

LION AS AN EPITHET OF HORUS OF BEHDETY AT EDFU

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







Abstract

This paper examines one of the epithets throughout the texts of Edfu where a dominating Horus of Behdety interacts with the forces of chaos as a lion by trampling, retreating, smiting and devouring. The textual sources contain lexical expressions of this epithet and provide the visual metaphors as dramatic scenes of the god's domination. Also they show Horus as the upholder of the legitimacy of the kingship and the defeater lion over any transgressors. Furthermore he played a beneficent role toward the two lands of Egypt, his sacred mound, his chapel, his divine character and Osiris with Isis.

Keywords: Edfu, Horus of Behdety, lion, Egyptian domination, Subdued enemies

1. Introduction

Lion is most often an epithet depicts Horus of Behdety at Edfu. It implies his triumphant over any transgressors or the forces of chaos that may threaten the safe and orderly around the divine places of the temple. It also underlines the legitimacy of the kingship and suggests that he is the upholder of order and defeater of the hostile foes in the land of Egypt. More of the following textual sources express Egyptian domination. So an essential element here is that some of the following concepts can be traced back to the earlier image of the battlefield palette dated back to Naqada III which represents the reigning pharaoh, a heir of Horus, as a lion devouring and triumphing over his defeated enemies [1-3]. This earlier picture is shown after that through lion-headed statues of sphinxes [4] and then through the iconographies of the king who smiting

his prototypical enemies by catching them from their hair and holding the battle axe to annihilate them [5]. According to the texts of Edfu, the lion has various terms come as following: $3m$ ^(a) [6], wr \times ^(b) [7], $phty$ ^(c) [6], $m3i$ ^(d) [7], rw ^(e) [7], sn ^(f) [7], khp ^(g) [7], $t3m$ ^(h) [7], $t3rw$ ⁽ⁱ⁾ [7]. A wide spectrum of texts are related, they vary in nature between hymns and different offerings of Sethian creatures and sacrificed animals. The study presents a detailed analysis of two questions around the lion in the different contexts of Edfu. What are the offering rituals and lexical expressions of a dominating Horus of Behdety interacts with a lion? What are the different roles which Horus of Behdety played in a lion shaped?.

2. Analytical study

2.1. Offering rituals and a lexical expressions dominating Horus of Behdety interacts with a lion?

By examining most of the offerings rituals which depicted Horus of Behdety as a lion, it become clear that they belong


2.1.1. The first category

It contains the following points: **a)** The destruction of the enemies such as *sm3 sm3* “slaying the bull”^(l) [8]; *hnk ʿbb* “giving the harpoone”^(k) [8]; *hwi-ʿ r stpw* “strike the arm at the choice meat portions”^(l) [8]; *hnk w3dʿw r3* “giving papyrus plants and water fowl”^(m) [8]; *di hpsʿwy* “giving the forearm”⁽ⁿ⁾ [8]; *hnk wd3t* “giving wedjate-eye”^(o) [8-10]. Along the way, these rituals are representing Horus of Behdety as a lion trampling and devouring his vanquished enemies. **b)** A fragrant gum or unguent such as *rdi ʿntyw* “giving myrrh”^(p) [8]; *di mdt* “giving unguent”^(q) [8]. These ritual offerings are connected with the desert and the African country where Horus of Behdety was the lord of them. He is usually depicted as *hry-tp mrwt* “chief of desert”^(f) [8]; *hry-ib wdntt hk3 wr n T3-ntr* “who residences the African country, great of Land of the god”^(s) [8]. Also

