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The coronation ritual of the falcon at Edfu : tradition and innovation in ancient Egyptian ritual composition

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ABBREVIATIONS

<i>AJA</i>	<i>American Journal of Archaeology</i>
<i>AfP</i>	<i>Archiv für Papyrusforschung und verwandte Gebiete</i>
<i>ARG</i>	<i>Archiv für Religionsgeschichte</i>
<i>ASAE</i>	<i>Annales du Service des Antiquités de l'Égypte</i>
<i>BACE</i>	<i>Bulletin of the Australian Centre for Egyptology</i>
<i>BiOr</i>	<i>Bibliotheca Orientalis</i>
<i>BIFAO</i>	<i>Bulletin de l'Institut Français d'Archéologie Orientale</i>
<i>BJRL</i>	<i>Bulletin of the John Rylands Library</i>
<i>BSEG</i>	<i>Bulletin de la Société d'Égyptologie, Genève</i>
<i>BSFE</i>	<i>Bulletin de la Société Française d'Égyptologie</i>
<i>CdE</i>	<i>Chronique d'Égypte</i>
<i>GM</i>	<i>Göttinger Miszellen</i>
<i>IPG</i>	<i>Internationale Politik und Gesellschaft</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JARCE</i>	<i>Journal of the American Research Center in Egypt</i>
<i>JEA</i>	<i>Journal of Egyptian Archaeology</i>
<i>JMEOS</i>	<i>Journal of the Manchester Egyptian and Oriental Society</i>
<i>JNES</i>	<i>Journal of Near Eastern Studies</i>
<i>JEOL</i>	<i>Jaarbericht van het Vooraziatisch-Egyptisch Genootschap Ex Oriente Lux</i>
<i>JSSEA</i>	<i>Journal of the Society of the Study of Egyptian Antiquities</i>
<i>LÄ</i>	<i>Lexikon der Ägyptologie</i>
<i>MDAIK</i>	<i>Mitteilungen des Deutschen Archäologischen Instituts. Abteilung Kairo.</i>
<i>MGAEU</i>	<i>Mitteilungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte</i>
<i>OLP</i>	<i>Orientalia Lovaniensia Periodica</i>
<i>OMRO</i>	<i>Oudheidkundige Mededelingen uit het Rijksmuseum van Oudheden</i>
<i>PSBA</i>	<i>Proceedings of the Society of Biblical Archaeology</i>
<i>RdE</i>	<i>Revue d'Égyptologie</i>
<i>SAK</i>	<i>Studien zur Altägyptischen Kultur</i>
<i>WdO</i>	<i>Die Welt des Orients</i>
<i>WZKM</i>	<i>Wiener Zeitschrift für die Kunde des Morgenlandes</i>
<i>ZÄS</i>	<i>Zeitschrift für ägyptische Sprache und Altertumskunde</i>

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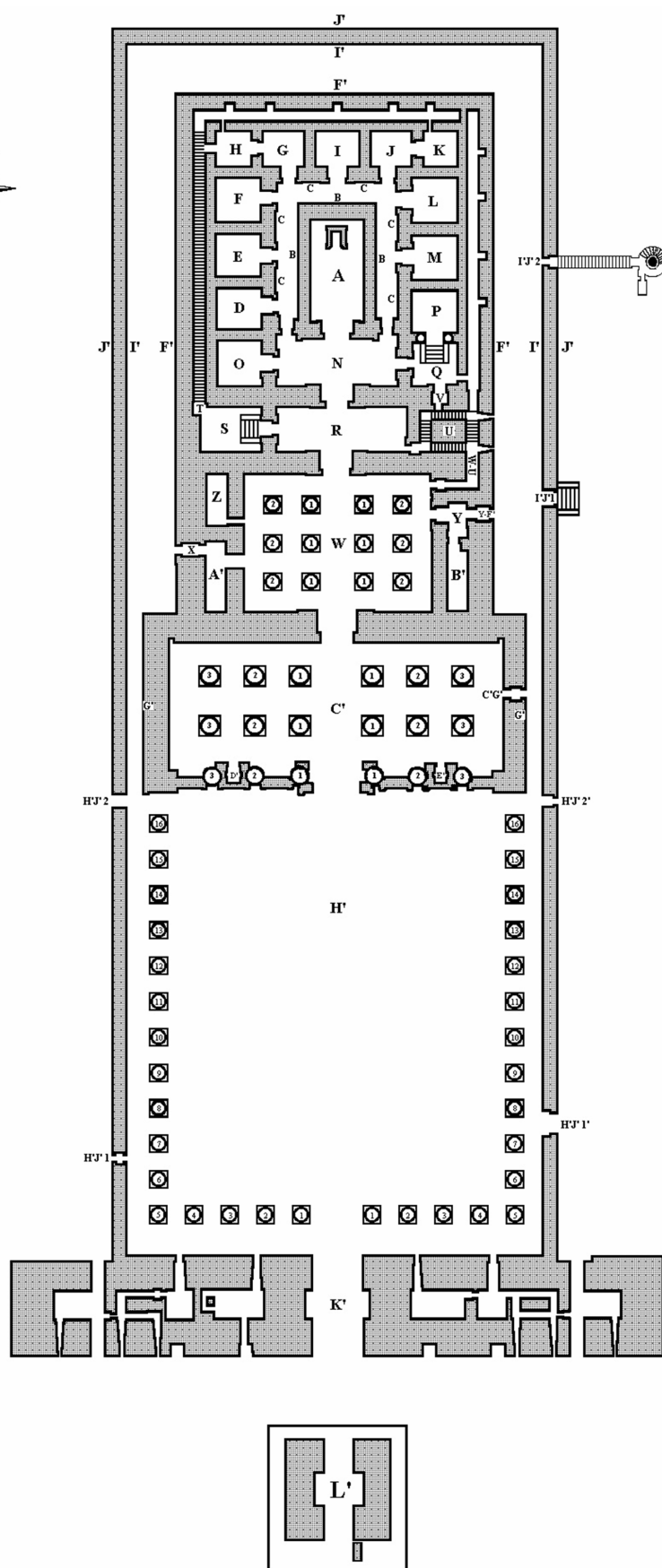
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APPENDIX

APPENDIX 1: GENERAL PLAN OF THE TEMPLE OF EDFU



APPENDIX 2: LINE-DRAWINGS OF I'

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APPENDIX 3: TRANSLATION

I am most grateful to Dieter Kurth and the members of the Edfu Projekt in Hamburg for kindly making available to me a pre-publication version of their work on the translations of *Edfou VI*, which were published in 2014 (D. Kurth, *Edfou VI*. Die Inschriften des Tempels von Edfu: Abteilung 1 Übersetzungen; Band 3. Gladbeck 2014). On some points, my own translation of the texts differs from that of the Edfu Projekt, which is accounted for in Chapters 2 and 3. Therefore, no extensive commentary to the translations is given here.

SCENE 1

TEXT 1: E VI 100, 2-4

Anointing. Words to be spoken: The *ḥknw*-oil is upon your forehead, it makes your face happy! O lord of the gods, your offering-gifts are for you, the *ʒwš*-perfume, mixed with *nnib*-styrax, pure^A *mdt*-ointment, while [...]

A For *m-dt=f* as an indication that something is pure and uncontaminated, see Wilson, *PL*, 1250. The expression *m-dt=f* may have been chosen in the present text because of the alliteration with *mdt*-ointment: *mdt m-dt=f*.

TEXT 2: E VI 100, 5

The great *bik*-falcon that stands upon the *srḥ* as the perfect *ḥm*-falcon and overseer of the *bik*-falcons.

TEXT 3: E VI 100, 6-8

The king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy,^A a second Shesemu in the place of cooking the ointments, the son of Horus, the lord of the laboratory.

A The majority of the names of the king on the interior face of the northern enclosure wall read *nyswt-bity* (empty cartouche) *s3 Rḥ Ptwlmys ḥnh dt mr Pth*, which fits Ptolemy IX as well as Ptolemy X. In the remainder of this paper, *Ptwlmys ḥnh dt mr Pth* shall be simply translated as “Ptolemy”. For a discussion on the date of the decoration of the interior face of the northern enclosure wall, see paragraph 1.2.

TEXT 4: E VI 100, 9-10

The female ruler, the mistress of the Two Lands, Cleopatra,^A the god’s mother of the son of Ra, Ptolemy: “Receive (it) from his hand, (from) your son, whom you love, whom you have placed as^B your image upon your *nst*-throne”.

A The majority of the names of the queen on the interior face of the enclosure wall read *ḥrt nbt t3wy Kllwprdt*, which fits Cleopatra II as well as Cleopatra III. For a discussion on the date of the decoration of the interior face of the northern enclosure wall, see paragraph 1.2.

B *n* for *m*.

TEXT 5: E VI 100, 11-13

The perfect god, the overseer of *Fkḥr*, who gathers tribute in *Bwgm*, the image of Shesemu, the sprout of Wadjet, the heir of Horus, the lord of the laboratory, with capable hands, who cooks ointment for all the gods, the lord of ointment, Ptolemy.

TEXT 6: E VI 100, 14 – 102, 3

Words to be spoken by His Majesty as praise of this god: “Hail to you, Ra, who comes in the shape of his *b3*, Tatenen, who comes as Horus Behdeti, the great god, the lord of the sky, the dappled of feathers, who comes forth in the horizon from the primeval ocean, the illuminator who illuminates this land, after he has traversed the sky, for whom the door-leafs of the gateways are opened, when he comes forth from the field of reeds, who assesses the god’s land, the ruler of Punt, who rejoices in the valley of myrrh, the lord of the gods, the one and only, Khepri, who makes exist what has come into existence!

May you fly up to heaven, may you traverse the horizon, may you settle (yourself) on the bank of the sky, may you traverse the earth, while you are led (properly) in your course, and may you seize the years as the shining one!

Fly, fly! Rise, rise! May you fly up, may you fly up!

Your brow is high, when you raise as Horus, lord of the course! Stretch yourself out! Stretch out your arms (i.e. wings), o living one, ruler of the Ennead. Attack the back of your enemy, as you seize the antelope with your talons. Your face is bright and your eyes are made festive, when you repel your enemies.

High, high! Be high! Be exalted!

