḏtḏrty wr
 pḥty spd ꜥnwt⁽²⁹⁾ wnp nhs m st-wnp*

“Recitation by *Ḥr-Bḥdty*, the great god, lord of heaven, Harekhty, the eldest⁽³⁰⁾ of Uraeus-goddess the *ḏrty*-falcon, great of strength, the one with sharp claws who kills *Nhs* in Edfou”.⁽³¹⁾

- *spd ꜥnwt*: is a designation of *Ḥr-Bḥdty* representing him killing Seth (i.e., *Nhs*) and injuring the *ḥꜣb*, which is another name that describes the god Seth in a hippopotamus form:⁽³²⁾



*dd- mdw iw.n s3 R^c N hr.k bik ʿ3 nb pt nb Msn s3b-šwty pri m
zht wnp nhs m st wnp bik wr phty spd ʿnwt⁽³³⁾ nkn ntt nt
h3b*

“Recitations. The king N, son of *Re^c* has come to you. The great falcon, lord of heaven, master of Mesen, variegated of feathers who comes from the horizon who kills *Nhs* in Edfou ... the falcon, great of strength, the one with sharp claws, and who injures the hide⁽³⁴⁾ of the hippopotamus”.⁽³⁵⁾

III.2- The second way to represent the killing of Seth in a ritual is to refer to him in a metaphorical manner.

III.2.1. Rituals related to the killing of the Hippopotamus.

- *mḥ-m-ʿnwt.f*: as a designation, *Hr- Bhdy* uses his claws in killing the hippopotamus for the sake of Isis and her son Horus. The male hippopotamus, in religious terms, for the Egyptians was a Sethian creature:⁽³⁶⁾



*Hr p(w) nb Msn n? mḥ-m-ʿnwt.f ʿh^c.n pḥw.n.f r P di.n.f
t3 izwt⁽³⁷⁾ n stf.n.f p3 db tš n 3st hn^c s3. [s]*

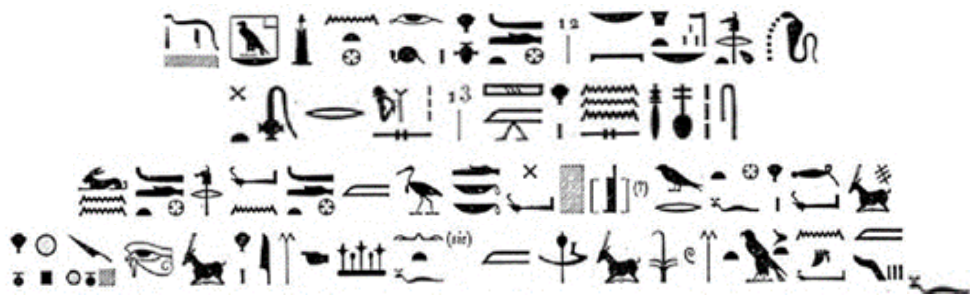
“This is Horus, master of Msn the one who seizes with his

claws, then he reached to P he gives the office (of kingship) to
 he cut off⁽³⁸⁾ the hippopotamus being cut up for Isis and [her]
 son”⁽³⁹⁾

III.2.2. Rituals related to the killing of the Oryxantilope.


The Oryx gazelle lived in the desert land. It is associated with Seth and with *nizw* and *ghs*, where it was treated as an ally of the god Seth in the form of an Oryx. Animal hunting, and then the ritual depicting its slaughtering is imitated in the oryx- killing rituals in Edfou, where the oryx and its various types symbolize the animals that threaten the Eye of Horus and the countless Seth-confederates who threaten the overthrow of Maat. Thus, the destruction of the creature refers to the destruction of the king’s enemies.⁽⁴⁰⁾

- *ndr-m-^cnwt.f* and *zm (m) šzt.f* : both are designations of *Hr-Bhdy* in a ritual scene of killing Oryxantilope:



*dd-mdw in Ht-Hr [nbt] iwnt irt R^c hryt-ib Bhdt nbt pt hnwt ntrw
 wsrt sdt r sbyw.s šm hr mw.s hry nfrw.s wnn Bhdt wsr n Bhdt
 m b3-ikk [st]-wrt.f hr šd mh hr hnp wd3 m3-ḥd hr zm (m) šzt.f
 m m3-ḥd sw m hrt ndr- m- ^cnwt.f*

“Recitation by Hathor, [mistress] of Dendara, the eye of *Re*, who dwells in Edfou, lady of heaven, mistress of the gods, the mighty one, the fire against her rebels, those who walk upon her water (loyal to her) will be under her beauty (*i.e.*, protection). Edfou exists, power is for Edfou as the fighting Ba (in) his great [place] (a name of Edfou temple) seizing the Oryx, catching the *Wd3*-Antelope, seizing with his talons upon the Oryx. He is in heaven grabbing with his claws”.⁽⁴¹⁾

The god *Hr-Bḥdty* takes the same designation *spd ʿnwt* in another ritual scene of killing the Oryxantelope:  *sm3 m3-ḥd:*



Hr wr snd ʿhm šps spd-ʿnwt⁽⁴²⁾

“Horus, great of fear, the magnificent- *ʿhm*-falcon,⁽⁴³⁾ the one with sharp claws”.⁽⁴⁴⁾

III.2.3. Rituals related to the killing of *sm3* ‘the slaughtering Animal.

Various animals are to be sacrificed as an incarnation of Seth. Among these animals is ‘the slaughtered one- *sm3*’.


- *ʿḥ-ḥr-ʿg3t.f; sm3 m ʿnwt.f:* are two designations given to *Hr-Bḥdty*. He is here using his claws by which he kills the slaughtered animal mentioned in the text as an embodiment of Seth:⁽⁴⁵⁾



ntk ḥf ds swd3 ḥry- nmyt.f snty.f m s3.f ntk drty ʿḥ-ḥr-ʿg3t.f⁽⁴⁶⁾
ḥr sm3 sm3 m ʿnwt.f

“You are the one who seizes the knife, who protects the one-lying-on-his-stretcher (Osiris), whom his two sisters guarded. You are the *drty*-falcon who stands on his claw,⁽⁴⁷⁾ when killing the sacrificial animal- *sm3* with his claws”.⁽⁴⁸⁾

The killing of ‘the slaughtered animal- *sm3*’ as Seth's incarnation is evident in many other texts.


- *3m š3t.f m hfty.f*: is a designation of Horus-[...] in a ritual scene of killing the slaughtered-animal  *sm3 sm3*:



rdi.i n.k hftyw. <k> m nmt n(t) Shmt sm3yw. [sn] sb[y] hr ht dd-mdw in Hr [ntr] 3 [s3] Wsir wr phty hnt 'Iw-nšny drty ntry [hr] tp n hrwyw.f 3m š3t.f m hftyw.(f)

“I give you that <your> enemies at the place of execution of Sekhmet and that [their] allies perished in the fire. Recitations by Horus, the-great [God], the [son] of Osiris, great of power on the Island-of-fury (Edfou),⁽⁴⁹⁾ the divine *drty*-falcon [on] the head of his enemies, whose claw grabs his enemy”.⁽⁵⁰⁾

III.2.3.a - Rituals related to the slaughtered-animal *sm3*, also known as *šsr*

- *spd-g3wt*: It is a designation of *Hr-Bhdty* in a ritual scene of  *sm3 sm3*. At Edfou the *šsr* represents the defeated enemies of the king and gods and are offered up as sacrifices. They are a type of ox or bull and often appear with *wndw* and *iw3w* cattle.

These offerings are almost made to *Hr-Bḥdty* and could be made as burnt offerings. ⁽⁵¹⁾

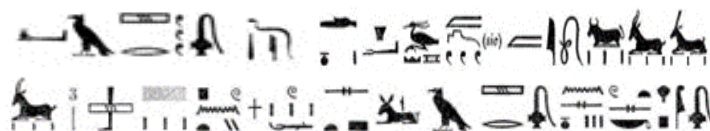


iw.n.i hr.k ʿz mʿ-hrw m [wtst] bik šps spd ʿgʿwt ⁽⁵²⁾ *iny.i n.k*
imy-sʿtwt ⁽⁵³⁾ *hbhb m hr.k šsr stp.ti hr šhw.k twt ntr šm sbyw*
npd nbdw hr [hbnt.f]

“I have come to you, O you great triumphator in the [throne seat (i.e., Edfou)], the magnificent falcon, the one with sharp claws, that I may bring to you who-is-in-his-fetters, who is slain before you, the ox, ⁽⁵⁴⁾ that was dismantled in your slaughterhouse; for you are the God who dominates the foes and kills the evil-ones, (each one) because of [his iniquity]”. ⁽⁵⁵⁾

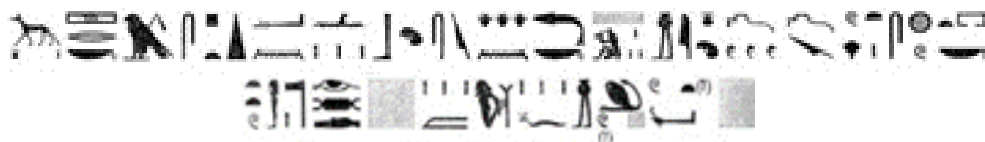
III.3- Additionally, many other animals are to be representations of the followers of Seth.

