The Deity $R^e$-$hr$-$shty$ at Memphis

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ABSTRACT

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

Introduction

In ancient Egypt, the sun was related to light, warmth and growth. Therefore, the sun god was always of great importance among the other deities. The sun disk also was considered the body or eye of Re. Re $\text{𓊁𓊂𓏺𓊄}$ was the core of all the appearances of the sun god. His cult center was at Heliopolis $\text{𓊁𓊂𓏺𓊄}$ $iwnw$. His iconography was that of a falcon wearing the sun disk on his head. The sun disk was surrounded by a coiled cobra. In the Underworld, he was depicted differently as a ram-headed god. The evidence for the cult of the sun god was appeared in the name of the 1st king of the 2nd Dynasty $R^e$-$nb$². In the Egyptian religion, Re was of the most prominent position for two main factors; the first that he created the world, the second his constant association with the king. In Egyptians beliefs, the king was thought to be the representation of the king on Earth. The earliest source for the sun god was the Pyramid Texts of the Old Kingdom³, where the deceased king was given the name of Hor-akhirty⁴. Later, god Re merged with the falcon god and became Re-Horakhty at the morning sun⁵. The name $hr$-$shty$ means “Horus of the Horizon”. It refered to the god who rises in the east. The word $shty$ could be the dual form of $sht⁶$. In late times, $R^e$-$hr$-$shty$ was depicted in
various forms such as: a falcon-headed sphinx, a human-headed sphinx, a falcon-headed man or as a falcon⁷.

The figures of Re-Horakhty’s name⁸

Memphis

Memphis is located about 23 km to the south of Cairo. In Ancient Egypt it was called 𓊣𓊦𓊣 𓊤𓊦𓊣 𓊣-inbw-hd⁹ ‘white walls’, 𓊣𓊦𓊦𓊦 𓊤𓊦𓊦 𓊣-nfr ¹⁰ ‘the beautiful monument’. This was the name of the pyramid and the mortuary temple of king Pepi I of the 6th Dynasty 𓊣𓊦𓊦-mn-nfr-pj†¹¹. It was given the name Memphis by the Greek. It was founded by king Menes in 3000 B.C. It was considered the administrative capital of Egypt in the Old Kingdom. Most of the excavations of this region were executed by Champollion and Rosellini (1828), Lepsius (1834), Hekekyan (1852-1854), Mariette (1857-1862), Petrie (1907-1914) and others. In 1980, the Egyptian Exploration Society suggested that the original foundation situated at the north near the necropolis of the Early Dynastic period at North Saqqara¹².

There are many evidences that Memphis was of great importance since the 1st dynasty such as the Early Dynastic necropolis at North Saqqara which included the names of most of the 1st dynasty’s kings as hr-š3. Many ceremonies were held at Memphis such as the royal coronation rituals of the union of the Two Lands 𓊦-phr-š3-inb ‘the procession of the wall’ and the ceremony of 𓊦-phr-inbw ‘the roaming around the walls’. Finally, the ceremony known as “the running of the Apis” 𓊦-phrr-lp¹³ which dated back to the reign of hr-š3 was also depicted at the necropolis¹⁴.

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

In January 1966, a tomb dates back to the 3rd dynasty was discovered. It was larger than any other tomb discovered at north Saqqara. Its brick walls were deliberately removed as the other tombs of the Old Kingdom located near the Ibis cemetery. The burial chambers and well were emptied and filled with sand. Nevertheless, some rare and beautiful fragments of alabaster and diorite vases, collected from the well, show that the tomb’s owner was a person of very high rank. The clearance of the chamber of Teti made it possible to discover many fragments of reliefs of rare elegance. Their style relates to those of the Memphite burial of hr-m-hb or those of ḫmn-m-hst³⃣¹⁵.