May you reach the sky, may you unite with the horizon, may you open the door-leafs of heaven. May you turn your back and overthrow the walls, when you smell the scent of your sanctuary. Reveal your face as Ra, open your nose as Horus, and may you encompass your breast with Isis and your body with Nephthys! The two sisters are united, the two shining ones shine, Heka misleads your enemy. May you traverse the sky, may you stride the earth, and may you traverse the primeval ocean as Khonsu. Remove yourself [to] heaven and hide yourself, hurry, while you stretch out your wings; raise yourself with your *wtst*-throne! May you protect your father (i.e. Horus Behdeti),^A who is directed to your face,^B while you shine with your eyes and with the White Crown. May you settle down together with the *imyw-shmw*; <they> assign life to you. O Behdeti, lord of Punt and of all the gods and goddesses of the god’s land, your raising (up) is *Fkhr*, your laying (down) is *Wtnt*, and you are mighty in *Bwgm*. Nun begets you, Nut gives birth to you, and you are enduring like Ra, day by day. May you <protect>^C your son, whom you love, (namely) Harsomtut, the child, the son of Hathor, Ihy, the great, the son of Hathor, the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, who supplies your *k3* (with requirements) as *bik*-falcon upon the *srh*, forever.

A In Text 7, Horus Behdeti is also referred to as the father of the sacred falcon (E VI 102, 9-10).

B Reference to the accompanying image in Scene 1, which shows Horus Behdeti standing to the right of the sacred falcon. Based on this text it can be assumed that in reality, Horus Behdeti was facing the falcon.

C Kurth, *Edfou VI Übersetzungen*, 178.

TEXT 7: E VI 102, 3 – 103, 6

Ritual of the installation of the living *b3* of Ra as king of Upper- and Lower-Egypt, who is upon the *srh* as the great *bik*-falcon, the dappled of feathers:

Appearance of this noble god, Horus Behdeti, the great god, the lord of the sky, on his great *st*-throne, while his Ennead is with him. Travelling before him to the *r3-pr* of the *Pr-Bik* in great crowds, while no-one speaks to another. Calling out the names of the god’s servants and (god’s) fathers, who come in large numbers, one by one, until His Majesty inclines towards one of them. Proceeding on the part of this servant of the *gmhsw*-falcon^A to the *wsht*-hall of the *Pr-Bik*. Standing in the doorway of this place in front of this god (i.e. Horus Behdeti). Fetching the *drtyw*-falcons, that resemble Ra in their colour, before this god, one by one. He (i.e. the god) reaches (his decision) in peace concerning his *b3*, and he is satisfied about the

establishment of his inheritance. Then, letting His Majesty (i.e. the sacred falcon) appear in the *sšd n hꜥw* in front of this god. Reaching *St-Wrt* in order to receive kingship from the hand of his father Horus Behdeti, the great god, the lord of the sky. Presenting *mdt*-ointment, tying a *wsḥ*-collar, offering a *ḥḥ*-symbol made of gold, giving him (i.e. the sacred falcon) life and dominion, giving him *ꜥnh*-flowers in the name <of> the Ennead that is in this temple.^B Then, travelling of this god (i.e. the sacred falcon), while the Majesty of this noble god Horus Behdeti, the great god, the lord of the sky, the lord of *Msn*, appears behind him, so that he reaches the *Pr-Bik-Ntry* in order to sit on his *nst*-throne as King of Upper- and Lower-Egypt, on the *st*-throne of Ra-Horakhty, for the length of *dt*- and *nḥḥ*-eternity, while being offered all the good things by his son Shu in his embodiment of servant of the *gmḥsw*-falcon. Proceeding (back) in peace on the part of the Majesty of this noble god Horus Behdeti, the great god, the lord of the sky, the lord of *Msn*, to his palace of life, wellbeing and health. Rejoicing as high as the sky by all the people of this town. Feasting and feasting again and organising a feast by the men and women until the end of the first day of this festival. “Royal appearance”,^C it is called. This festival is celebrated every year. The king of Upper- and Lower-Egypt, the lord of the Two Lands (empty cartouche), the son of Ra, the lord of the crowns, Ptolemy celebrates this festival^D every year, not ever perishing and not ever decaying.

A For the king as “the servant of the *gmḥsw* falcon”, see also Scene 3, Text 23 (E VI 153, 1-2); Scene 3, Text 26 (E VI 153, 8 – 155, 8); Scene 6, Text 62 (E VI 262, 13-14); Scene 7, Text 85 (E VI 152, 1-2).

B The anointment of the sacred falcon is depicted in Scene 1 (E VI 100, 2 – 104, 7; pl. CXLIX) and the presentation of the *ḥḥ*-symbol and *ꜥnh*-bouquet is depicted in Scene 2 (E VI 269, 14 – 274, 7; pl. CLIV).

C So far, the term *hꜥw nyswt* in E VI 103, 4 has been translated as “coronation of the king” (Alliot, *Culte*, 561) or “appearance of the king” (Kurth, *Edfou VI Übersetzungen*, 180). However, considering the absence of the king in the ritual, a translation as “royal appearance” seems more appropriate. Compare E V 351, 3-4 where the ritual is referred to as “festival of the opening of the (regal) year of Horus (...) and royal appearance of Horus of Edfu”. For the role of the term *hꜥw* in the decoration of the interior face of the northern enclosure wall, see paragraph 4.4.

D *nb* for *ḥb*.

TEXT 8: E VI 103, 7-11

“I give you Punt with what is in it and the god’s land with what comes forth from it.” Words to be spoken by Horus Behdeti, the great god, the lord of the sky, the dappled of feathers, who comes forth from the horizon, the noble *ꜥhm*-falcon, who divides the Two Lands with his two wings, after he went through the sky in peace, the divine *bik*-falcon, the ruler of Punt, who follows his heart in the valley of myrrh, the lord of the gods, the one and only, Khepri, who makes exist what has come into existence: “I give you a great kingship in joy upon your *srḥ* in *St-Wrt*”.

TEXT 9: E VI 103, 12 – 104, 2

Words to be spoken by Hathor, the great, the mistress of *Twnt*, the Eye of Ra, who resides in *Bḥdt*, the mistress of the sky, the female sovereign of all the gods, the divine female *bik*-falcon, the mistress of Punt, the female Behdeti, the dappled of feathers: “I give that praise of you is in the hearts of the *pꜥt*-people and that love of you is in the bellies of the *rḥyt*-people”.

TEXT 10: E VI 104, 3-5

Words to be spoken by Harsomtut, the child, the son of Hathor, the very great one, the first-born of Horus Behdeti, the great god, the lord of the sky, the divine youth, who comes forth

from Isis, the noble child of Hathor: “I give that the love of you is great and spreading amongst the people, without one getting enough of it”.

TEXT 11: E VI 104, 6-7

☥ The primeval one, who started kingship of Upper- and Lower-Egypt, Ra-Horakhty, who was the first to have practised kingship, Behdeti, the lord of Punt, who comes forth from the horizon, the great elevated one, who assesses the god’s land, <the lord> of the gods, the one and only, Horus Behdeti, the great god, the lord of the sky.

SCENE 2

TEXT 12: E VI 269, 14-15

Offering the *hh*-symbol. Words to be spoken: the *hh*-symbol of life to your noble nose; for you are the living one, the ruler of the Ennead.

TEXT 13: E VI 270, 1-2

The living *hm*-falcon upon the *srh*, the Upper-Egyptian king of *nhh*-eternity, the Lower-Egyptian king of *dt*-eternity, who stands upon the *srh* in *St-Wrt*, destined as ruler of the entire circuit of the sun.

TEXT 14: E VI 270, 3-5

The king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, the sovereign, the lord of humankind, whom Shu spat out,^A the successor of Heh, lord of millions.

A The epithet “whom Shu spat out” alludes to the Heliopolitan cosmology. This theme is central in Text 26.

TEXT 15: E VI 270, 6-7

The female Horus, the mistress of the Two Lands, Cleopatra, the god’s mother of the son of Ra, Ptolemy: “Hundreds of thousands of dominion (*w3s*) for you for your arms, ten thousands of endurance (*dd*) for your body”.

TEXT 16: E VI 270, 8-9

☥ The perfect god, the Upper-Egyptian king, who spends the two eternities, the Lower-Egyptian king of the Two Lands, the lord of triumph, the heir of Ra, who wears his White Crown with a bright face, the child of Atum, the lord of life and dominion, whose body is encompassed protectively by Tatenen, the lord of humankind, Ptolemy.

TEXT 17: E VI 270, 10 – 273, 7

Words to be spoken by His Majesty in adoration of the divine *bik*-falcon: “Hail to you, you who rejoices upon the *mn-bit*-throne! You have united the Two Lands, the shorelands serve you because of the greatness of your might; they rejoice at the sight of you, when you open your wings as divine *bik*-falcon. You have stabbed the hearts of your enemies, while you have run faster than the wind when it gets up, and [you have brought] an end for those that have attacked you, with fiery eyes, in order to scorch their limbs, whereby your talons seized their skin, so that they were quickly killed, after you came by, and while they died because of the force of your rage. You have taken your place in heaven, you have reached the circuit (of the sky) in peace, and (now) <you> traverse this land, as far as the sun shines. [Who is in there]^A rises early [in order to] praise you, the gods and goddesses are your protection, and the people

kiss the earth for you, as you are distinguished as king of Upper- and Lower-Egypt, while the Nine Bows are under your feet. You remove your form from your followers in this your name of Horus. You know the bodies without lifting your tongue,^B in this your name of Sia. The bedouins are burned by your fiery breath in this your name of Occupant of the *nst*-throne. Praise to you, welcome in peace! You triumph, your enemies are overthrown!

Take the *nh*-bouquet of your noble father Horus Behdeti, the great god, the lord of the sky! He praises you, he loves you and he causes you to endure, while he overthrows all your enemies, dead or alive. He praises you and gives you *nḥh*-eternity; he loves you and gives you *dt*-eternity. He gives you life (*nh*) that is in his hand and power (*w3s*) that is in his fist. He gives you a long lifetime that is under his control and [health] that is at his disposal. He gives you millions of *sd*-festivals and hundreds of thousands of years in peace. He assigns to you a long kingship in joy and a long lifetime in rejoicing. He distinguishes you with his great strength and he gives you the strength of both of his arms. He gives you the strength of Montu and the prestige of Miysis. He annihilates for you all the foreign lands that are under your *nst*-throne and he kills for you their rulers. He strikes for you Asia in the circuit of the sun and [... ..] as you wish. You receive the Double Feather Crown from the hand of Amun and the adornment (i.e. regalia) from the hand of Kamutef. You are crowned (with) the Crown of Ra and you unite with the office of Atum. You climb the staircase, you stand on the *srh* and you appear on the *st*-throne of Horus. You come anew like the great Nun (i.e. the inundation) and you flood all the lands as you wish. You rise like Ra in the horizon and all the lands inhale your perfume. All the lands come to you bowing and the Nine Bows bow for you. All the bellies (i.e. people) are filled with your goodness, as is Hapy in his time (of the inundation). Living *hm*-falcon, living *bik*-falcon! Horus Behdeti, the great god, the lord of the [sky, is the protection of your limbs and]^C his Ennead eliminates your enemies!