- *spd ʿnwt*: is a designation of *Hr-Bḥdty* in a ritual scene of offering roasts as an implication of burning Seth and his followers. The title of the rite is:



hnk ʿšr(t) dd-mdw: šsp.n.i ⁽⁵⁶⁾ *ʿ bʿhy m stpw* ⁽⁵⁷⁾ *m iwʿw* ⁽⁵⁸⁾ *ghsw*
⁽⁵⁹⁾ *mʿw-hd niʿw* ⁽⁶⁰⁾ *šbnw* ⁽⁶¹⁾ *pw nty imyw-ht Stš ʿšr(t) n.sn wdī*
sk [hr] ht

“Offering up the grill. Recitation: I grabbed the bowl that is overflowing with pieces of meat from oxen, gazelles, oryx, and ibex. ⁽⁶²⁾ There are various cattle (animal figures) of the followers of Seth, which were put [on] the fire for you as a grill”.⁽⁶³⁾



iw.n.i hr.k bik spd nwt ⁽⁶⁴⁾ *bsk ibw n hzkw-[ib] iny.i n.k stpw stp.ti hr shw.k twt ntr iry dt m sbyw.f iny phwy [n] wdi [kn]*

“I (i.e., the king) came to you (i.e., the god), O the falcon the one with sharp claws, who tears out the hearts of the disaffected persons, so that I can bring you the pieces of meat that were triggered in your slaughterhouse because you are the god who carries out a massacre among his foes, who puts an end to the troublemaker”.⁽⁶⁵⁾



rdi.i i n.k sbyw.[k] sby m ht hrww.k [hr] m hbt.sn dd-mdw in Hr-Bhdty ntr-ꜥ3 ⁽⁶⁶⁾ *(nb) pt k3 nht [spd] hnwti hs3 hr m skyt n wn iw m-hsi.f* ⁽⁶⁷⁾ *shn nf whi sp.f* ⁽⁶⁸⁾

“I (i.e., Horus) give to you that [your] foes are burned in the fire and your adversaries [falling] at their place of execution. Recitations by *Hr-Bhdty*, the great god, (lord) of heaven, the

strong bull with [pointed] horns, with a wild face on the battlefield
that no one dares to face this (gang) (while) seizing that failed one
(Seth)”.⁽⁶⁹⁾

The same idea is shown once again in another ritual. *zm.n šzt.f*
hftwy.f is a designation of *Hr-Bḥdty* in a ritual scene of offering
stpt pieces of meat:



ḥwy.i ʿ r stpt m iw3w wndww ḡsw m3w-ḥd ni3ww

‘I consecrate cuts of meat from *iw3w* cattle and *wndww* cattle, from
gazelles, antelopes, and ibexes’;⁽⁷⁰⁾


this rite refers to the followers of Seth:



Iw.n.i ḥr.k drty wr pḥty zm.n šzt.f m hftwy.f ḥwi.i n.k stpt nt
iw3w ḥnʿ⁽⁷¹⁾ *ʿwt h3y(t) r nmt m ḥt-ntr twt bik ntry nšd sby t3m*
ḥk3 n mrw

“I have come to you, O *drty*-falcon, the great of strength, whose
claw [seizes] his enemies, so that I may consecrate to you the
pieces of meat of the *iw3w* cattle and the small cattle, which are
intended for the place of execution in the temple; for you are the
divine falcon who tears the foe to pieces, the *t3m*-lion,⁽⁷²⁾ the ruler
of the desert.”⁽⁷³⁾

IV. Rituals related to offering the flocks of the desert, symbolizing the defeat of the king’s foes.

- *sš-ḥwt*: is a designation of *Hr-Bḥdty* in a ritual scene of  *hrp ḥwt n(t) ḥ3st* “Bringing about the small cattle/ the flocks of the desert”. It describes the capture of Gazelles, Oryx and Antelope for the temple altars. These flocks often appear in Edfou’s texts for the sacrifice of animals such as goats, sheep, gazelles, oryx, and antelopes, and for subsequent offerings of parts of their meat to the temple altars. the king kills these herds to symbolize the defeat of his foes. ⁽⁷⁴⁾



iw.n.ī hr.k bik sš ḥwt ⁽⁷⁵⁾ *t3m ḥk3.n.f mrw st3.ī n.k ḥwt n(t)*
ḥ3w(t) dww ḥ3i r nmt m ḥt-ntr twt 3m shb [s]nf n sbi bik bsk ibw
n(w) ḥ3kw-ib

“I (the king) have come to you, falcon, the one with spread claws, the *t3m*-lion, who has taken possession of the desert so that I can bring you the cattle of the swamps and mountains, which are intended for the place of execution in the temple; for you are the *3m*-lion who swallows the [blo]od of the foe, the falcon who tears out the hearts of those disaffected persons”. ⁷⁶



rdi.ì n.k sbyw.k snḥ m nmt smr.ì k̄z̄s nt(y) ḥzkw-ib.k dd-mdw in
Hr- [Bḥdty] ntr-^çz nb pt bik ntri sš ^çgzw̄t mzi wr pḥty ḥkz štzw
phrr nmtt m-sz th̄i sw

“I (Horus) give to you your foes bound to the place of execution,
and I painfully tighten the fetters of your disaffected persons.

Recitation by *Hr- [Bḥdty]*, the great god, lord of heaven, the
divine falcon, the one with spread claws, the *mzi*-lion, great of
strength, the ruler of the mountains, who quickly pursues whoever
attacks him”.⁽⁷⁷⁾

The function of the god *Hr-Bḥdty* is not confined only to killing
the foes of the king but as well to protecting him against whoever
dares to approach him:


- *nšd-^çnwt*: is a designation of *Hr-Bḥdty*, protecting the king
against who dares to attack him:



izw n hr.k hnw n k̄z̄.k sn-tz n shm.k⁽⁷⁸⁾ *šps Hr-Bḥdty ntr-^çz nb*
pt szb šwt pry m zḥt šnbt̄i šps ^çšz-ⁱwn gmḥsw ^çpr dmd ḏḥnwy ḏrty
kn̄i nšd-^çnwt⁽⁷⁹⁾ *in phwy*⁽⁸⁰⁾ *n tkk šfyt.f šm^ç.s mḥw.s dmd m tp.f*
k̄z̄ šwty spd ^çbwy

“Adoration to your face, jubilation to your ka, prostration to your
holy image, O *Hr-Bḥdty* the great god, lord of heaven, variegated
of feathers, who comes forth from the horizon. O the sacred *šnbt̄i*-
(falcon) with multi-colors, O *gmḥsw*- (falcon) provided with (his)

wings, valiant raptor (*ḏrty*-falcon) the one with crushing claws, who exterminates the one who attacks his majesty! The crown of the south and of the north (sic) are united upon his head; high of feathers and sharp of two horns”.⁽⁸¹⁾

- *spd ʿnwt*: a designation of *Hr-Bḥdty* in a ritual scene of  *di md [n it.f]* “giving ointment [to his father]”



dd- mdw in Hr-Bḥdty nṯr-ʿz nb P Msn ḏrty šps spd ʿnwt⁽⁸²⁾ *mzī kni iny pḥwy n thi sw*

“Recitation by *Hr-Bḥdty*, the great god, lord of Pe and Msn, the magnificent *ḏrty* -falcon, the one with sharp claws. The strong *mzī*-lion who puts an end to whom attacks him”.⁽⁸³⁾

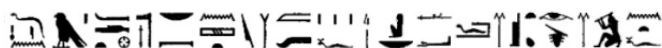
V. Rituals related to the killing of the enemies.

The texts recited for killing, harming, swallowing the blood, tearing up the hearts, repelling, and striking the enemies, mentioned in different terms, and which have expressions referring to claws with which Horus of Behdet performs these tasks, are so numerous.

V.1- Rituals against *sby n wdzt*

- *nšd-sbīw-m-ʿnwt.f*: is a designation of *Hr-Bḥdty* in a ritual scene of killing Oryxantilope  : *ḥnk.(i) n.k*

sby-n-wdzt m skr khb⁽⁸⁴⁾ *pf m ntt.f* “(I) offer you the foe-of-the-
Wdzt-eye who is beaten, that violent one who is in his chains”.⁽⁸⁵⁾

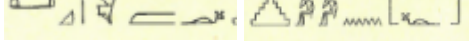


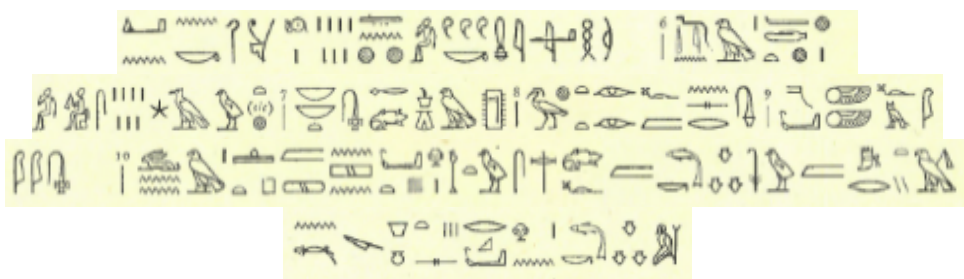
dd-mdw in Hr-Bḥdty ntr -^ε *nb pt nšd sby*⁽⁸⁶⁾ *m nwt.f nb w^c*
pry m Ist iry šd m hfty n it.f

“Recitation by *Hr-Bḥdty*, the great god, lord of heaven, who tears
the foe to pieces with his claws, the only lord who comes (is born)
from Isis and who makes a massacre to the enemy of his
father”.⁽⁸⁷⁾

V.2- Rituals against *h₃kw-ib* and (*sbyw, sm₃wty, hftyw*)

- *nšd-nwt*: ‘the one with crushing claws’ is a designation of *Hr-*

Bḥdty in a ritual scene of  *hnk hk₃ n*
R^c m zmmt.f⁽⁸⁸⁾ *s^cr nh₃h₃ n [nb.f]* ‘Offering the scepter to *Re^c* in
his hand, raising the flail to his lord (i.e., cult statue)’. This rite is
meant to deform the face of the disaffected persons:

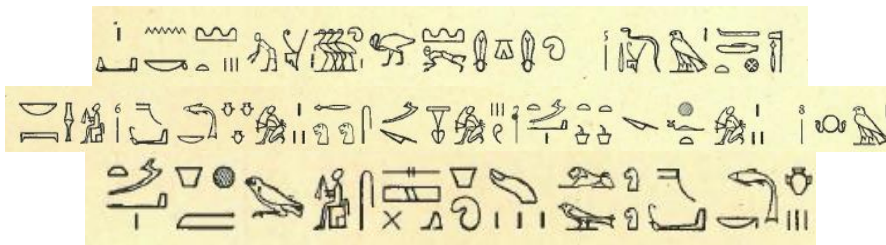


*di.n.(i) n.k hk₃ n R^c tp*⁸⁹ *t₃ nh_h h^cw.k mi i^ch dd-mdw in Hr-*
Bḥdty hy šps sfh dwzt nb nb^t ^cz snd bik ntri zhty.f m nsr hwi
dnhwy.f m šwt-nsr(?) wnn Hr htp.ti m iw nšnt hr wdt snd.f m
h₃kw-ibw sw m drty nšd nwt⁽⁹⁰⁾ *srk hr n h₃kw-ib*