One of these reliefs (Fig.1) shows the deceased and the 𓊦 bird¹⁶ adoring Re-Horakhty¹⁷. Only the upper part of the relief exists. Rᶜ-š3-šty is depicted as falcon-headed deity wearing the sun-disk upon his braided nemes. There is an inscription beside him reads hr-š3y nfr 𓊦 𓊦 di.f but the rest is missing.
**Doc.2. A scene of Re-Horakhty and Atum on the pyramidion of Wsr-k3-Rš ḫn-dṛ**

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

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

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

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

**Doc.4. A limestone stela of Re-Horakhty**

At the time of its discovery, this stela was broken into four pieces (Fig.4). It dates back to the 18th Dynasty. It is made of limestone and measures 100 cm by 170 cm. The craft is of great quality, the details of the scene are carved with reliability and carefully. The
Stela is divided into three registers. The upper register shows a prince offering a living duck and Lotus flower to the Sphinx. He wears the plaited side-lock expressing youth, a broad collar and a necklace of two rows of round beads, which was famous among the jewelry during the 18th and 19th Dynasties. He also wears a short loincloth in a style resembles that of the Old Kingdom in an attempt to enliven the styles of the Old Kingdoms.

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

The sphinx is lying in front of the prince on an elevated pedestal. He wears a headdress topped by the stff crown adorned with the uraeus and a straight beard attached to his chin. It is unusual to wear the straight beard instead of the curved one for gods. He also wears a broad collar, a falcon’s wings and plumage on his back. Between the sphinx’s front paws, is a small statue of king Amenhotep II. There is a falcon above the sphinx with outstretched wings, holding the nḫ sign with its talons. There is an inscription in front of it. Behind this inscription are the sacred Eye and the nfr sign. There are four vertical lines at the back of the sphinx read’ dq mdd in ḫr-hzty s3 mry n ḫt.i nb tswy [‘s-hprw-Rṣ] di.n n.k nḫ ḡsw nb’. It means ‘Words spoken by Hor-akhty, beloved son of my body, Lord of Two Lands [Aa-Kheperu-Re], I gave to you all Life, Welfare and Health’.

Rṣ-hr-hzty stands behind the sphinx in his usual form as a falcon-headed god wearing the sun disk adorned with the uraeus upon his head and holding the ḡsw scepter in his right hand and the nḫ sign in his left hand. The stela’s middle register shows various kinds of offering, while the lower register has an inscription of nine horizontal lines.

Doc.5. A stela of Horakhty as a sphinx

This stela was broken into many pieces during its discovery (Fig.5). It has the shape of a rectangular panel surrounded by a panel and a cavetto cornice. The top of the right part of the panel is missing. The stela is divided into two registers. The upper one has remains of part of the sun disk with the uraeus. On the facing side, there is a representation of Rṣ-hr-hzty as a sphinx lying on a high pedestal. It wears the stff crown surrounded by the solar falcon. A straight beard attached to its chin. Behind the sphinx is a hieroglyphic inscription reads ḫr-hzty. At the back of the sphinx, is a hovering vulture. Above it, is an inscription reads nḥb.t ḫd.t n nḫn ḡnw.t n pt which means ‘Nekhbet the White One of Nekhen, Mistress of Heaven’. In front of the vulture is an inscription reads ḡnw.t nṯrw ‘Mistress of gods’. There is a prince ḫmn-m-ḥpt of the 18th Dynasty, who was probably the son of Amenhotep II. This prince was known from this stela. He offers Lotus flowers and incense to the sphinx. Behind the prince, there is a man holding two bouquet of flowers that resemble the nḫ sign. At the top of this register is the sky symbols that rested at its ends on the ḡsw scepter.
On the lower part of the stela, is a representation of the same prince burning incense before goddess Ast who is crowned within a shrine. He has the side-lock of youth and wears a short kilt. Behind him, there are two persons holding offerings of flower, vegetables and games. Goddess Ast sits on a low-backed throne, wearing the headdress of the sun disk between the two horns and holding the was scepter in her left hand and the nsw sign in her right hand. There is a table of offering before the shrine.

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

**Doc. 7. A stela of Re-Horakhty as a sphinx**
This stela (Fig.7) represents, in its upper register, god Re-Horakhty as a sphinx crouching on a pedestal and offering with his front legs a food offering. There is an inscription above him reads ‘Re-Horakhty z ntr tm sdm.f /// / /// m štj.t’11, which means ‘Re-Horakhty, Great god, Atum, who hears the prayer, he who dwells in Shtyt’. This text indicates that the sphinx depicted here was identified with god Atum as a funerary deity. As the title of ‘who dwells in Shtyt’ was also given to other deities such as Osiris, Anubis and Ptah-Soker. In the lower register, there are two men offering Lotus flowers.

