



The Relation between God Seth and $w\bar{d}^c$ in Coffin Texts

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


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ABSTRACT

God Seth was one of the main deities in the Egyptian pantheon. He was the manifestation of evil, chaos and confusion. He was the lord of Upper Egypt and the Eastern deserts. His birthday was always regarded as an unlucky day in the Egyptian calendar. About 30 spells in Coffin Texts replaced Seth's name with $w\bar{d}^c$ and some even add $w\bar{d}^c$ sign at the end of Seth's name as a determinative. As for $w\bar{d}^c$ it was known since the Old Kingdom. It has different meanings like to judge, cut, split and to open. The research will try to investigate why $w\bar{d}^c$ used to express Seth in Coffin Texts. If there any kind of relation between them depending on Coffin Texts spells. Was $w\bar{d}^c$ a title for Seth or a representation for him? The research will be divided into an introduction followed by the CT spells. Then the results and conclusion that will extract the relations between $w\bar{d}^c$ and God Seth in Middle Kingdom Coffin Texts.

1-The Introduction

The research deals with Coffin Texts, the main religious texts from the Middle Kingdom. The Coffin Texts are characterized by their diversity, extent and availability in full edition. They remain without doubt one of the richest sources of evidence for the study of the language, religion, and other aspects of the Egyptian civilization (Zamacona 2013: 139-140)

God Seth ($St\bar{s}$ , $St\bar{h}$  and $Swth$ ) (Velde, 1967, p. 1) one of the oldest Egyptian deities. He was represented in zoomorphic form depicted as an animal with a curved head, tall square-topped ears and erect arrow-like tail. He was represented in semi-anthropomorphic form as a man with the head of the Seth-animal (Wilkinson 2003: 198) The earliest known representation for Seth's animal found on an ivory figure at Mahasna (Velde 1967: 7).


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He was the manifestation of evil, chaos and confusion. He was the lord of Upper Egypt and the Eastern deserts (الرشيدى 1990: 249) He was worshiped since the Predynastic Period primarily in Upper Egypt, where he had a cult center at Nbit: *Ombos*². It was the city where he was born. He tore himself savagely from his mother Nut's womb. His birthday was always regarded as an ominous event and unlucky day in the Egyptian calendar (Hart 2005: 143-145).

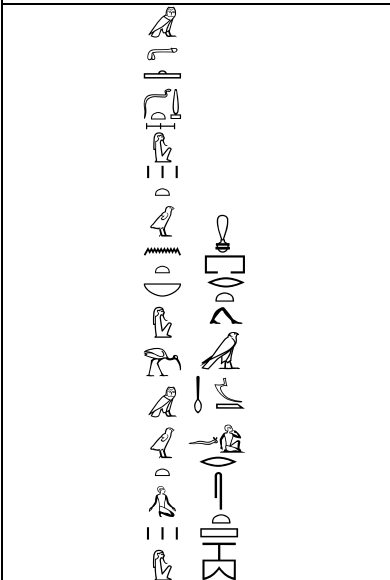
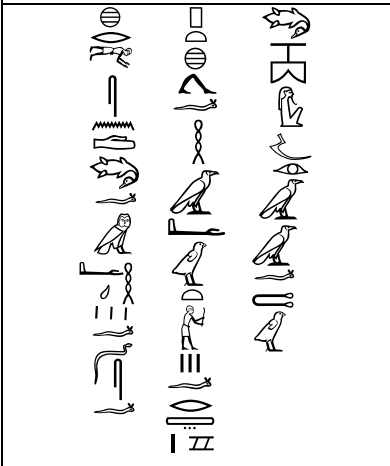
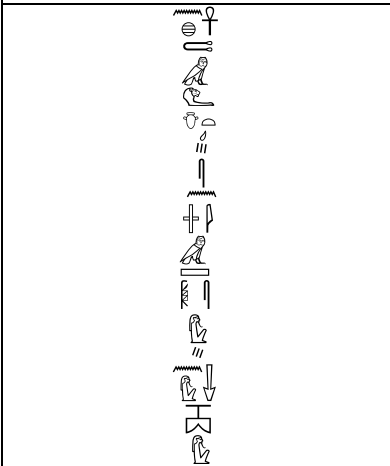
He was the lord of metals; especially Iron “the bones of Seth”; the hardest metal which is known by the Egyptians. His rank increased during Hyksos invasion to Egypt. He became as official god of the Hyksos as he was connected with their god Baal. During the 19th Dynasty; his name was installed in king’s names like *Sethnakht* “*The powerful Seth*” *Sety I and Sety II* which means “*Who belongs to god Seth*” (نورالدين 2010: 277). However, by the Graeco-Roman Period, Seth was confirmed in his role as murderer of Osiris and the god who had attempted to rob Horus of his birthright (Turner 2012: 17-18) To announce the victory of Horus over Seth, the most important ritual performed by the Egyptians in festivals was hunting and destroying a wild hippopotamus (Wilkinson 2003: 199)

