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

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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 ḗn(w)t, ḍs(w)t or ṣs(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 والحافر في النصوص الدينية". وحيث إن الإله حور بدت يرتبط ارتباطًا وثيقًا بالمخالب أو الحافر وتعددت النصوص التي وصفته مرتبطًا بها، لذلك فضلت دراسته بشكل منفصل. تركز أهمية هذه الدراسة في توضيح وظائف الإله عند تصويره على أنه يمتلك مخالب أو حافر، اعتمادًا على الطقس المرتبط به، على الرغم من أن عناوين 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/حافر، وبناءً على ذلك كانت وظائفهم مشابهة إلى حد ما لوظيفة حورحمدت. 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 understudy are three. \( \text{nt: } \text{nt} \), \( \text{gzt: } \text{gzt} \), and, \( \text{st: } \text{st} \). 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\(^\text{c}\), 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- Ḥr-Bḥdty

II. Rituals against the Enemies of Re\(^c\).

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

\( \text{kn-} \text{gzt}: \) (1) is a designation of Ḥr-Bḥdty 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, Ḥr-Bḥdty certainly plays the same role:

\[ \text{dd-mdw in Ḥt-Ḥr nb(t)-} \text{twnt irt R\(^c\) ḫryt-ib Bḥdt ɪwnyū(2) (羝yt-tp)(3) n t R\(^c\) ḫr-ṣḥty mḥnǐt n(t) R\(^c\) ḫnt Bḥdt wbd(t) ṣpp m hḥy.s ....} \]
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"Recitations by Hathor, the mistress of Dendara, the eye of Re, who dwells in Edfou, īwnyt (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 ħm-falcon, the one with a valiant claw, the dṛty-falcon, great of strength".

II.2- Rituals related to the killing of the Turtle- Štw.

spd-ḥwt: is a designation of Hr-Bḥdṭy 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: ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ḫḥ R ṭ mwt Štw "May Re lives and the tortoise dies". 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: ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ⫝̸ ʾIr ḫd.k wn ṭ i nn wn ṭ m ṭ R ṭ Štw “If you tell me to eat this, then Re will eat a turtle”.

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

īw ṣḥr.n.i ʾpp sb ṣ Štw ḫw-kd msw bdš m st.sn nb tm bw nbt nty ḫw.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)

Recitations by Hathor, mistress of Dendera, the eye of [Re, who dwells in] Bḥdt .... the daughter of Re 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 ḏṛty-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.

- $nšd$-$sbī$-$m$-$snwt$. is a designation of $Hr-Bḥdty$ in a ritual scene of $[w]nḥ [nḥs]$ ‘killing Seth’. In Gr.-Rom Temples, $nḥs$ is a name for Seth, depicting him in the form of an animal that has been destroyed in some way. This name often appears in the phrase $wḥ np nḥs m st-wḥn$, executed by Horus; Hence it is his epithet. A series of scenes is titled $wḥn-nḥs$, 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. In the following text, Seth has been identified with two names, the first of which is $nḥs$; the second is $tbḥ$. In Edfou, this word is used to refer to Seth and is usually found in sentences that are consonant with $ḏḥḥ ṭḥ m ḫns$ ‘punishing Seth as a hippopotamus’.
Recitations by Ḥr-Bḥdty, the great god, lord of heaven, lord of Msn, 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 [nḥs-Seth] … punishing tbḥ-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 ḋnwt: It is another designation of Ḥr-Bḥdty when killing Seth mentioned also here as Nḥs: [28]

Recitation by Ḥr-Bḥdty, the great god, lord of heaven, Harekhty, the eldest of Uraeus-goddess … the ḏrty-falcon, great of strength, the one with sharp claws who kills Nḥs in Edfou. [31]

- spd ḋnwt: is a designation of Ḥr-Bḥdty representing him killing Seth (i.e., Nḥs) and injuring the ḥṣb, which is another name that describes the god Seth in a hippopotamus form. [32]
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Recitations. The king N, son of Re' 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 of the hippopotamus”.

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.

- mh-m-nwt.f: as a designation, Hr- Bḥdty 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: 

Hr p(w) nb Msn n? .…. mh-m-nwt.f ḫnc.n pḥw.n.f r P .…. di.n.f tȝ izwt n …. st.f.n.f pȝ db tš n ṣst ḫnc sȝ. [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 niśw and gḥs, 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)

- ndef-m-śnwt.f and 3m (m) šst.f : both are designations of Ḥr-Bḥdty in a ritual scene of killing Oryxantilope:

\[
\begin{align*}
\text{ddf-mdw in Ḥt-Ḥr [nbt] iwnt īrt R’ ḫrtyt-ib Bḥdty nbt pt ḫnwt nfrw wsrt ṣdt r sbyw.s  śm ḫr mw.s  ḫry nfrw.s wnn Bḥdty wsr n Bḥdty m b3-tkk } & \text{ τst]-wrt.f  ḫr šd mḥ ḫr ḫn p ḫw3 m3-ḥḏ ḫr 3m (m) šst.f} \\
& \text{ m m3-ḥḏ sw m ḫrt ndef- m- śnwt.f}
\end{align*}
\]
“Recitation by Hathor, [mistress] of Dendara, the eye of $\textit{Re}$, 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 (\textit{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 $\textit{Wd3}$-Antilope, seizing with his talons upon the Oryx. He is in heaven grabbing with his claws”.\(^{(41)}\)

The god $\textit{Hr-Bhdy}$ takes the same designation $\textit{spd }\textit{nwt}$ in another ritual scene of killing the Oryxantilope: $\textit{sm3 m3-hd}$: $\textit{Hr wr sn }\textit{hm }\textit{sps spd-}n\textit{wt}$ \(^{(42)}\)

“Horus, great of fear, the magnificent-$\textit{hm}$-falcon,\(^{(43)}\) the one with sharp claws”.\(^{(44)}\)

\textbf{III.2.3. Rituals related to the killing of $\textit{sm3}$ ‘the slaughtering Animal.’}

Various animals are to be sacrificed as an incarnation of Seth. Among these animals is ‘the slaughtered one- $\textit{sm3}$’.

- $\textit{hr-}g3t.f$; $\textit{sm3 m nwt.f}$: are two designations given to $\textit{Hr-Bhdy}$. He is here using his claws by which he kills the slaughtered animal mentioned in the text as an embodiment of Seth: \(^{(45)}\)

\[
\textit{ntk hfr }\textit{ds swd3 hry- nmyt.f }\textit{snty.f m s3.f ntk dnty }\textit{hr-g3t.f} \textit{hr sm3 sm3 m nwt.f}
\]
“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.