Take the *hh*-symbol with *nh*, *dd* and *w3s*, so that you shall rule the Two Lands in triumph.^D [Take] the *nh*-bouquet of the Majesty of Ra^E to the nose of the lord of humankind and the long lifetime of Amun-Ra [that you spend]^F because of the Double Crown on your head. Take the *dd*-pillar, so that you are enduring (*dd*) like Ra, for it supports the sky for you like Shu, and it makes your^G name long^H on the *st*-throne of Horus, so that your lifetime is the length of *dt*-eternity. Take the *w3s*-sceptre from the hand of Amun and strength from the hand of the gods. It (i.e. the *w3s*-sceptre) causes that you are powerful in all the lands and that you are strong like it (i.e. the *w3s*-ceptre) is strong. It (i.e. the *w3s*-sceptre) causes that you are strong like the great Nun is strong. Everything that comes into existence through it (i.e. the *w3s*-sceptre) belongs to your^I *k3*. Everything that prospers on earth bows the head for you and the people that live in your circuit praise you. Take the *hh*-symbol that seizes for you the years, the hundreds of thousands and the complete circuit of the sun.^J Heh is enduring in lifetime in this land and Your Majesty is enduring like him. *Nḥh*-eternity is completed for you and its limits are brought for you,^K while the two mistresses have appeared on your head. Take the *sd*-festival [... ..] *dt*-eternity, while you unite yourself with him! Take the Upper-Egyptian crown, unite yourself with the Lower-Egyptian crown, so that they are joined together on top of your head. Living *hm*-falcon, living *bik*-falcon! Ptah,^L south of his wall, the lord of *nh-t3wy*, Ptah Tatenen, the father of the gods, is the protection of your limbs and his Ennead eliminates your enemies!^M

Take the *nh*-bouquet of your mighty mother Hathor, the great, the mistress of Dendera! She praises you, she loves you, she causes you to endure, while she overthrows all your enemies, dead or alive. She spreads esteem for you^N amongst the men and love for you amongst the women. She gives you life and health and she rejuvenates your body anew. She gives you Upper- and Lower-Egypt, while she strikes your enemies for you. She gives you the joy of her brother Osiris, while she triumphantly takes his throne into possession for you. She gives you the Two Lands of her son Horus, which she has given him in Lower-Egypt.

(Therefore) you are called in Egypt ‘Ra-Horakhty in repetition’. [Living] *ḥm*-falcon, living *bik*-falcon! Hathor, [the great, the mistress of Dendera], is the protection of your limbs and her Ennead annihilates your enemies!

Take the *nh*-bouquet of your *b3*, (namely) Atum, so that your heart unites with joy, (so that) you are enduring in *Ndm-nh*, (so that) your place is glorious and flooded with [fish and fowl],^O and (so that) your heart is joyful every day. Horus of the east, you are united with the western mountain, after your barque has moored in the (western) sky. When you travel to the west of the sky in your form of Horus with the raised arm, the blessed dead awaken on their seats and the *b3*’s who rest in the netherworld tell you all their pleas, after you have rested yourself in the west. Living *ḥm*-falcon! Atum is the protection of your limbs and his Ennead annihilates your enemies!

A Kurth, *Edfou VI Übersetzungen*, 484-485.

B Kurth, *Edfou VI Übersetzungen*, 385 interprets: “Du kennst die Gedanken der Menschen, ohne deine Zunge zu bewegen”.

C Completion based on E VI 272, 10-11 and E VI 273, 6-7.

D As argued in paragraph 3.2, this phrase consists of a description of the offering that the king presents to the sacred falcon: the *hh*-symbol and the *nh*-bouquet, consisting of the *nh*-, *dd*- and *w3s*-symbols.

E The *nh*-bouquet of the Majesty of Ra refers to the *hh*-symbol. See Borghouts, J.F., *LÄ II*, 1975, 1084-1085, “Heh, Darreichen des”.

F Kurth, *Edfou VI Übersetzungen*, 486.

G *nb* for *k*.

H Considering the context perhaps to be interpreted as “enduring”.

I *nb* for *k*.

J This passage consists of a description of the *hh*-symbol: Heh holding two palm-ribs (*rnpwt* “years”) with suspended frogs (symbolising the number 100.000) and *sn*-rings (*sn n itn* “the circuit of the sun”) in his hands. For this analysis, see D. Kurth, “Stilistik und Syntax”, in: *EB* 4, 1991, 79-80.

K Wilson, *PL*, 1240: “To bring the limits is to control the farthest reaches of time and space”, with reference to I 152, 9; E II 11, 11; 60, 4; 60, 9-13.

L The name of Ptah is rendered here with the hieroglyphs for *pt*, *t3* and *hh*, with the first phonetic constituent of each sign forming the name *Pth*.

M See also Text 16 (E VI 270, 8-9) for the protective role of Tatenen.

N *nb* for *k*.

O Kurth, *Edfou VI Übersetzungen*, 488 with reference to E VII 81, 3 ff..

TEXT 18: E VI 273, 8-10

Words to be spoken by Horus Behdeti, the great god, the lord of the sky, the great of triumph in *Wtst-Hr*, the Upper-Egyptian king of the Upper-Egyptian kings, the Lower-Egyptian king of the Lower-Egyptian kings, the excellent ruler, the ruler of rulers, who sits upon the *st*-throne of his father as king of Upper- and Lower-Egypt since (the time of) the ancestors until the end of *dt*-eternity: “I make Your Majesty high^A in *Wtst-Hr*, as your lifetime is the length of *dt*-eternity”.

A Considering the context perhaps to be interpreted as “enduring”.


TEXT 19: E VI 273, 11 – 274, 2

Words to be spoken by Hathor, the great, the mistress of Dendera, the Eye of Ra, who resides in Behdet, the mistress of the sky, the sovereign of all the gods, the sacred female *ḥm*-falcon in the place of Horakhty, the golden one of the gods, the mistress of the god’s land: “I protect your body, I protect your limbs; I give your protection, I make your protection”.

TEXT 20: E VI 274, 3-5

Words to be spoken by Ihy, the great, the son of Hathor, the noble child, who came forth from Isis, the lord of the *bḥdw*-throne, who is upon the *srḥ*, the great child, the excellent heir of Onnophris, justified: “I give you the lifetime of Amun-Ra, with the Double Crown raised upon your head”.

TEXT 21: E VI 274, 6-7

 The one with enduring kingship, who unites the Two Lands so that they are completely united, the one that appeared with the uraeus, illuminating in the faces (of the people), the sight of whom makes everybody joyfull, whom the shorelands serve because of the greatness (of) his might, Horus Behdeti, the falcon with dappled feathers.

SCENE 3**TEXT 22: E VI 152, 14-16**

Offering choice portions of meat. Words to be spoken: “The choice portions of meat of your enemies lay cut up before you, great *siḥ*-falcon in *St-Wrt*”.

TEXT 23: E VI 153, 1-2

The king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, the servant of the *gmḥsw*-falcon,^A who carries out the offering-rituals for his father (i.e. the sacred falcon)^B and who draws the attention of the god to his offering-gifts.

A For the king as “the servant of the *gmḥsw*-falcon”, see also Text 7 (E VI 102, 3 – 103, 6), Text 26 (E VI 153, 8 – 155, 8), Text 62 (E VI 262, 13-14) and Text 85 (E VI 152, 1-2).

B For more references to the sacred falcon as the father of the king, see Text 49 (E VI 93, 6-7) and Text 62 (E VI 262, 13-14).

TEXT 24: E VI 153, 3-4

The female sovereign, the mistress of the Two Lands, Cleopatra, the god’s mother of the son of Ra, Ptolemy: “Take^A them, there is nothing impure about them. As the king is provided with life,^B so you are purified!”

A *s* for *mn*.

B For this formula, see Kurth, *Edfou VII Übersetzungen*, 674, Anhang O: “Zur Bekräftigungsformel *ḥn ḥm=k m ʕnh* (u.ä.)”.

TEXT 25: E VI 153, 5-7

The king of Upper- and Lower-Egypt (empty cartouche) is upon his *ḥndw*-throne in the great window of the dappled of feathers, cutting into pieces the sacrificial ox, catching migratory birds and bringing their choice portions of meat to the *Ḥwt-Bik*. He is like Shu, who brings offerings to his creator,^A (like) *Smḥ-Mḥt*,^B who provides for his (i.e. the creator’s) altar.

A The king is identified with Shu, and the sacred falcon is identified with his creator, i.e. Atum. In the following inscription (Text 26) this identification of the king with Shu and of the sacred falcon with Atum is further elaborated.

B *Smḥ-Mḥt* is an epithet of Shu, associated in particular with the offering of nourishment. See Leitz, *LGG VI*, 310b-c.

TEXT 26: E VI 153, 8 – 155, 8

Words to be spoken by His Majesty at the partaking of the offering gifts:^A

O horizontal one,^B you have spat Shu from your mouth, without him being eaten, (namely) Shu, so that he came through.

O horizontal one, he (i.e. Shu) has become a god, <who is ensouled>^C and effective, revered and mighty.^D He has taken the Two Lands and enclosed all things in his arms. He consecrates for you everything he has recited, after he has become Hu.

O horizontal one, you have spat him (i.e. Shu) out, he came forth from your mouth and he has become Hu, who prospers at your mouth.

O horizontal one, he (i.e. Shu) gives you everything he has consecrated, after he became a god, who is ensouled and effective, revered and mighty. He dedicates to you all the good things that you give him, after he has become Heka.

O horizontal one, he (i.e. Shu) came forth from your mouth, without being constricted by your sharp teeth and without being hindered by what is between your teeth. He crossed through and your lips have spat him out. The earth has lifted him and the earth has enchanted him. He became the elevation of Shu (i.e. the air), while he lifted himself, after he formed himself in the egg. He consecrates for you all the good things, offering-gifts and sustenance. When he places (them) before you, you are satisfied therewith, your *k3* is satisfied therewith, and your heart is satisfied therewith, forever. May you cause that his (i.e. Shu) land carries upon it all the good things, after he has become Djefa upon earth.^E

O horizontal one, he (i.e. Shu) became a god, who is ensouled and effective, revered and mighty in his name of *b3* of Shu, who became a god. He consecrates for you all the good things, offering-gifts and sustenance. When he places (them) before you, you are satisfied therewith and your *k3* is satisfied therewith, namely with the nourishments, and because of them you will be ensouled and revered, mighty and divine.

O horizontal one, his (i.e. Shu) mouth speaks to you: “The son of Ra, Ptolemy, has brought the things that are produced by him (i.e. the king); his flesh (i.e. the meat-offering presented by the king) is fresh and his flesh is good and his name of Shu exists in Upper-Men<set>”.

O horizontal one, he (i.e. Shu) comes to you and is rejoicing, when he approaches you he is well with you. He has come and brings you all the good things, after he has become Hu, who is well at your mouth.