wꜥ (*Wb I*: 404-407) represents in nature a carpenter tool (Aa 21) (Gardiner 1957: 542) It is known from the Old Kingdom starting from the 4th dynasty till the Roman Period (Wilson 1997: 288-289) *Wꜥ* meaning is “to judge”, but it could imply to “separate”, “cut off”, “sever”, “cut”, “assign”, “be parted”, “open”, “remove” and sometimes used as a substitute for “god Seth” (Molen 2000: 110), (Faulkner 1991: p. 75), (Lesko 2002: 122),




Name of God Seth is often replaced in CT with *Wꜥ* sign and sometimes *wꜥ* came as a determinative after the uniliteral signs of his name as the following spells would show.

Coffin Texts, Spell 9 (Hail to Thoth and his tribunal) (De Buck 1935: I 30), (Carrier I 2004: 14-15), (Faulkner 1973: 5-6)	
B4Bo	
	<p><i>swt ꜥꜥ hrwy Stḥ n.f</i> It was he who tore off the testicles of Seth</p>
Coffin Texts, Spell 13 (To be recited: The spells for causing spirit’s tomb” is” to flourish in the necropolis; the spell for opening the tomb “ḥꜣt” for the double of the blessed N) (De Buck 1935: I 43) (Carrier I 2004: 18-19) (Faulkner 1973: 8)	




² *Nbit* was an ancient village located between *Qus* in the south and *Qift* in the north on the left side of the Nile. It was the capital of the 1st Nome of Upper Egypt (□ *Nbi*) in the Greek-Roman period Ombos. It had a double dedicated temple for the cult of *Sobek and Horus* the Elder. Brugsch and Düttnichen interpreted it as the city of gold and assumed a road connected it with the Arabian Desert to reach gold mines of Nubia. See. (Gauthier III 1926: p. 83).


B4Bo and B1P	
	<p><i>Mi prt Hr m3^c-hrw.f r Stš</i> <i>m-b3h d3d3t tw nt Nb-gmwt</i> Just like Horus who went vindicated against Seth from the presence of this tribunal of the Lord of Suffering</p>
Coffin Texts, Spell 60 (De Buck 1935: I 249-250), (Carrier I 2004: 138-139), (Faulkner 1973: 54-55)	
B4C and B10C	
1	
	<p><i>snd Wd^c m33.f tw</i> <i>pth.f h3^cwt.f r t3</i> <i>hr snd.f m h^cw.f ds.f</i> Seth is afraid when he sees you, he casts his strife on earth and his fear falls on his own body.</p>
2	
	<p><i>nh.t m h3tyw.sn imyw šmsw sn.k Wd^c</i> May you live in their hearts; the followers of your brother, Seth.</p>
Coffin Texts, Spell 113 (Preventing a man's heart from contending against him in the realm of the dead) (De Buck II 1938: 131), (Faulkner 1973: 107), (Carrier I 2004: 286-287)	