“(I) give to you the scepter of *Re* upon the earth; your body is reborn like the moon⁽⁹¹⁾. Recitation by *Hr-Bḥdty*, the noble child, traveling the Netherworld, the lord of flame, great of fear, the divine falcon, his two eyes are as fire. His two wings (?) strike as the feather of flame(?). Horus being satisfied in the Island-of-fury, placing his fear in the disaffected persons, he is the *ḏrty*-falcon, the one with crushing claws, to mangle the face of the disaffected persons”.⁽⁹²⁾

- *sš-ḡzwt*: is a designation of *Hr-Bḥdty* in a ritual scene of

shp stpt [n it.f šps] shp h3wt.f m r3w.f “Bringing pieces of meat to [his noble father], making festive his altars with his waterfowl”.⁽⁹³⁾

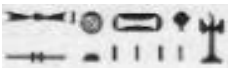


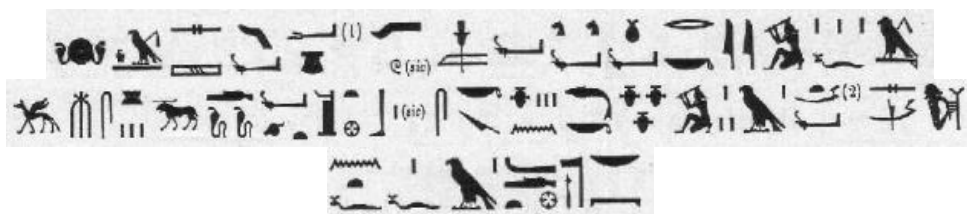
dī.ī n.k h3swt ksw⁽⁹⁴⁾ n b3w.k dšrt hr tḃty.k dd-mdw in Hr-Bḥdty ntr-ḡ nb pt šhm šps ḥwī h3kw-ibw ḡ pḥty sm3 sm3wty⁽⁹⁵⁾ tm3-ḡ tḃtb ḥftyw Nsw-bity Hr-tm3-ḡ ḥm šps sš-ḡzwt⁽⁹⁶⁾ m3ī wr pḥty ḥwī h3kw-ibw

“I gave to you the foreign lands bowing down to your powers, the red land⁽⁹⁷⁾ is under your two sandals. Recitations by *Hr-Bḥdty*, the great god, lord of heaven, the magnificent power, who smites

the disaffected persons, great of strength, who slays the opponents; strong of arm who treads upon the enemies. The king of Upper and Lower Egypt, Horus -strong -of the arm, the magnificent *ḥm*-falcon, the one with spread claws; the *mꜣi*-lion, great of power who smites the disaffected persons”.⁽⁹⁸⁾


V.3- Rituals against *ḥftyw* and *sbyw*.

- *Bik-sš-ḡꜣt*: is a designation of *Hr-Bḥdty* in a ritual scene of arranging things on the offering table  *ts ht hr hꜣwt*.⁽⁹⁹⁾ He is tying, perishing, and killing the enemies of his father:



nswt-bit bik-sš-ḡꜣt⁽¹⁰⁰⁾ *shm pḥty ḥrf rḳyw.f ntr hꜣh mshꜥw bꜣ-tkk ḥnt Wꜣst sk ibw n hꜣkw-ibw Hr-ṯmꜣ-ḥ smꜣ ḥftyw n it.f Hr-Bḥdty ntr ḥꜣ nb pt*

“The king of Upper and Lower Egypt. The falcon with spread claw, strong of strength who ties his adversaries up. the god who comes in haste splendidly, the soul that attacks in front of the throne, who perishes the hearts of the disaffected persons. Horus-the-strong-armed who kills the enemies of his father, *Hr-Bḥdty* the great god and lord of heaven”.⁽¹⁰¹⁾

Another designation is ascribed to *Hr-Bḥdt*  *ꜣm.n šꜣt.f ḥftyw.f* “whose claw grabs his enemies”.⁽¹⁰²⁾

V.4- Rituals against *bṯnw*, *rkyw-ibw*, *nḥsyw*

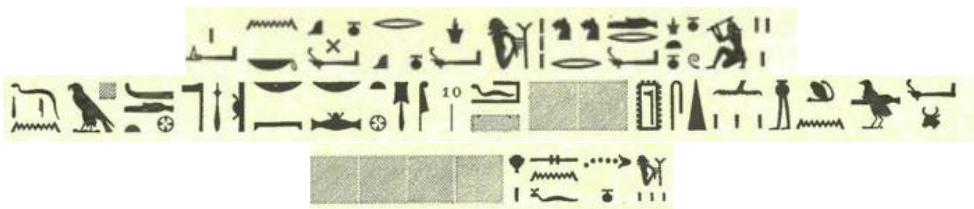
- *sš-ꜥgꜣt*: is a designation of *Hr-Bḥdty* in a ritual scene (*Mꜣꜥt*). The act of spreading the claw might refer to the god being ready to attack, putting fear in all deities' hearts.



*dd-mdw in Hr-Bḥdty nṯr-ꜣ nb pt smꜣ.f ḥꜣswt nṯr-ꜣ šsr bṯnyw.f
rkyw-ibw (?) sps nḥsyw bik nṯry sš-ꜥgꜣt ꜣ nrw m ib nṯrw wdi
snd.f n psdt*

“Recitations by *Hr-Bḥdty*, the great god, lord of heaven, He who slays the foreign lands, the great god who kills his rebels, i.e., the disaffected persons; who ties up the Nubians,⁽¹⁰³⁾ the divine Falcon, the one with spread claws, great of fear in the heart of the gods, who puts his fear to the Ennead”.⁽¹⁰⁴⁾


- *spd-ꜥgꜣwt*: is a designation of *Hr-Bḥdty* in a ritual scene of offering pieces of meat *stpt*:



*di.ì n.k kni r kni sbyw pḥty r dr bṯnw dd-mdw in Hr-Bḥdty nṯr-ꜣ
nb pt nb Msnt sꜣb šwt pri nṯry spd-ꜥgꜣwt⁽¹⁰⁵⁾ in pḥwy n
wdi(?) [ꜥnh?] ḥr snf n sbyw*

*dī.n(.i) n.k kmt ḥr mw n ḥm.k ḥzswt ḥry tbwt.k dd-mdw in
 Hr-bḥdty ntr-ꜥz nb pt sꜥb šwt pri.f m zḥt ḥnt ntrty Hr Ḥrw ...
 bīk-wr nb ḥzyt⁽¹¹¹⁾ bꜥ šps ikr-ꜥnwt⁽¹¹²⁾*

“(I) gave to you Egypt upon the water of your majesty (i.e., be loyal to him), the foreign lands under your sandals. Recitation by *Hr-Bḥdty*, the great god, lord of the heaven, variegated of feathers, who comes forth from the horizon, who is in front of the two sanctuaries, Horus of the gods, ... the great falcon, lord of heaven, the noble soul, who is with excellent claws”.⁽¹¹³⁾

- *mds-ꜥnwt*: is a designation of *Hr-ḥnty-Bḥdt* in a ritual scene of  *iry md* ‘offering ointment’:⁽¹¹⁴⁾



*dd-mdw in Hr-ḥnty-Bḥdt ntr-ꜥz m Wtst-Hr⁽¹¹⁵⁾ šm šps ḥnty
 Tzrrt mꜥi wr dꜥr ḥprw šꜥt ḥnty ntrw ḥm twt.f m drty šps
 mds-ꜥnwt ḥrst⁽¹¹⁶⁾ wdꜥty*

“Recitation by Horus who presides over Behdet, the great god in Edfou, the powerful venerable who presides over Dendara, the great *mꜥi*-lion whose manifestation is revered and the form hidden from the gods, who renews his appearance as a venerable *drty*-falcon whose claws are sharp and the eyes glowing red”.⁽¹¹⁷⁾

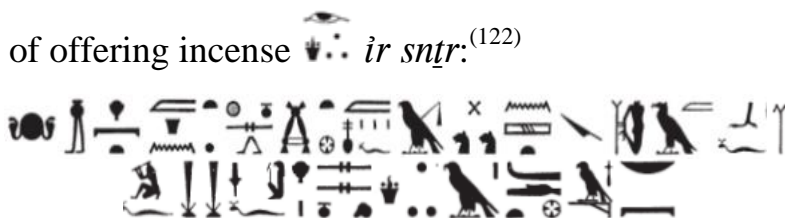
- *sš-ḡzwt*: is a designation of *Hr-Bḥdty* in a ritual scene of offering *snw* -bread:



hnk snw n [it.f šps] bḥ Msn m rzw.f Nsw-bity mzi wr pḥty
ḥm šps sš-ḡzwt ⁽¹¹⁸⁾

“Offering bread [to his noble father] and the flood⁽¹¹⁹⁾ of Mesen with his waterfowl. The king of Upper and Lower Egypt. The *mzi*-lion, great of strength, the magnificent *ḥm*-falcon, the one with spread claws”. ⁽¹²⁰⁾

- *zm šzt.f m ḥfty.f* :⁽¹²¹⁾ is a designation of *Hr-Bḥdty* in a ritual scene of offering incense *ir sntr*:⁽¹²²⁾



Nsw-bity in hrt m bnty ḥns dbzt m nfrw.f bik wr pḥty nšd ⁽¹²³⁾
ḥfty zm šzt.f m ḥfty.f sns ḥm.f hr ssn sntr Hr-bḥdt bik ʕz nb
pt

“The king of Upper and Lower Egypt. Bringing heaven (in light)⁽¹²⁴⁾ through *bnty*,⁽¹²⁵⁾ advanced (unhindered), adorned with his beauty, the falcon, great of strength, who cuts the enemy, whose claw grabs his enemy, united with his power, breathing incense, *Hr-Bḥdty*, the great falcon, lord of heaven”.⁽¹²⁶⁾

- *spd ʿnwt*. It is a designation of *Hr-Bḥdty*:



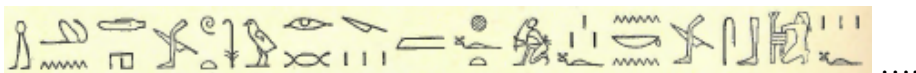
Hr-Bḥdty ntr ʿ3 nb Msn bik ntri spd ʿnwt ⁽¹²⁷⁾ *m3i kni*

“*Hr-Bḥdty*, the great god, lord of Mesen, the divine falcon, the one with sharp claws, the strong *m3i*-lion”. ⁽¹²⁸⁾

- *nšd-sbiw-m-ʿnwt.f* *Hr-Bḥdty drty kni nšd-sbiw-m-ʿnwt.f* “*Hr Bḥdty* the strong *drty*-falcon who tears the foes to pieces with his claws”. ⁽¹²⁹⁾

- *nšd-sbiw-m-ʿnwt.f* : *bik nšd-sbiw-m-ʿnwt.f* “The falcon, who tears the foes to pieces with his claws”. ⁽¹³⁰⁾ *Hr-Bḥdty* is sometimes referred to as *Bḥdty*, which is also credited with some traits associated with claws. He is killing Seth with his claws and seizing the oryx, one of Seth’s symbols, with his talons.