**Doc. 8. A stela of nHy**
This stela (Fig.8) was found among many stelae at Giza in the area around the Great Sphinx. On the top of this stela, there is a winged solar-disk of hr-bhdy36, surrounded by a uraeus. Re-Horakhty is depicted as a sphinx crouching on a pedestal, wearing a falcon’s feathers. He holds a covered vessel between his front legs. In front of him, there are some offerings surrounded by a lit censer. There is two inscriptions, the one before the god reads Re-Horakhty nb pt. The other one behind his head reads prj.f m štj. The stela's lower register depicts the official nHy37 who donated this stela. He is shown kneeling and worshiping before the god. Before him, there is an inscription to the god, assured that Re-Horakhty was not just the guard of the tomb but he was also the supplier of the burial. As a row of the text reads nb tswy nfr krs m ht išwy which means Lord of Two Lands, a good burial after a long age.

**Doc. 9. A Free-standing stela of p3-r-m-hb**
p3-r-m-hb was a dignitary in the New Kingdom. He lived during the end of the 18th dynasty under the reign of hr-m-hb. He was a high priest in Heliopolis. As a High priest, he held the title of wr-m3w-m-pr-R “Great of Those who are looking in the House of Re”. In addition to this title, he held other military titles. This indicates that
he probably occupied a military job before becoming a High priest. He is known from this stela⁴⁰.

This stela (Fig.9) was considered one of the most amazing stelae that were discovered in the sphinx area, not far from the entrance of Amenhotep II’s temple. It is a unique piece regarding its shape and inscription. It also has unusual thickness. Its dimensions are 66 cm. high, 57 cm. wide and 18 cm. thick. It is inscribed on all its sides except its base. The inscription is a long praise of the Sun god. The stela was dedicated to the Sphinx, which represented a form of the Sun god. That was a quite evidence of the solar feature of the sphinx. This stela was thought to be dated back to the 21st dynasty according to its style. It depicts on one side pꜣꜣ-ꜣ-rꜣ-ꜣ-m-ꜣ-hb standing in veneration before the deities ʾɪtm and probably ʰt-ḥr or ʾṣt regarding her headdress. ʾɪtm is depicted as bearded-man wearing the Double Crown and holding the wꜣꜣs scepter in his right hand and the ʾnḥ sign in his left hand. On the opposite side of the stela, is almost the same scene. It represents pꜣꜣ-ꜣ-rꜣ-ꜣ-m-ꜣ-hb standing and adoring god ṭꜣ-ḥr-ʒhty, who is represented as a falcon-headed god wearing the sun disk adorned with the uraeus upon his head. A goddess resembles that on the stela’s other side, stands beside ṭꜣ-ḥr-ʒhty⁴¹.

The line of the hymn mentioning Re-Horakhty reads

\( \text{ḥw} \ ʒt-ḥr-ʒhty \ ʾɪtm \ m \ ḫn \ ḫnw \)

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

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

This door-shaped stela (Fig.10) is crowned with a pyramid. It has a representation of a  qed pillar with two arms stemmed from it, surrounding a large sun disk. The deceased is kneeling on both sides of the sun disk. The stela is divided into three registers. The upper one has a representation of the deceased’s parents standing at an offering table before Osiris. On the left side of the upper register, there is a representation of the deceased standing at an offering table, which has a Lotus flower and a libation jug on it, adoring ṭꜣ-ḥr-ʒhty. The god is represented in his falcon-headed form holding the wꜣꜣs scepter in his right hand and the ʾnḥ symbol in his left hand. He wears the sun disk upon his pleated nemes and a pleated loincloth. Beside his head, there is an inscription reads ṭꜣ-ḥr-ʒhty nṯr ḫ ṣ nb ṭꜣ ḫ³⁵.

**Doc.11. Stela from the Memphite Tomb of ḫḥ ṭ-m-hb**

ḥṛ-m-hb was the last king of the 18th Dynasty. He was not of royal blood and his parents were unknown. His reign was about 24 or 25 years from (1343-1315 B.C). ḫḥ ṭ-m-hb probably conducted his first official job under Amenhotep IV. Before ascending to the throne, he was the commander in chief of the army of Tut-ankh-Amun. His relation with god Horus appeared in his name, which means ‘Horus in the Jubilation’⁴⁵. The Memphite tomb of ḫḥ ṭ-m-hb is situated in the necropolis of Saqqara. It was built before ḫḥ ṭ-m-hb’s ascending to the throne. He was not buried in this tomb. He had another tomb in the valley of the king KV57 and that was his burial place. Military scenes alongside
with other scenes depicting $hr$-$m$-$hsb$ performing his duties were carved on the tomb’s walls\(^46\).