B1C and B2L	
	<p><i>ḥꜣty.ì pn dbḥ.f smt m-ꜥ Tm</i> <i>sšm.f n ḥspw n Wdꜥ</i> <i>n rdi.n.f ir-ibw</i></p> <p>This heart of mine might seek help from Atum and it might control the gardens of The Outcast since The Maker of Hearts hasn't given it to him.</p>
<p>Coffin Texts, Spell 157 (Being assigned to provisions in the Realm of the Dead, being favoured and loved on Earth, being in the train of Horus and his followers, a mystery which men know in the house. Knowing the Souls of Pe) (De Buck 1938: II 340-343), (Carrier I 2004: 384-387), (Faulkner 1973:135)</p>	
B2P, B1L, B4L and B1C	
	<p><i>ḥꜥ n Hr ḥr dgt r šꜣ pf</i> <i>ḥꜥ n Hr ḥr kî ḥr kd wrt n irt.f nšnt</i> <i>ḏd mk irt.ì mr skr p f // .n Wdꜥ r irt.ì</i> <i>ḥꜥ n Hr ꜥm.n.f ib.f m-bꜣḥ.f ḏd in Rꜥ</i> <i>dy r.tn sw ḥr ḥnkt.f snbt.f</i> <i>Wdꜥ pw ir.n.f ḥprw r.f m šꜣ kmt</i> <i>ḥꜥ.n sdt.n.f skr m irt.f</i> <i>ḏd in Rꜥ bw šꜣ n Hr</i></p> <p>Horus looked at this pig and Horus cried out because of the great condition of his doomed Eye, saying: “Behold, my Eye has this painful wound which Seth did to my Eye”, and Horus become unconscious in his presence and Re said: “Place him on his bed for his recovery”. It so happened that Seth transformed himself into a black pig and inflicted a wound into his Eye, and Re said: “The pig is detested to Horus”.</p>
<p>Coffin Texts, Spell 162 (Having power over the Four Winds of Heaven) (De Buck II 1938: 393-394), (Faulkner 1973: 140), (Carrier I 2004: 400-401)</p>	
B6C, B2Bo, B4Bo, Y1C, BH10x, BH2C	
	<p><i>ndr Rꜥ ꜥ.ì</i> <i>di.f wi m sht.f tw ḥr-tp iꜣrw</i> <i>wnm.ì im s ꜣf im s ꜥ is Ḥpw Wdꜥ</i></p> <p>God Re grasps my hand, he appoints me in his field which is upon the rushes. I eat and fill on it like the Condition of Apis and Seth.</p>
<p>Coffin Texts, Spell 220 (De Buck 1947: III, 202), (Faulkner 1973: 174-175), (Carrier I 2004: 530-531)</p>	
B3L and B1L	

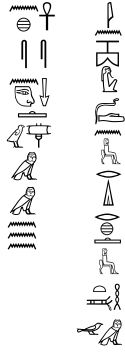


	<p style="text-align: center;"><i>N³ išst ir.f tm.k wnm ḥsw šwt Hr Wd^c</i> Why won't you eat filth from the emptiness of Horus and drink urine from the side of Seth?</p>
<p>Coffin Texts, Spell 268 (Becoming Sobk, Lord of the Winding Waterways) (De Buck 1951: IV, 1), (Faulkner 1973: 203), (Carrier I 2004: 340-341)</p>	
<p>B2Be</p>	
	<p style="text-align: center;"><i>N pn fnt pw pr m sbk</i> <i>wnmw Hḥw</i> <i>nfz n .n.f Wd^c m-ḥnw Štzw-Gb</i> This <i>N</i> is this <i>fnt</i>-snake who issued from the shank, and eats god Heh; whom Seth exhaled him within the Mysteries of Geb.</p>
<p>Coffin Texts, Spell 303 (De Buck 1951: IV, 56), (Faulkner 1973: 222), (Carrier I 2004: 696-697)</p>	
<p>B3L</p>	
	<p style="text-align: center;"><i>ḥwi.n.k Wd^c</i> <i>smz.n.ī smzwt.f</i> I have smitten Seth for you and slayed his confederacy.</p>
<p>Coffin Texts, Spell 335 (Going out into the day) (De Buck 1951: IV, 232-234), (Faulkner 1973: 260), (Carrier I 2004: 812-813)</p>	
<p>B1P</p>	