-*spd ʿnwt*: ⁽¹³¹⁾ *is* a designation of *Bḥdty* in killing Seth and his enemies:



i3w n.k Bḥdty wnp nhs in pḥwy n thi sw ir ʿd m ḥftyw.f nkn sbyw.f drty šps spd ʿnwt ⁽¹³²⁾


“Adoration to you Behdety, who stabs⁽¹³³⁾ Nehes (Seth)⁽¹³⁴⁾....
who puts an end to whoever approaches him, who carries out a
massacre in his enemies and who harms his foes ... the venerable
ḏrty-falcon, the one with sharp claws”.⁽¹³⁵⁾

- *ꜣm šꜣt.f m Mꜣ-ḥꜩ*: is as well a designation of *Bḥdyt* depicting
him when he seizes an oryx with his talons. this creature was a
symbol of Seth and thus sacrificed to show the ending of chaos
and the restoration of *Mꜣꜥt* and kingly power:⁽¹³⁶⁾



*Wnn Bḥdyt wsr n Bḥdyt m bꜣ tkk ... [st]-wrt.f ḥr mḥ mḥ⁽¹³⁷⁾ ḥr
ḥnp ḥnp-Wḏꜣt⁽¹³⁸⁾ ḥr ꜣm šꜣt.f m Mꜣ-ḥꜩ sw m ḏrty nḏr m ꜥnwt.f*

“Behdety exists, the strength for Behdety is as the soul that attacks
(in) Edfou, seizing the oryx, snatching the gazelle *ḥnp-Wḏꜣt*, and
grabbing with his claw the *Mꜣ-ḥꜩ*-oryx. He is the *ḏrty* -falcon who
grasps with his claws”.⁽¹³⁹⁾

 *mḥ.k mḥ m šꜣt.k* “you seize the *mḥ*-
oryx with your talon”.⁽¹⁴⁰⁾

B- The Falcon-Gods

VII- Gods Associated with the Falcon-Horus

The appellations associated with claws/hooves are not only confined to *Hr-Bḥdty*, but there are also many deities who use their claws against enemies, and whose part of their names are associated with the falcon-Horus.

VII.1- Horus: *Spd ḥnwt* is a designation of Horus who kills the enemies of the *Wdꜣt*-eye:



wnn.f m drty šps spd ḥnwt.f⁽¹⁴¹⁾ *wnp hftyw (?) n wdꜣt*

“He is as the noble *drty*-falcon, the one whose claws are sharp, and who kills the enemies of the *Wdꜣt*-eye”.⁽¹⁴²⁾

VII.2- Haroeris: *sš-ḥnwt* is a designation of Haroeris, who tears out the hearts of the *hꜣkw-ibw*:



bik sš ḥnwt⁽¹⁴³⁾ *bsk ibw m (sic) hꜣkw-ibw ḥn.f m shb*⁽¹⁴⁴⁾ *snf wr phty*

“The falcon who spreads his claws, who tears out the hearts of the disaffected persons, who lives as one who swallows blood, great of strength”.⁽¹⁴⁵⁾

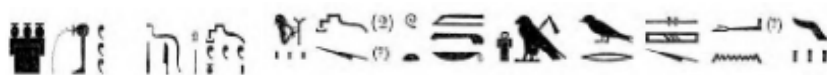
VII.3- *Hr-nfr-n-nbwt. nšd-sbī-m-ḥnwt.f* is a designation of ‘the beautiful golden falcon’- god:



ḏd-mdw in Hr-nfr-n-nbwt nṯr ʿz ḥnty Msn ḏrty wr pḥty hb.n.f ptr ⁽¹⁴⁶⁾ *nšd sbī*
m ḥnwt.f ⁽¹⁴⁷⁾ *dī.ī n.k ʿ.k srwd .k pḥwt.k pḥ r rkyw.k* ⁽¹⁴⁸⁾

“Recitation by the Beautiful Golden Falcon, ⁽¹⁴⁹⁾ the great god, in *Msn*, the *ḏrty*-falcon, great of strength, that roamed the battlefield, who tears into parts the foe with his claws. I give to you your arm, that you may strengthen your powers reaching against your adversaries”. ⁽¹⁵⁰⁾

VII.4- *Hr-sm3-t3wy (Harsomatus). ndr-m-ḥnwt.f* is a designation of Harsomatus in a ritual scene of offering a piece of meat *wḥb*, personified as the enemies of the god:



ḥnk wḥbwt: ḏd-mdw stpw(t) n(t) sbyw stp.ti m-b3ḥ.k sī3w ⁽¹⁵¹⁾ *wr*
sš ḥnwt

“Serving the pure (pieces of meat): Recitation: "The flesh of the foes lies released in front of you, O great *sī3w*-falcon, who is with spread claws”. ⁽¹⁵²⁾



rdi.î n.k sbyw.k sip.ti n dm.k šntyw.k nbw m tm wn⁽¹⁵³⁾ dd-mdw
in Hr-sm3-t3wy ntr ʕ3 hry-ib iwnt bik ntry hry-tp srh drty wr phty
ndr m ʕnw(t).f⁽¹⁵⁴⁾ bsk ibw n(w) h3kw-ibw.f

“I give to you your foes, consigned to your knife, all your followers⁽¹⁵⁵⁾ are 'those who are not' (i.e., do not exist). Recitation by Harsamtaoui, the great god who dwells in Dendara, the divine falcon, who dwells in Palace façade, the *drty*-falcon, great of strength, who grabs with his claws, and who tears out the hearts of his disaffected persons”.⁽¹⁵⁶⁾

VII.5- *Hr-nb-msn. ndr-sbiw-m-ʕnw.t.f*, is a designation of *Hr-nb-msn* as a lion in a ritual scene of offering fresh plants and geese *w3d r3w*:

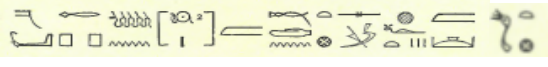


dd-mdw ii.n.î hr.k t3m nb phty hnty Msn in.n.k w3dw bs m š3t.k
srw pry m šht.k twt m3i-ḥs3 hnty i3bt ndr-sbiw-m-ʕnw.t.f⁽¹⁵⁷⁾

“Recitation: I came to you, the *t3m*-lion, lord of power, who is in front of *Msn*, you brought plants that emerge from your field, the

“Recitations by *Hr-Bhdy*, the great god, lord of heaven, the great winged disk⁽¹⁶⁶⁾ equipped with wings I give to you water fowl from every good thing from the field. The king of Upper and Lower Egypt. The *t3m*-lion, the one with spread claws; the great *3m*-lion Horus, lord of Mesen, the great god, master of *t3rw*⁽¹⁶⁷⁾”⁽¹⁶⁸⁾

VII.6- *Hr-mrty* (Harmerti). *sš-ʿnwt* is a designation of Harmerti in a ritual scene for *hwt ʿ3pp* ‘Smiting Apophis’:

 *hwt ʿ3pp n Rʿ m šdnw sm3 hftyw m i3t pg3*⁽¹⁶⁹⁾ ‘Smiting Apophis for *Reʿ* in *šdnw*⁽¹⁷⁰⁾ and killing the enemies on the *i3t-pg3*’.⁽¹⁷¹⁾

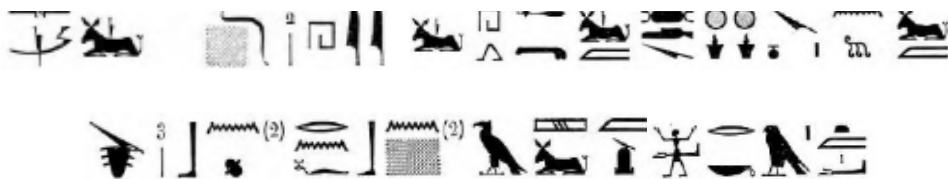


dī.ī n.k phty sm3 hftyw k3k3⁽¹⁷²⁾ *r.k m nmt dd-mdw in Hr-mrty nb šdnw ʿ3 phty hry-ib Wtst- Hr h3h nmt*⁽¹⁷³⁾ *m-s3 thī mtn.f m ds [...]. f hftyw.f wnn Hr m tnr ʿ3 phty nb mʿb3yt hwi tmsw .f sw m bik šps sš ʿnwt*⁽¹⁷⁴⁾ *srk ibw n wn (m) mw.f*

“I (Horus) give you the power (to) kill the enemies who harm you in the slaughterhouse. Recitation by *Hr-mrty* lord of *šdnw*, great of strength who dwells in Edfou, hurriedly striding after whom attacks his way by a knife that he may [kill?] his enemies. Horus

