


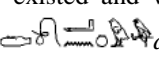












## Hormerty on Some Portable Monuments

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### Abstract :


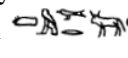


From the earliest time, the falcon was worshipped in Ancient Egypt as a representative of the cosmic power , the left eye of this supreme cosmic deity is the lunar eye of Horus and the right eye is the solar eye of R<sup>c</sup>.<sup>1</sup> Many falcon gods existed and worshipped through Egypt such as Horus “ Hr”<sup>2</sup> , R<sup>c</sup> <sup>3</sup> , Sokar “ skr”<sup>4</sup> , Dunanwi “ dwn n wj”<sup>5</sup> , Montu “ mn tw”<sup>6</sup> , Nemty “ nmt yw”<sup>7</sup> and Sopdu “ spd w”<sup>8</sup> . Some of them derived their names from god Horus himself like  Hr p3 xrd<sup>9</sup> ,  Hr Hknw<sup>10</sup> ,  Hr wr<sup>11</sup> ,  Hr BHdty<sup>12</sup> ,  Hr xnty Xty<sup>13</sup> ,  Hr mxnty (n) irt y or Hr xnty (n) irt y<sup>14</sup> and “ Hr mr.tj”<sup>15</sup>

### The research aims at:


- 1- Spotting light on god Hormerty and its role in the Egyptian religion.
- 2- Study some different monuments, which belong to Hormerty or where Hormerty is represented on.
- 3- Identifying the different forms and titles of him.
- 4- Discussing the ancient Egyptian dynasties, in which his representation was remarkable more than any time.

**Key words:** Hormerty, Shedenu, falcon headed god and Horbeit.

### Introduction:

Hormerty, lord of  Sdn.w<sup>16</sup> Shedenu\* (which was originally known as *pr Hr mr.tj* ; ,the cult center of Hormerty)<sup>17</sup>, is also considered as a local deity in the lower Egyptian  km wr (Tell Atrib)<sup>18</sup>, his Egyptian name  Hr mr.tj means “Horus of both (two) eyes”.<sup>19</sup> His title “Horus of the two Eyes” touched him with the Cosmic Horus, the warrior deity who fights and conquers the serpent “*b* ”<sup>20</sup> “Apophis” at the front of R<sup>c</sup> boat, and also fights against Seth. That is a symbol of the endless conflict between the forces of Good and Evil which can be defeated but definitely never destroyed.<sup>21</sup> On another Legend, it was said that Seth ripped Horus left eye in a terrible fight, and Thoth would have made it as a crescent. Another interpretation of this myth gives the left eye like a crescent and the right one as a full moon. Not only Horus bears the title *mr.tj* , but also other deities, like Osiris, Re or Amun bear the same title.<sup>22</sup> As it is one of the forms of god Horus, it was depicted as a falcon or a falcon-headed god crowned with two horizontal horns and carrying the sun disk surrounded by the Uraus, holding in his hand the double *udj3t*<sup>23</sup> , so he holds his two eyes and making the offering of them (his left eye represents the moon and the right represents the sun<sup>24</sup>). Hormerty was depicted and represented in some portable monuments such as statues, stelae, blocks and papyrus. In this research some of them are explained and they are arranged in a chronological order:


#### **Doc.1: Osorkon II stela** ( Cairo museum JE 46789)<sup>24</sup>

In a village near Mit Ghamr, 7 km. from Tall el Moqdam, was found a stela dated to Oserkon II (22<sup>nd</sup> dynasty); he offered  Cx.t<sup>25</sup> to Amun , Mut , Khonsu , Hormerty<sup>26</sup> and finally Isis. Hormerty is standing as a man with the falcon headed wearing the double crown<sup>27</sup>, before him these words:

*Dd mdw in Hr mr.tj nb Sdn.w*

Recitation by Hormerty , lord of Shedenu

#### **Doc.2: Sarcophagus of P3 di sm3 t3wy** (pl. 1 a – b):


Grey schist sarcophagus was found in Kom Abu Yasin<sup>\*\*\*</sup> in 1896 and now is preserved at the Egyptian Museum.<sup>29</sup> It belongs to *P3 di sm3 t3wy* , the local prince, treasurer of the king of Upper and Lower Egypt and the overseer of the two chambers in the reign of the king Psametk II. (26. Dynasty).<sup>30</sup> He was also the General of the Army who led an expedition to Nubia.<sup>31</sup> One of his titles on the sarcophagus is  irj k3.t m pr *Hr mr.tj nb Sdn.w* which means “connected with the work of the administration of Hormerty, lord of Shedenu.”<sup>32</sup> The lid of the sarcophagus is in the form of a mummy wearing a wig and a false beard and having a beautiful pectoral of beads resting on its chest. There are altogether seven deities figured on the cover; Nephthys, Isis, Nut, Hapy, Qebehsenewef, Imseti and Dewamewtef.<sup>33</sup>