- \(3m \, \text{št.f} \, m \, \text{ḥfty.f}\): is a designation of Horus-[……] in a ritual scene of killing the slaughtered-animal \(\, \text{št.f} \, \text{sm3} \, \text{sm3}\):

\[
\text{rdi.i n.k ḫftyw. } <k> \, m \, \text{nmt n(t)} \, \text{Ṣḥmt sm3yw. } [\text{sn}] \, \text{sb[y]} \, \text{ḥr ḫt dd-mdw in } \text{Ḥr [ntr] } c3 \, [s3] \, \text{Wsir wr ḫṭty ḫnt } ḫw-nšny \, \text{drty nṭry [hr] tp n ḫrwyw.f } 3m \, \text{št.f} \, m \, \text{ḥftyw.} (f)
\]

“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

- \(\text{spd-ḥwšt}\): It is a designation of Ḥḥ-Bḥḏty in a ritual scene of \(\, \text{št.f} \, \text{sm3} \, \text{sm3}\). 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 \(\text{wnḏw}\) and \(\text{iwɜw}\) cattle.
These offerings are almost made to *Hr-Bḥdty* and could be made as burnt offerings.\(^{(51)}\)

\[ iw.n.i \, hlr.\, k \, hmr \, m \, \lbrack wts \rbrack \, \, bîk \, šps \, spd \, \, \, gsw \] \(^{(52)}\)

\[ iny.i \, n.k \, imy-s3twt \] \(^{(53)}\)

\[ hblb \, m \, hlr.\, k \, šsr \, stp.\, ti \, hlr \, shw.\, k \, twt \, ntr \, shm \, sbyw \, npd \, nbDw \, hlr \, \lbrack hntf \rbrack \]

“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 √nwt:* 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:

\[ hnk \, sšr(t) \, dd-\, mdw: \, šsp.n.i \] \(^{(56)}\)

\[ b'hy \, m \, stpw \] \(^{(57)}\)

\[ m \, iw3w \] \(^{(58)}\)

\[ gšsw \] \(^{(59)}\)

\[ m3w-hd \, nizw \] \(^{(60)}\)

\[ šbnw \] \(^{(61)}\)

\[ pw \, nty \, imyw-hLt \, Stš \, sšr(t) \, n.sn \, wdi \, sk \, [\, hr \, hLt] \]
“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 [as a grill”](63)

\[
iw.n.i \ hr.k \ bik \ spd \ `nwt \ bsk \ ibw \ n \ h3kw-[ib] \ iny.i \ n.k \ stpw \ stp.ti \ hr \ shw.k \ .... \ twt \ ntr \ iry \ `qt \ m \ sbyw.f \ iny \ phwy \ [n] \ wdi \ [kn]
\]

“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)

\[
rdi.i \ i \ n.k \ sbyw.[k] \ sby \ m \ h\t \ hrww.k \ [hr] \ m \ hbt.sn \ qd-mdw \ in \ Hr-Bhdty \ ntr-c^{(66)} \ (nb) \ pt \ k3 \ nht \ [spd] \ hnwty \ hs3 \ hr \ m \ skyt \ n \ wn \ iw \ m-hsi.f^{(67)} \ shm \ nf \ whi \ sp.f^{(68)}
\]

“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. 3m.n ḵš.t.f ħḥt.wy.f is a designation of Ḥr-Bḥdty in a ritual scene of offering stpt pieces of meat:

\[\text{ḥḥy.} i \, r \, \text{stpt } m \, \text{iwz} w \, \text{wnwdw} \, \text{ḥḥsw} \, \text{mz-w-ḥd} \, \text{ni} \, \text{ww}\]

‘I consecrate cuts of meat from iwz w cattle and wnwdw cattle, from gazelles, antelopes, and ibexes’, (70)

this rite refers to the followers of Seth:

\[\text{ḥḥy.} i \, r \, \text{stpt } m \, \text{iwz} w \, \text{ḥḥsw} \, \text{mz-w-ḥd} \, \text{ni} \, \text{ww}\]

\[\text{ḥḥy.} i \, r \, \text{stpt } m \, \text{iwz} w \, \text{ḥḥsw} \, \text{mz-w-ḥd} \, \text{ni} \, \text{ww}\]

‘I have come to you, O ḥṛ.ty-falcon, the great of strength, whose claw [seizes] his enemies, so that I may consecrate to you the pieces of meat of the iwz w 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 ṭȝm-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.

- *śšt-g3wt*: is a designation of Ḥr-Bḥḏty in a ritual scene of ḥrp ḡwt n(t) ḥȝst “Bringing about the small cattle/ the flocks of the desert”. It describes the capture of Gazelles, Oryx and Antilope 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.\(^{(74)}\)

\[
iw.n.i \ hr.k \ bik \ sš \ ḡ3wt\quad (75)\quad t3m \ ḥġ.3.n.f \ mrw \ st3.i \ n.k \ ḡwt \ n(t) \ ḥȝw(t) \ ḏww \ hṣi \ r \ nmt \ m \ ḥt-n_tr \ twt \ 3m \ šḥb \ [s]nf \ n \ sbi \ bik \ bsk \ ibw \ n(w) \ ḡṣkw-ib
\]

“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 *ṣm*-lion who swallows the [blo]od of the foe, the falcon who tears out the hearts of those disaffected persons”.\(^{(76)}\)
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Izd.i n.k sbyw.k snḥ m nmt smr.i šḥs nt(y) ḫzkw-ib.k ḏḏ-mdw in ḫṛ- [Bḥḏty] ntr-ṣz nb pt bik nṭṛ sš ġȝwt mṣi wr ṣḥty ḫṣz ṣṭz w ṣḥrr nmtt m-sṣ thī 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 ḫṛ- [Bḥḏty], the great god, lord of heaven, the divine falcon, the one with spread claws, the mṣi-lion, great of strength, the ruler of the mountains, who quickly pursues whoever attacks him”.(77)

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

- nḥḏ-ṣnwṭ: is a designation of ḫṛ-Bḥḏty, protecting the king against who dares to attack him:

iṣw n ḫṛ.k hnw n ḫṣ.k ṣn-tṣ n ṣḥm.k(78) šps ḫṛ-Bḥḏty ntr-ṣz nb pt sḥb šwt pry m ṣḥt šnbṭi ṣps ʿṣḥ-ʾwn gmḥṣw ʿpr dmd ḏḥnw ḏṛṭy kni nḥḏ-ṣnwṭ(79) in ṣḥw(y)(80) n tkk ṣḥṭ.f ʿṣḥm.ṣ ṣḥw.s dmd m tp.f ʿṣḥ šḥty spd ṣḥbw

“Adoration to your face, jubilation to your ka, prostration to your holy image, O ḫṛ-Bḥḏty the great god, lord of heaven, variegated of feathers, who comes forth from the horizon. O the sacred šnbṭi-(falcon) with multi-colors, O gmḥṣw- (falcon) provided with (his)
wings, valiant raptor (drty-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 ḋnwt: a designation of Ḥr-Bḥdty in a ritual scene of di md [n it.f] “giving ointment [to his father]”

\[qd- mdw in Ḥr-Bḥdty ntr-ḥ3 nb P Msn drty ṣps spd ḋnwt\] (82) m3i kni iny phwy n thi sw