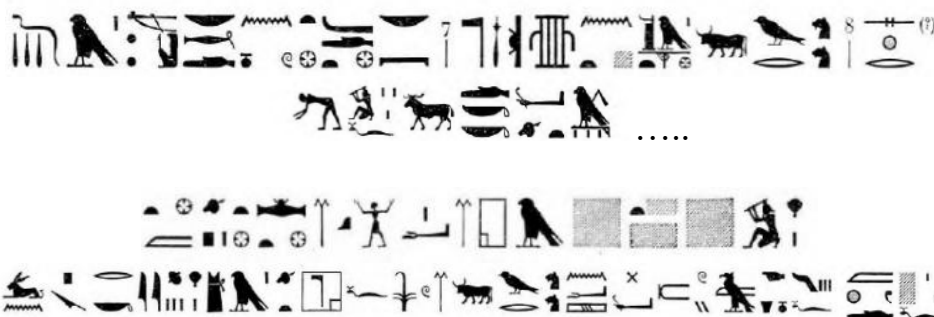
is eager, great of power, lord of the thirty who strikes those who would harm him as a noble falcon who spreads the claws and slays the hearts of those who are not on his water (loyal to him)”.⁽¹⁷⁵⁾

- *sm-ḥnwt.f -m-ḥftyw.f*: is another designation of Harmerti in a ritual scene of killing Seth:



sm3 Sth dd-[mdw] hy h3i ʕ3 m ʕd(t) hbhb.n.i nbd m šʕt bin rn.f
bin 3š m nmt ḥʕi r.k Hr-ḥm3-ʕ

“Slaughtering Seth. [Words] to be spoken: Hy⁽¹⁷⁶⁾ (i.e., Seth) has been felled, the donkey (ʕ3-Seth) is being cut down, I have slaughtered the evil one in a massacre. The -bad-name one fared badly, Asch (i.e., Seth) is at the place of execution. Rejoice, O Horus, the strong-armed”.⁽¹⁷⁷⁾



dd mdw in Hr-mrty nb Šdnw Bḥdty nb pt ntr ʿz hnt Wtst-Hr k3 wr pḥty šhr ḥftyw.f b3 tkk hnt ntrw m-ḥnt P-Msn m k3y-ʿ m ḥt Hr [nht] Hr.... ḥfty hr wnp rḳww hr ḥn Hr hnt Ht-ntr.f sw m k3 wr pḥty nʿš dnywt 3m ʿnwt.f m [ḥftyw].f⁽¹⁷⁸⁾

“Recitations by *Hr-mrty*, lord of *Šdnw*, Behdeti, lord of heaven, the great god, in Edfou, the bull with great power, who falls his enemies, the aggressive Ba before the gods [he is] in *P-Msn* (Edfou), as the one-with-his- raised-arm in the house-of-the- [strong] -Horus, [and he] the enemy, stabbing the adversaries and protecting Horus in his temple. He is the bull, great of strength and wild of roaring; whose claws seize his [enemies]”⁽¹⁷⁹⁾.

The names that refer to the claws and hooves, the source of the lexical expressions, against whom they are directed, the verbs and rituals associated, all are included in the following table:

God's name	Lexical expressions: Claws/hooves	Verb/adj.	Source of the Lexical expressions	Depictions & forms of the deities	Function	Rituals
<i>Hr-Bḥdty</i>	ʿg3t	ḳn	E VIII 21, 4	falcon	the Uraeus of <i>Re</i> in Behdet burns Apophis with her blast of fire together with him	Ritual of killing Apophis (<i>wbnr</i>), the enemy of <i>Re</i>
''	ʿg3wt	spd	E VIII 12, 13	<i>ḏrty</i> falcon, <i>s3yw</i> -falcon	He slays the rebels, and throws down his enemy	Ritual of killing the turtle <i>štw</i> , the enemy of <i>Re</i>

**Claws and Hooves in Religious Texts 2- *Hr-Bḥdty*
and the Gods Associated with the Falcon-Horus**

God's name	Lexical expressions: Claws/hooves	Verb/adj.	Source of the Lexical expressions	Depictions & forms of the deities	Function	Rituals
//	<i>ḥnwt</i>	<i>nšd</i>	<i>E V 73,9</i>	the golden falcon	He tears the enemy to pieces with his claws, killing <i>nhs</i> -Seth punishing <i>tbh</i> -Seth as a hippopotamus,	Ritual of: [w]np [nhs]
//	<i>ḥnwt</i>	<i>spd</i>	<i>E VI 152, 5</i>	<i>ḏrty</i> -falcon	He kills <i>Nhs</i> in Edfou	-
//	<i>ḥnwt</i>	<i>spd</i>	<i>E II 167, 8</i>	falcon	He kills or injures Seth mentioned as <i>Nhs</i> and <i>ḥsb</i> ,	-
//	<i>ḥnwt</i>	<i>mḥ</i>	<i>E VI 217, 8.</i>	falcon	He cuts off the hippopotamus	-
//	<i>ḥnwt</i>	<i>nšd</i>	<i>E VIII 106, 1-2.</i>	falcon	- He tears the rebel to pieces - he makes a massacre to the enemy of his father (Osiris)	ritual of killing Oryxantilope
//	<i>ḥnwt</i>	<i>nḏr</i>	<i>E VI, 142, 7 - 143, 5</i>	falcon	He seizes with his talons the Oryx	ritual of killing Oryxantilope
//	<i>šst</i>	<i>zm</i>	<i>E VI, 142, 7 - 143, 5</i>	falcon	He grabs with his claws	ritual of killing Oryxantilope

God's name	Lexical expressions: Claws/hooves	Verb/adj.	Source of the Lexical expressions	Depictions & forms of the deities	Function	Rituals
//	ᵛnwt	spd	E V 152, 6.	ᵛhm-falcon	-	Ritual of killing Oryxantilope sm3 m3-ḥd
//	ᵛg3t	ᵛḥ-ḥr	E VIII 6, 14-15.		He protects the one-lying-on-his-stretcher (Osiris)	As he kills the slaughtering animal
//	ᵛnwt	sm3	E VIII 6, 14-15.		He protects the one-lying-on-his-stretcher (Osiris)	Designation of him killing the slaughtering animal sm3
//	š3t	ᵛḥ ḥr	E VIII 6, 14-15.	falcon	He protects the one who lies on his stretcher (Osiris) whom his both sisters protect	Designation of him killing the slaughter animal sm3
//	š3t	3m	E VII 316, 13-15	falcon	his claw grabs his enemy	Ritual of killing a slaughter animal sm3 sm3
//	ᵛg3wt	spd	E VII 148, 10	falcon	He dominates the foes and kills the evil-ones	Ritual of sm3 sm3 knqwn here ᵛs sšr

**Claws and Hooves in Religious Texts 2- *Hr-Bḥdy*
and the Gods Associated with the Falcon-Horus**

God's name	Lexical expressions: Claws/hooves	Verb/adj.	Source of the Lexical expressions	Depictions & forms of the deities	Function	Rituals
//	ḥnwt	spd	E VII 142, 17-143, 2.	Falcon bull	He tears out the hearts of the disaffected persons; he carries out a slaughter among his foes; he puts an end to the troublemaker	Ritual of offering roasts as an implication of burning Seth and his followers
//	šst	zm	E VII 319, 12-14.	Falcon lion	He tears the foe to pieces	ritual of offering <i>stpt</i> pieces of meat, referring to the followers of Seth
//	ḥgḥwt	sš	E VII 323, 5 & 9	- Lion - falcon - lion	- he swallows the blood of the foe - he tears out the hearts of those disaffected persons - he pursues whoever attacks him the king kills these herds to symbolize the defeat of his foes	ritual of <i>hrp ḥwt n(t) ḥst</i> “Bringing about the the flocks of the desert
//	ḥnwt	nšd	E I 381, 10	<i>šnbtī-</i> (falcon); <i>gmḥsw-</i> (falcon); (<i>ḏrty-</i> falcon)	He exterminates the one who attacks his majesty	designation of <i>Hr-Bḥdy</i>

God's name	Lexical expressions: Claws/ hooves	Verb/ adj.	Source of the Lexical expressions	Depictions & forms of the deities	Function	Rituals
//	ᶜnwt	spd	E I 131, 10	-ḏrty - falcon - lion	He puts an end to whom attacks him	ritual of <i>ḏl mḏ n it.f</i> “giving ointment to his father”:
//	ᶜnwt	nšd	E VIII 106, 1- 2.		He tears the foe to pieces with his claws, and makes a massacre to the foe of his father	ritual of offering the enemy of the Udjat- Eye who is beaten, that violent man who is in his chains’
//	ᶜnwt	nšd	E I 434, 12	falcon	He places his fear and mangle the face of the disaffected persons	Ritual of offering the scepter and the flail to <i>Re</i>
//	ᶜgᶜwt	sš	E II 187,11	- ᶜhm- falcon - lion	He slays the opponents; treads upon the enemies. and smites the disaffected persons	Ritual of “Bringing pieces of meat to his noble father, making festive his altars with his water fowl
//	ᶜgᶜt	sš	E V 50, 1-3.	falcon	He is tying, perishing and killing the enemies of his father	Ritual of arranging things on the offering table

**Claws and Hooves in Religious Texts 2- *Hr-Bḥdy*
and the Gods Associated with the Falcon-Horus**

God's name	Lexical expressions: Claws/hooves	Verb/adj.	Source of the Lexical expressions	Depictions & forms of the deities	Function	Rituals
//	šꜣt	ꜣm	E II 20 (67)	-	-	designation
//	ꜣgꜣt	sš	D VI 60, 4.	falcon	He slays the foreign lands, kills his rebels, the disaffected persons, ties up the Nubians, and puts his fear to the Ennead	Ritual of offering the <i>Mꜣꜣt</i>
//	ꜣgꜣwt	spd	E VI 258, 8-10	falcon	He puts an end to whom [attacks] him	Ritual of offering pieces of meat <i>stpt</i>
//	ꜣnwt	spd	E VIII 38, 6-8.	falcon	He falls his foes	ritual of offering a bunch of flowers to the field goddess- <i>šḥr</i> '
//	ꜣnwt	ikꜣr	E I, 363, 1.	falcon	-	Ritual of offering <i>irp</i> 'wine'
//	ꜣnwt	mꜣs	D IV 31, 4-6	falcon	-	Ritual of offering ointment
//	ꜣgꜣwt	sš	E II 185,6.	- Lion- <i>ꜣḥm</i> -falcon	-	Ritual of offering <i>snw</i> -bread
//	šꜣt	ꜣm	E IV 62, 11-12.	falcon	his claw grabs his enemy	Ritual of offering incense