The feet end of the exterior of the lower part is plain and partially broken. The head end bears a vignette shown in the middle *Dd* pillar of Osiris. On either side of the pillar there are two falcons with human heads and arms representing the souls, and also two apes partly below the souls. On the right side of the lower part of the *Dd* there is a kneeling figure of Nephthys, on the other side we can see kneeling Isis. Along the left side of the lower part there is a band of inscriptions, below it there are seven false doors and between each two doors there is a standing human god (but not always with human heads) in a short tunic. At the top of the right side of the lower part there is a horizontal text band, below it there are six false doors, between each pair of these doors there is a standing god in a human form – but without human head – also with a short tonic.<sup>34</sup>



#### **Doc.3: Bowl of P3 di sm3 t3wy** (pl. 2):

Dark Grey schist bowl “grinder” (Cairo museum CG 18736, JE 48894) probably was found in Kom Abu Yasin in 1893<sup>35</sup>, it is like a Mortar with two handles on the edge. Its bottom is flat, the rounded down handle seems slightly rejuvenated. It has an inscription with the titles of *p3 di sm3 t3wy* as a local prince, treasurer of the king of

## Hormerty on some portable monuments

lower Egypt, overseer of the two chambers, it has also the inscription:  r k3.t m pr Hr mr.tj nb Sdn.w R<sup>c</sup> m3 Xrw ; He is connected with the work of the administration of Hormerty, lord of Shedenu, R<sup>c</sup>, true of voice. <sup>36</sup>

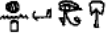
**Doc.4: Donation stela of Amasis** , Paris, Louvre museum (C 298):

It is a monolithic limestone slab, from the Delta region “Horbeit or Saft el Henna”, dated to the first year of the reign of Amasis - the 26<sup>th</sup> Dynasty (pl.3)<sup>37</sup>. Under the classic winged protective sun disc standing Amasis, turning to the left, wearing the red crown of Lower Egypt and offers  sx.t first to the young man Harsomtus<sup>38</sup> “Hr sm3 t3wy ” who wears the “pschent “p3 cxm.tj”<sup>39</sup> or the double crown and stands above sm3 t3wy symbol, behind him is Hormerty with a falcon headed god and human body, he is wearing the double crown of Upper and Lower Egypt and holds ‘nx sign and w3s scepter in his hands. Next to Hormerty Hathor stands with the remarkable sun disc between her two horns and holds the same ‘nx sign and w3s scepter in her hands. There are 12 lines of a text concerning the donation of six arourae of land to Osiris of Ramehet “ Wsir r3 mHty” (Shedenu , near Horbeit).<sup>40</sup>


**Doc. 5: Bronze statue of Hormerty on a crocodile** (pl.4) <sup>41</sup>

A bronze statue (Cairo Museum CG 38620) dated to the saite time representing Hormerty - the fighter - as the falcon headed god with a human body wearing “p3 cxm.tj” crown, short kilt, he acts as he is holding a spear with his two hands, the upper part of the right arm is broken. He is standing steadfastly on a crocodile with his tail hanged on the lotus flower. This position may indicate his control over this biggest and most dangerous predator in ancient Egypt.

**Doc.6: Bronze statue of Hormerty on a gazelle** (pl.5) <sup>42</sup>

A well lasting bronze statue (Cairo Museum CG 38618) dated to the saite time (26<sup>th</sup> Dynasty); Hormerty is depicted as a man with the falcon head and man’s ears, p3 cxm.tj crown with the Uraus and a short kilt. He is standing on a gazelle and his two arms acts as if he strongly pierces her with his spear. Gazelles are animals which belonging to the god Seth, they bore the epithet  xnp wd3t ; “Robber of the Eye” <sup>43</sup>, so they are considered as an enemy for Hormerty and deserved to be hunted.

The details of his body such as his fingers and toes, his muscles and his body built are amazing. The base of the

statue has some inscriptions with the name of Hormerty. 

Hr mr.tj nTr ‘3 k3 ‘3 - pHy<sup>44</sup> di ‘nx cnb

Hormerty, the great god, the Victorious bull with the great force, gives life and health

**Doc.7: Bronze statue** (pl.6) <sup>45</sup>

Bronze statue of Hormerty (Cairo Museum CG 38619) was found in Saqqara, Hormerty as a falcon headed god has a human ears, again wearing the pschent headdress with the Uraus, a short kilt with long sides. He raises his right arm as if he is holding a spear. His left arm seems as if he holds another weapon or holds some prisoners. The base here has no inscriptions.