“Recitation by Ḥr-Bḥdty, the great god, lord of Pe and Msn, the magnificent drty-falcon, the one with sharp claws. The strong m3i-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 wḏt

- nṣd-sbiw-m-ḏnwt.f: is a designation of Ḥr-Bḥdty in a ritual scene of killing Oryxantilope
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*sby-n-wḏst m skr kḥb* \[^{84}\] *pf m nṯt.f* “(I) offer you the foe-of-the-
Wḏst-eye who is beaten, that violent one who is in his chains”. \[^{85}\]

\[^{84}\] *dd-mdw in Ḥṛ-Bḥdty nṯr *-\[^{3}\]* nb pt *nšd sby* \[^{86}\] *m *nwr(t).f* *nb w*–

Recitation by Ḥṛ-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 ḥškw-\(^{-}\)ib and (sbyw, sm\(^{3}\)wty, ḫtyw)

- *nšd-\(^{-}\)nwt*: ‘the one with crushing claws’ is a designation of Ḥṛ-

Bḥdty in a ritual scene of *ḥnk ḥk3 n Rc m zmmt.f* \[^{88}\] *ṣr nḥ3ḥ3 n [nb.f]* ‘Offering the scepter to Rc 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:

\[^{88}\] *di.n.(i) n.k ḥk3 n Rc tp \[^{89}\] t3 nhḥh ḥc.w.k* *mi iḥ ḏd-mdw in Ḥṛ-

Bḥdty ḫy ṣps sflḥ dwst nb nḥt c\[^{3}\] snḏ bik nṯr zḥty.f* *m nsr ḫwi
dnhwy.f* *m šwt-nsr(?) wnn Ḥṛ ḫṭp.ti m iw nṣnt ḫr wdt snḏ.f* *m
ḥškw-\(^{-}\)ibw* *sw m ḫrty nšd nwt* \[^{90}\] *srk ḫr n ḥškw-\(^{-}\)ib*
“(I) give to you the scepter of Re upon the earth; your body is reborn like the moon\(^{(91)}\). Recitation by Ḥr-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 ḍṛty-falcon, the one with crushing claws, to mangle the face of the disaffected persons”\(^{(92)}\)

- sš-\(^{-}g\)\(\text{g}w\text{t}\): is a designation of Ḥr-Bḥdty in a ritual scene of

```
shp stpt [n it.f šps] shp h₃wt.f m r₃w.f 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”\(^{(93)}\)
```

\text{di.i n.k h₃swt ksw}^{(94)} \text{n h₃w.k dšrt ḥr tbt}^{(95)} \text{y.k ḏd-mdw in Ḥr-Bḥdty ntr-ṣṣ nb pt sḥm šps ḥwi h₃kw-ibw ʿṣṣ pḥty smṣ sm₃wty}^{(95)} \text{ṭm₃-Ṣ tbtb ḥftyw Nsw-bity Ḥr-ṭm₃-ṣṣ ʿḥm šps sš-\(^{-}g\)\(\text{g}w\text{t}\)}^{(96)} mṣi wr pḥty ḥwi 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 Ḥr-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 ʿḥm-falcon, the one with spread claws; the msi-lion, great of power who smites the disaffected persons”.(98)

V.3- Rituals against ḫftyw and sbyw.
- Bik-ss-ġ3t: is a designation of Ḥr-Bḥdty in a ritual scene of arranging things on the offering table is ḥt ḥr ḥ3wt. (99) He is tying, perishing, and killing the enemies of his father:

nswt-bit bik-ss-ġ3t (100) shm phty ʿrf rkyw.f ntr h3h mshʿw b3-tkk ḫnt Wṭst sk ibw n h3kw-ibw Ḥr-ṯm3-ская.sm3 ḫftyw n it.f Ḥr-Bḥdty ntr ʿ3 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, Ḥr-Bḥdty the great god and lord of heaven”. (101)

Another designation is ascribed to Ḥr-Bḥdt 3m.n š3t.f ḫftyw.f “whose claw grabs his enemies”.(102)
V.4- Rituals against bknw, rkyw-ibw, nhswy

- stš-ňš: is a designation of Hr-Bḥdtō in a ritual scene (Mšť). The act of spreading the claw might refer to the god being ready to attack, putting fear in all deities’ hearts.

qd-mdw in Hr-Bḥdtō ntr-šš nb pt smž.f ḥšswt ntr-šš šsr bknw.f rkyw-ibw (?) sps nhswy bik ntry stš-ňš ȓ3 nrw m ib ntrw wdi snš.f n psḏt

“Recitations by Hr-Bḥdtō, 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)

- spš-šš: is a designation of Hr-Bḥdtō in a ritual scene of offering pieces of meat stpt:

di.i n.k kh n knh sbyw pḥty r dr bknw qd-mdw in Hr-Bḥdtō ntr-šš nb pt nb Msnt sšb šwt prī …. ntry spš-šš (105) in pḥwy n wdi(?) …. [nḥ?] ḥr snf n sbyw
“I give to you the strength to conquer the foes; the power to repel the rebels. Recitations by Ḥr-Bḥdty, the great god, lord of heaven and master of Mesen, the variegated of feathers who comes forth …. the divine [falcon], the one with a sharp claw who puts an end to whom …. [who lives?] on the blood of the foes”. (106)

- *spd ḋnwt:* is a designation of Ḥr-Bḥdty in a ritual scene of

\[ ms\ m s n \ s h t\] (107) ‘[offering] a bunch of flowers to the field goddess-*shrt*’ (108).

\[ dd-\text{mdw in } Ḥr-Bḥdty n\text{tr-ʒ nb pt ṣ\text{rt yt ṣps}} [spd] ḋnwt\] (109) .... ḫt yt sh\text{r bt nw.f}

“Recitations by Ḥr-Bḥdty, the great god, lord of heaven, the magnificent ṣ\text{rt yt-falcon, the one with [sharp] claws …. the strong who falls his foes” } (110)

VI. Texts that confer Ḥr-Bḥdty traits associated with claws:

- *iṅr-ḍnwt:* is a designation of Ḥr-Bḥdty in a ritual scene of offering *irp* ‘wine’:
di.n(.i) n.k kmt ḫr mw n ḫm.k ḫꜣswt ḫry ṯbw.t.k ḏ-ḥdw in Ḫr-bḥḍty nṯr-ḥs nb pt ṣḥb ṣw ṭf m ṣḥt ḫnt nṯrt ḫr Ḫrw .... bik-wr nb ḫȝyt(111) bȝ ṣps ḫḥ-ḥȝwt(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 Ḫr-Bḥḍty, 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)