³- The inscriptions of coffin b3Ll mistaken written *N* of negation instead of *ḥr*: preposition

	<p style="text-align: center;"> <i>{Iw mh.n.i} ʿIrt m-ht hks.s⁴</i> <i>rꜥ pw ꜥh3.n Hr im hnꜥ Wdꜥ</i> I seized the Eye after its injury; on the day when Horus fought with Seth. </p>
<p>Coffin Texts, Spell 354 (Spell for a Wwnn-plant?) (De Buck 1951: IV, 402), (Faulkner 1973: 285), (Carrier I 2004: 878-879)</p>	
<p style="text-align: center;">B2L</p>	
	<p style="text-align: center;"> <i>snꜥtr.k snꜥtr Hr Stš Dḥwty⁵ Dwn-ꜥwy</i> Your purification is the purification of Horus, Seth, Thoth and Dwn-awy. </p>
<p>Coffin Texts, Spell 373 (Breathing air among the waters) (De Buck 1954: V, 35), (Faulkner 1977: 9-10), (Carrier II 2004: 906-907)</p>	
<p style="text-align: center;">B2L and B2P</p>	
<p style="text-align: center;">1</p>	
	<p style="text-align: center;"> <i>Wdꜥ pw s3 Nt hr ḥry gs.f nḥm t3w.f</i> This Outcast; son of Nut falls on his side and his breath has been taken away. </p>
<p style="text-align: center;">2</p>	





⁴- This coffin inscription have mistaken *h* with *g*, the correct word should be 




⁵ “Gardiner X2”: On M.K. coffins this sign sometimes substituted *Dḥwty* “Thoth” for superstitious reasons. See: (Gardiner 1957: 531 (X2))


	<p style="text-align: center;"><i>In Wd^c dd.n.i rd rh.i htm</i> <i>nh ssn t^cw m-m mw</i></p> <p style="text-align: center;">The Outcast spoke to me and inform me that life is perishes and the air is breathed among the waters.</p>
<p style="text-align: center;">Coffin Texts, Spell 398 (De Buck 1954: V, 120-121), (Faulkner 1977: 33), (Carrier II 2004: 958-959) G1T</p>	
	<p style="text-align: center;"><i>In.n wiz n Hr w^cr.s hr.s</i> <i>m hsp.f nhmt m-^c Wd^c</i></p> <p style="text-align: center;">Bring me the sacred bark of Horus which fled and fell in his garden and was rescued from The Outcast.</p>
<p style="text-align: center;">Coffin Texts, Spell 407 (Spell for knowing the Seven knots of the Celestial kine) (De Buck 1954: V, 214), (Faulkner 1977: 58), (Carrier II 2004: 1004-1005) S2C and B1C</p>	
	<p style="text-align: center;"><i>I wd^c im st.f ng ^cz hry-ib pt mht</i></p> <p style="text-align: center;">O, Seth who possess his power, the great long- horn, who dwells in the Northern Sky.</p>
<p style="text-align: center;">Coffin Texts, Spell 424 (Spell for driving away the crocodiles who steal magic). (De Buck 1954: V, 267), (Faulkner 1977: 70), (Carrier II 2004: 1038-1039) S14C and S10C</p>	