O horizontal one, he (i.e. Shu) strikes for you all your enemies, after he has become the Great Slaughterer.

O horizontal one, he (i.e. Shu) guards them for you, after he has become the Great Protector (i.e. Thoth).^F

O horizontal one, he (i.e. Shu) decapitates them for you, he slaughters them for you, he slays them for you, he crushes them for you, and he puts them on their faces.

O horizontal one, his (i.e. Shu) mouth speaks to you: “To him (i.e. the king)^G belongs divineness, he is ensouled and effective, revered and mighty”. He consecrates for you these things that come forth from you.

O horizontal one, he (i.e. Shu) has become a god, besouled and effective, revered and mighty. He has become a god and he brings you all the good things. He consecrates for you and he spits for you in his name of Shu, the *k3* of the king. He consecrates these for you and he carries for you the sky above his head in <his> name of Shu <under> the sky.

O horizontal one, he (i.e. Shu) gives you strength under the sky in his name of Ptah, he carries for you the sky with his arms in his name of Shu under the sky.

O horizontal one, you wish that he (i.e. Shu) forms one body with you in his name of Mereh. May you unite yourself with all his limbs in his name of Khnum and may you be satisfied about him in his name of Ptah. When you unite yourself with him, your heart will be satisfied

about him in his name of Khnum. His arms are effective when he consecrates for you the offering in his name of Hu.

May you be satisfied, may you feel revered, lord of the gods, with the offering-gifts that this your son (i.e. the king in his role of Shu) brings to you. May you let him (i.e. Shu) have what is in your mouth, for your son is skillful in his name of Mereh. May you pass to him (i.e. Shu) the offering that was brought to you at the First Occasion, in his (i.e. Shu) name of overseer of the shoreland.^H

May you be satisfied, may you feel revered, living *ḥm*-falcon, lord of the Two Lands, lord of the *pṯ*-people and lord of the *rhȝt*-people, lord of *St-Rṯ*, lord of the gods, with the offering that this your son brings you,^I namely this esteem for you,^J this your *k3*, this your Heqa, this your Ptah,^K this your Shu, this your Thoth, and this your Djefa upon earth. May you be satisfied therewith, and may you feel revered therewith; may your *k3* be satisfied therewith and may your heart be satisfied therewith, forever.

May you give him what is in your mouth, for your son is skillful in his name of Mereh. May you pass to him (i.e. Shu) the offering that was brought to you at the First Occasion, in his (i.e. Shu) name of overseer of the shoreland.

This (i.e. the preceding hymn)^L is a secret of the king, this is a secret of the living *ḥm*-falcon, namely a reversion of offerings that was brought by the servant of the *gmḥsw*-falcon^M in his form of Shu, the son of Ra.

A The king in his form of Shu presents the offering-gifts to the sacred falcon.

B Blackman identified the invoked god as *Tty*, which he translated as “Table-god”, interpreting this deity as “the royal dinner-table personified as a divinity” (Blackman, in: *JEA* 31 (1945), 63 n. 28). On the basis of the contents of the hymn, he identified *Tty* as “Atum, the creator-god of the Heliopolitan mythology” (Blackman, in: *JEA* 31 (1945), 64 n. 28). Indeed, the first phrase of the hymn refers to the spitting of the creator-god Atum, which brought about the creation of Shu and Tefnut, suggesting that *3hty* should be identified with Atum. In fact, *3hty* is one of the epithets of the creator-god Atum (see Leitz, *LGG* I, 53c). In the present hymn, it is the sacred falcon that is referred to as *3hty* and being equated as such with Atum.

C Completion based upon repetitions of this phrase further below in the text.

D For a commentary on these four epithets, see Wilson, *PL*, 200.

E Reference to the role of the king being responsible for the nourishment of the sacred falcon. For Djefa as the personification of “nourishment” and “abundance” and its relation with Hu, see *LÄ* III, 66.

F For this identification, see E VI 155, 5.

G See E VI 154, 6 where the king is also addressed.

H This epithet is mentioned twice in the hymn (E VI 155, 2-3 and 155, 6-7) and occurs in a number of other scenes from the Edfu temple where the king as Shu is presenting offerings related to nourishment, such as *ḥnḳ šht*, *ḥnḳ irp* and *ḥnḳ iḥt nbt nfrt*. See for example E VII 71, 11 (*ḥnḳ šht*); E VII 75, 9 (*ḥnḳ irp*); E VII 86, 6 (*ḥnḳ šht*); E VII 151, 8 (*ḥnḳ iḥt nbt nfrt*); E VII 212, 5 (*ḥnḳ irp*); E VII 247, 10 (*ḥnḳ šht*). See also *LGG* V, 357c-358a. The final phrase of the hymn explains the relation between the king in his role of Shu as the “overseer of the shoreland” and the meat-offering presented to the sacred falcon: the king in his role of Shu as servant of the *gmḥsw*-falcon is responsible for the nourishment of the sacred falcon.

I For more references to the king as the son of the sacred falcon / the sacred falcon as the father of the king, see Text 23 (E VI 153, 1-2), Text 29 (E VI 156, 4-6), Text 49 (E VI 93, 6-7) and Text 62 (E VI 262, 13-14).

J *nb* for *k*.

K The name of Ptah is rendered here with the hieroglyphs for *pt*, *ḳ* and *ḥḥ*, with the first phonetic constituent of each sign forming the name *Pth*. For a similar spelling of the name of Ptah, see Text 17 (E VI 272, 9-10).

L Goyon interpreted this phrase as being the introduction to the following text, which consists of an invocation to Sakhmet-Wadjet (see Goyon, in: *CdE* 45 No. 90 (1970), 268). However, the final part of the phrase clearly refers to the preceding hymn: “(...) namely a reversion of offerings (*wdb-ih*) that was brought by the servant of the *gmḥsw*-falcon in his form of Shu, the son of Ra”.

M For the king as “the servant of the *gmḥsw*-falcon”, see also Text 7 (E VI 102, 3 – 103, 6), Text 23 (E VI 153, 1-2), Text 62 (E VI 262, 13-14) and Text 85 (E VI 152, 1-2).

TEXT 27: E VI 155, 8 – 156, 3

O Sakhmet of yesterday, Wadjet of today,^A you have come and you have made prosperous this offering-table of the living *ḥm*-falcon, of the king of Upper- and Lower-Egypt (empty cartouche), according to the things that you do for your father <Ra>,^B when you come forth from Pe.

May you protect the living *ḥm*-falcon, the son of Ra, Ptolemy, with this papyrus-sceptre of life in your hand in this your name of Wadjet.

May you shoot your arrow into the offering-meat of the one that evokes the living *ḥm*-falcon with all the evil words, so that they become animals for slaughter like (in) this (case), when you became mighty at the First Occasion over the enemies of Ra in this your name of Sakhmet. Your offerings belong to the living *ḥm*-falcon, for he is Ra,^C from whom you came forth.

<O> Sakhmet, may you shoot your arrow to all the enemies of the living *ḥm*-falcon, Bastet, may you tear out their (i.e. the enemies) hearts, which are placed upon the brazier of Horus-*imy-Ṣnwt*.^D

“No arrow will miss its target amongst them (i.e. the enemies), for I am Sakhmet, who is mighty over millions; I have shot at all the enemies of the living *ḥm*-falcon, the living *bik*-falcon”.^E

A Reference to the double nature of the goddess Sakhmet and her double role as the one who protects the sacred falcon and the king and the one who destroys their enemies.

B Blackman, in: *JEA* 31, 60 reads “Horus”. However, the parallels in Esna II, no. 131, 10 and Kom Ombo, Cat. Mon. I, no. 181, left, l. 3 read “Ra”.

C The parallels in Esna II, no. 131, 15 and Kom Ombo, Cat. Mon. I, no. 181, left, l. 6 also read “Ra”.

D Horus-*imy-Ṣnwt* is a deity associated with the destruction of animals (see Leitz, *LGG* V, 244b-245b).

E Here speaks Sakhmet in response to the invocation.

TEXT 28: E VI 156, 3

Horus, Horus, sprout of Sakhmet, surround the flesh of the living *ḥm*-falcon with the completeness of life!^A

A This same formula is also used in conclusion to the invocations to the Good Year (Text 57) and to the invocations to Sakhmet (Text 70).

TEXT 29: E VI 156, 4-6

“I take care of your offering-table in the morning and in the evening,^A and the children^B make your protection”. Words to be spoken by the living *ḥm*-falcon upon the *srḥ*, the living *b3* of Ra in the window (of appearances) every day, whose son Shu reaches out his hand for him.^C

A *m dt=f ht=f*, literally “in his pupil and in his belly”, being a euphemism for “morning and evening” or “by day and by night”, i.e. always (see Wilson, *PL*, 777-778; 1250).

B In Text 82 (E VI 144, 15 – 145, 11), describing the rituals for the protection of the house, it is said: “the two children of oiltree-wood (*b3k*) protect you”. From the context it may be concluded that an amulet in the form of two children, perhaps Shu and Tefnut (see Leitz, *LGG* VI 113b), is concerned here.

C Reference to the king in his form of Shu offering to the sacred falcon. For more references to the king as the son of the sacred falcon / the sacred falcon as the father of the king, see Text 23 (E VI 153, 1-2), Text 49 (E VI 93, 6-7) and Text 62 (E VI 262, 13-14).

TEXT 30: E VI 156, 7-10

“I give you cows and birds upon your^A offering-tables, without the son of a god being amongst them”. Words to be spoken by Horus Behdeti, the great god, the lord of the sky, the beautiful *gmḥsw*-falcon, about whom *M3ʿt* is satisfied, who assesses the god’s land, the ruler of Punt, who follows his heart in the valley of myrrh, the lord of the gods, the one and only, Khepri, who makes exist what has come into existence, who flies through the sky and who traverses the horizon^B as Behdeti, lord of Punt.

A *nb* for *k*.

B The text reads *ʿpy=k pt ḥns=k 3ḥt*, but the insertion of the suffix =*k* does not make sense and was probably a copying mistake. Therefore to be read: *ʿpy pt ḥns 3ḥt*.

TEXT 31: E VI 156, 11-12

Words to be spoken by Hathor, the great, the mistress of Dendera, the Eye of Ra, who resides in Behdet, the mistress of the sky, the female sovereign of all the gods: “I give you all the things that the sky gives, that the earth produces and that the Nile-flood brings forth from its cavities”.

TEXT 32: E VI 156, 13-14

Words to be spoken by Harsomtut, the child, the son of Hathor, the beautiful sprout of Horakhty: “I give you offerings and sustenance upon your offering-table and all the good things according to your needs”.

TEXT 33: E VI 156, 15

Behdeti, the great god, the lord of the sky, the dappled of feathers.