**Doc.8: Naos from Saft el Henna** (pl.7 a,b)<sup>46</sup>:

The most important monument of Saft el Henna is the dark grey granite shrine (Naos) of Nectanebo II., it was dedicated to god Sopdu<sup>\*\*\*\*</sup> and was found in 1865. Its four faces were covered with clear inscriptions, as well as the inside and the ceiling. The back and the right side are well preserved, unlikely the greater part of the left side and the front side has disappeared. The lower part of its four faces is occupied by three lines of dedicatory inscription.<sup>47</sup>

On the upper part of the outer left wall the king wears the upper Egypt crown with the *Uraus*, holds wD3t eye in his right hand, before him about 22 deities stand in the first row , Hormerty is one of them and is standing as the first and the twelfth god. He was represented as a standing falcon headed god on a lower base, wearing a neck collar, holding a stab with a panther head in his left hand and ‘nx sign in the right one.<sup>48</sup>

On the upper part of the outer right wall, Hormerty appears in the first row of the lower left part of this wall with about fourteen gods in a closed chapel (pl.7 c)<sup>49</sup>. He was also found in the third row with another twenty four gods (he is the last one), he stands as a falcon headed man on a small base, holding a stab with a panther head in his right hand, his left one is broken (pl.7 d)<sup>50</sup>.

**Doc.9: Bull Sarcophagus:**

This granite sarcophagus (Cairo museum JE 86723) was one of four unique ensemble sarcophagus found in Kom Abu Yasin in 1937, it contains the mummy of a sacred bull - which was worshipped in Shedenu - still intact and was brought to Cairo and is now in the garden behind the Cairo museum, adjoining the gate of the antiquities department.<sup>51</sup> This one (JE 86723) was dated to Nectanebo II, 30<sup>th</sup> dynasty and was made for the sacred animal with the falcon headed god Hormerty, the god from the southeastern Nile delta who is also more frequently represented in the decoration (pl. 8 a, b),<sup>52</sup> Hormerty is depicted here as a strong bull with the sun disc between his two horns.

**Doc.10: Base of a falcon statue**


A rectangular granite base of a great falcon statue (from Zagazig), bears the cartouche of Nectanebo II, the inscriptions also have the name of Hormerty and his titles (pl. 9)<sup>53</sup>:

s3 R<sup>c</sup> nXt.f mr.f nb nsw nXt Hr hb mry Hr mr.tj nTr ‘3 nb Sdn.w di ‘nx dd w3s nb mi R<sup>c</sup> dt

son of R<sup>c</sup> , the strong, the beloved, lord of the kings (nXt Hr hb ), beloved of Hormerty, the great god, lord of Sheden, gives all life, stability and dominion like R<sup>c</sup> forever

**Doc.11: papyrus at Louvre:**

The vignette on a papyrus (Louvre museum) shows seven figures advancing toward a mummy stretching on a funerary bed in a feline shape (pl.10). They are: the officiating priest who presents the precious oil, Horus of Edfu (both of them aren’t in the scene), next appears Hormerty, the combative form of Horus with the falcon headed god and the double crown, he delivers the new Osiris his enemy whom he killed and snared in a net. After him stands Min, the god of fertility then Soped, the warrior god of eastern Delta <sup>54</sup>. These gods were followed by Anubis

and finally Horus of Hebenu “ hbnw <sup>55</sup>”.





**Doc.12: Black schist stela with magical and healing properties** (pl.11 a, b):

This two “Cippi of Horus” is a specific type of magical stela thought to provide protection from wild animals”, it was found in Mit Rahineh 1899 and dated to the Graeco – Roman period<sup>56</sup>. The purpose of these amulets was to provide a special, magical healing of the scorpions’ stings or the bite of poisonous snakes and any dangerous animals. The surface of the stela is covered by inscriptions.<sup>57</sup> It is dominated by a nude figure of Horus the child\* (with the side lock of youth and the Uraus on his brow) facing forward, his left foot advanced, a heart amulet is hung by a cord around his neck. His both feet stood firmly on a crocodile (their heads turned over their back). Horus the child grasps in one of his hand two serpents, a scorpion and an oryx, and in the other hand two serpents, a scorpion and a lion. By the side is a lotus flower with double plums and double *mnj.t*.<sup>58</sup> The healing properties in this monument lie in the power which is transferred by these magical formulae to the water poured on the statue. The water became here as a magical medicine. The base is provided with channels and a basin without any inscriptions, its an evidence that it is necessary to pour water on the magical formulae which cover all the surfaces of the stela itself. <sup>59</sup> On the base of this monument two lines of Gods are represented<sup>60</sup>, Hormerty on the second line as a hawk headed god, wearing the double crown and holding in his left hand a serpent.<sup>61</sup>