	<p style="text-align: center;"><i>ʿTw ʿm.n.i wsrw Wsir ink Wdʿ</i></p> <p style="text-align: center;">I have absorbed the powers of Osiris; for I am the Outcast.</p>
<p style="text-align: center;">Coffin Texts, Spell 458 (Not to die a second time in the realm of the dead) (De Buck 1954: V, 331), (Faulkner 1977: 87), (Carrier II 2004: 1092-1093)</p>	
<p style="text-align: center;">B3L and B1L</p>	
	<p style="text-align: center;"><i>N mt.i m mḥty nn šm wpwty Wdʿ im.i ink Hr sꜣ Wsir</i></p> <p style="text-align: center;">I won't die in the North⁶, the Messengers of Seth won't have power over me; because I am Horus son of Osiris.</p>
<p style="text-align: center;">Coffin Texts, Spell 464 (To become Hetep, lord of the fields of offering) (De Buck 1954: V, 337), (Faulkner 1977: 90), (Carrier II 2004: 1102-1103)</p>	
<p style="text-align: center;">B1C and B1L</p>	
	<p style="text-align: center;"><i>N špt Wdʿ r ʿw hr sʿnh.f im swḥt.f</i></p> <p style="text-align: center;">Because Seth's anger is at the air because of its vivifying him who is in his egg.</p>
<p style="text-align: center;">Coffin Texts, Spell 477 (Another Spell for escaping from the fish-trap) (De Buck 1956: VI, 36), (Faulkner 1977: 120), (Carrier III 2004: 1168-1169).</p>	
<p style="text-align: center;">B1P</p>	

⁶ This constellation is associated with god Seth “*ir msḥtyw ḥpš pw n st wnn.f m pt mḥt*”: “Concerning the foreleg, it belongs to Seth and it is located in the northern Sky”). The leg of Seth was cut off and thrown up to the heaven, to the “*msḥtyw ḥpš*” in the northern sky. It is believed that it was tied down by a golden chain to a mooring stake, held by a hippopotamus goddess, to prevent Seth from resting in the horizon. It was guarded by the imperishable stars in the northern sky and thereby prevented from going to Osiris or Orion in the southern sky. For more (Alrahman 2020: 50), (Velde 1967: 86)


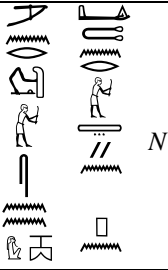



	<p style="text-align: center;"><i>Pri.i r.i im.f mi prt Hr</i> <i>tp^cwy sn mwt.f Wd^c</i> <i>m šnyt.f sw hr idb ntrw</i></p> <p style="text-align: center;">I will escape from him just like Horus who escaped from the hands of his maternal brother, Seth when he nets him on the River-bank of the Gods.</p>
<p style="text-align: center;">Coffin Texts, Spell 524 (De Buck 1956: VI, 116), (Faulkner 1977: 151), (Carrier II 2004: 1262-1263)</p>	
<p style="text-align: center;">B11C</p>	
	<p style="text-align: center;"><i>ʾInk Hr pri m Hr-Wd^c</i></p> <p style="text-align: center;">I am Horus who goes forth as Horus – Seth.</p>
<p style="text-align: center;">Coffin Texts, Spell 568 (De Buck 1956: VI, 167), (Faulkner 1977: 171), (Carrier II 2004: 1328-1329)</p>	
<p style="text-align: center;">S10C</p>	
	<p style="text-align: center;"><i>štw Sth n nw iwt</i></p> <p style="text-align: center;">The striking power of Seth would come to nothing.</p>
<p>Coffin Texts, Spell 576 (As for any man who shall know this spell, he shall copulate in this land by night and by day, and desire shall come to the women beneath him whenever he copulates. To be recited over a bead of carnelian or of amethyst, to be placed on the right arm of the deceased) (De Buck 1956: VI, 191), (Faulkner 1977: 181)</p>	
<p style="text-align: center;">B1Be</p>	
	<p style="text-align: center;"><i>N pn wd^c</i></p> <p style="text-align: center;">This N is the Outcast.</p>
<p style="text-align: center;">Coffin Texts, Spell 775 (De Buck 1956: VI, 408), (Faulkner 1977: 303), (Carrier II 2004: 1734-1735)</p>	
<p style="text-align: center;">S10C</p>	
<p style="text-align: center;">1</p>	