2.1.2. The second category





In this part of the study is lexical expressions dominating Horus of Behdety

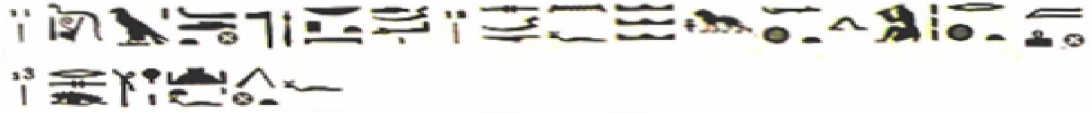
to a specific field as could be presented in the following categories:

some of the vessels used in these rituals are shown in a lion shape like  to scatter the fragrant gum or myrrh. This may be a small indication to the same previous sense. One of the texts depicted that by saying “the lion brings pleasure to his ka with it”^(t) [8]. **c)** The double crown *rdi shmty* “giving the double crown”^(u) [8]. Here the texts emphasis the uniting of the two separate banks of Egypt through the struggle of Horus who triumphs over his enemies as a lion. **d)** Procession of Hapi figures^(v) [8]. The main role of Horus Behdety as a lion was to catch desert's sacrificial animals such as fowls, oxens and gazelles to offer them together with the variant nomes accompanied the king to the main gods of the temple. Also Horus of Behdety is depicted as the one who protects the king from the annually destroyed flood as *šnʿ.i n.k hry nt* “I drive away for you the height Nile”^(w) [8].

interacts with a lion which as could be noted as in tab. (1)

Table (1) Lexical expressions dominating Horus of Behdety interacts with a lion

Terms	Expressions	References
 <i>3m</i>	<ul style="list-style-type: none"> - <i>3m nb T3rw</i>, the lion, lord of Tjaru. - <i>3m 3m sbyw</i>, the lion who seizes the enemies. - <i>3m 3m sbyw</i>, the lion who burns the enemies. - <i>3m nb nšni</i>, the lion, lord of rage. - <i>3m knw</i>, the strong lion. The previous epithet is related and can be read <i>nʿš hpsʿ</i>, strong of claws. 	<ul style="list-style-type: none"> Edfou, VII, 168 (4). Edfou, V, 53 (10). Edfou, V, 71 (6). Edfou, V, 146 (9). Edfou, I, 132 (17).
 <i>wr</i>	<ul style="list-style-type: none"> - <i>Wr wr ʿ3 phty</i>. The great lion, great of might. - <i>Bik n nbwt [m]hpr m wr</i>. The falcon of the golden one in the form of the lion. 	<ul style="list-style-type: none"> Edfou, II, 34 (17). Edfou, II, 11 (3).
 <i>phty</i>	<ul style="list-style-type: none"> - <i>phty wr phty</i>. The lion, great of might. 	<ul style="list-style-type: none"> Edfou, I, 375 (2).
 <i>m3i</i>	<ul style="list-style-type: none"> - <i>m3i</i>, the lion. - <i>m3i ʿnh</i>, the living lion. - <i>m3i ʿnh m-hnw itrt.f</i>, the living lion inside his shrine. 	<ul style="list-style-type: none"> Edfou, IV, 103 (4)V, 101 (14); 115 (13); VI, 91 (18). Edfou, IV, 341 (13); V, 53 (10); 155 (15); VII, 53 (2); 73 (17); VIII, 57 (15). Edfou, V, 307 (10).



*dd mdw in Hr Bhdty ntr ʕ3 nb pt tm3-ʕ sm3 n.f h3swt m3i ʕnh ht hftyw r Htmnrs hr i3t.f
hwt niwt.f*

Recitation by Horus of Behdety, the great god, lord of the sky, mighty arm, who slays the foreign countries, the living lion who makes the enemies drive back from Egypt, who watches^(x) [11,12] upon his mound, who guards his city.^(y) [8].



*dd mdw in Hr nb Msn ntr ʕ3 nb pt drty wr hnt P-Msn m3i wr phty hnt hnt-i3bt s3w
Htmn r h3swt Fnhw wnn nb Msn [hr] st.f dsr hr sm3 sbyw m St-wnp.*

Recitation by Horus, the great god, lord of the sky, the great falcon in Edfu, the lion, great of might in Khent-Iabet, who guards Egypt against the foreign land and Fenkhu^(z) [13] because lord of Mesen is upon his sacred place to slay the enemies at the place of piercing [Edfu]^(aa) [8].