God's name	Lexical expressions: Claws/hooves	Verb/adj.	Source of the Lexical expressions	Depictions & forms of the deities	Function	Rituals
//	ᵑnwt	spd	E I 305,5.	Falcon Lion	-	-
//	ᵑnwt	nšd	E I 15 (line 18).	Falcon	He tears the foes to pieces	-
//	ᵑnwt	nšd	E II 20, 4 (66)	Falcon	He tears the foes to pieces	
Bḥdty	ᵑnwt	spd	E I 378, 16.	ḏrty-falcon	He stabs Nehes (Seth), puts an end to whom approach him, carries out a massacre in his enemies and harms his foes	Designation of Bḥdty in killing Seth and his enemies
//	šzt	zm	E VI 143,3-4.	ḏrty - falcon	-	designation depicting him when he seizes an oryx as a symbol of Seth
//	šzt	mḥ	E VI 101,6.			He seizes the mḥ-oryx as a symbol of Seth
Horus	ᵑnwt	spd	Benedite, Philae, 92, 16.	ḏrty - falcon		He kills the enemies of the Wḏzt-eye
Haroeris	ᵑnwt	sš	K.O. 219, 12.	Falcon	He tears out the hearts of the disaffected persons and swallows the blood	-

**Claws and Hooves in Religious Texts 2- *Hr-Bḥdty*
and the Gods Associated with the Falcon-Horus**

God's name	Lexical expressions: Claws/hooves	Verb/adj.	Source of the Lexical expressions	Depictions & forms of the deities	Function	Rituals
<i>Hr-nfr-n-nbwt</i>	ḥnwt	nšd	E I 575, 3.	ḏrty – (falcon)	He tears into parts the foe	-
<i>Hr-sm3-t3wy</i>	ḥnwt	nḏr	E VII 228; E VII 229 (128,9- 10).	si3w-falcon	He tears out the hearts of his disaffected persons	Ritual of offering Piece of meat wḥb, personified the enemies of the god
<i>Hr-nb-msn</i>	ḥnwt	nḏr	D IV 211, 15.	Lion	He grabs the foes	Ritual of offering fresh plants and geese w3ḏ r3w
''	ḥg3wt	nšd	E IV 108, 1-2	Lion t3m-	He shreds the foes, created the cities, established the nomes, protects Egypt, and repels the prowlers	-
''	ḥg3wt	sš	E I 306, 17	Lion		Ritual of offering young birds and fresh plants w3ḏ r3w

God's name	Lexical expressions: Claws/ hooves	Verb/ adj.	Source of the Lexical expressions	Depictions & forms of the deities	Function	Rituals
<i>Hr- mrty</i>	<i>ϑnwt</i>	<i>sš</i>	<i>E II 55, 2-3</i>	Falcon Bull	He strides after whom attacks his way by a kill his foes, strikes those who would harm him, slays the hearts of those who are not on his water (loyal to him).	Ritual for Smiting Apophis
//	<i>ϑnwt</i>	<i>zm</i>	<i>E VII 275, 6-7</i>	Bull	He falls his enemies, stabbing the adversary and protecting Horus in his temple.	Ritual for killing Seth

VIII- Discussion:

This part of the study relates not only to the gods mentioned here but also to all the deities understudy, in a comparative manner. The word *ϑnt* appears from the Old Kingdom Pyramid Texts up to the texts of Gr.-Rom. -Temples. The designations associated with it are attributed to all deities, with the exception of the gods Month-*Reϑ*, Khonsu, and *Nmty*. As for *ϑgzt*, it appears in designations associated with Amun, Month-*Reϑ*, khonsu, Shu, and Sekhmet, as well as texts associated only with *Hr-Bḥdty* and *Hr-*

nb-msn that come from Gr.- Rom.- Temples. *Fꜥg* is limited to Nekhbet in her texts that come from the temples of Edfou and Dendara. *Šꜣwt* is limited to the texts that come from Gr.-Rom.-Temples, ascribed to the goddess *Nmty*, with which she kills the Oryxantilope in a ritual scene, and *Hr-Bḥdty* in rituals concerning killing as well the Oryxantilope or the slaughtered animal *smꜣ* - both are an incarnation of the god Seth - and also in rituals for killing the followers of Seth. once in a ritual of offering incense, where his *šꜣwt*-claws grab his enemy.

The deities in these forms, are to kill the enemies in its general meaning, either of the king, of the deceased's father in reference to the god Osiris, enemies of Atum or *Reꜥ*, and especially the god Seth, who had the greatest share of spells and rituals directed against him, either in his explicit name 'Seth' or '*Nhs*' or against the animals in which he is incarnated.

The deities who took only the form of a falcon are the child' god *hy*, *Nmty*, *Bḥdty*, Horus, Haroeris, *Hr-nfr-n-nbwt*, and *Hr-smꜣ-tꜣwy*. The deities who took only the form of a lion/lioness are *Hr-nb-Msn*, *Pꜣḥt*, *Mꜣfꜣdt*, *Mnty*, and *Shmt*. The goddesses that took the form of a vulture are *ꜥnꜣt* and *Nḥbt*. Atum took the form of a mongoose, Amun took the form of a lion and a bull, while *Hr-mrty* took the form of a falcon and a bull. The deities who took the form of both a lion and falcon are *Hr-Bḥdty*, Month-*Reꜥ*, and Shu. As for *Hr-Bḥdtye* gained various forms: a falcon, a bull, and a lion.

Conclusion :

Claws and hooves are expressed in three words, the most commonly used is *ʿn(w)t*, then *ʿgʒ(w)t*, and *šʒt*. interestingly, the texts include appellations associated with these three words all coming from the Gr.-Rom.- Temples.

The verbs affixed to the words expressed claws and hooves vary and differ from those associated with other deities mentioned earlier in the first part of this study; we have here *kn*, *smʒ*, *ikr*, *mds*, *mḥ*, *ḥʿ hr* (indicating stimulation and attack), *ndr*; but the most used are *spd*, then *nšd*, *šs*, and *ʒm*. As for *ʒm*, *sš*, and *spd*, these words, which were previously used with other deities, continued to be used with the deities under study until the Late Period.

Concluded from the aforementioned rites, we have noticed that there are rites whose titles reconcile directly to their context; while in others, the title does not correspond to the context. Likewise, designations ascribed to deities sometimes correspond to the function a deity plays, while other designations do not. on one hand, the rituals that the title of which goes with its context show the god act against the enemies of *Reʿ*: Apophis and the turtle *štw*; against the god Seth in his explicit name Seth and *Nḥs* or as incarnated in animals as the Oryxantilope, the slaughtered animal *smʒ/sšr*. The roasted is personified as Seth, the followers of Seth, or even as the enemies of deities. On the other hand, rituals recited for ‘bringing the flocks of the desert’, offering ointment, scepter, flail, *mʒʿt*, flowers, wine, bread, fresh plants, and young birds; the context of which depicts the gods with their claws/hooves act violently against enemies in its general meaning.

The forms the deities gained while being described as having claws or hooves are varied. The most frequently depicted figures are a falcon, then a lion, and a bull. Interestingly, the falcon is documented under different names. We have the *bik*, *ḥm*, *ḏrty*, *szyw*, *šnbtī*, *gmḥsw*, and *siʒw*. The lion was mentioned in three words: *mzi* the most frequently used, *tʒm*, and *ʒm*. While the bull is mentioned usually as *kʒ*.

The gods -who are described as having claws/hooves- share the god *Hr-Bḥdty* the same functions. They all have violent attitudes toward the representations of evil powers. Concluded from the table above, *Hr-Bḥdty* kills the enemies mentioned in various words as *ḥfty*, *sby*, *hʒkw-ib*, *btnw*, *rkyww-ib*, *nḥsyw*, *smʒyty*, and *btnw*. He kills Apophis, and Seth mentioned as well in his explicit name Seth and *Nḥs* or incarnated in various animals: the Oryxantelope and the hippopotamus, and as well the enemies of his father protecting him on his stretcher.

As for the other deities mentioned here as having claws/hooves, they all share in killing the enemies, regardless *Bḥdty* who stabs Seth, Horus who kills the enemy of *Wdʒt*-eye, and *Hr-mrty* who protects Horus in his temple in addition to his function of slaying the hearts of those who are not loyal to him.

Interestingly, the god Seth against whom many rituals are recited has been mentioned under various epithets. He is Seth, *nḥs*, *kḥb*, *ʒš*, *db*, *hʒb*, *whi*, and *hy*.

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* See Gad, M., Claws and Hooves in Religious Texts 1- Texts Associated to the Dead & Deities, Journal of Faculty of Arts, Assiut University, vol. 83, July 2022, pp. 463-521.

** I am deeply indebted to my colleague Professor dr. Abdel -Rahman Ali for his valuable remarks regarding reading the texts cited from the Temple of Gr.-Rom.-Period.

(1) *LGG* VII 215.

(2) *Ṭwnyt* is a very common name for Hathor at Dendera, perhaps showing her as the Upper Egyptian female counterpart of *Ṭwn* in Heliopolis, and it also occurs at Edfou, see Wilson, A lexicographical Study 1195.

(3) Hathor is *ḥryt-tp* ‘the great diadem of Re-Harakhty’ according to Kurth, Edfou VIII, 43.

(4) kurth wrote qn as dndn, see Kurth, E VIII 44.

(5) *E* VIII 20, 16- 21, 1-5.

(6) The cult image of the falcon, see: Wilson, A lexicographical Study 327.

(7) *E* VIII 21, 4.