**Doc.13: Papyrus from Saqqara** (pl.12):

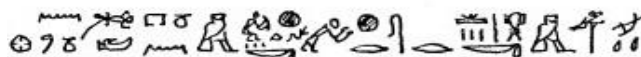
It was found in Grab of Ptahhotep (an ancient Egyptian vizier - 5<sup>th</sup> dynasty) in Saqqara and was dated to Ptolemy I time <sup>62</sup>. On the 9<sup>th</sup> column of the front side of this papyrus there are a lot of Horus names, Hormerty is the 11<sup>th</sup> name of them.<sup>63</sup>

**Doc.14: Limestone stela** (pl.13) <sup>64</sup>:

Limestone stela, dated back to the Graeco roman time, the king Ptolemy III with some deities having the title “*nb Sdn.w*” such as Harsamtu  “*Hr sm3 t3wy nTr ʿ3 nb Sdn.w*”, Horus the kid stands on a small base with his remarkable side lock and his finger in his mouth, Hormerty  “*Hr mr.tj nTr ʿ3 nb Sdn.w*” with a falcon headed god and the double crown holds *w3s* scepter, Hathour  “*Hwt Hr wrt nbt Sdn.w*” with the sun disk on her head, Sarapis “*Wsir Hp nTr ʿ3 nb Sdn.w*” , and finally stands queen Arsenoie.

**Doc.15: Papyrus in Louvre I. 3079 :**

It was dated to the Graeco – Roman time <sup>65</sup>, Hormerty was mentioned in the text as the lord of Pharbaethos, the warrior deity who fights for Re against Aponis.<sup>66</sup> In the 11<sup>th</sup> line the following inscription is written:



*Hr mr.tj m s3 .k r cxr xfijw .k m Sdn.w*

“Hormerty, protect yourself to defeat your enemies in pharbaethos.”<sup>67</sup>

**Doc.16: Hormerty in a pantheistic deity** (pl. 14) :

As a pantheistic deity represented Hormerty in the attitude of walking striding naked man with two pairs of arms, two spread pairs of wings and with a falcon body on the back, standing on a rectangular pedestal, with the head of god Bes, upon his head he wears a cornice, out of it proceed ram’s horns (of Khnum) and the plums of (Amun R<sup>c</sup>) upon which engraved two eyes with the sun disk and the Uraus. Next to the head of this dwarfish old man are on both sides four animal heads; on the right side are: bull (ox), lion, jackal (or crocodile) and hawk, on the left side the baboon, cat, hippo and ram. The backside is a hawk with two wings and Nut arms stretched out across them, while the front side is like a human, whose right arm of him is pendent and the left one bent at the elbow <sup>68</sup>.

On the three sides of the pedestal is an inscription  : *Hr mr.tj di ʿnx cnb* ; Hormerty, gives life and health.

**Conclusion:**

From the previous monuments we conclude that:

1-Hormerty as an image of Horus, there isn’t any difference between him or any another god bearing the Horus name or having the form of Horus such as Harsomtu “*Hr sm3 t3wy*”, *Hr wr p3 pHy* or Horus himself. Only from their titles and cult center we can differentiate between them.

2- Hormerty, as any Egyptian gods, was represented on a lot of monuments in different forms such as:

Hormerty	No. of Document	No. of the plate
Falcon headed god with human body	Docs. 1,4,5,6,7,8,11,12,14	Pls. 3,4,5,6,7,10,11,13
Bull	Doc.9	Pl.8
Naked man with Bes head	Doc.16	Pl.14
Only his name and title were inscribed	Docs. 2,3,10,14,15	Pls.1,2,9,12

- So, it’s obvious that the most famous and common representation of Hormerty is as a falcon headed god (about nine times from the sixteen monuments in the research). Hormerty was also linked to the mighty bull of heaven and took some of the characteristics of the bull such as fertility, power and masculinity; he appears as a bull once (in Doc. 9) and also in Doc. 6, he has the title “Victorious bull”. Hormerty also is represented as a naked man with Bes head once; this representation here is the same as Horus the child who also was often associated with Bes, this combination of the two gods formed the composite deity (Horbes). On the rest of the monuments only his titles were inscribed.

3- According to his cult center in *Sdn.w*, most of the monuments were found in Lower Egypt.