- mḥd-ḥȝwt: is a designation of Ḫr-ḥnty-Bḥḍt in a ritual scene of ḫȝ ml r ḫy mḏ ‘offering ointment’.(114)

ḏḏ-ḥdw in Ḫr-ḥnty-Bḥḍt nṯr-ḥs m Wẖst-Ḥrw(115) ṣḥm ṣps ḫnty ṭḥ∀ḥ ṭḥnt ṭḥnt ṭḥrw whm ṭwtf ṭm ḫṛty ṣps ḫḥ-ḥȝwt ḫrṣ(116) ḡḏṭy

“Recitation by Horus who presides over Behdet, the great god in Edfou, the powerful venerable who presides over Dendara, the great mḥl-lion whose manifestation is revered and the form hidden from the gods, who renews his appearance as a venerable ḡṛty-falcon whose claws are sharp and the eyes glowing red”(117)
Claws and Hooves in Religious Texts 2- Ḫr-Bḥḥty and the Gods Associated with the Falcon-Horus

- **šš-ḥḥḥḥ:** is a designation of Ḫr-Bḥḥty in a ritual scene of offering **snw**-bread:

\[\text{ḥn}k \text{ snw n [it.f šps] b'ḥ Msn m rzw.f Nsw-bity mzi wr pḥty Ḫm šps šš-ḥḥḥḥ} \]

“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 Ḫm-falcon, the one with spread claws”. \(^{120}\)

- **ššt.f m ḫḥf.y.f:** \(^{121}\) is a designation of Ḫr-Bḥḥty in a ritual scene of offering incense **ir snḥr.**\(^{122}\)

\[\text{Nsw-bity in Ḫrt m bnty Ḫns ḫḥḥḥḥ m nfrw.f bik wr pḥty nšd} \]
\[\text{ḥḥḥḥ} \text{ššt.f m ḫḥḥḥḥ.f ssnḥ.s Ḫm.f Ḫr ssn snḥr Ḫr-bḥḥḥṣ bik ḫḥ ḫḥ ḫḥ ḫḥ ḫḥ ḫḥ} \]

“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, Ḫr-Bḥḥty, the great falcon, lord of heaven”. \(^{126}\)
- *spd ʿnwt*. It is a designation of Ḥr-Ḥḏty:

Ḥr-Ḥḏty nṯr ʿz nb Msn bik nṯr spd ʿnwt (127) māḏ knh

“Ḥr-Ḥḏty, the great god, lord of Mesen, the divine falcon, the one with sharp claws, the strong māḏ-lion” (128)

- *nšd-sbḥw-m-ʿnwt.f*  
Ḥr-Ḥḏty ḏṛṭy knh nšd-sbḥw-m-ʿnwt.f “Ḥr Ḥḏty the strong ḏṛṭy-falcon who tears the foes to pieces with his claws” (129)

- *nšd-sbḥw-m-ʿnwt.f*  
  bik nšd-sbḥw-m-ʿnwt.f “The falcon, who tears the foes to pieces with his claws” (130) Ḥr-Ḥḏty is sometimes referred to as Ḫḏty, 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 Ḫḏty in killing Seth and his enemies:

iḏw n.k Ḫḏty wnp nḥs …. in ṣḥwy n ṣḥi ṣr ʿḏ m ḫḥṭw.f nkh ṣḥw.f …. ḏṛṭy šps spd ʿnwt (132)
“Adoration to you Behdety, who stabs Nehes (Seth).... who puts an end to whoever approaches him, who carries out a massacre in his enemies and who harms his foes.... the venerable "drty-falcon, the one with sharp claws"." (135)

- 3m š3t.f m M3-ḥd: 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 M3ʾt and kingly power. (136)

Wnn Bḥdyt wsr n Bḥdyt m b3 tkk .... [st]-wrt.f hr mḥ mḥ (137) hr ḫnp ḫnp-Wd3t (138) hr 3m š3t.f m M3-ḥd sw m ḍrty nḏr m ʾnwt.f

“Behdety exists, the strength for Behdety is as the soul that attacks (in) Edfou, seizing the oryx, snatching the gazelle ḫnp-Wd3t, and grabbing with his claw the M3-ḥd-oryx. He is the ḍrty -falcon who grasps with his claws”. (139)

mḥ.k mḥ m š3t.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 Ḥr-Bḥḍty, 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 ʿnwt is a designation of Horus who kills the enemies of the Wḏḥt-eye:

\[
\text{wnn.f m Drty šps spd ʿnwt.f}^{(141)} \text{ wnp ḫftyw (?) n wḏḥt}
\]

“He is as the noble Drty-falcon, the one whose claws are sharp, and who kills the enemies of the Wḏḥt-eye.”\(^{(142)}\)

VII.2- Haroeris: sš-ʿnwt is a designation of Haroeris, who tears out the hearts of the ḫḥkw-ibw:

\[
bik sš ʿnwt^{(143)} \text{ bsk ibw m (sic) ḫḥkw-ibw ʾnh.f m shb}^{(144)} \text{ snf wr pḥty}
\]

“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-sbi- m- ksz nwt.f is a designation of ‘the beautiful golden falcon’- god:

\[ dd-mdw \text{ in } Hr-nfr-n-nbwt \text{ nṛ } \s hnty \text{ Msn } \text{ ḏṛty } \text{ wr } \pṛṇty \text{ hb.n.f } \text{ ptr } \text{(146)} \text{ nšd sbi } m \text{ ksz nwt.f} \text{(147)} \text{ di.i } n.k \text{ .k } \text{ srwd .k } \text{ phwt.k } \text{ ph } \text{ r ryw.k} \text{(148)} \]

“Recitation by the Beautiful Golden Falcon, \text{(149)} the great god, in Msn, the ḏṛty-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”. \text{(150)}

VII.4- **Hr-smnz-tawy (Harsomatus).** ndr- m- ksz nwt.f is a designation of Harsomatus in a ritual scene of offering a piece of meat wšb, personified as the enemies of the god:

\[ ḫ nk \text{ wšbwt: } dd-mdw \text{ stpw(t) } n(t) \text{ sbyw stp.ti } m-bṣḥ.k \text{ sišw} \text{(151)} \text{ wr } sš \text{ ksz nwt} \]

“Serving the pure (pieces of meat): Recitation: ”The flesh of the foes lies released in front of you, O great sišw-falcon, who is with spread claws”.” \text{(152)}
“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- Ḥr-nb-msn. ndr-sbiw-m-ncpyt.f, is a designation of Ḥr-nb-msn as a lion in a ritual scene of offering fresh plants and geese w3ḏ r3w:

“Recitation: I came to you, the ṭ3m-lion, lord of power, who is in front of Msn, you brought plants that emerge from your field, the
geese that come from your field. you are the furious lion in front of the east who grabs the foes with his claws.”