	<p style="text-align: center;"><i>bꜣt bꜣt imyw ꜥt Stš</i> Run, Run, you who are on the side of The Outcast.</p>
2	
	<p style="text-align: center;"><i>ꜥw dd.n(.i) mwt(.i) tw ntt wi snd.k wrt</i> <i>iwi.k m pf gs ntt Wdꜥ 3d.f wi</i> I wish that my mother would speak to me; because I am seriously afraid. I am boatless on yonder side; because The Outcast is angry with me.</p>
<p style="text-align: center;">Coffin Texts, Spell 832 (De Buck 1961: VII, 33), (Faulkner 1978: 21), (Carrier III 2004: 1816-1817).</p>	
B10C	
	<p style="text-align: center;"><i>rdi⁷.n.k i3wt Stš</i> The Mounds of Seth have been given to you.</p>
<p style="text-align: center;">Coffin Texts, Spell 837 (De Buck 1961: VII, 37), (Faulkner 1978: 23-24), (Carrier III 2004: 1822-1823).</p>	
B10C	

⁷ In other coffin inscriptions *phr* is written like  but here it's different written with *rdi*























	<p style="text-align: center;"><i>sh3 Wd^c di r ib.k</i> <i>mdw pw dd.n Gb ir.k f3w pw ir.n ntrw r.k m hwt Sr</i> <i>Wrt imyt Iwnw</i> <i>m ndi.n.k Wsir r t3 m Ndit m dd.k Wd^c</i> <i>shm,k im (nhm) shm.k n Hr m dd.k Wd^c</i> <i>iw wnnt ik.n.f wi m hpr rn.k Ikw-T3 m dd.k Wd^c</i> <i>iw wnnt s3h.n.f wi m hpr rn.k Wsir m S3h</i></p> <p>Seth: Rember and place in your heart this word spoken by Geb agaisnt you. This threat which the gods made against you in the Masion of the Prine which is in Heliopolis, when you throw Osiris to the Earth in Nedit⁸. When you said “Seth”: “I didn’t do this”, so you can have power, be saved and have power over Horus. When you said”Seth”: “He attacked me”. When your name become “Earth-attacker”. When you said”Seth”: “It was he who kicked me”, when your name become into being Osiris as Orion.</p>
<p style="text-align: center;">Coffin Texts, Spell 838 (De Buck 1961: VII, 40), (Faulkner 1978: 26), (Carrier III 2004: 1826-1827).</p>	
<p style="text-align: center;">B10C</p>	
	<p style="text-align: center;"><i>h^c.k m-hnt itrt sm^w Hr is</i> <i>iw.n.k Psdt m ksw Mnw is imy pr.f Wd^c Hnt is</i></p> <p>May you stand up at the head of the Conclave of Upper Egypt as Horus, for the Nine Gods came to you bowing like (as) Min who is in his house and Seth of Henet.</p>
<p style="text-align: center;">Coffin Texts, Spell 889 (De Buck 1961: VII, 100), (Faulkner 1978: 52), (Carrier III 2004: 1916-1917).</p>	
<p style="text-align: center;">S10C</p>	

⁸ *Ndit*: Its name was derived from the verb *ndi* which means "throw down", but sometimes it was written *ndi* which means "to protect" or "to save". Sometimes it takes the determinative of a mountain which refers to an obscure and mythological place where Osiris was killed but it could be the place where the Osirion was built. The two sites of *Ghsty* and *Ndit* are connected with the murder and resurrection of Osiris. For more info See: (Gauthier III 1926: 110), (Kamal El-deen 2014: 224-236), (SayedEl-Araby 2016: 10-27).