This is a rounded-top stela (Fig.11) was found in the tomb’s forecourt. Now, it is in the British Museum in London. It is adorned with a winged sun disk extending its protection above the whole scene. It depicts $hr$-$m$-$hsb$ making offering to the deities. They are from left to right: $Mst$, $dhwtj$ and $Rc$-$hr$-$shly$. $hr$-$m$-$hsb$ is bending and raising his arms in veneration before the deities. He wears a garment that extends beyond his arms and legs. The influence of naturalistic of the Amarna style still appeared in the representation of his body. It could be noticed obviously in the folds of the flesh, the rounded belly and the thin limbs. The depiction of the deities’ bodies shows the traditional style appeared in the thin waist and the wide shoulders. Each deity stands and holds the $\text{\textquoteleft}nh\text{\textquoteright}$ sign in his right hand. Both $dhwtj$ and $Rc$-$hr$-$shly$ hold the $w$s scepter in their left hands. Goddess $Mst$ holds the $w$-$d$ scepter in her left hand. $Rc$-$hr$-$shly$ is depicted as a falcon-headed god with the sun disk upon his headdress\(^47\).

**Doc.12.** Re-Horakhty on a block from the tomb of $hr$-$m$-$hb$

This fragment of a block (Fig.12) is from the tomb of Horemheb at Saqqara, which he built before ascending the throne. It shows the deceased standing before an offering table of food and adoring god $Rc$-$hr$-$shly$. The god is represented in his falcon-headed form with the sun disk upon his nemes, sitting on a low-backed throne. He wears a short loincloth and holds the $w$s scepter in his right hand and the $\text{\textquoteleft}nh\text{\textquoteright}$ symbol in his left hand\(^48\).

**Doc.13.** A stela of Re-Horakhty from the tomb of $inj$-$wiA$

$Ry$ was an army officer who held military titles as he was the Chief of the Bowmen and also Overseer of Horses. He held these titles during the reign of Horemheb. His tomb was discovered in 2013 at Saqqara near the private tomb of Horemheb which located to the north-west of $Ry$’s tomb\(^50\).

This stela (Fig.13), now in the Egyptian Museum in Berlin, represents a man and his wife offering large papyrus-branches before god $Rc$-$hr$-$shly$. Before the man, there is a stand with a jug on it. The stela measures 1.31 m high. The god stands as a falcon-headed deity with the large sun disk upon his nemes. He also wears a broad collar and holds the $\text{\textquoteleft}nh\text{\textquoteright}$ symbol with his right hand and the $w$s scepter with his left hand\(^51\).

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

During the excavations to the south of Horemheb’s tomb at the Memphite necropolis at Saqqara, a number of mud-brick tombs dates back to late 18\(^{th}\) dynasty and early 19\(^{th}\) dynasty was discovered. One of these tombs was that of $inj$-$wiA$. He held the titles of the Overseer of the Cattle of Amun, High Steward in Memphis. One of its chapels, was decorated with wall paintings, and is considered a rare example of the tombs discovered in this are at Saqqara and was in good condition. The main chapel was buried under a mud-brick pyramid. Its lower part is still in its original place\(^53\).

This limestone stela (Fig.14) from $inj$-$wiA$’s tomb measures 0.31 m high and 0.22 wide. In its first register, $inj$-$wiA$ stands in adoration before god Atum on the right and before
Ra-Hr-Axty on the left. Both deities are standing before the deceased. Ra-Hr-Axty is represented as falcon-headed god with the solar disk upon his pleated nemes. He wears a broad collar, short pleated loincloth and holds the w3s scepter in his right hand and the ‘nh symbol in his left hand. The inscription of Re-Horakhty reads r'-hr-zhty ntr '3 nb iri ss nsw imy-r3 pr inj-wt3 dw3 n nfr mr which means ‘Re-Horakhty, Great God, Lord of Writings of the Royal Scribe, Overseer of the House of Iniua, who adored the beautiful tomb’. The inscription below this scene was a Hymn to the sun that rises in heaven.