TEXT 34: E VI 157, 1-2

Behdeti, the lord of Behdet is upon his *bḥdw*-throne, the lord of the *isbt*-throne is in *Hwt-Isbt* and he endows the Two Lands, he appoints his sacred animal, and he raises his *b3* above the *b3*’s of the gods. He is the dappled of feathers, with the illuminated feathers, the lord of feathers, the ruler of the Double Crown.

SCENE 4

TEXT 35: E VI 305, 2-4

Fumigating fragrant resin and bringing the god to his food-offerings. Words to be spoken: “The scent of fragrant resin to your nose! When it unites with your nostrils, your heart receives its offerings because of its (i.e. the fragrant resin) fragrance”.

TEXT 36: E VI 305, 5-7

The king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, the excellent ruler, the head of Punt, the lion, the lord of the god's land.

TEXT 37: E VI 305, 8-9

The female Horus, the mistress of the Two Lands, Cleopatra, the god's mother of the son of Ra, Ptolemy: "Your gift in return for him consists of a great kingship; as my *k3* is equipped with life,^A he is your son".

A For this formula, see Kurth, *Edfou VII Übersetzungen*, 674, Anhang O: "Zur Bekräftigungsformel *hn hm=k m 'nh* (u.ä.)".

TEXT 38: E VI 305, 10-12

The son of Ra, Ptolemy, is on his *nst*-throne as successor of Atum in *P-Wr*, fumigating fragrant resin and offering on the fire what was brought on the arms of the gods, for he is the living lion, whom Shu spat out, who created the Gold of the Gods (i.e. Hathor).^A

A See Leitz, *LGG IV*, 183b-184a.

TEXT 39: E VI 305, 13 – 308, 8

Words to be spoken by His Majesty as praise of the mighty one, after (he) put fragrant resin on the flame:

O Horus Behdeti, the great god, the lord of the sky, the living *'hm*-falcon, the divine *bik*-falcon, who comes forth from Punt, come to this your incense, which is the scent of Your Majesty, which comes from your limbs in Punt.

You are the lord of all of them, (namely) the gods and the ancestors that are in your entourage, the Eye of Ra and the Eye of Horus together with the Eye of Osiris, whose total number is 3 and 14.^A

May Your Majesty unite himself with their scent. Your heart becomes pleasant because of the scent of your sweat and (that of) the Ennead in your entourage. Your heart flourishes because of the scent of Your Majesty, and your nose is full of (the scent of) your sweat.

Hail to you, Ra, every day, may you be pleased with the living *'hm*-falcon, may you be pleased with his complete Ennead, and his divine ancestors, the gods in his entourage, so that they listen to him, come to him and act according to all his commands.

The great god has commanded that he (i.e. the falcon) shall be mighty in this his house, in this his temple, through the renewal of his body.^B

That what the son of Ra, Ptolemy, gives^C you is what makes your heart pleased, so that you will love this your temple forever.

The living *'hm*-falcon, the living *bik*-falcon shall be mighty forever through its choice portions of meat^D in its (i.e. the falcon) body and through its cows and its fowl and through all its sweet food at each of its festivals that take place in it (i.e. the temple), forever.

Raise up your face together with your *k3*, living *'hm*-falcon, living *bik*-falcon. Raise up your face together with your *k3* and your *b3*, and together with your *w3š*. Raise up your face to this your food in this your temple, which are a god's offering of beautiful choice portions of meat of cows and birds, food-offerings, sustenance, and all the good, pure, sweet things that a god lives by and that are offered to your *k3*, Horus Behdeti, the great god, the lord of the sky, and (for your *k3*), living *'hm*-falcon, you (both) being perfect gods on this day!

May you cause to endure your beloved son, the son of Ra, Ptolemy, who does these things for your *k3* every day, who gives you all life, endurance and strength, all health and all happiness,

for he is the king of Upper- and Lower-Egypt, the first of all the living people, like Ra, forever.

The *k3* of Horus Behdeti, the great god, the lord of the sky, and of the living *ḥm*-falcon is as a shining one upon the shorelands of the sky, while he has grasped the years as the shining one, when he proceeds striding to the west.^E It is [his] *b3* that passes the day and for whom the earth is broken up,^F in order to present him with offerings.

He (i.e. the *b3*) rises in the sky because of the scent of fragrant resin^G and he descends to earth because of the scent of incense. He has kissed the second day of the lunar month^H and he has nursed the fifteenth day of the month-festival. The Great of Magic (i.e. the uraeus) is pleased with him (i.e. the *b3*), and every god is pleased with the living *ḥm*-falcon, because he has satisfied her (i.e. the Great of Magic) on this day.

Living *ḥm*-falcon, unite yourself with your sun-disc, raise up your^I eye like your uraeus! May they embrace you with their arms, child. Praise is for you, Horus, when you have set foot on the roads.

Welcome (*ḥm*-falcon), who brought the son of Ra, Ptolemy, namely his (i.e. Horus) brother, his heir, his successor to the throne.

May the living *ḥm*-falcon give you (i.e. Horus) your appearance, so that he is more royal than the triumphant one. Living *ḥm*-falcon, living *bik*-falcon, Horus, heir of the Two Lands, may you let shine your *nst*-throne for the son of Ra, Ptolemy. Your year has given birth to our years; may you give him (i.e. the king) your life, so that he lives, and your name, so that he stands up^J for your life.

Horus, behold, your body is that of the king of Upper- and Lower-Egypt, the lord of the Two Lands, the son of Ra, the lord of the crowns, Ptolemy. Stand up, Horus, you inherit the inheritance! Stand up, living *ḥm*-falcon, living *bik*-falcon, you inherit the inheritance!

You are the lord of inheritance, you are unique. May you rejoice, Horus, after you have taken your eye (i.e. the uraeus), raised it up to your face and united yourself with it! May you rejoice, living *ḥm*-falcon, after you have taken your eye, raised it up to your face and united yourself with it!

Raise up your face, Horus, so that you see towards the sky; may you raise up into the sky, so that you will see Ra, the lord of the sky! Raise up your face, living *ḥm*-falcon, living *bik*-falcon, so that you see towards the sky; may [you] raise up [into] the sky, so that may you see Ra therein!

Raise up yourself, Horus, for the illness in you is the darkness! Raise up yourself, living *ḥm*-falcon, for the illness in you is the darkness!

May you live, Horus, in your name of one who lives on earth! May you live, living *ḥm*-falcon, living *bik*-falcon, in your name of one who lives on earth! May you live, king of Upper-and Lower-Egypt, lord of the Two Lands, son of Ra, lord of the crowns, Ptolemy, in your name of one who lives on earth!

When you have taken your^K White Crown, all the hearts fear for you, Upper-Egypt fears for you and Lower-Egypt fears for you.

Living *ḥm*-falcon, (sacred) animal of Ra-Horakhty, the gods bring what he (i.e. Ra-Horakhty) allocates to you; perfect is the planning of your annals.

Horus, [you are] great, Horus, you are sharp. You enter the road to them (i.e. the annals), you open their road. You are mighty, you are elevated, and you see with your eyes of your body.

You live, Horus, living *ḥm*-falcon, living *bik*-falcon. You have seen that you are a god. The son of Ra, Ptolemy, lives amongst the gods on earth.

Your *M3ʿt* is for you, living *ḥm*-falcon, living *bik*-falcon, for you are her lord! You are ensouled and you are effective, Horus, the first of the gods and of the living! You are ensouled and you are effective, living *ḥm*-falcon, living *bik*-falcon, the first of the gods and of the living, and truly, the king of Upper- and Lower-Egypt is the living *ḥm*-falcon, the

living *bik*-falcon. Horus, lord of the Two Lands, your *st*-throne belongs to the king of Upper- and Lower-Egypt, to the lord of the Two Lands, to the son of Ra, to the lord of the crowns, Ptolemy, (as) the first of all the living, like Ra, forever.

A Reference to the 14 deities that fill the *wd3t*-eye. See Kurth, *Edfou VI Übersetzungen*, 550, n. 1.

B Reference to the coronation ritual of the falcon being a ritual of renewal and regeneration.

C Reference to the fumigation of fragrant resin as depicted in the accompanying image.

D Reference to the offering of choice portions of meat as depicted in the neighbouring Scene 3.

E Reference to the cycle of rising and setting of the sun-god.

F Reference to the ritual of breaking up the earth (*hbs t3*), which is symbolic of burial and resurrection (see Bonnet, *Reallexikon*, 167-169).

G The scent of fragrant resin brings the sun-god to the sky. See Kurth, *Edfou VI Übersetzungen*, 552, n. 2. For this theme, see also E VII 60, 7; 324, 14 – 16; 325, 10-11; E VIII 57, 5-9; 65, 13-16; 102, 7-9.

H Wilson, *PL*, 61-62 with reference to Parker, *Calendars*, 12-13.

I *nb* for *k*.

J Wb III 430, 6: “eintreten für”.

K *nb* for *k*.

TEXT 40: E VI 308, 9-10

The noble *hm*-falcon, the ruler of the god’s land, the divine *bik*-falcon upon the *srh*, the living *b3* of Ra in his *St-Wrt*.

TEXT 41: E VI 308, 11-13

“I give you *3tf*-incense of the Two Lands of the Gods as well as all the incense-products of the god’s land”. Words to be spoken by Horus Behdeti, the great god, the lord of the sky, the *bik*-falcon of gold, the son of Osiris, who wears the White Crown, who wears the Red crown,^A with the high Double Feather Crown, the ruler of the Double Crown.

A Omitted by Kurth, *Edfou VI Übersetzungen*, 555.

TEXT 42: E VI 309, 1-2

Words to be spoken by Hathor, the great, the mistress of Dendera, the Eye of Ra, who resides in Behdet, the female *drty*-falcon, who drives away evil from the *drty*-falcon: “I give you joy in your heart, daily, and happiness, etcetera^A in your body”.

A *hmwt-r3* “crafts of the mouth”, i.e. “etcetera” in the closing formula of a recitation or spell (see Wilson, *PL*, 646-647).

TEXT 43: E VI 309, 3-4

Words to be spoken by Ihy, the great, the son of Hathor, the divine *bik*-falcon with the great kingship: “I surround Your Majesty with life, endurance and dominion, every morning, when you are rejuvenated”.^A

A Exact parallel in E VIII 148, 9 on the west face of the east tower of the pylon.

TEXT 44: E VI 309, 5

Behdeti, the great god, the lord of the sky, the dappled of feathers.

TEXT 45: E VI 309, 6-7

Behdeti is resting in his shrine as the great falcon in *P-Msn*, and he seizes the shorelands, he elevates himself above the gods, and he unites the *swt*-plant with the *snb*-plant.^A He is Horus,

the strong one, who took possession of the Two Lands in the nest, who was raised by his mother to (become) king of Upper- and Lower-Egypt.