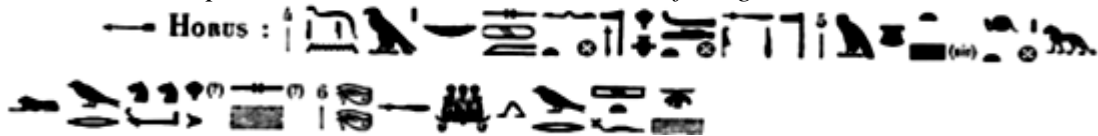
drty m tit.f m Msn.f šmʕt m3i hnt Msn.f mht di ʕbb.f htth h3swt Hr Bhdty ntr ʕ3 nb pt.

The flacon in his image inside his southern Mesen, the lion inside his northern Mesen, he puts his harpoon to drive away the foreign lands, Horus of Behdety, the great god, lord of the sky^(bb) [8].



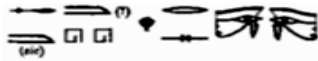
*di.i n.k Htmn htm.tw m htm.k mk itrt r Stt.dd mdw in Hr Bhdty ntr ʕ3 nb pt nb Msn bik n nbwt
hry P.f m3i wr phty m hnt -i3bt šnʕ n.f Sth r dšrwt ntr pn šps Hr-nbw hnt Wtst.f ʕ3 snd n hnt-
i3bt wd m šsr b m hnt sht-dʕnt pr m m3i wr phty hm 3šsm3 sm3yt.f di dšr r t3 br.*

I give to you Egypt is sealed with your seal, I protect Egypt from Asia. Recitation by Horus of Behdety, the great god, lord of the sky, lord of Mesen, the falcon of the golden one is upon his Pe, the lion, great of might in Khent-Iabet, who repels Seth to the deserts, this god, the noble one, the golden Horus in front of his Edfu city, great of fear inside Khent-Iabet, who decrees to kill Seth inside Sekhet-djeaanet^(cc) [13,14], who comes forth as the lion, great of might, who repels Seth, who slays his enemies, who puts the red one [Seth] outside [the foreign land]^(dd) [7,8].



*dd mdw in Hr nb shmt ntr ʕ3 hry-ib Bhd ʕ3 m3ʕ-hrw m Nst-Rʕ m3i wr phty hr rs B3kt ʕ3
hmhm nmt wr šfyt.*

Recitation by Horus, lord of Edfu, the great god, who resides Edfu, great of triumphant at Edfu, the lion, great of might, who watches Egypt, great [loud] of roar, who comes [with] great of awe^(ee) [8].



3 hmhm hr rs B3kt.

great of roar, who watches Egypt^(ff) [8,15].



dd mdw in Hr nb Msn ntr 3 nb pt s3w it s3w Htmn r dšrt ..? drty wr phty hnt [Msn] šm^ct m3i hnt Msn mht.

Recitation by Horus, the great god, lord of the sky, the guardian, the father who guards Egypt against the desert .. ? the great falcon inside the southern [Mesen], the lion inside the northern Mesen^(gg) [8,16].

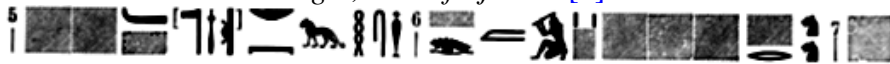


rw wr phty hnt hwt-Hr šm nbd r B3kt msnh mki im m-hnw Msn wnp nhs m St-wnp. the lion, great of might in Edfu, who drives away the enemies from Egypt and makes them reserved, who protects here whom inside Edfu, who stabs Seth in the Place of Piercing[Edfou]^(hh) [8,18].



rw wr phty tkn Stḥ r stt Hr nb Msn ntr 3 nb T3rw.

The lion, great of might, who attacks Seth in Asia, Horus, lord of Mesen, great of might, lord of Tjaru⁽ⁱⁱ⁾ [8].