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

On the right side of the main entrance of Amenhotep II’s temple, there is a representation of king Sety I and god Ra-Hr-Axty embracing each other (Fig.15). hr-zhty, as a falcon-headed deity, stands presenting the ‘nh sign in front of Sety’s face. The god wears the sun disk with the uraeus upon his headdress, a broad collar and a short striped kilt. Sety I wears the hprš crown, a broad collar, bracelets around his wrists and a short kilt. Above their heads, there is an inscription of two lines that only the lower parts of them remain. The first line reads: stXy [mrj-n-PtH]55, di ‘nh m ī R‘ hrw nb which means //Sety [Mer-en-Ptah], give life like Re every day. The second line reads: [mn-Ms’t-R’] mrj n hr-zhty which means [Men-Maat-Re], beloved of Horakhty.

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

This is a part of a limestone block inscribed with bas-relief (Fig.16). It was from the Ramesside tomb discovered in Saqqara by M.V. Loret. It measures 68 cm long and 22 cm wide. It represents three kings kneeling before god Re-Horakhty and a king whose name is not known. The three kings from left to right are; Zoser nbw-dsr57 of the 3rd dynasty, Teti ttj58 of the 3rd dynasty and User-kaf wsr-k3,f59 of the 5th dynasty. They all raise their left hands in adoration while holding the hks scepter with their right hands. R'-hr-zhty is depicted squatting on the ground, as a falcon-headed god with the solar disk upon his nemes. He holds the ‘nh symbol before his face.

**Doc.17. Re-Horakhty on the pyramidion of p3y**

This pyramidion (Fig.17), now in Louvre Museum, is inscribed with the name of p3y, the Overseer of the royal Harem during the 19th dynasty, whose tomb was discovered in the Memphite necropolis on the plateau between the pyramid of Onas and the monastery of Apa Jeremias. It measures 0.40 m high, 0.44/0.50 m long. On the first face, god Ra-Hr-Axty is shown sitting on a rectangular throne with a small back. He appeared in his falcon-headed god form, wearing the sun disk adorned with the uraeus upon the nemes, a short fitting pleated loincloth adorned with a bull’s tail, a broad necklace and bracelets around his wrists. He holds the ‘nh symbol in his right hand, and the w3s scepter in his left hand. In front of him, there is a large offering table with a small jug on it. It is surmounted by a Lotus flower, and behind it, there is a vase placed
on a low stand. The inscription above the god reads \( \text{Ph} \text{hr-shty nfr nfr nb pt} \) which means Re-Horakhty, the perfect god, Lord of Heaven\(^63\).

**Doc.18. Re-Horakhty on a part of a tomb wall of \( \text{PtH} \text{ms} \)**

The High-priest of Ptah sometimes held the title of Greatest of the Directors of Craftsmen\(^64\). This title referred to god Ptah as the patron of the craftsmen. The office of the High priest of Ptah was at Memphis. \( \text{PtH} \text{ms} \) was the 19\(^{th} \) dynasty’s Mayor of Memphis and Chief steward in the temple of Ramesses II in the House of Ptah. His tomb was located in the necropolis of the New kingdom to the south of Unas causeway\(^65\). This relief (Fig.18a) from his tomb, now in Leydenn Museum in Netherlands, is divided into two registers. The upper one to the right shows a part of a ship with standing cow on it. The left side shows the deceased kneeling and adoring \( \text{Rc-hr-shty} \). The god is sitting on a low-backed throne before an offering table of food based on two big jugs. He appeared as a falcon-headed god wearing the sun disk and a short loincloth. He holds the \( \text{w3s} \) scepter in his right hand and the ‘\( \text{nh} \)’ symbol in his left hand\(^66\).

The lower register (Fig.18b) shows the deceased standing before \( \text{Rc-hr-shty} \) and adoring him. \( \text{Rc-hr-shty} \) is standing in his usual form holding the \( \text{w3s} \) scepter and the ‘\( \text{nh} \)’ symbol. The inscriptions contain a prayer and a Hymn to Re\(^67\).