- **nšd sbyw m روعتص** is another epithet ascribed to ُهَبِن-مَسَن:

\[
\text{َهَبِن-مَسَن تَمِن} \ nšd sbyw m روعتص (i)n wi nbi nīwwt smn sp Guth s3w s3w snwt ... šm3w
\]

"Recitations by Horus, lord of Mesen, the تَمِن- lion, who shreds the foes with his hooves; it is I who created/fashioned the cities, established the nomes, the pastor who protects snwt (i.e., Egypt), who repels the prowlers(/foreigners)(?)

- **sš-روعتص**: a designation of ُهَبِن-دِت who is ُهَبِن-مَسَن in a ritual scene of ُهَبِن-دِت ntr- َئِب nb pt َپَر wr َپَر m dm3ty.... di.i n.k r3w m šḥ (162) nbw nfr m šḥt nsw-bity تَمِن (163) sš-روعتص (164) šm (165) wr .... ُهَبِن-مَسَن ntr- َئِب nb تَمِن.
“Recitations by $Hr$-$B$hdy, 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 $t3\text{rw}^{(167)}$”$^{(168)}$.

VII.6- $\text{Hr-mrty}$ (Harmerti). $s\text{s}$-$\text{nw}$t is a designation of Harmerti in a ritual scene for $hwt$ $\zeta$pp ‘Smiting Apophis’:

$hwt$ $\zeta$pp $n$ $R\varepsilon$ $m$ šdnw $s$m$3$

$hftyw$ $m$ $ist$ $pg3^{(169)}$ ‘Smiting Apophis for $Re\varepsilon$ in šdnw$^{(170)}$ and killing the enemies on the $ist$-$pg3^{*}$.$^{(171)}$

$\text{di.i}$ $n.k$ $phty$ $s$m$3$ $hftyw$ $k3ks^{(172)}$ $r.k$ $m$ $nmt$ $\dd-mdw$ $n$ $\text{Hr-mrty}$ $n$b šdnw $\zeta$ $phty$ $\hry-ib$ $Wl$st-$\text{Hr}$ $\hzh$ $nmt$ $^{(173)}$ $m-s3$ $\text{thi}$ $mtn.f$ $m$ $d$s $[\ldots]$. $f$ $hftyw.f$ $wnn$ $Hr$ $m$ $\text{tnr}$ $\zeta$ $phty$ $n$b $m\varepsilon$by$t$ $\hwi$ $\text{tmsw}$ $f$ $sw$ $m$ $bik$ šps $s\text{s}$-$\text{nw}$t$^{(174)}$ $srk$ $ibw$ $n$ $wn$ $(m)$ $mw.f$

“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)”.\(^{(175)}\)

- \textit{zm-\text{nwt.f} -m-hftyw.f:} is another designation of Harmerti in a ritual scene of killing Seth:

```
\begin{align*}
\text{sm} & \text{z} \text{ Sth} \text{ qd-[mdw] hy} \text{ hzi } \text{z} \text{ m } \text{q(t)} \text{ hbbh.n.i nb} \text{d m } \text{s} \text{t bin } \text{rn.f} \\
& \text{bin } \text{z} \text{s m nmt } \text{h} \text{r k } \text{Hr-tm3-}\text{c}
\end{align*}
```

“Slaughtering Seth. [Words] to be spoken: Hy\(^{(176)}\) (i.e., Seth) has been felled, the donkey (\text{z}-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”.\(^{(177)}\)
Recitations by Ḥr-mṛty, 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:

<table>
<thead>
<tr>
<th>God’s name</th>
<th>Lexical expressions: Claws/hooves</th>
<th>Verb/adj.</th>
<th>Source of the Lexical expressions</th>
<th>Depictions &amp; forms of the deities</th>
<th>Function</th>
<th>Rituals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ḥr-Bḥddy</td>
<td>ṝgšt</td>
<td>ḫn</td>
<td>E VIII 21, 4</td>
<td>falcon</td>
<td>the Uraeus of Re in Behdet burns Apophis with her blast of fire together with him</td>
<td>Ritual of killing Apophis (wbnr), the enemy of Re</td>
</tr>
<tr>
<td></td>
<td>ṝgšwt</td>
<td>spd</td>
<td>E VIII 12, 13</td>
<td>ḥṛty falcon, ṣṣyw-falcon</td>
<td>He slays the rebels, and throws down his enemy</td>
<td>Ritual of killing the turtle štw, the enemy of Re</td>
</tr>
</tbody>
</table>

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## Claws and Hooves in Religious Texts

**2- *Hr-Bḥdty**

and the Gods Associated with the Falcon-Horus

<table>
<thead>
<tr>
<th>God’s name</th>
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<th>Verb/adj.</th>
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<th>Function</th>
<th>Rituals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ꖩndata</td>
<td>E V 73,9</td>
<td>the golden falcon</td>
<td>He tears the enemy to pieces with his claws, killing <em>nḥs</em>-Seth punishing <em>tḥḥ</em>-Seth as a hippopotamus,</td>
<td>Ritual of: [w]ḥn [nḥs]</td>
<td></td>
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<tr>
<td></td>
<td>ꖩndata</td>
<td>E VI 152,5</td>
<td>ḏṛty-falcon</td>
<td>He kills <em>Nḥs</em> in Edfou</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ꖩndata</td>
<td>E II 167,8</td>
<td>falcon</td>
<td>He kills or injures Seth mentioned as <em>Nḥs</em> and ḫḥ̀b*,</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ꖩndata</td>
<td>E VI 217,8</td>
<td>falcon</td>
<td>He cuts off the hippopotamus</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ꖩndata</td>
<td>E VIII 106,1-2.</td>
<td>falcon</td>
<td>- He tears the rebel to pieces - he makes a massacre to the enemy of his father (Osiris)</td>
<td>ritual of killing Oryxantillope</td>
<td></td>
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<tr>
<td></td>
<td>ꖩndata</td>
<td>E VI, 142,7-143,5</td>
<td>falcon</td>
<td>He seizes with his talons the Oryx</td>
<td>ritual of killing Oryxantillope</td>
<td></td>
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<td></td>
<td>ꖣst ṣmt</td>
<td>E VI, 142,7-143,5</td>
<td>falcon</td>
<td>He grabs with his claws</td>
<td>ritual of killing Oryxantillope</td>
<td></td>
</tr>
<tr>
<td>God’s name</td>
<td>Lexical expressions: Claws/hooves</td>
<td>Verb/adj.</td>
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<tr>
<td></td>
<td>E V 152, 6.</td>
<td>spd</td>
<td>E V 152, 6.</td>
<td>E V 152, 6.</td>
<td>-</td>
<td>Ritual of killing Oryxantelope sm3 ms3-hd</td>
</tr>
<tr>
<td></td>
<td>E VIII 6, 14-15.</td>
<td>ṣḥm-falcon</td>
<td></td>
<td>He protects the one-lying-on-his-stretcher (Osiris)</td>
<td></td>
<td>As he kills the slaughterin g animal</td>
</tr>
<tr>
<td></td>
<td>E VIII 6, 14-15.</td>
<td>ṣḥm-falcon</td>
<td></td>
<td>He protects the one-lying-on-his-stretcher (Osiris)</td>
<td></td>
<td>Designatio n of him killing the slaughterin g animal sm3</td>
</tr>
<tr>
<td></td>
<td>E VIII 6, 14-15.</td>
<td>falcon</td>
<td></td>
<td></td>
<td>He protects the one who lies on his stretcher (Osiris) whom his both sisters protect</td>
<td>Designatio n of him killing the slaughter animal sm3</td>
</tr>
<tr>
<td></td>
<td>E VII 316, 13-15</td>
<td>falcon</td>
<td></td>
<td></td>
<td>his claw grabs his enemy</td>
<td>Ritual of killing a slaughter animal sm3 ms3</td>
</tr>
<tr>
<td></td>
<td>E VII 148, 10</td>
<td>falcon</td>
<td></td>
<td></td>
<td>He dominates the foes and kills the evil-ones</td>
<td>Ritual of sm3 sm3 known here ṣḥ ṣḥr</td>
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### Claws and Hooves in Religious Texts 2- ḫr-Bḥdty and the Gods Associated with the Falcon-Horus