A Similar references to the *swt*-reed of Upper-Egypt being united with the *snb*-plant of Lower-Egypt are made in E III 118, 18; III 38, 12; IV 120, 1; V 176, 13-14. In these texts, the *snb*-plant seems to be the heraldic plant of Lower-Egypt.

SCENE 5

TEXT 46: E VI 92, 13-16

Words to be spoken by Thoth, the twice great, the lord of Hermopolis, the heart of Ra in *St-Wrt*, the judge, who separates the two fighters in *Pr-Wnh*, the lord of writing in the House of the Books, the prince of *M3t*, the bull of the Ennead, who engraves the years of the kings:^A “O living *bik*-falcon who is upon the *srh*, millions of *sd*-festivals and hundreds of thousands of years are upon your *nst*-throne in *St-Wrt*! O living *hm*-falcon, who stands upon the *srh*, your kingship is *nhh*-eternity and *dt*-eternity! You are perfect in this perfect year,^B in peace, in peace, the year is in peace!”

A Reference to the accompanying image which depicts Thoth inscribing the palm rib for the sacred living falcon.

B This final phrase refers to the invocations to the goddess of the Good Year that are written to the right of the figure of Thoth.

TEXT 47: E VI 92, 16-18

[... ...] <lord>^A of utterances, the great mighty power [in] *St-R*, who created Shai in the primordial beginning on his potter’s wheel and according to whose plan existence came into being, who assigns the annals and who inscribes the cartouche, Thoth, the twice great, the lord of Hermopolis.

A Kurth, *Edfou VI Übersetzungen*, 161.

TEXT 48: E VI 93, 2-5

Censing. Words to be spoken: “I have taken the censer, as my arms are Horus and my hands are Thoth. His <incense>^A has risen from the flame, purifying Horus with his Great Eye (i.e. the incense) [...] [...] for her[?] *k3* [...] yet [...] [...] for His Majesty in their name.

A Kurth, *Edfou VI Übersetzungen*, 162.

TEXT 49: E VI 93, 6-7

The King of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, the overseer of the first place, who censes for his father (i.e. the sacred falcon),^A who offers incense to the Good Year.

A For more references to the sacred falcon as the father of the king, see Text 23 (E VI 153, 1-2) and Text 62 (E VI 262, 13-14).

TEXT 50: E VI 93, 8 – 94, 2

Horus Behdeti has appeared in *Msn* in his form of occupant of the *st-wrt*-throne, while he, namely His Majesty (i.e. the sacred falcon),^A is upon the *wst*-throne of Horus, his *bhdw*-throne in his *bw-hmr*-litter, and the *b3*’s of Pe and Nekhen carry His Majesty towards the door

of the *sšd n s3b-šwt*. The king himself censes before him (i.e. Horus Behdeti), so that his *k3* reaches the *m3rw* of his (sacred) animal, in order to unite himself with the *b3* of Ra upon his *nst*-throne as the divine *bik*-falcon upon his *srh*, in order to make appear the *si3*-falcon in the *sšd n si3*, and in order to appoint the *drty*-falcon as ruler, forever. He (i.e. Horus Behdeti) places himself upon his *srh* in his *tnt3t*-litter, in order to elevate his *k3* amongst the *b3*'s of the gods forever and ever, in order to lead the great *bik*-falcon from his *m3rw* to *Msn*, in order to unite the *b3* of Ra with his mighty being (i.e. the cult statue of Horus), in order to enter the *Hwt-Bik* in the presence of the Majesty of Horakhty, in order to elevate the *si3*-falcon in the presence of the dappled of feathers, so that the *b3* (i.e. the living falcon) receives kingship from his mighty being at his festival^B of the establishment of his inheritance, so that he receives the Good Year in her good names^C and a long lifetime in happiness.

His heart (i.e. Thoth)^D comes and assigns his years, Thoth, the great, assigns his annals with millions of *sd*-festivals, hundreds of thousands of years, ten thousands and thousands of months, hundreds and decades of days, so that his hours are infinite and his years are eternities.


A Compare E VI 263, 1; E VIII 110, 3; 148, 9; 148, 11; Ph I 73, 18; 74, 14; 78, 1; 78, 6.

B *nb* for *hb*.

C Reference to the litany of the Good Year, in which she is invoked in all her names (Text 56: VI 94, 12-14).

D One of the epithets of Thoth is “the heart of Ra” (Text 46: E VI 92, 13-16). At the same time, the sacred falcon is “the *b3* of Ra” (E VI 93, 11; 93, 13-14; 100, 14; E VIII 109, 15; 110, 1; E VIII 148, 8; Ph I 74, 9; Ph I 75, 3; Ph I 77, 6). It follows that Thoth can be referred to as the heart of the sacred falcon. See also Kurth, *Edfou VI Übersetzungen*, 163, n. 15.

TEXT 51: VI 94, 3-4

 The first of the <kings>^A, the excellent ruler, the ruler of rulers, Horus, the great, the overseer of Behdet, the sovereign of all the gods, the one and only, whose equal does not exist, Horus Behdeti, the great god, the lord of the sky.

A Kurth, *Edfou VI Übersetzungen*, 164.

TEXT 52: VI 94, 5

The living *bik*-falcon upon the *srh*.

TEXT 53: VI 94, 6-7

Horus Behdeti, the great god, the lord of the sky, the dappled of feathers, who comes forth from the horizon, with beautiful appearance upon the *w3st*-throne of Horus, when he sits upon the *st*-throne of this god as king of Upper- and Lower-Egypt, forever.

TEXT 54: VI 94, 8-9

The *b3*'s of Pe, the *drty*-falcons who carry the *drty*-falcon in his *dryt*-shrine, the god's bearers of the dappled of feathers.

TEXT 55: VI 94, 10-11

The *b3*'s of Nekhen, who lead the *bik*-falcon to his *bkr*-throne, the corporate body of jackals that carry the *drty*-falcon.

TEXT 56: VI 94, 12-14

The Good Year in all her names,^A who gives life, well-being and health to Horus Behdeti, the great god, the lord of the sky, and Harsomtut, the child, the son of Hathor, and Ihy, the great,

the son of Hathor, and the living *ḥm*-falcon, <the> living *bik*-falcon, and the king of Upper- and Lower-Egypt, the lord of the Two Lands (empty cartouche), the son of Ra, the lord of the crowns, Ptolemy.

A The goddess of the Good Year is invoked “in all her names” to perform the beneficial functions mentioned in each of the invocations addressed to her.

TEXT 57: VI 94, 15 - 99, 13

(No.1) O good year! May you be completely favorable for Horus Behdeti, the great god, the lord of the sky, and the living *ḥm*-falcon, the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, so that <he unites himself>^A with <you>^B in joy.

(No.2) O year of rejoicing! May you hail Harsomtut, the child, the son of Hathor, and Ihy, the great, the son of Hathor, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, with all the goodness that is in you, and may you give that he lives through you.

(No.3) O strong year! May you give that Horus Behdeti, the great god, the lord of the sky is strong, and the living *ḥm*-falcon, the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, like <Ra>^C is strong in his years, forever.

(No.4) O year of *df3w*-provisions! May you give all the *df3w*-provisions to Harsomtut, the child, the son of Hathor, and the living *ḥm*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, from all the *df3w*-provisions that come forth from you.

(No.5) O year of happiness! May you give all happiness to Harsomtut, the child, the son of Hathor, and Ihy, the great, the son of Hathor, and the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, so that he may receive you in happiness, and may you give that he receives <another (year) anew>^D in happiness.

(No.6) O year of health! May you give that Harsomtut, the child, the son of Hathor is healthy, and Ihy, the great, the son of Hathor, and the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, like you are healthy, and that any evil <impurity>^E of this year may not reach <him>^F.

(No.7) O year of life! May you give that Harsomtut, the child, the son of Hathor lives, and Ihy, the great, the son of Hathor, and the living *ḥm*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, like you live, and that he may endure <like>^G you endure, and that he may be well like you are well.

(No.8) O year of soundness! May you give that the bones of the living *ḥm*-falcon, the living *bik*-falcon, and the living ibis^H are sound, may you let his flesh be healthy, may you make his muscles firm, may you make all his limbs endure, [like] you <come>^I, while you are enduring <at the start>^J of the seasons.

(No.9) O year of *k3w*-provisions! May you give all the *k3w*-provisions that you have <intended as nourishment>^K to Ihy, the great, the son of Hathor, and the living *ḥm*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), so that he partakes of your *k3w*-provisions in joy and so that he offers you the things of the gods at the beginning of the year, forever.

(No.10) O year that is (still) unfamiliar! May you give that Harsomtut, the child, the son of Hathor comes into being, and the living *ḥm*-falcon, the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, like you come into being, [without coming to an end and while driving away]^L any evil terror of this year.

(No.11) O year of inclination! May you incline towards Horus Behdeti, the great god, the lord of the sky, and the living *ḥm*-falcon, the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche) as a good year. May you take your place in his house in happiness, so that he unites with you in jubilation.

(No.12) O year that comes! May you come to Horus Behdeti, the great god, the lord of the sky, and to the living *hm*-falcon, as a good year, while you are free from illness and your beginning is life, your middle is health and your end is joy, while provisions and sustenance are with you, and while all <evil impurities>^M are directed against all his enemies, dead and alive.

(No.13) O year that is in peace! May you come in peace to the living *hm*-falcon, the living *bik*-falcon. May you appease for him the great Ennead, may you appease for him the small Ennead, and may you appease for him all the glorified dead without exception, all the *rmt*-people and all the *p^t*-people, all the *rhyt*-people and all the *hnmmt*-people, etcetera, like Ra is pleased with his Ennead on this day of the Opening of the Year.

(No.14) O year that is free from evil! May you give that Harsomtut, the child, the son of Hathor, and Ihy, the great, the son of Hathor, and the living *bik*-falcon, and the king of Upper- and Lower- Egypt (empty cartouche), is free from every evil impurity, from every evil breath and from every evil <affliction>^N of this year.

(No.15) O year of Tatenen! May you give the years of Tatenen to Harsomtut, the child, the son of Hathor, and Ihy, the great, the son of Hathor, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, when he appears on the *st*-throne of Horus, forever.

(No.16) O year of millions! May you give that Harsomtut, the child, the son of Hathor, and Ihy, the great, the son of Hathor, and the living *hm*-falcon, the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, accomplishes millions of years and that his body is full of life.

(No.17) O year of hundreds of thousands! May [you] make abundant the years of Harsomtut, the child, the son of Hathor, and the living *hm*-falcon, the living <*bik*>-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, in [hundreds of thousands],^O <while he is enduring>^P like the *bik*-falcon upon the *srh*.