**Doc.19. A stela of Re-Horakhty from the tomb of \( \text{twm-wr} \)**

In 1861, a small construction of limestone, half of which was ruined, was suggested to be the tomb of \( \text{twm-wr} \). It was discovered to the south of the Great Pyramid of Saqqara. \( \text{twm-wr} \) held the titles of Overseer of works on all monuments of the king and the Royal Scribe. This stela (Fig.19) found there, represents \( \text{twm-wr} \) standing in adoration before \( \text{Rc-hr-shty} \) to the left side. On the right side, \( \text{nh} \text{t} \), Overseer of the Royal Harem, is standing in adoration before Osiris. \( \text{Rc-hr-shty} \) is depicted as a falcon-headed god, sitting on a low-backed throne. He holds the \( \text{w3s} \) scepter with his right hand and the ‘\( \text{nh} \)’ symbol with his left hand. He wears the pleated \( \text{nemes} \) with the sun disk upon it. He also wears a broad collar around his neck. In front of the deceased, there is an inscription of his name\(^70\). The inscription of Re-Horakhty reads \( \text{r-hr-shty ntr \text{s} nb pt di.f dfdl} \text{nfrw.f di.n k3 n s} \text{s} \text{nsw hry-hbt hry-tp} \) which means ‘Re-Horakhty, Great God, Lord of Heaven, he gives beautiful eyes’, he gave the name to the Royal Scribe, the Chief of lector priest’.

**Doc.20. A stela of Re-Horakhty from the tomb of \( \text{hr-hns} \)**

This stela (Fig.20) from the tomb of the priest \( \text{hr-hns} \) dates probably to the 30\(^{th} \) dynasty. It represents the priest \( \text{hr-hns} \) adoring god \( \text{Rc-hr-shty} \) to the left side and adoring god Osiris to the right. The priest stands in front of a table of offering, which has a bundle of lettuce on it. \( \text{Rc-hr-shty} \) stands as a falcon-headed god with the sun disk upon his \( \text{nemes} \). He wears a short loincloth and holds the \( \text{w3s} \) scepter in his right hand and the ‘\( \text{nh} \)’ symbol in his left hand. The inscription beside the god’s head reads \( \text{Rc-hr-shty ntr \text{s} ‘Re-Horakhty, Great god’} \)\(^72\)
Conclusions

-Re-Horakhty is represented in almost all the scenes as a falcon-headed god with the sun disk adorned with the uraeus upon the nemes headdress. He wears a short loincloth, a broad collar in some scenes and a double-strap vest in other scenes. He holds the w3t scepter and the ‘nh symbol in most of his scenes. He appeared standing in most of the scenes but in a few scenes he appeared sitting on a low-backed throne (doc. 12, 17, 18 and 19).

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

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

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

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

- The figures of Re-Horakhty’s name appeared on his representations at Memphis are 🅡, 🅡مراقبلا

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**Fig.1.** A fragment of relief of Re-Horakhty
Fig. 2. Re-Horakhty and Atum on the pyramidion of \( \textit{wsr-k3-Rc \ l\ h\ n\-dr} \)

Fig. 3. A limestone stela of Re-Horakhty as a sphinx
Fig. 4. A limestone stela of Re-Horakhty

Fig. 5. A stela of Horakhty as a sphinx
Fig.6. A stela bearing the name of Re-Horakhty

Fig.7. A stela of Re-Horakhty as a sphinx
Fig. 8. A stela of *nhy*

Fig. 9. A free-standing stela of *p3-ir-m-ḥb*
Fig. 10. Re-Horakhty on a stela of priest *hrj*

Fig. 11. A rounded-top stela from the Memphite tomb of Horemheb Hari. R, *Horemeb et la reine Moutnedjemet: ou la fin d’une dynastie*, Geneve (1964), fig.26, 27, p.89-96.
Fig. 12. Re-Horakhty on a block from the tomb of Horemheb Boeser. P, Beschreibung der Agyptischen Sammlung IV (1911), p.7, pl.xxv.