(8) Fischer, Ancient Egyptian Representations of Turtles, p. 7; *Wb* IV 557,4.

(9) *CT* V 30, e-f.

(10) About the children of Apophis in the Book of Gates see: Tarasenko, *Studies on the vignettes from chapter 17 of the Book of the Dead I: The image of msw Bḏšt in ancient Egyptian mythology*. (Chapter 3-5) p. 36-104.

(11) Bremner-Rhind 25, 19-20; Faulkner, *JEA* 23, p. 171.

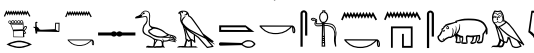
(12) *Wbn-r3* or *wbnr* is a designation of Apophis: *Wb* I 295,7.

(13) *LGG* VI 282.

(14) In fact, the temple of Edfou itself is called *st-wnp*, and this leads to the common pun *wnp nhs m st-wnp*, see: Wilson, A lexicographical Study 427.

(15) *E* VIII 12, 13; Kurth, Edfou VIII, 12- 13 (p. 26).

(16) *LGG* IV 362.

(17) The oldest example similar to this term is from the 18th dynasty tomb of Amenemhēt (TT 82) where *nhs* is a Seth-shaped hippopotamus that Horus hunted (Wilson, A lexicographical Study 948.):
 *ndr(.i) n.k sw s3.(i) Hr*
.... *m3c-hrw.k shd.(i) n.k nhs m itrw* “You seize it, my son Horus and your voice justified. (I) reveal to you the hippopotamus-*nhs* in the river”. The hunting of the hippopotamus would naturally evoke the memory of the struggle between Horus and Seth, see: (Gardiner-Davies, Tomb of Amenemhēt, p. 29-30, pl. 1).

(18) *LGG* IV 269.

(19) Te Velde, Seth, p. 149 (n.12), p. 150.

(20) Wilson, A lexicographical Study 949.

(21) Wilson, A lexicographical Study 1992.

(22) *dns* is the god Seth in a hippopotamus shape, see Wilson, A lexicographical Study 2105.

(23) By Gr. -Rom. texts *sdt* is simply a variant on other words for 'child', see: Wilson, A lexicographical Study 1733.

(24) A title of Osiris in Gr.-Rom. texts, see Wilson, A lexicographical Study 1567; *Wb* III 211,8.


(25) About the debate regarding the reading and meaning of the word *Msn*, see Wilson, A lexicographical Study 929-30.

(26) Wilson, A lexicographical Study 947-949.

(27) *E* V 73,9.

(28) *Wb* II 287,14; *Nhs* is the Hippopotamus form of Seth who is hunted by Horus, see Wilson, A lexicographical Study 847.

- (29) *LGG* VI 282.
- (30) Wilson, A lexicographical Study 1509.
- (31) *E* VI 152, 5
- (32) At Edfou *ḥꜣb* is a word for hippopotamus and especially of Seth in hippopotamus form, see: Wilson, A lexicographical Study 1257.
- (33) *LGG* VI 282.
- (34) Especially at Edfou, *ntt* refers to the hide of the hippopotamus, see Wilson, A lexicographical Study 995.
- (35) *E* II 167, 8.
- (36) Wilson, A lexicographical Study 2084.
- (37) Wilson, A lexicographical Study 59.
- (38) About *stf* see Wilson, A lexicographical Study 1704.
- (39) *LGG* III 370; *E* VI 217, 8.
- (40) Wilson, A lexicographical Study 732; see as well: The sacrificial rite of the Oryx begins in the time of Amenophis III, a scene from the Temple of Luxor, the features of which remained until the end of antiquity. In later texts, it was identified with Seth and naturally became the archetypal enemy, particularly the enemy of the Eye of Horus; see Derchain, *Le sacrifice de l'oryx*. Rites Égyptiens 1.
- (41) *E* VI, 142, 7 - 143, 5.
- (42) *LGG* VI 282.
- (43) Wilson, A lexicographical Study 327.
- (44) *E* V 152, 6.
- (45) Kurth, Edfou VIII 13, n.6. The slaughtered animal as the embodiment of Seth, see Kurth, Edfou VIII 13, n. 6.

- (46) Kurth transliterated it as *ḥꜥ-ḥr-šꜣt.f*, see Kurth, Edfou VIII 13. But reading *ḥgꜣt* because of alliteration: *LGG* II 189;
- (47) One of the names of *Ḥr-Bḥdty* in the 12th upper Egyptian Nome.
- (48) *E* VIII 6, 14-15. *ḥꜥ ḥr šꜣt.f* is the reading by Wilson, *A lexicographical Study* 1750.
- (49) This is the name of land belonging to the temple of Edfou, and it was thus the place where – according to the temple myth- Seth was slain, see: Wilson, *A lexicographical Study* 87.
- (50) *E* VII 316, 13-15.
- (51) Wilson, *A lexicographical Study* 1820.
- (52) *LGG* VI 282.
- (53) *imy-sꜣtwt* appears as a name for the sacrificial ox, see Blackman, *JEA* 31, p. 69, n. 85.
- (54) Wilson, *A lexicographical Study* 1820.
- (55) *E* VII 148, 10; Kurth, Edfou VII 148, 10.
- (56)  The most usual spelling of *šsp*, see Wilson, *A lexicographical Study* 1813.
- (57) *Stpw* is the noun derived from the verb *stp*, denoting the best things from any item, Wilson, *A lexicographical Study* 1700.
- (58) *Ḥwꜣ* is a general term for cattle that could be supplied for various feasts as offerings, at Edfou *Ḥwꜣw* are used as sacrificial offerings, Wilson, *A lexicographical Study* 89.
- (59) At Edfou the gazelle is a Sethian creature that is captured slaughtered and dismembered to be offered
on an altar as a burnt offering, symbolizing the destruction of the foes of the king, Horus, and Egypt. As a desert animal, it was identified as a

follower of Seth and a symbol of disruptive forces; generally, the gazelle appears in a Sethian guise: Wilson, A lexicographical Study 1945.

- ⁽⁶⁰⁾ Ibexes are represented from early times in scenes of hunting and together with oryx and antelope, they are the most important offering animal to symbolize the destruction of the Sethian desert allies: Wilson, A lexicographical Study 876.
- ⁽⁶¹⁾ *šbn* is synonymous with general words for food offerings: Wilson, A lexicographical Study 1764.
- ⁽⁶²⁾ Rites for offering portions of meat, symbolizing dismembered dead enemies, have lists of animals sacrificed and include three types of Antelope: *ghsw*, *mz-ḥd*, and *nizw* are usually in this order. Ibexes are represented from early times in scenes of hunting and together with oryx and antelope, they are the most important offering animals to symbolize the destruction of the Sethian desert allies: Wilson, A lexicographical Study 876.
- ⁽⁶³⁾ Kurth, Edfou VII 142, 7-10.
- ⁽⁶⁴⁾ *LGG* VI 282.
- ⁽⁶⁵⁾ Kurth, Edfou VII 142, 14- 15.
- ⁽⁶⁶⁾ The early designation of the deities as *ntr-ꜥ3* often occurs in Edfou as a title for *Hr-Bḥdty* almost every time his name is written. The *Thy* sign is used because he is specifically referred to as *ntr-ꜥ3*: Wilson, A lexicographical Study 999.
- ⁽⁶⁷⁾ *Wb* III 159, 8.
- ⁽⁶⁸⁾ *wh* 'the Failed One' is either an incorrect writing of *wh-sp.f* or a deliberate abbreviation of it: Wilson, A lexicographical Study 452.
- ⁽⁶⁹⁾ *E* VII 142,17-143,2.
- ⁽⁷⁰⁾ *E* VII 319, 8-10.

- ⁽⁷¹⁾ Wilson, A lexicographical Study 1169.
- ⁽⁷²⁾ For *Hr-Bḥdty* represented as a lion in the temple of Edfou, see Elsayed, *EJARS* 9, Issue 2, pp: 207-218.
- ⁽⁷³⁾ *E* VII 319, 12-14.
- ⁽⁷⁴⁾ Wilson, A lexicographical Study 260.
- ⁽⁷⁵⁾ *LGG* VI 606.
- ⁽⁷⁶⁾ *E* VII 323, 5-7.
- ⁽⁷⁷⁾ *E* VII 323, 5 & 9; Kurth, Edfou VIII 615-6.
- ⁽⁷⁸⁾ Wilson, A lexicographical Study 1602 (cult statue or image).
- ⁽⁷⁹⁾ *LGG* IV 361.
- ⁽⁸⁰⁾ Wilson, A lexicographical Study 147.
- ⁽⁸¹⁾ *E* I 381, 10; Alliot, *Le Culte D'Horus À Edfou au Temps des Ptolémées*, p. 340-341.
- ⁽⁸²⁾ *LGG* VI 282.
- ⁽⁸³⁾ *E* I 131, 10.
- ⁽⁸⁴⁾ *kḥb*: this word for Seth is mainly applied to him in 'slaying gazelle' texts so, it may be Seth in gazelle form, see Wilson, A lexicographical Study 1917.
- ⁽⁸⁵⁾ *E* VIII 105, 12-13.
- ⁽⁸⁶⁾ Ḳ A word for *sby*, see Wilson, A lexicographical Study 1445.
- ⁽⁸⁷⁾ *E* VIII 106, 1-2.
- ⁽⁸⁸⁾ Wilson, A lexicographical Study 19.
- ⁽⁸⁹⁾ It is read as *tp* because the head has seven openings: Wilson, A lexicographical Study 1994.

⁽⁹⁰⁾ *LGG* IV 361.

⁽⁹¹⁾ As a pun on the flail, Wilson, *A lexicographical Study* 968.

⁽⁹²⁾ *E* I 434, 12.

⁽⁹³⁾ *E* II 187,11.

⁽⁹⁴⁾ Wilson, *A lexicographical Study* 1918.

⁽⁹⁵⁾ In Edfou, *smꜣwty* are always various companions of Seth that Horus is fighting against, they are 'allies' of a particular side of Seth as *nbd*, but with a 'bad' enemy' determinative, the word means 'enemies' in general: Wilson, *A lexicographical Study* 1497.