Place	No. of Document	No. of the plate
Kom Abu Yasin	Docs.2,3,9	Pls.1,2,8
Saft el Henna	Docs.4,8	Pls.3,7
Saqqara	Docs.7,14	Pls.6,13
Tall el Moqdam	Doc.1	-
El Sharkia (Zagazig)	Doc.10	Pl.9
Mit Rahineh	Doc.12	Pl.11
Un known place	Docs.5,6,13,15	Pls.4,5,12

## Hormerty on some portable monuments

- All portable monuments were found in Lower Egypt, near his cult center, and most of them in Kom Abu Yassin which is known as the cemetery connected to Shedenu, so he was considered as a local deity with limited spread.

4-Nothing with name or representation of Hormerty was found before the 22<sup>nd</sup> dynasty, all the monuments dated back from that time until the graeco roman period.

Date	No. of Document	No. of the plate
Oserkon II (22 <sup>nd</sup> dynasty)	Doc.1	-
26 <sup>th</sup> dynasty (Saite time)	Docs.2,3,4,5,6,7	Pls. 1,2,3,4,5,6
Nectanebo II (30 <sup>th</sup> dynasty)	Docs. 8,9,10	Pls. 7,8,9
Graeco – Roman time	Docs.12,13,14,15	Pls. 11,12,13

- Mostly his monuments were dated to the 26<sup>th</sup> dynasty (Saite time), the Graeco – Roman time gained also his appearance on the monuments dated to this period of the Egyptian history.

الملخص العربي:

### حور مرتي على بعض الآثار المنقولة

يعتبر حور مرتي من الآلهة التي اتخذت شكل الصقر، وهو الشكل الذي اتخذه العديد من الآلهة في مصر القديمة نظراً لقوته وسطوته في السماء؛ فهو حوريس الصقر المحارب الذي انتصر على أبوفيس أمام قارب رع، وهو الذي حارب الإله ست وهزمه أيضاً ولكن بعد أن اقتلع عينه اليسرى في معركة دامية وظلت العين اليسرى يرمز لها بعد ذلك بشكل الهلال والعين اليمنى على هيئة قمر مكتمل.

حور مرتي، سيد شدونو والتي أيضاً تعرف باسم بر حر مرتي أي مركز عبادته، وهو أيضاً إله محلي في مصر السفلى في تل أتريب.

صور حور مرتي على شكل صقر أو رجل برأس صقر وفوق رأسه قرنان وقرص الشمس المزين بالكوبرا، كما صور في العديد من الهيئات الأخرى مثل الثور والتمساح. ويهدف البحث إلى: إلقاء الضوء على الإله حور مرتي ودوره في الديانة المصرية القديمة، دراسة بعض الآثار المنقولة التي تخص حور مرتي أو تلك التي صور عليها، التعرف على الأشكال المتعددة التي ظهر بها و ألقابه المختلفة، تحديد الفترات التاريخية أو الأسر التي انتشر ظهوره بها.

الكلمات الدالة: حور مرتي - شدونو - إله برأس صقر - حوربيت

### Figures\*

Pl.1



Grey schist sarcophagus Sarcophagus of *P3 di sm3 t3wy* - 26. Dynasty

A.Rowe, "New light on objects belonging to the generals Potasimto and Amasis in the Egyptian Museum", *ASAE* 38, 1938, p.160 – 161

Pl.2



Bowl of of *P3 di sm3 t3wy*

A.Rowe, "New light on objects belonging to the generals Potasimto and Amasis in the Egyptian Museum", *ASAE* 38, 1938, p.164  
Von Bissing, *Steingefäße*, CG 18736, 1904, p. 157 – 158, pl. IV

Pl.3



Donation stela - reign of Amasis

<http://egyptomusee.over-blog.com/article-28031711.html><http://hieroglyphes.over-blog.com/article-stele-de-donation-de-terrain-63943121.html>  
(11/2/2019)

**Pl. 4**



Bronze statue of Hormerty on a crocodile  
M.G. Daressy, *Statues de Divinites I*, CG 38620, Le Caire, 1906, pp.161 – 163 , pl.XXXIV

**Pl. 5**



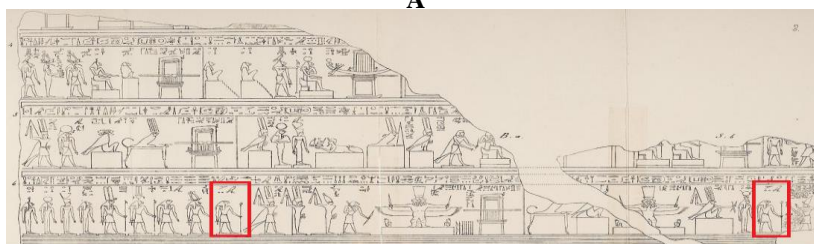
Bronze statue of Hormerty on a gazelle  
M.G. Daressy, *Statues de Divinites I*, CG 38618, Le Caire, 1906, p.161 – 163 , pl.XXXIV