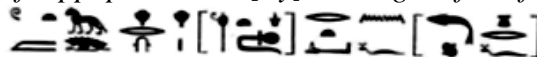
[dd mdw in Hr] Bhdty ntr 3 nb pt ḥs3 šn^c m hftyw? r phty ... ?

[Recitation by Horus] Behdety, the great god, lord of the sky, the furious lion against the enemies? The might..?^(jj) [8].



in.tw.k pḥwy n db nḥt n m3i ḥs3.

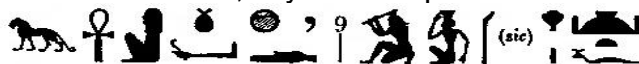
You seize the end of hippopotamuses [by] the might of the furious lion^(kk) [8].



twt m m3i ḥs3 hry hr wdb rdit n.f h3kw-ibw hr.f.

You are the furious lion, who is ready for the battle, who gave the enemies under him^(ll) [8].

2.2.2. Guarding his divine mound, city and chapel.



m3i nḥ dr hftyw.f hr i3t.f.

The living lion, who drives away his enemies from his monde^(mmm) [8,19].



mrynb 3 phty šm m 3t.f ḥs3-hrr hftyw.f nb nšn 3m n.f sbyw in[.f] pḥwy n hryw.f rw dr hftyw.f rs hr i3t.f ḥw niwt.f.

I cut your enemies in Sekhem^(uu), I constrain them in Iet^(uu). Reception by Horus, the great one, lord of Sekhem, the great god, who resides at Edfu, strong of arm, who strikes the enemies, the divine lion, great of might, loud of roar, who slay his enemies [8,25].



rw šps sndm m hr.k šn^c šn^c hftyw r hft.k.

The noble lion, who settles to your face as a lion drives away the enemies before of you^(vv) [8].



swr phty.k snht hpšwy.k twt hm.k r hš3 šn^c.

I increase your power, I make your arms strong, your majesty is resembling to the furious lion^(ww) [8].



di.i n.k phty mi m3i hš3 šn^c hr in phwy n h3kw-ibw.k.

I give to you the strength like the furious lion to seize the end of your enemies^(xx) [8].

2.3. As a chief of the deserts and a ruler of the African countries

The following texts confirm that Horus of Behdety in a lion shaped was the chief of the Egyptian deserts and the

furious hunter of sacrificial animals [26-28]. Also he was the ruler of southern foreign lands.



m3i wr phty hry-tp mrwt Hr Bhdty ntr 3 nb pt.

The lion, great of strength, chief of the desert, Horus of Behdety, the great god, lord of the sky^(yy) [8].



rw hry-tp Wdntt.

The lion, chief of the African country^(zz) [8].



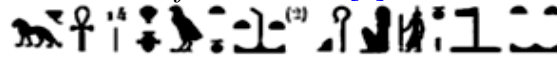
tīt.k dsrt m m3i wr phty m irw n m3i hš3 pth ghsw n mrwt.

Your sacred image is the lion, great of might in the image of the furious lion, who throws the gazelles down in the desert^(aaa) [8].



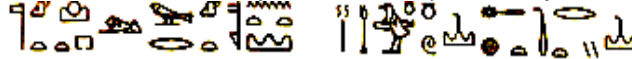
sw m m3i wr phtyhb n.f^cwt mnḥ hr stp hpšwy.

You are the lion, great of might, who tramples the animals, the butcher who cuts the forearms^(bbb) [8].



M3i nḥ hry-ib wdntt hḳ3 wr n T3-ntr.

The living lion, who residences the African country, ruler of land of the god^(ccc) [8].



ntr hnt 3ht rw wr hnt Ksn wd Wdntt hry Htry.