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<td></td>
<td>Ⲝnwꜥt</td>
<td>ⲑⲧd</td>
<td>E VII 142, 17-143,2.</td>
<td>Falcon bull</td>
<td>He tears out the hearts of the disaffected persons; he carries out a slaughter among his foes; he puts an end to the troublemaker</td>
<td>Ritual of offering roasts as an implication of burning Seth and his followers</td>
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<td></td>
<td>ⲟⲧ ⲧt</td>
<td>ⲑm</td>
<td>E VII 319, 12-14.</td>
<td>Falcon lion</td>
<td>He tears the foe to pieces</td>
<td>Ritual of offering sḏt pieces of meat, referring to the followers of Seth</td>
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<td></td>
<td>Ⲝgꜥwꜥt</td>
<td>ⲁⲧ</td>
<td>E VII 323, 5 &amp; 9</td>
<td>- Lion - falcon - lion</td>
<td>- 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</td>
<td>Ritual of ḫp Ⲝwt n(t)’hṣt “Bringing about the the flocks of the desert</td>
</tr>
<tr>
<td></td>
<td>Ⲝnwꜥt</td>
<td>ⲡⲧd</td>
<td>E I 381, 10</td>
<td>ⲟⲧⲛⲣⲏ- (falcon); ⲅⲣⲧⲧⲧ- (falcon); (ḏrtt- falcon)</td>
<td>He exterminates the one who attacks his majesty</td>
<td>designation of ḫr-Bḥdty</td>
</tr>
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<td>God’s name</td>
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<tr>
<td></td>
<td>ḫnwt</td>
<td>spd</td>
<td>E I 131, 10</td>
<td>-ḏnty - falcon - lion</td>
<td>He puts an end to whom attacks him</td>
<td>ritual of ḏl ṭḥ n ṭḥ</td>
</tr>
<tr>
<td></td>
<td>ḫnwt</td>
<td>nḥd</td>
<td>E VIII 106, 1-2.</td>
<td></td>
<td>He tears the foe to pieces with his claws, and makes a massacre to the foe of his father</td>
<td>ritual of offering the enemy of the Udjat-Eye who is beaten, that violent man who is in his chains’</td>
</tr>
<tr>
<td></td>
<td>ḫnwt</td>
<td>nḥd</td>
<td>E I 434, 12</td>
<td>falcon</td>
<td>He places his fear and mangle the face of the disaffected persons</td>
<td>Ritual of offering the scepter and the flail to ṭḤ</td>
</tr>
<tr>
<td></td>
<td>ḫȝwṭ</td>
<td>ṣḥḥ</td>
<td>E II 187,11</td>
<td>ḫȝm- falcon - lion</td>
<td>He slays the opponents; treads upon the enemies, and smites the disaffected persons</td>
<td>Ritual of “Bringing pieces of meat to his noble father, making festive his altars with his water fowl</td>
</tr>
<tr>
<td></td>
<td>ḫȝ ṭḥ</td>
<td>ṣḥḥ</td>
<td>E V 50, 1-3.</td>
<td>falcon</td>
<td>He is tying, perishing and killing the enemies of his father</td>
<td>Ritual of arranging things on the offering table</td>
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<tr>
<td>&quot;&quot;</td>
<td>ššt</td>
<td>šm</td>
<td>E II 20 (67)</td>
<td>-</td>
<td>-</td>
<td>designation</td>
</tr>
<tr>
<td>&quot;&quot;</td>
<td>ḡšt</td>
<td>šš</td>
<td>D VI 60, 4.</td>
<td>falcon</td>
<td>He slays the foreign lands, kills his rebels, the disaffected persons, ties up the Nubians, and puts his fear to the Ennead</td>
<td>Ritual of offering the <em>Msšt</em></td>
</tr>
<tr>
<td>&quot;&quot;</td>
<td>ḡʒwť</td>
<td>spd</td>
<td>E VI 258, 8-10</td>
<td>falcon</td>
<td>He puts an end to whom [attacks] him</td>
<td>Ritual of offering pieces of meat <em>stpt</em></td>
</tr>
<tr>
<td>&quot;&quot;</td>
<td>ṣnwt</td>
<td>spd</td>
<td>E VII 38, 6-8.</td>
<td>falcon</td>
<td>He falls his foes</td>
<td>Ritual of offering a bunch of flowers to the field goddess-ṣḥt‘</td>
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<tr>
<td>&quot;&quot;</td>
<td>ṣnwt</td>
<td>ikr</td>
<td>E I, 363, 1.</td>
<td>falcon</td>
<td>-</td>
<td>Ritual of offering <em>ḥp‘</em> ‘wine’</td>
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<tr>
<td>&quot;&quot;</td>
<td>ṣnwt</td>
<td>mds</td>
<td>D IV 31, 4-6</td>
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<td>-</td>
<td>Ritual of offering ointment</td>
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<tr>
<td>&quot;&quot;</td>
<td>ḡʒwť</td>
<td>šš</td>
<td>E II 185,6.</td>
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<td>-</td>
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</tr>
<tr>
<td>&quot;&quot;</td>
<td>ššt</td>
<td>šm</td>
<td>E IV 62, 11-12.</td>
<td>falcon</td>
<td>his claw grabs his enemy</td>
<td>Ritual of offering incense</td>
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<td></td>
<td><code>cwt</code> <code>spd</code></td>
<td></td>
<td>E I 305,5.</td>
<td>Falcon</td>
<td>-</td>
<td>-</td>
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<tr>
<td></td>
<td><code>cwt</code> <code>nšd</code></td>
<td></td>
<td>E I 15 (line 18).</td>
<td>Falcon</td>
<td>He tears the foes to pieces</td>
<td>-</td>