**Pl. 6**



Bronze statue of Hor merty  
M.G. Daressy, *Statues de Divinites I*, CG 38619, Le Caire, 1906, p.161 – 163 , pl.XXXIV

**Pl. 7**



Naos from Saft el Henna  
E.Naville, *Goshen and The Shrine of Saft El Hennah*, London,1887, tafel.2

**B**



Naos in Saft el Henna, outer left wall  
G.Roeder, *CG Naos*, part II, Leipzig, 1914, Tafel. 18

**C**



Naos from Saft el Henna, outer right wall  
Left side – lower part  
G.Roeder, *CG Naos*, part II, Leipzig, 1914, Tafel. 25

**D**



Naos from Saft el Henna, outer right wall  
Upper part – right side  
G.Roeder, *CG Naos*, part II, Leipzig, 1914, Tafel. 30

## Hormerty on some portable monuments

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pl. 8



Hormerty as a Bull on the sarcophagus

<https://uni-tuebingen.de/fakultaeten/philosophische-fakultaet/fachbereiche/altertums-und-kunstwissenschaften/ianes/forschung/aegyptologie/projekte/die-stiersaerge-von-tell-abu-yasin> (14/2/2018)

Pl. 9



A rectangular granite base of a falcon statue

P.Gallo, "Una nuova statua del re Nekhthorheb sotto forma di falco da Pharbeithos", *VICINO ORIENTE* 11, 1998, p.115

Pl.10

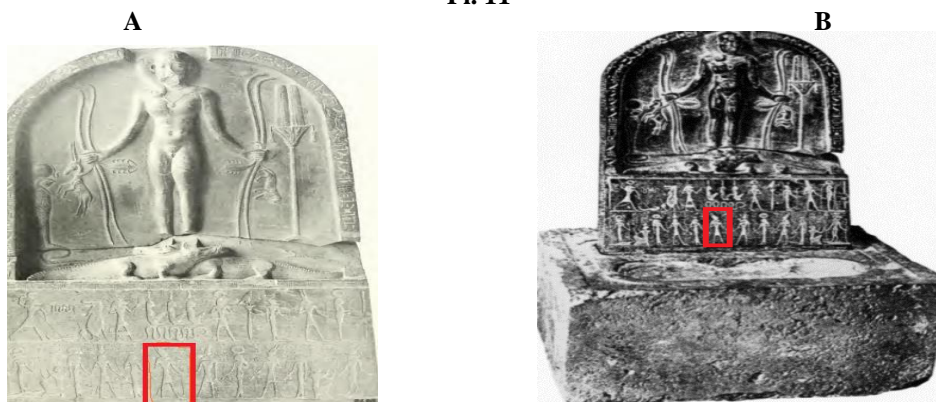


Hormerty on papyrus at Louvre  
R. Schumann Antelme, S. Rossini, *Becoming*

1998, p.13, fig. 5 b

museum  
*Osiris: The Ancient Egyptian Death Experience,*

Pl. 11



Black schist stele with magical and healing properties

M.G. Daressy, *Textes et Dessins Magiques*, CG 9402  
Le Caire, 1903, pl.II; LGG V, p.260

K.C.seele, "Horus on the crocodiles" *Journal of Near Eastern Studies*,  
Vol. 6, no.1,1947, pl. III

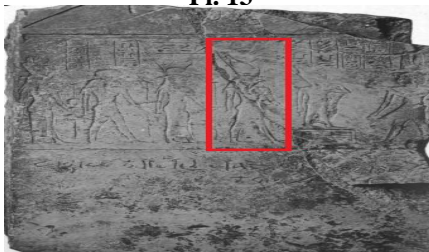
Pl. 12



Papyrus was found in Aphroditopolis (Gebelen)

W. Spiegelberg, CG 31169, Die Demotischen Denkmäler II " Die Demotischen Papyrius", Strassburg, 1906, pl.XC

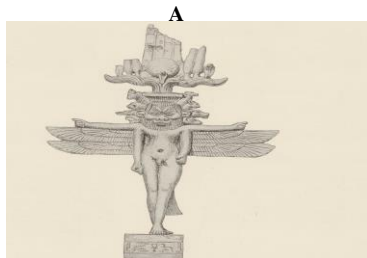
Pl. 13



Limestone stela dated to Ptolemy III

W. Spiegelberg, Die Demotischen Inschriften I, CG 31104, pl.VII

Pl. 14



Hormerty with a group of deities in the same statue

F.G.Hilton, A Catalogue of the Egyptian antiquities II, 1908, p.51 , 4438, pl. XVIII, XIX