The god in the horizon, the great lion in Kesen, who commands the African country which are under Khtrey^(ddd) [8].

ents any enemy to approach from him as *rw wr phty n n ḥꜥ m h3w.f*, “the lion, great of might, there is no one stands near of him”^(ttt) [8]. Also an onomatopoeic verbs are used to declare this sense as: *rs* “to watch”, *s3* “to protect”, *mk*, *nhw* “to guard” *htht*, *sh̄m*, *dr* “to drive away”. The studied texts assert that Horus of Behdety in a lion shaped residences at Tjaru, Mesn and Khent-Iabet. It is already known that all of these locations are situated on the eastern border of the delta, so it clearly means that he is embodied the furious lion to face the traditional enemies in the boundaries. Also the various texts confirm that the whole protection of the southern boundaries was ensured by the falcon shape. Also the different texts show that most of transgressors or the

forces of chaos that threaten the safe and orderly of Egypt are coming from Asia, so Horus of Behdety in a lion shaped is always ready to struggle against enemies and evil chaos. One of the most important questions is giving here does Horus of Behdety is really embody the lion shape? One can observe the texts evidences which refer to the divine embodiment in a lion shape as following: *ir sdd.f m rw wr phty r shr sbiw.f m ʔrw* “who makes his form into the lion great of might to overthrow his rebels in [Tjaru (?)]”; *Bik n nbwt [m] hpr m wr*. “The falcon of the golden one in the form of the lion”^(uuu)[8]. *rw šps sndm m hr.k šnꜥ šnꜥ hftyw r hft.k* “The noble lion, who settles to your face as a lion who drives away the enemies before you”^(vvv) [8].

4. Conclusions

As I hope, it becomes clear that this title presents Horus of Behdety as a devouring lion against his enemies. The different texts show him as the upholder of the legitimacy of the kingship and the defeater lion over any transgressors or the forces of chaos in Egypt. Also he played a beneficent role toward the two lands of Egypt, his sacred mound, his chapel, his divine character, Osiris with Isis, Re in Ihnâsya el-Medina and the reigning pharaoh. Furthermore he was the chief of the Egyptian deserts and the faster hunter of sacrificial animals which offered daily upon the alters. In addition to that he is identified in a solar attributes with the solar god in his daily shining. His authority in the southern foreign lands and Edfu's Ennead are ensured.

5. Endnotes

- (a) Wb, I, 10 (6-8).
- (b) Wilson, Ptol. Lexikon, p.243.
- (c) Wb, I 540 (16-18).
- (d) Wilson, Ptol. Lexikon, p.395.
- (e) Wilson, Ptol. Lexikon, p.576.
- (f) Wilson, Ptol. Lexikon, p.1018.
- (g) Wilson, Ptol. Lexikon, p.1089.
- (h) Wilson, Ptol. Lexikon, p.1159.
- (i) Wilson, Ptol. Lexikon, p.1160.
- (j) Edfou, V, 165 (4).
- (k) Edfou, VI, 90.
- (l) Edfou, VII, 73 (4); Edfou, V, 52 (12).
- (m) Edfou, VII, 101, 8.
- (n) Edfou, III, 127.
- (o) Edfou, V, 94 (7). A close related between offering wedjate and destruction of the enemies is returned to the conflict between Horus and Seth who disguises in a white oryx and hurts his eye. So he is known as *sbi wDA*t, “the enemy of wedjate eye”, see, Esna VII, No 575; Derchain, Ph., le sacrifice de l' oryx p. 8 ff.
- (p) Edfou, VIII, 57 (5).
- (q) Edfou, I, 131.
- (r) Edfou, VII, 62 (15).
- (s) Edfou, VIII, 53 (2); VIII, 57 (15); VI, 314 (17).
- (t) Edfou, I, 132 (15).
- (u) Edfou, V, 101.
- (v) Edfou, V, 115; II, 291.
- (w) Edfou, V, 53 (10).
- (x) It is usually accompanied the protective demons in Bigeh temple. In some cases, it may merely indicates that the holder had general protective role such