(No.18) O year of *nhh*-eternity! May you give a double *nhh*-eternity to Harsomtut, the child, the son of Hathor, and Ihy, the great, the son of Hathor, and the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, in the land of the living.

(No.19) O year of *dt*-eternity! May you give that Harsomtut, the child, the son of Hathor, and Ihy, the great, son of Hathor, and the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, accomplishes a *dt*-eternity of years upon the *st*-throne of Horus.

(No.20) O old year! May you give that the living *hm*-falcon, the living *bik*-falcon, becomes older than the old ones, and that he becomes greater than the great ones, while he steps onto their backs, after he seized their clothes, <like> the wind goes <in the top of>^Q the trees.

(No.21) O year that is upon the foreign lands! May you rejuvenate anew Ihy, the great, the son of Hathor, and the living *hm*-falcon, the [living] *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, <like you rejuvenate>^R anew upon the foreign lands.

(No.22) O year, Eye of Ra! May you give your protection to Horus Behdeti, the great god, the lord of the sky, and the living *hm*-falcon, the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, for he is Ra.

(No.23) O year, Eye of Horus! May you protect Harsomtut, the child, the son of Hathor, and Ihy, the great, the son of Hathor, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, against <his enemies>^S, like Isis gives protection <to her>^T Horus against his enemies.

(No.24) O year that gives birth to the gods! May you give birth anew to Harsomtut, the child, the son of Hathor, and Ihy, the great, the son of Hathor, and the living *hm*-falcon, and the

king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, like you give birth anew to the gods.

(No.25) O year, shining one of the gods! May you give great radiance to Harsomtus, the child, the son of Hathor, and the living *ḥm*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, like you are radiant amongst the gods and like you are <great>^U amongst the goddesses.

(No.26) O year that gives birth to the breath of air! May you give that Harsomtus, the child, the son of Hathor, and Ihy, the great, the son of Hathor, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, is free from every evil impurity and from every evil affliction of this year.

(No.27) O year that gives birth to the days! May you increase the (number of) days and hours of Horus Behdeti, the great god, the lord of the sky, and of the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, for this year and for eternity.

(No.28) O year that gives birth to the months! May you increase the (number of) months of Harsomtus, the child, the son of Hathor, and of Ihy, the great, the son of Hathor, and of the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, in the land of the living.

(No.29) O year that gives birth to the seasons! May you give that Horus Behdeti, the great god, the lord of the sky, and the living *ḥm*-falcon, the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, rejuvenates himself at the beginning of <the seasons>^V, like Ra rejuvenates himself at the beginning of the seasons.

(No.30) O year that gives birth to the *ḥt*-season! May you give that this land shall be inundated during the *ḥt*-season for Harsomtus, the child, the son of Hathor, and for the living *bik*-falcon, and for the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, so that you bring him the *k3w*-provisions that it (i.e. the land) produced.

(No.31) O year that gives birth to the *pṛt*-season! May you give a perfect *pṛt*-season to Horus Behdeti, the great god, the lord of the sky, and to the living *ḥm*-falcon, and to the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, which is free from the annual pestilence and without shortage.

(No.32) O year that gives birth to the *šmw*-season! May you give that Horus Behdeti, the great god, the lord of the sky, and Harsomtus, the child, the son of Hathor, and the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, receives a good [*šmw*-season]^W, so that he passes a perfect *šmw*-season.

(No.33) O year that creates all that exists! May you cause all the good things to be created for Harsomtus, the child, the son of Hathor, and (for) the living *ḥm*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, while he repeats it (i.e. all the good things) in good health, forever.

(No.34) O year, wet-nurse! May you nurse on your lap Harsomtus, the child, the son of Hathor, and Ihy, the great, the son of Hathor, with health and life, may you kiss him with health and life, like Isis nurses and kisses her son Horus, so that he <lives>^X.

(No.35) O year, birth-brick! May you give a <perfect>^Y birth-brick to the living *ḥm*-falcon, may you let him be enduring in this land [of] the living, may you cause that he does what he wishes, like these venerable deceased (for whom) Ra has decreed that they do what they wish on earth, without the seal of a priest ever being against them.

(No.36) O year that rejuvenates itself! May you cause that Horus Behdeti, the great god, the lord of the sky rejuvenates himself, and the living *ḥm*-falcon, the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, like you rejuvenate yourself when you see him, like Ra, every day.

(No.37) O year that renews itself! May you cause that Harsomtus, the child, the son of Hathor renews himself, and Ihy, the great, the son of Hathor, and the king of Upper- and Lower-

Egypt (empty cartouche), the son of Ra, Ptolemy, like you renew yourself, while you do not perish, while he does not perish, forever.

^(No.38) O year that is high! May you give that Harsomtut, the child, the son of Hathor is very high, and the living *ḥm*-falcon, the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, so that he is very high in this land [of] the living, while the arm of his enemies can not <reach>^Z him, forever.

^(No.39) O year, mistress of the horns!^{AA} May you direct your horns against all the enemies of Horus Behdeti, the great god, the lord of the sky, and the living *ḥm*-falcon, the living *bik*-falcon, and the king of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, dead and alive, and may you repel all hostilities from his path.

A Kurth, *Edfou VI Übersetzungen*, 165.

B Kurth, *Edfou VI Übersetzungen*, 165.

C Kurth, *Edfou VI Übersetzungen*, 166.

D Kurth, *Edfou VI Übersetzungen*, 166.

E Kurth, *Edfou VI Übersetzungen*, 166.

F Kurth, *Edfou VI Übersetzungen*, 166.

G Kurth, *Edfou VI Übersetzungen*, 166.

H The living ibis is also mentioned in the final formula to the invocations of Sakhmet (Text 71: E VI 269, 5-7).

I Kurth, *Edfou VI Übersetzungen*, 167.

J Kurth, *Edfou VI Übersetzungen*, 167.

K Kurth, *Edfou VI Übersetzungen*, 167.

L Completion based on the parallels.

M Kurth, *Edfou VI Übersetzungen*, 168.

N Kurth, *Edfou VI Übersetzungen*, 168.

O Completion based on the parallels.

P Kurth, *Edfou VI Übersetzungen*, 169.

Q Kurth, *Edfou VI Übersetzungen*, 169.

R Kurth, *Edfou VI Übersetzungen*, 170.

S Kurth, *Edfou VI Übersetzungen*, 170.

T Kurth, *Edfou VI Übersetzungen*, 170.

U Completion based on the parallels.

V Completion based on the parallels.

W Completion based on the parallels.

X Kurth, *Edfou VI Übersetzungen*, 172.

Y Completion based on the parallels.

Z Kurth, *Edfou VI Übersetzungen*, 174.

AA The parallel in D Mamm 179, 1-3 reads: "O year, mistress of disaster (*ḥb*)!"

TEXT 58: VI 99, 14 - 16

<The> living <*ḥm*-falcon>^A and the king of Upper- and Lower-Egypt (empty cartouche) are protected and guarded. All joy is in him as joy. All life is in him as life. He is the youth, the son of the Good Year. He is life, well-being and health. Horus, Horus sprout of Sakhmet, surround (his) flesh with the completeness of life!

A Kurth, *Edfou VI Übersetzungen*, 174.

SCENE 6

TEXT 59: E VI 262, 5-7

Words to be spoken by Thoth, the twice great, who separates the two fighters,^A the lord of *M3ʿt*,^B the ruler of the gods, who is wide of strides in the palace, the controller of the *nst*-throne of the Ennead, who decrees words in the *Pr-Bik*, the great of awe in the houses of the *sd*-festival:^C “How perfect is your face for the living *ʿhm*-falcon, the living *bik*-falcon, when you have come and when you have appeared as Hathor with these four faces, that Ra wishes to see”.^D


A This epithet recurs in the parallel Scene 5, Text 46: E VI 92, 13-16.

B A similar epithet, “the prince of *M3ʿt*”, recurs in the parallel Scene 5, Text 46: E VI 92, 13-16.

C References to Thoth’s role in the coronation- and *hb-sd*-ceremonies.

D Thoth addresses Sakhmet, who is depicted to his left, with the invocations addressed to her in between.

TEXT 60: E VI 262, 8-9

 The one who made all this, the great mighty power in *St-Rʿ*, who created the written word, who makes exist what has come into existence, who makes happy the Ennead with his wisdom, the heart of Ra, the tongue of Atum, Thoth, the twice great, who separates the two fighters.

TEXT 61: E VI 262, 11-12

I cense Ra after I praised his uraeus and I invoked (her) with her names in order to make his protection.^A

A Reference is made to the protective function of Sakhmet, who is invoked in order to obtain the assurance that she will not unleash her evil forces against the falcon and the king.

TEXT 62: E VI 262, 13-14

The king of Upper- and Lower Egypt (empty cartouche), the son of Ra, Ptolemy, the servant of the *gmḥsw*-falcon,^A who carries out the rituals for his father (i.e. the sacred falcon)^B and who censes Horus with his Great Eye.^C

A For the king as “the servant of the *gmḥsw* falcon”, see also Text 7 (E VI 102, 3 – 103, 6), Text 23 (E VI 153, 1-2), Text 26 (E VI 153, 8 – 155, 8) and Text 85 (E VI 152, 1-2).

B For more references to the sacred falcon as the father of the king, see Text 23 (E VI 153, 1-2) and Text 49 (E VI 93, 6-7).

C Similar to Texts 48 and 49 (E VI 93, 2-5; E VI 93, 6-7), the king is said to purify his father Horus with “his Great Eye”, i.e. incense.


TEXT 63: E VI 262, 15 – 263, 6

Horus Behdeti has appeared in *Bḥdt* in his embodiment of falcon of gold, while he is as king of Upper- and Lower-Egypt on his *wtst*-throne of Horus, on his *nst*-throne in his *tnt3t*-litter. He places himself on his *isbt*-throne in his *bḥdw*-throne since the beginning, together with the great *bik*-falcon, the dappled of feathers, so that his *k3* will arrive at his *m3rw* in *Msn* in order to provide his shrine with life and dominion, to unite with his Majesty (i.e. the sacred falcon) in his *sšd n ḥʿw* at his festival of the establishment of his inheritance, to establish the office of the sacred animal of Horakhty when he receives his kingship from his father, to exalt the *bik*-falcon in the *Pr-Bik-Ntry*, to make appear the great *si3*-falcon upon his *srḥ*, to spread the love for him, to enlarge his awe inspired terror, to subdue all the hearts in the entire land, to

triumph over the enemies, to drive away the rebels, to make distant the foes from his way. The king of Upper- and Lower-Egypt is before him with the incense-vessel, praising her Majesty (i.e. Sakhmet) in order to protect him. The lord of the reed-brush for writing (i.e. Thoth) comes with the books for his protection and with the spells for repelling the <evil>^A eye, preparing his path until entering the *Hwt-Bik*, announcing his stride to his *Pr-Bik*. His times are millions, his years are hundreds of thousands, *nhh*- and *dt*-eternity are on his *srh*!