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<sup>1</sup> J.C. Darnell, The Apotropaic Goddess in the Eye, *SAK* 24, 1997, p.35

<sup>2</sup> *LÄGG* V, 230

<sup>3</sup> *Ibid.* IV, 612

<sup>4</sup> *Ibid.* VI, 664

<sup>5</sup> *Ibid.* VII, 525; *Wb* V, 423

<sup>6</sup> *LÄGG* III, 319, V. 262

<sup>7</sup> *Ibid.* IV, 237

<sup>8</sup> *Ibid.* VI, 289

<sup>9</sup> *Ibid.* V, 281

<sup>10</sup> *Ibid.*, 277

<sup>11</sup> *Ibid.*, 249

<sup>12</sup> *Ibid.*, 253

<sup>13</sup> *Ibid.*, 279, 849

<sup>14</sup> *LÄGG* III, 394

<sup>15</sup> *LÄGG* V, 260; *Wb* II, 107

<sup>16</sup> *Wb* IV, 568

\* Greek Pharaithos, modern Horbeit, the eleventh nome in lower Egypt - Heseb bull land

<sup>17</sup> J. L. Gourlay, Le taureau sacré de Chedenou, in *Annales de l'École pratique des hautes études* 86, 1977, p.467; R. Morkot, *The Egyptians: An Introduction*, Psychology Press, 2005, p.42

<sup>18</sup> *Wb* V, 125

<sup>19</sup> R.H. Wilkinson, *The Complete Gods and Goddesses of Ancient Egypt*, New York Thames & Hudson, 2003, p. 203; *LÄGG* V, 260; *Wb* II, 107

<sup>20</sup> *LÄGG* II, 82

<sup>21</sup> László Kákósy, "Recensiones" , *Orientalia* 58, No. 1 (1989), p. 129

<sup>22</sup> *ibid*

<sup>23</sup> R.H. Wilkinson, *op.cit* ; *LÄGG* V, 260

\*\* The moon and the sun were referred to by the Egyptians as "the two lights", most frequently, the ancient Egyptians interpreted these two lights as the eyes of R<sup>c</sup>, or of Horus, whose left eye was the Moon and whose right eye was the sun. The left eye was weaker because according to myth, it had been damaged. This myth was elaborated in many cult centers, giving rise to special forms of Horus such as Khenty Khety in Letopolis or the later Hor-Merty of Horbeit in Delta.