- as #Atyw demons, For a detailed definition of these demons in ancient Egypt, see LGG, V, 635-637.
- (y)Edfou, IV, 341, (13).
- (z)Is Syria country. See Gauthier, H.D., II, p.161.
- (aa)Edfou, 102, (1).
- (bb)Edfou, V, 91 (8).
- (cc)is a cultivated land in the 14th nome in lower Egypt, it is now Tanis. See Gauthier, H.D., V, p. 60; Gardiner. A., JEA, 5, p.200.
- (dd)See for this translation Wilson, Ptol. Lexikon, p 322. Edfou, III, 188 (14).
- (ee) Edfou, II, 94 (15).
- (ff) Edfou, VIII, 29 (4); this texts refers that the lion roar was one of the most methods to bring fear and terror to Egypt's enemies. Also the hmhm-crowm drives its name from it, see Cauville, S., Essia, p.142.
- (gg)Edfou, V, 104 (1). Another text has the same sense translated by Gaber as “the lion, great of strength, who overthrows his enemies in Tjaru”, see Gaber, The Central Halls, p.475.
- (hh)Edou, II, 167, (6). One of the most methods of defense is to force the rebels to retreat. Six beneficent and demonic snakes are given a similar task of guarding Horus of Behdety and the doorways and passages of his temple, see Waitkus, W., Die Heiligen Schlangen von Edfu, pp.265-282; Gaber, A., Some Snake Deities from the Temple of Edfu, , pp.1093–1114.
- (ii)Edfou, V, 213 (2).
- (jj)Edfou, VII, 320 (1).
- (kk)Edfou, VI, 87 (4).
- (ll)Edfou, VI, 74 (10).
- (mm) Edfou, VIII. 57 (15).
- (nn)Edfou, VI, 191 (17).
- (oo)Edfou, V, 307 (10).
- (pp)Edfou, VIII, 21 (5).
- (qq)Edfou, III, 230 (15).
- (rr) Edfou, V, 165 (15).
- (ss) Edfou, XV, 54.
- (tt)Edfou, VI, 271 (9).
- (uu)Edfou, II, 39 (15). sxmt is a country in the 2nd nome in lower Egypt, it is now Oseem, see Gauthier, H.D., V, p.46; iyt is a foreign country in Syria, see Gauthier, H.D., II, p.39.
- (vv)Edfou, I, 18 (32).
- (ww) Edfou, II, 61 (16).
- (xx)Edfou, III, 139 (10).
- (yy)Edfou, VII, 62 (15).
- (zz)Edfou, II, 198 (1).
- (aaa) Edfou, II, 291 (9).
- (bbb)Edfou, III, 127, (14).
- (ccc) VIII, 53 (2), VIII, 57 (15). VI, 314 (17).
- (ddd)Edfou, II, 200, (6).
- (eee) Edfou, VIII, 97 (15), V, 219 (7).
- (fff)Edfou, III, 271 (14).
- (ggg)Edfou, V, 115, (13).
- (hhh)Edfou, IV, 32 (4).
- (iii) Wb, I, 10 (6-8); Wilson, Ptol. Lexikon, p.243; Wb, I 540 (16-18).
- (jjj) Wilson, Ptol. Lexikon, pp.576; 1159; 1160.
- (kkk)Edfou, VI, 87 (4).
- (lll) Edfou, VII, 320 (1); Edfou, III, 139 (10). ; Edfou, VI, 74 (10).
- (mmm) Edfou, V, 53 (10); Edfou, IV, 341, (13).
- (nnn)Edfou, V, 53 (10).
- (ooo)Wilson, Ptol. Lexikon, p 322; Edfou, III, 188 (14).
- (ppp)Edfou, VI, 74 (10).
- (qqq)Edfou, IV, 166 (7)
- (rrr) Edfou, III, 139 (10).
- (sss) Edfou, V, 53 (10).
- (ttt) Edfou, V, 270 (9).
- (uuu) Edfou, II, 11 (3).
- (vvv) Edfou, I, 18 (32).

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