	<p><i>ʿiw m smꜣyt Wdꜥ</i> <i>grḥ ipn n wpt-ib</i> Those who come from the confederacy of The Outcast on those nights of judging hearts.</p>
<p>Coffin Texts, Spell 936 (De Buck 1961: VII, 138), (Faulkner 1978: 71), (Carrier III 2004: 1996-1997). GIT</p>	
	<p><i>dī.t nri tꜣwy n N pn</i> <i>mr nri.sn n Wdꜥ</i> May you cause the Two Lands to fear This <i>N</i> (the deceased) as they fear The Outcast.</p>
<p>Coffin Texts, Spell 1076 (De Buck 1961: VII, 347), (Faulkner 1978: 146), (Carrier III 2004: 2244-2245). B1C</p>	
	<p><i>hsf Wdꜥ špt</i> He who drives off Seth when he is angry</p>
<p>Coffin Texts, Spell 1122 (Carrier III 2004: 2302), (De Buck 1961: VII, 454), (Faulkner 1978: 165). B3L and B1L</p>	
	<p><i>ḥm .n.f Wdꜥ ḥr Wsir</i> He doesn't know Seth because of Osiris.</p>
<p>Coffin Texts, Spell 1128 (De Buck 1961: VII, 458) (Carrier III 2004: 2308-2309) (Faulkner 1978: 166). B1L and B3L</p>	
	<p><i>šnwt imt ḥꜣt ʿIst Stš Ḥr</i> The entourages on the brow are Isis, Seth and Horus.</p>

Coffin Texts, Spell 1138 (Carrier III 2004: 2334-2335), (Faulkner 1978: 174), (De Buck 1961: VII, 484)	
B1Be	
	<p><i>Wd^c ir irt Kkylt swz</i> Seth who makes the Eye of Darkness passes by</p>

List of coffins and its abbreviation letters according to De Buck

B1C	coffin of  discovered in el-Bersha and displays at Cairo 28083
B3C	inner coffin of  discovered in el-Bersha and displays at Cairo 28085
B4C	outer coffin of  discovered in el-Bersha and displays at Cairo 28086
B6C	coffin of  discovered in el-Bersha and displays at Cairo 28094
B10C	outer coffin of  discovered in el-Bersha and displays at Cairo 28092
B11C	canopic box of  discovered in el-Bersha and displays at Cairo
B1Be	bottom of coffin  discovered in el-Bersha and displays at Berlin 14385
B2Be	bottom of coffin  discovered in el-Bersha and displays at Berlin 20360
B2Bo	inner coffin of  discovered in el-Bersha and displays at Boston 21.962-63
B4Bo	inner coffin of  (women) discovered in el-Bersha and displays at Boston 21.966-67
BH2C	outer coffin of  discovered in Beni Hassan and displays at Cairo J 37564 b
B1P	outer coffin of  discovered in el-Bersha and displays at Louvre
B2P	inner coffin of  discovered in el-Bersha and displays at Louvre
B1L	inner coffin of  discovered in el-Bersha and displays at B.M. 30840
B2L	outer coffin of  discovered in el-Bersha and displays at B.M. 30839
B3L	inner coffin of  discovered in el-Bersha and displays at B.M. 30842
B4L	outer coffin of  discovered in el-Bersha and displays at B.M. 38041
G1T	inner coffin of  discovered in Gebelein and displays at Turin
BH10x	outer coffin of  (Women) discovered in Beni Hassan and displays at Oxford
S2C	outer coffin of  discovered in Assyut and displays at Cairo 23110
S10C	coffin of  discovered in Assyut and displays at Cairo J 44980
S14C	coffin of  (Women) discovered in Assyut and displays at Cairo J 44981
Y1C	a board, name of owner unknown discovered in unknown and displays at Cairo J 45237

Results


Contents of the CT Spells


- Spells 9 and 13 tell the tribunal of Thoth, the triumph of Horus over Seth and what happens to the foes of N.