## Hormenty on some portable monuments

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- <sup>24</sup> G. Daressy, “Une Stèle de Mit Yaich”, *ASAE* 22, 1922, p.77
- <sup>25</sup> *Wb* IV, 229
- <sup>26</sup> *LÄGG* V, 260; I. Guerneur, “Les cultes d’Amon hors de Thèbes. Recherches de géographie religieuse”, *BEPHE* 123, Paris, 2005, p. 200-201
- <sup>27</sup> K. J.Winkeln, *Inschriften der Spätzeit Teil II : Die 22.-24. Dynastie*, Wiesbaden, 2007, p. 128-129 (§ 62)
- <sup>28</sup> G. Daressy, *op.cit.*,p.77
- \*\*\* A cemetery connected to Shedenu , the cult center of *Wsir p3y k3w*, Osiris the attendant of the bulls; *LÄGG* III, 28
- <sup>29</sup> A.Rowe, “New light on objects belonging to the generals Potasimto and Amasis in the Egyptian Museum”, *ASAE* 38, 1938, p.158
- <sup>30</sup> *ibid.*, p. 169
- <sup>31</sup> M. Rice, *Who is who in Ancient Egypt*, Routledge, London , 1999, p.155
- <sup>32</sup> A.Rowe, *op.cit.*, p.170
- <sup>33</sup> *Ibid.* , p.177
- <sup>34</sup> *Ibid.* , p. 179 – 181
- <sup>35</sup> *Ibid.*, p. 158
- <sup>36</sup> *Ibid.* , p.192; Von Bissing, *Steingefäße*, CG 18736, 1904, p. 157 – 158 , pl. IV
- <sup>37</sup> <http://egyptomusee.over-blog.com/article-28031711.html> (11/2/2019)
- <sup>38</sup> *LÄGG* V, 287
- <sup>39</sup> *Wb* IV, 250
- <sup>40</sup> E. Jelinkova – Reymond, “Quelques recherches sur les réformes d’Amasis” , *ASAE* 54, 1957, p.264; G. Posener, Les Criminels débaptisés et les morts sans noms, *RdE* 5, 1946, pp. 51 – 56 ; Posener, G. *La Première domination perse en Égypte*, Le Caire, 1936, p. 90 [b]; *LÄGG* II, 550
- <sup>41</sup> M.G. Daressy, *Statues de Divinités* I, CG 38620, Le Caire, 1906, pp.161 – 163 , pl.XXXIV
- <sup>42</sup> *Ibid.* , CG 38618, Le Caire, 1906, pp.161 – 163 , pl.XXXIV
- <sup>43</sup> *Wb* III, 291
- <sup>44</sup> *LÄGG* II, 23
- <sup>45</sup> M.G. Daressy, *op.cit.*, CG 38619, Le Caire, 1906, p.161 – 163 , pl.XXXIV
- <sup>46</sup> E.Naville, *Goshen and The Shrine of Saft El Hennah*, London,1887, tafel.2
- \*\*\*\* He was a god of the sky and of eastern border regions in ancient Egyptian religion.; R.H.Wilkinson, *op.cit.*, p. 211
- <sup>47</sup> E.Naville, *op.cit.* ,p.6
- <sup>48</sup> G.Roeder, CG *Naos*, part I, Leipzig, 1914, p.63 – 65, ξ2 and 14 , part II , tafel. 18; E.Naville, *op.cit.* ,pl.2
- <sup>49</sup> G.Roeder, *ibid.*, p.80, 81 ξ 325. 9, part II , tafel. 25
- <sup>50</sup> *Ibid.* , p.87, ξ 332. 24, part II , tafel. 30
- <sup>51</sup> Y.J.L. Gourlay, *Le taureau sacré de Chedenou*, 1977, p.467 – 468 ; V. Bernard Bothmer, *Egyptian Art*, Oxford, 2004, p. 61 – 62
- <sup>52</sup> A. Abdel Salam, Rapport sur les fouilles du Service des Antiquites a Abou Yassin (Charquieh),” *ASAE*, 38, 1938, p. 615-616; S.Cauville , “À propos des 77 génies de Pharaïthos”, *BIFAO* 90 (1990), p. 115-116 (N.5)
- <sup>53</sup> P.Gallo, “Una nuova statua del re Nekhthorheb sotto forma di falco da Pharbeithos” , *VICINO ORIENTE* 11 ,1998, p.113, 115
- <sup>54</sup> R. Schumann Antelme, S. Rossini , *Becoming Osiris: The Ancient Egyptian Death Experience*, 1998, p.12
- <sup>55</sup> *Wb* III, 63; the capital of the XVI nome (Oryx nome) of Upper Egypt, now Kom el Ahmar.
- <sup>56</sup> *LÄGG* V, 260
- <sup>57</sup> K.C.seele, “Horus on the crocodiles” *Journal of Near Eastern Studies* , Vol. 6, no.1,1947 , p.43
- ♦ Horus, the infant son of Isis has been stung by a scorpion, Isis finds his lifeless body, she appeals to the god Thoth to restore him. Thoth responds to her plea and invokes the god magical power to return Horus back with health.
- <sup>58</sup> K.C.seele, *Ibid.* , p.44
- <sup>59</sup> *Ibid.* , p.48
- <sup>60</sup> M.G. Daressy, *Textes et Dessins Magiques*, CG 9402, Le Caire, 1903, p.3
- <sup>61</sup> *Ibid.* , p.3 – 11, pl.II; *LÄGG* V, 260; K.C.seele, *op.cit.*, pp. 43-52, pl. III
- <sup>62</sup> W. Spiegelberg, CG 31169, Die Demotischen Denkmäler II “ Die Demotischen Papyrius”, Strassburg, 1906 , p. 270, pl.XC
- <sup>63</sup> *Ibid.* , p. 276
- <sup>64</sup> W. Spiegelberg, Die Demotischen Inschriften I, CG 31104, p. 38, pl.VII
- <sup>65</sup> *LÄGG* V, 260
- <sup>66</sup> J.C.Goyon, “Le Cérémonial De Glorification D’ Osiris – Du Papyrus Du Louvre I. 3079 (Colonnes 110 A 112)”, *BIFAO* 65, 1965, p.134 (222)
- <sup>67</sup> *Ibid.*, p.107
- <sup>68</sup> F.G.Hilt on, *A Catalogue of the Egyptian antiquities* II, 1908, p.51 , 4438, pl. XVIII, XIX; G. Roeder, *Ägyptische Bronzefiguren*, Berlin,1956, p.47; V.Bissing, Zur Deutung der „pantheistischen Besfiguren“, *ZÄS* 75, 1939, p.131, Abb. 2 ; O.E. Kaper, *The Egyptian God Tutu: a study of the sphinx-god and master of demons with a corpus of monuments*, 2003, p. 91
- \*Photographs are taken by the author.