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<td></td>
<td><code>cwt</code> <code>nšd</code></td>
<td></td>
<td>E II 20, 4 (66)</td>
<td>Falcon</td>
<td>He tears the foes to pieces</td>
<td>-</td>
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<tr>
<td>Bḥdty</td>
<td><code>cwt</code> <code>spd</code></td>
<td></td>
<td></td>
<td>ḏṛty-falcon</td>
<td>He stabs Nehes (Seth), puts an end to whom approach him, carries out a massacre in his enemies and harms his foes</td>
<td>Designation of Bḥdty in killing Seth and his enemies</td>
</tr>
<tr>
<td></td>
<td><code>šst</code> <code>šm</code></td>
<td></td>
<td>E VI 143,3-4.</td>
<td>ḏṛty-falcon</td>
<td>-</td>
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<tr>
<td></td>
<td><code>šst</code> <code>mḥ</code></td>
<td></td>
<td>E VI 101,6.</td>
<td></td>
<td>He seizes the <code>mḥ</code>-oryx as a symbol of Seth</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>He kills the enemies of the <code>Wḏst</code>-eye</td>
<td></td>
</tr>
<tr>
<td>Horus</td>
<td><code>cwt</code> <code>spd</code></td>
<td></td>
<td>Benedite, Philae, 92, 16.</td>
<td>ḏṛty-falcon</td>
<td>He tears out the hearts of the disaffected persons and swallows the blood</td>
<td>-</td>
</tr>
<tr>
<td>Haroeris</td>
<td><code>cwt</code> <code>šš</code></td>
<td></td>
<td>K.O. 219, 12.</td>
<td>Falcon</td>
<td>-</td>
<td>-</td>
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<tr>
<td>ḫṛ-ḥḏty</td>
<td>cnyt</td>
<td>nṣd</td>
<td>E 1 575, 3.</td>
<td>ḏty – (falcon)</td>
<td>He tears into parts the foe</td>
<td>-</td>
</tr>
<tr>
<td>ḫṛ-sm3-iwy</td>
<td>cnyt</td>
<td>nḏr</td>
<td>E VII 228; E VII 229 (128,9-10).</td>
<td>stw-falcon</td>
<td>He tears out the hearts of his</td>
<td>Ritual of offering Piece of meat ḫ, personified the enemies of the god</td>
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<tr>
<td>ḫṛ-nb-MSN</td>
<td>cnyt</td>
<td>nḏr</td>
<td>D IV 211, 15.</td>
<td>Lion</td>
<td>He grabs the foes</td>
<td>Ritual of offering fresh plants and geese ḫd rsw</td>
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<tr>
<td>ḫrt</td>
<td>ḡzwt</td>
<td>nṣḏ</td>
<td>E IV 108, 1-2</td>
<td>Lion ṯm-</td>
<td>He shreds the foes, created the cities, established the nomes, protects Egypt, and repels the prowlers</td>
<td>-</td>
</tr>
<tr>
<td>ḫrt</td>
<td>ḡzwt</td>
<td>ṡḥ</td>
<td>E I 306, 17</td>
<td>Lion</td>
<td></td>
<td>Ritual of offering young birds and fresh plants ḫd rsw</td>
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<td>Ḫr-mry</td>
<td>ꜥnṯ</td>
<td>sḥ</td>
<td>E II 55, 2-3</td>
<td>Falcon Bull</td>
<td>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.</td>
<td>Ritual for Smiting Apophis</td>
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<td>Ḫr</td>
<td>ꜥnṯ</td>
<td>ḥm</td>
<td>E VII 275, 6-7</td>
<td>Bull</td>
<td>He falls his enemies, stabbing the adversary and protecting Horus in his temple.</td>
<td>Ritual for killing Seth</td>
</tr>
</tbody>
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**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 ʿnt 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-גא, Khonsu, and Nnty. As for ʿḥȝt, it appears in designations associated with Amun, Month-גא, khonsu, Shu, and Sekhmet, as well as texts associated only with Ḫr-Bḥḏty and Ḫr-
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\( nb-{msn} \) that come from Gr.- Rom.- Temples. \( F^cg \) is limited to Nekhbet in her texts that come from the temples of Edfou and Dendara. \( šw\ḥt \) is limited to the texts that come from Gr.-Rom.- Temples, ascribed to the goddess \( Nnty \), with which she kills the Oryxantilope in a ritual scene, and \( Hr-Bḥḏty \) in rituals concerning killing as well the Oryxantilope or the slaughtered animal \( smz \) - 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 \( šwódL \)-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 \( Re^c \), 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 \( h\ḥy, Nnty, Bḥḏty, Hr-nfr-n-nbwt, \) and \( Hr-smz-t\\zhwy \). The deities who took only the form of a lion/lioness are \( Hr-nb-{msn}, Psḥt, Mzd\-, Mnty, \) and \( Shmnty \). The goddesses that took the form of a vulture are \( \nhnt \) and \( Nhḥt \). Atum took the form of a mongoose, Amun took the form of a lion and a bull, while \( Hr-mruby \) took the form of a falcon and a bull. The deities who took the form of both a lion and falcon are \( Hr-Bḥḏtye \), Month-\( Re^c \), and Shu. As for \( Hr-Bḥḏtye \) gained various forms: a falcon, a bull, and a lion.
Conclusion:

Claws and hooves are expressed in three words, the most commonly used is \( \text{n(w)t} \), then \( \text{g3(w)t} \), and \( \text{s3t} \). 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 \( \text{kn, sm3, ikr, mds, mh, hic hr} \) (indicating stimulation and attack), \( \text{nhr} \); but the most used are \( \text{spd} \), then \( \text{nshd, ss, and sm} \). As for \( \text{sm, ss, and spd} \), these words, which were previously used with other deities, continued to be used with the deities understudy 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 \( \text{Re}^c \): Apophis and the turtle \( \text{stw} \); against the god Seth in his explicit name Seth and \( \text{Nhs} \) or as incarnated in animals as the Oryxantilope, the slaughtered animal \( \text{sm3/sSr} \). 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, \( \text{mztt} \), 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.
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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, ḫm, ḏṛty, szyw, šnbti, gmḥsw, and siw. The lion was mentioned in three words: mši the most frequently used, ṭm, and ẓm. While the bull is mentioned usually as kš.

The gods -who are described as having claws/hooves- share the god Ḥr-Bḥdty the same functions. They all have violent attitudes toward the representations of evil powers. Concluded from the table above, Ḥr-Bḥdty kills the enemies mentioned in various words as hfty, sby, ḥškw-ib, btuw, rkyww-ib, nḥsyw, smzyty, and btuw. He kills Apophis, and Seth mentioned as well in his explicit name Seth and Nḥṣ or incarnated in various animals: the Oryxantilope 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 Wḏst-eye, and Ḥr-mṛty 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, nḥṣ, kḥb, ẓš, ḏb, ḥšb, whi, and hy.
References:


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

- Helck, W., Urkunden der 18 Dynastie, (Urk IV), Berlin 1948.


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

(3) Hathor is `ḥrty-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 Bdšt in ancient Egyptian mythology.* (Chapter 3-5) p. 36-104.


(12) *Wbn-rṣ* 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 Amenemhêt (TT 82) where nhs is a Seth-shaped hippopotamus that Horus hunted (Wilson, A lexicographical Study 948.):

\[ \text{... ndr.(i) n.k sw sz.(i) Hr ... mzr-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 Amenemhêt, 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.


(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.
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(29) *LGG* VI 282.

(30) Wilson, A lexicographical Study 1509.

(31) *E* VI 152, 5

(32) At Edfou *ḥsb* 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 'hè-ḥr-ṣ3t.f.; see Kurth, Edfou VIII 13. But reading 'g3t because of alliteration: LGG II 189;

(47) One of the names of Ḥr-Ḥdty in the 12th upper Egyptian Nome.

(48) E VIII 6, 14-15. ḫc ḫr ṣ3t.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.


(51) Wilson, A lexicographical Study 1820.

(52) LGG VI 282.

(53) imy-s3twt appears as a name for the sacrificial ox, see Blackman, JEA 31, p. 69, n. 85.

(54) Wilson, A lexicographical Study 1820.


(56) ☞ The most usual spelling of ṣ3p, 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) Iw3 is a general term for cattle that could be supplied for various feasts as offerings, at Edfou īw3w 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 Antilope: ghsw, m3-hd, and nisw 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, 14-1 5.

(66) The early designation of the deities as nTr-aA often occurs in Edfou as a title for Hr-Bḥdty almost every time his name is written. The Iḥy sign is used because he is specifically referred to as nTr-aA: 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 Ḫr-Bḥdy 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) khb: 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) Ṭ A word for sby, see Wilson, A lexicographical Study 1445.


(88) Wilson, A lexicographical Study 19.

(89) It is read as tp because the head has seven openings: Wilson, A lexicographical Study 1994.
Claws and Hooves in Religious Texts 2- *Hr-Bḥdty*
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(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, *smAwty* are always various companions of Seth that Horus is fighting against, they are 'allies' of a particular side of Seth as *nbḏ*, but with a 'bad' enemy' determinative, the word means 'enemies' in general: Wilson, *A lexicographical Study* 1497.

(96) *LGG* VI 606.

(97) *ḏsr*, 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.


(100) *LGG* I 771.

(101) *E V* 50, 1-3.

(102) *E II* 20 (67).

(103) *Nhṣy* is the word in Egyptian for ‘Nubian' and in later texts *Nhṣ* 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-Nḥṣy* at Edfou: Wilson, *A lexicographical Study* 959.

(104) *D VI* 60, 4.

(105) *LGG* VI 282.
About the goddess *Sḥt*, see *LGG* VI 495. The field goddess *Sḥt* 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. *Sḥt* 'field/marsh' as a female counterpart of *Hfr*py is found from the Ramesside period on where he occurs in conjunction with her. *Sḥt* figures are normally differentiated from fecundity figures by their gifts. Fecundity figures carry jars and *Sḥt* 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.

*LGG* VI 282.

Kurth, Edfou VIII 38, 6-8.

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.

*LGG* I 564.

*E I*, 362, 16-363,1.

*LGG* III 471.

In cosmological texts, *Wḥst-Hṛ* 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 hrst stone, preferably red, which was used to make wds3t-eyes and other protective amulets, beads, and ornaments, see Wilson, A lexicographical Study 1201.


(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) nsd 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.
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* in later texts and it may refer to his role here, see: Wilson, A lexicographical Study 947-8.

*E I 378, 16.*

Wilson, A lexicographical Study 808.

*E VI 143,3-4.*

*E VI 101,6.*

*LGG VI 282.*

Benedite, Philae, 92, 16.

*LGG VI 605.*

*Wb IV 269, 1-2.*

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

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

*LGG IV 362.*

*K is placed instead of *k* in gr.-rom. texts, see: Wb II 456, 458.*
This is a different form of Horus of Msn, the son of Re and Hathor, see: Alliot, Le Culte D’Horus À Edfou, p. 407; note 11.

E I 575, 3.

At Edfou siAw is synonymous with drty, s3b-Šwt, bik, b3 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.

Kurth, Edfou VII 228 (127,15-16).

Wilson, A lexicographical Study 2008.

LGG IV 603.

Wilson, A lexicographical Study 1798.

See Kurth, Edfou VII 229 (128,9-10).

LGG IV 603.

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 ṣ3 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.

D IV 211, 15.

šmšw: Faulkner, CDME 266.

E IV 108, 1-2; de Wit, Lion, p. 87.

Wilson, A lexicographical Study 26.

Wilson, A lexicographical Study 2035.

LGG VI 606.

Wilson, A lexicographical Study 16.
\(\text{\textit{\textit{py}}} \) is the sun disk, endowed with wings to enable it to fly in the heavens: Wilson, A lexicographical Study 276.

It is in the 14th LE Nome and is known from the 18th Dynasty. [Tuthmosis III = \textit{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


\(\text{\textit{ist pg3}}\) is a place in LE (Pharbaethite Nome) that contains Shedenu, this is a LE counterpart of Abydos, see Wilson, A lexicographical Study 68.

It is the city of \textit{Hr-mrty}, \textit{Wb} IV 568.

\textit{E II} 54, 11-12.

\(\text{\textit{ksk3}}\) means here ‘to harm’, See Wilson, A lexicographical Study 1906; \textit{Wb} V 109, 9.

\textit{Wb} II 271, 18.

\textit{LGG VI} 605.

\textit{E II} 55, 2-3; Goyon, Dieux gardiens, 175.

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 \textit{hiw} 'braying ass' which is equated as early as the MK with Seth. this sign could be read as \textit{hy} or \textit{Stš}: Wilson, A lexicographical Study 1079-1080.

\textit{E VII} 274, 6-9; Kurth, Edfou VII, 515.

\textit{LGG I} 17.

\textit{E VII} 275, 6-7; Kurth, Edfou VIII, 516; Goyon, Dieux gardiens, 180-181.