- Spell 60 tells that Osiris and Horus would fare upstream to Abydos; the primordial place of the Lord of All after they had warded off their enemies.
- The spell 157 tells how pigs become detested to Horus.
- Spell 162 gives power to the deceased over the four winds of heaven (North, East, West and South), and how they give him the breath of life and make him live by means of them
- Spell 220 speaks about what the deceased detest in afterlife like faces, urine and filth.
- The deceased as a falcon speaks to Osiris and informs him that he did everything to protect him from all kinds of danger and how he dispel Seth and his companions in spell 303.
- Spell 335 tells about the injury of the Eye of Horus and the wrath of Horus and Seth.
- Spell 354 informs us about the purification element of the deceased.
- The deceased in this spell address Seth “The *great longhorn living in the northern sky*” and asks him to give air among the *wtnw* which gives rest and peace to the celestial kine; spell 407
- Spell 568 taking about the power of the deceased of eliminating the power of Seth with the help of Geb and the spirits.
- A conversation between Horus who is boatless and his mother Isis in order to send him to the land at the great city before Re in spell 775
- Spell 837 tells about the course of events that happened in the Prince-Mansion in Heliopolis.
- Spell 889 states the destiny of those who are on their bellies in front of the Two Companions and those who accompany Seth.
- Spell 936 shows several of offerings given to the deceased along with performing the Opening of the Mouth ritual.
- Spell 1076 speaks about *Nhb-k3w* and his role in obtaining the rage of Seth.
- Spell 1122 states that Thoth is going to award the deceased many good things if he doesn't recognize the evil Seth.
- A spell conveys who accompany Re in his night bark of and who stands on the brow (Isis, Horus and Seth); Spell 1128



Graphical forms of Seth's name in CT Spells

Four ways were used to write the name using *wḏ*^c sign: -

- 1- *wḏ*^c and determinative of God 

It was the common way to write his name as it was used in various spells about 22 spells.
- 2- *wḏ*^c sign only 

It was used in 7 spells.
- 3- Seth's animal and *wḏ*^c sign plus determinative of God  

It was used in only one spell (775)
- 4- Seth's name with full uniliteral signs and *wḏ*^c sign as determinative.
 - i. *Stḥ*:  it occurs in spell (9)
 - ii. *Stš*:  it occurs in spell (13)

How is Seth related to Wd^c (Turner 2012: 52-53), (Taylor 2016: 44, 52)

Within the Coffin Texts the name of Seth was written in a variety of ways, including the Seth animal, as an epithet, and phonetic spelling. The most used epithet for Seth in the Coffin Texts was ' Wd^c : *Outcast*'. $\overline{\text{𓆎}}$. The texts mention Seth in CT can be divided into negative and positive texts.

The negative texts: Many of these texts are concerned with the vindication of the dead person, likening him to Osiris or Horus and describing their triumph over Seth. Texts are concerned with either the 'Eye of Horus' or Seth's testicles, alluding to the injuries that both gods received during their battles and the reason why the pig came detested.

The positive texts: Many of these texts refer to Seth in a protective role, probably referring to his position as the strongest of the gods. Text relates that the heart is afraid of his power. The power of Seth is referred with Seth's role as protector of the solar bark. This role as the protector of Ra, the aggressive nature of Seth is utilized to benefit the gods.

Conclusion

Wd^c is an epithet and substitute of God Seth as suggested by various scholars (Te Velde, Gardiner, Faulkner and Van Molen). CT spells which replaced Wd^c with Seth had two various contexts some mentioned the negative role of Seth, and some had his beneficial role. Four ways were used to write the name of Seth using wd^c sign.

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