⁽⁹⁶⁾ *LGG* VI 606.

⁽⁹⁷⁾ *dšrt*, the red desert around *Kmt* 'the Black Land'. The word is used at Edfou

to denote the deserts and is often spelled in the plural form, indicating that it applies to both east and west deserts, Wilson, *A lexicographical Study* 2123.

⁽⁹⁸⁾ *E* II 187,11.

⁽⁹⁹⁾ *E* V, 49, 7, 14-15; 50, 1-3.

⁽¹⁰⁰⁾ *LGG* I 771.

⁽¹⁰¹⁾ *E* V 50, 1-3.

⁽¹⁰²⁾ *E* II 20 (67).

⁽¹⁰³⁾ *Nḥsy* is the word in Egyptian for 'Nubian' and in later texts *Nḥs* can stand for Nubia. It refers to the black people south of Egypt. They were a foreign race and as such theoretically hostile, and for this reason Seth can be called *p-nḥsy* at Edfou: Wilson, *A lexicographical Study* 959.

⁽¹⁰⁴⁾ *D* VI 60, 4.

⁽¹⁰⁵⁾ *LGG* VI 282.

⁽¹⁰⁶⁾ *E VI 258, 8-10*

⁽¹⁰⁷⁾ *E VIII 37, 14.*

⁽¹⁰⁸⁾ About the goddess *Sht*, see *LGG VI 495*. The field goddess *Sht* is mentioned throughout Egyptian history from Pyramid Texts up to Graeco-Roman texts, she was never a goddess in the full sense, she was "all engaged in worship" of devotees, and accordingly, she had never a cult. About the name and nature of the deity and her functions, as a mistress of hunting and birds, her relationships with other deities, and her role in the hunt of the hippopotamus; her being appeared from the Eighteenth Dynasty onwards in the procession of the Nile deities, depicted on temple walls since the Nineteenth Dynasty, and remained a field deity until the later period: see, Guglielmi, *WdO 7*, 206-227. *Sht* 'field/marsh' as a female counterpart of *Hrpy* is found from the Ramesside period on where he occurs in conjunction with her. *Sht* figures are normally differentiated from fecundity figures by their gifts. Fecundity figures carry jars and *Sht* food. The food can be very greatly elaborated, and the fuller forms make clear reference to marshes, with papyrus, flowers, and birds, see Baines, *Fecundity Figures*, p. 202-3.

⁽¹⁰⁹⁾ *LGG VI 282.*

⁽¹¹⁰⁾ Kurth, *Edfou VIII 38, 6-8.*

⁽¹¹¹⁾ The meaning of heaven and roof is one and the same thing at Edfou Temple, as symbolically the physical ceiling is also the heavenly roof: Wilson, *A lexicographical Study 1074.*

⁽¹¹²⁾ *LGG I 564.*

⁽¹¹³⁾ *E I, 362, 16-363,1.*

⁽¹¹⁴⁾ *LGG III 471.*

⁽¹¹⁵⁾ In cosmological texts, *Wtst-Hr* is the original location for the creation of the universe, where there was a mound, upon which a reed was planted

and the god rested to perform the creation. In the later period the town of Edfou and the Temple, in particular, were called the throne of Horus, showing that this was the center for Horus worship in Upper Egypt, see: Wilson, A lexicographical Study 500.

- (116) About the *ḥrst* stone, preferably red, which was used to make *wḏzt*-eyes and other protective amulets, beads, and ornaments, see Wilson, A lexicographical Study 1201.
- (117) *D IV* 31, 4-6; Cauville, *BIFAO* 88 (1988), p. 18-19.
- (118) *LGG VI* 606.
- (119) Wilson, A lexicographical Study 568.
- (120) *E II* 185,6.
- (121) *LGG I* 18-19.
- (122) *E IV* 61, 15.
- (123) *nšd* is perhaps an *n*-prefix on the verb *šd* 'to cut, to take away, remove': Wilson, A lexicographical Study 985.
- (124) Wilson, A lexicographical Study 148.
- (125) A name of Hathor of Dendara: *Wb I* 464,12.
- (126) *E IV* 62, 11-12.
- (127) *LGG VI* 282.
- (128) *E I* 305,5.
- (129) *E I* 15 (line 18).
- (130) *E II* 20, 4 (66); *LGG IV* 362.
- (131) *LGG VI* 282.
- (132) *LGG VI* 282.
- (133) Wilson, A lexicographical Study 427.

⁽¹³⁴⁾ In Gr.-Rom.- texts *nhs* refers to Seth in an animal form that is destroyed in some way; The oldest comparable example of this term is from the 18th dynasty tomb of Amenemhēt (TT 82) where the Hippopotamus form Seth is hunted by Horus as said above. This may be related to a term used in the Amduat to refer to a god in front of the solar- barque. Seth could be

envisaged in the prow of the boat of *Re*^c in later texts and it may refer to his role here, see: Wilson, A lexicographical Study 947-8.

⁽¹³⁵⁾ *E* I 378, 16.

⁽¹³⁶⁾ Wilson, A lexicographical Study 808.

⁽¹³⁷⁾ *mḥ* is most likely to be an abbreviated form of *mḥ-ḥd* oryx, see: Wilson, A lexicographical Study 808.

⁽¹³⁸⁾ *hnp-Wdzt*, the gazelle of Seth, i.e., the one who stole the eye, *Wb* III 291,3; Wilson, A lexicographical Study 1307.

⁽¹³⁹⁾ *E* VI 143,3-4.

⁽¹⁴⁰⁾ *E* VI 101,6.

⁽¹⁴¹⁾ *LGG* VI 282.

⁽¹⁴²⁾ Benedite, Philae, 92, 16.

⁽¹⁴³⁾ *LGG* VI 605.

⁽¹⁴⁴⁾ *Wb* IV 269, 1-2.

⁽¹⁴⁵⁾ *K.O.* 219, 12. Haroeris is as well designated as *nšd-^cnwt* (*LGG* IV 361) “the one with crushing claws”, in a broken text from Kom Ombo: *K.O.* 652 (line 5 from the left) links.

⁽¹⁴⁶⁾ Description of the entry of the battlefield, *Wb* II 486, 1-2.

⁽¹⁴⁷⁾ *LGG* IV 362.

⁽¹⁴⁸⁾ *K* is placed instead of *k* in gr.-rom. texts, see: *Wb* II 456, 458.

- (149) This is a different form of Horus of *Msn*, the son of *Re*^c and Hathor, see: Alliot, *Le Culte D'Horus À Edfou*, p. 407; note 11.
- (150) *E I 575*, 3.
- (151) At Edfou *sṓw* is synonymous with *drty*, *sṓb-šwt*, *bik*, *bṓ* and *Hr-Bḥdty* and because of the nature of the temple, it is especially predominant here. It is the falcon in any form - cult image, real bird, or divine form, see: Wilson, *A lexicographical Study* 1415.
- (152) Kurth, *Edfou VII 228* (127,15-16).
- (153) Wilson, *A lexicographical Study* 2008.
- (154) *LGG IV 603*.
- (155) Wilson, *A lexicographical Study* 1798.
- (156) See Kurth, *Edfou VII 229* (128,9- 10).
- (157) *LGG IV 603*.
- (158) Offering birds and geese, in general, was symbolic of the destruction of the enemies of the king, and once the fowl had been burnt and eaten the foes were believed to be utterly annihilated. The *rṓ* fowl offering thus has a two-fold significance here: in connection with plants. It stresses abundance and agricultural fertility for the king, and it is connected with the removal of hostile forces, see Wilson, *A lexicographical Study* 1029.
- (159) *D IV 211*, 15.
- (160) *šmṓw*: Faulkner, *CDME* 266.
- (161) *E IV 108*, 1-2; de Wit, *Lion*, p. 87.
- (162) Wilson, *A lexicographical Study* 26.
- (163) Wilson, *A lexicographical Study* 2035.
- (164) *LGG VI 606*.
- (165) Wilson, *A lexicographical Study* 16.

- ⁽¹⁶⁶⁾ *ꜥpy* is the sun disk, endowed with wings to enable it to fly in the heavens: Wilson, A lexicographical Study 276.
- ⁽¹⁶⁷⁾ It is in the 14th LE Nome and is known from the 18th Dynasty. [Tuthmosis III = *Urk.* IV 6471]. In Gr. Rom.- times the Nome was called Tanis and it controlled the important military road to Palestine. Wilson, A lexicographical Study 2035- 36
- ⁽¹⁶⁸⁾ *E* I 306, 17; Gutbub, in: *Kêmi* 16, p. 59, Anm. 1.
- ⁽¹⁶⁹⁾ *ỉst pꜥz* is a place in LE (Pharbaethite Nome) that contains Shedenu, this is a LE counterpart of Abydos, see Wilson, A lexicographical Study 68.
- ⁽¹⁷⁰⁾ It is the city of *Hr-mrty*, *Wb* IV 568.
- ⁽¹⁷¹⁾ *E* II 54, 11-12.
- ⁽¹⁷²⁾ *kꜣkꜣ* means here 'to harm', See Wilson, A lexicographical Study 1906; *Wb* V 109, 9.
- ⁽¹⁷³⁾ *Wb* II 271, 18.
- ⁽¹⁷⁴⁾ *LGG* VI 605.
- ⁽¹⁷⁵⁾ *E* II 55, 2-3; Goyon, Dieux gardiens, 175.
- ⁽¹⁷⁶⁾ Seth is represented as an animal - determinative with a knife or dagger in its back so that the sign was 'killed' and made impotently; the word may have its origin in the term *hꜣw* 'braying ass' which is equated as early as the MK with Seth. this sign could be read as *hy* or *Stš*: Wilson, A lexicographical Study 1079-1080.
- ⁽¹⁷⁷⁾ *E* VII 274, 6-9; Kurth, Edfou VII, 515.
- ⁽¹⁷⁸⁾ *LGG* I 17.
- ⁽¹⁷⁹⁾ *E* VII 275, 6-7; Kurth, Edfou VIII, 516; Goyon, Dieux gardiens, 180-181.