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

Fig.15. A scene representing king Sety I and Re-Horakhty Hassan. S, *The Great Sphinx and Its Secrets* ‘Historical Studies in the Light of Recent Excavations’, Cairo (1953), fig.76.
Fig.16. king Zoser, Teti and Userkaf kneeling before Re-Horakhty

Fig.17. Re-Horakhty on the pyramidion of ḫ3y

Fig.18a. Re-Horakhty on a part of a tomb wall of ṣḏ-ms

b
Fig. 19. A stela of Re-Horakhty from the tomb of twnw-rj

Fig. 20. A stela of Re-Horakhty from the tomb of hr-hnsw
\footnotesize{1 - WB I, p. 54.
8 - LGG IV, 630.
9 - WB I, 95.
10 - WB II, 63.
11 - Ibid.
13 - WB I, 541.
16 - The b3 bird is the human-headed bird that represents the soul. It appeared during the union between the k3 and the body. It was written with the symbol of the Jabiru bird of the Nile. Then it was changed to that of human-headed falcon. Humans have only one b3 but the gods have many; Margaret R. Bunson, Encyclopedia of Ancient Egypt, USA (2002), p.62.
17 - PM III.2, p.559.
18 - PM III, 2, p.435.
23 - Ibid, p.46.
24 - Ibid, p.86.
25 - Ibid.
26 - Ibid.
27 - Ibid. p.88, 89.
30 - Ibid. p.237, fig.178.
31 - WB IV, 559.
32 - Shtyt was the name of the tomb or the temple in the Underworld; WB IV, 559.
34 - PM III,1, p.43.
35 - LGG V, 253.
36 - hr-bhdy was depicted on almost all the entrances of the temples and also on considerable number of stelae as a winged sun-disk or as a falcon or a sundisk in many of temple scenes. The great Graeco-Roman temple of Edfu was dedicated to him; Alan.H.Gardiner,”Horus the Behdetite” in JEA volume 30 (1944), p.23-60.
37 - nHy was known from year 23 during the reign of king Tuthmosis III. He was a viceroy and the Overseer of the guard. He joined Thutmosis in his first campaign to Syria. He has many inscriptions in Nubia. He built a chapel in the island of Sai and had a statue there. He also dedicated a statue to the temple of king Mentuhotep ar El-Deir Al-Bahari. His tomb was at western Thebes in Qurnet Murraei with the other viceroys; Labib Habachi, “Königssohn von Kusch” in LÂ III, p.631, 632.
39 - PM III,1, p.39.
42 - Ibid. p.271.
49 - PM III, 2, p.715.

https://jaauth.journals.ekb.eg/
52 - PM III,2, p.707.
58 - Ibid.
61 - PM III,2, p.655.
62 - the monastery of Apa Jeremias, is one of the earliest ancient Christian monasteries at Saqqara. It was discovered by James E. Quibell between 1906-1910. It is located to the south of Saqqara Necropolis about 500 m from the Step pyramid.
64 - PM III,2, p.712.
67 - Ibid.
68 - PM III,2, p.666.
69 - Ibid.
71 - PM III, 2, p.749.
المعبد رع-حوراختي في منف
بهاء محمد حافظ
قسم الإرشاد السياحي، كلية السياحة والفنادق، جامعة قناة السويس

المملوكتين
رع-حوراختي هو إله مندمج يجمع بين كلا من الآلهين حورس ورع. في علم الأساطير المصرية، كان رع حوراختي اسمًا أو هيئة أكثر من كونه إله مندمج. كان حورس إله السماء، وكان رع إله الشمس. لذلك، كان رع حوراختي يعتبر إله الشمس المشتركة. وقد بدأ ظهور الشكل المندمج للآلهين حورس ورع عام 2445 ق.م في معبد الشمس الذي بناه نيوسررع في أبوصير. غالبًا ما كان يُصوَّر على أنه رجل برأس صقر يرتدي قرص الشمس المزين بالثعبان على غطاء الرأس. كما صور في بعض الأحيان في هيئة إنسان برأس كبش يحمل قرص الشمس. يشارك كلا من الآلهة حورس ورع أحيانا في نفس الصورة. كان رع حوراختي ملك الآلهة في مقبرة حورمحب. وقد تم تصويره في كتاب الموتى الخاص بعصر الانتقال الثالث، وقد عُبد في العديد من المعابد مثل وادي السبخة والدر وأبو سمبل. يهدف هذا البحث إلى تسليط الضوء على الإله رع حوراختي في منطقة منف ودورة وعلاقاته بالآلهة الأخرى في منف.

الكلمات المفتاحية
رع، حورس؛ رع-حوراختي؛ منف؛ قرص الشمس.