A Kurth, *Edfou VI Übersetzungen*, 469.

TEXT 64: E VI 263, 7-8

 The one of distinguished births, the beginning of the titulary of every god, the eldest son of the primeval gods, the chief of the first primeval gods, the heir of the Two Lands, who seized the *mks*,^A Horus Behdeti, the great god, the lord of the sky.

A The document holder is an offering associated with kingship and inheritance. For the presentation of the document holder in ritual scenes of Ptolemaic and Roman temples, see J. Kinnaer, “Le mekes et l’imit-per dans les scènes des temples ptolémaïques et romains”, in: *OLP* 22 (1991), 73-99.

TEXT 65: E VI 263, 9

The great *bik*-falcon, who is upon the *srh*, who initiated kingship, with enduring kingship.

TEXT 66: E VI 263, 10

Words to be spoken by Horus Behdeti, the great god, the lord of the sky, the dappled of feathers, who comes forth from the horizon, who is beautiful in appearance in *Wtst-Hr*.

TEXT 67: E VI 263, 11-12

The *b3*’s of Pe who lift up Horus in his *Wtst-Hr*-litter, the *bik*-falcons who lead the *bik*-falcon to his *bkr*-throne.

TEXT 68: E VI 263, 13-14

The *b3*’s of Nekhen who carry the *drty*-falcon to his *dryt*-shrine and who prepare [his] path, the jackals who carry the *bik*-falcon.

TEXT 69: E VI 263, 15-17

Words to be spoken by Sakhmet, the great, the mistress of all of the Sakhmet-goddesses, Mehyt, the daughter of Ra, who resides in Behdet, the mistress of fear in Bubastis, the mistress of rejoicing in Dendera, the protectress, who protects all the gods, who makes the protection of the *bik*-falcon <every 30 days>^A, the eye of Ra in all [her] names: “I protect your Majesty against all evil things; I protect your body against the arrow(s)”.^B

A Kurth, *Edfou VI Übersetzungen*, 470.

B This text stresses the protective role of Sakhmet, who is invoked in the accompanying series of invocations (Text 70) in order to obtain the assurance that she will not unleash her evil forces against the falcon and the king.

TEXT 70: E VI 264, 1 – 269, 4

(No.1) O Sakhmet, eye of Ra, with the great flame, the mistress of protection, who is around her creator, come to the king of Upper- and Lower-Egypt, the lord of the two lands, the son of Ra, the lords of the crowns, Ptolemy, and the living *hm*-falcon! May you protect him and may you save him from every arrow and every evil impurity of this year, etcetera; he is Ra from whom you came forth!

(No.2) O Sakhmet, who illuminates the Two Lands with the (i.e. her) flame, who gives perception to all the people, come to the living *ḥm*-falcon, the living *bik*-falcon! May you release him, may you heal him from every evil impurity of this year, so that they don't prevail over him, forever!

(No.3) O Sakhmet, mistress of the flame, with the great flame, who makes the Two Lands tremble with her fear, come to the living *ḥm*-falcon, the living *bik*-falcon! May you make him pass away [from every fever]^A and from every pestilence of the year; he is the unique one that you protect!

(No.4) O Sakhmet, who is furious against the one from whom she came forth, who brought her back after imploring her, come to the living *ḥm*-falcon! May you protect him, save him, release him, and preserve him from the massacre of <your>^B slaughterer-demons, so that he does not die because of them, etcetera!

(No.5) O Sakhmet, uraeus of her lord, who hides him with her flame, come to the [living] *ḥm*-falcon! [... ...]^C him, may you give your protection around him, may you protect him against every arrow and every pestilence of the year, may you save him from the one who plots evil against him; he carries the name "Ra of *dt*-eternity, who is in the sky"!

(No.6) O Sakhmet, eye-sight of all the people, who does not allow blindness to come into existence, come to the living *ḥm*-falcon, the living *bik*-falcon; he is Ra from whom you came forth; he is protected against your <stroke>^D of this year, until he goes to the state of *im3h*, so that he is undamaged from all the arrows, all the impurities, all the sickness, all the fevers; he is Horus of the papyrus!

(No.7) O Sakhmet, when you rise, the sun-light comes into existence, when you set, the darkness comes into existence! The king of Upper- and Lower-Egypt, the lord of the Two Lands, the son of Ra, the lord of the crowns, Ptolemy, shall not die because of your arrow and your fever shall not prevail over him; he is the god from whom you came forth, he is Horus of the papyrus!

(No.8) O Sakhmet, who clothes her lord with her light, who hides him inside her pupil, come to the living *ḥm*-falcon, the living *bik*-falcon! May [you] protect him from every evil fly of this year, so that he may not unite with him, etcetera!

(No.9) O Sakhmet, the fiery flame, who makes friction after she took the fire-drill, come to the living *ḥm*-falcon, the living *bik*-falcon! May [you] save him from every evil [impurity of] this [year]^E; he is Ra, he can not die by your slaughterer-demons!

(No.10) O Sakhmet, whose flame is high in the entire Two Lands, may you save the living *ḥm*-falcon, the living *bik*-falcon! May you protect him and release him from the pestilence of the year in this land; he is the only one that is <immortal>^F, etcetera!

(No.11) O Sakhmet, who has separated the two heavens after she has appeared! May you save the living *ḥm*-falcon, the living *bik*-falcon! [... ...]^G him, may you protect him from this fear, (and also) [his] *pṛt*-people, his wife and his children, from every evil arrow of this year (and) all the evil calamities, etcetera!

(No.12) O Sakhmet, mistress of the massacre according to her wish, who turns her face to the south, the north, the west and the east, so that they (i.e. the residents of the four winds) fear [her], come to [the king of Upper- and Lower-Egypt, the lord of the Two Lands, the son of Ra, the lord of the crowns, Ptolemy],^H and the living *ḥm*-falcon, the living *bik*-falcon! May you protect him from [not written], etcetera!

(No.13) O Sakhmet, who enters the crest of the hills, after her flame filled the Two Lands and after she gave her fear amongst the gods, come [to the] living *ḥm*-falcon, the living *bik*-falcon! May you save him, may you release him, may you make him escape; he is protected against your stroke of this year!

(No.14) O Sakhmet, who decorates her lord (i.e. Ra) with herself, while her place is at his brow, do not send your *wḫtyw*-messengers against the living *ḥm*-falcon [... ...]^I [... ...] so that he can not die from any of your evil arrows!

(No.15) O Sakhmet, who extends her fear amongst all that exists, to whom those that stay in her hand (i.e. are protected by her hand) pray for (their) life! May you save the living *ḥm*-falcon, the living *bik*-falcon from your slaughterer-demons; he will be remaining, and his *pṛt*-people, his women, his children, etcetera!

(No.16) O Sakhmet, who drinks blood, against whose arm one can not oppose, who can be subdued by the gods (only), come to the living *ḥm*-falcon, the living *bik*-falcon! May you release him from the stroke that you have intended for this year; he shall not die; he is the one after whose eyes one sends for, etcetera!

(No.17) O Sakhmet, who is more divine than the gods, who is more glorious than the Ennead, mistress of light, whose place is pre-eminent on the head of her lord, come to the living *ḥm*-falcon, the living *bik*-falcon! May you make pass away from him all impurities, all evil arrows and all evil fevers! They shall not be sent against him; he is Atum in the evening; he shall not die because of you, in eternity!

(No.18) O Sakhmet, mistress of the flame in her moment of attack, who has torn out the hearts! May you save the living *ḥm*-falcon, the living *bik*-falcon, may you release him from every evil illness of this year, etcetera!

(No.19) O Sakhmet, who presides the tying up of the disease demons, mistress of life of the Two Lands, who (also) brings death! May you let escape the living *ḥm*-falcon, the living *bik*-falcon, twice! May you protect [him]; [he is] <the one remaining>,^J whose name will continue to exist on earth!

(No.20) O Sakhmet, the great, the mistress of the uraeus,^K who surrounds the naos with fear, come to the living *ḥm*-falcon, the living *bik*-falcon! May you protect him, may you place your uraeus around him; [he is] Horus of the papyrus, may he live, may he live, for ever and ever and ever!

(No.21) O Sakhmet, who opens the mountains, who overthrows all the animals with her fear, come to the living *ḥm*-falcon, the living *bik*-falcon! May you save him, do not allow your massacre to prevail over him, do not slay him; he is the one protected by his eye (i.e. the uraeus)!

(No.22) O Sakhmet, who burns everything <by>^L her gaze, and turns them (upside down) on the top of their heads, [come to]^M the son of Ra, the lord of the crowns, Ptolemy, to the living *ḥm*-falcon, the living *bik*-falcon! May you save him, may you protect him from your fear; he is protected against your stroke!

(No.23) O Sakhmet, the woman, who acts as a man,^N whom all the gods fear, come to the [living] *ḥm*-falcon, [the] living *bik*-falcon! He is the lord of protection, who protects you; if you live, so will he live, if you are healthy, so will he be healthy and he will not perish, forever!

(No.24) O Sakhmet, chief of all things, eye-sight of every eye (i.e. everyone), who perceive because of her, come to the living *ḥm*-falcon, the living *bik*-falcon! May you preserve him; he is Ra [... ...], he is the noble *bik*-falcon, and his name is the name of Ra, every day!

(No.25) O Sakhmet, who shines, one rejoices because of her, who makes come into existence her flame, come to the living *ḥm*-falcon, the living *bik*-falcon! May you repel [your] messengers, so that they shall [not] enter him, and so that they shall not prevail over him!

(No.26) O Sakhmet, when you set, the darkness comes into existence, and everyone hits the head to his neighbour, as they can not see, come to the living *ḥm*-falcon, the living *bik*-falcon! May you ward off all the impurities, all the arrows of this [year], all the evil things, etcetera, so that they shall not enter him, ever!

(No.27) O Sakhmet, mistress of the flame, who causes great trembling, without any god being mighty over what she has caused, come to the son of Ra, Ptolemy, to the living *ḥm*-falcon, the living *bik*-falcon! May you protect him, may you save him from the *w3w3w*-serpents that come forth from you, so that he does not die because of them!

(No.28) O Sakhmet, mistress of *M3ṯ*, who hates thieves, who eats as much as she wishes, come to the living *ḥm*-falcon, the living *bik*-falcon! May you save him, may you make pass away from him the disease that is in the stroke of this year; he is a protected body!

(No.29) O Sakhmet, for whom the heads (i.e. of the enemies) are cut off by her messengers, who is at the head of the disease demons, come to the living *ḥm*-falcon, the living *bik*-falcon! May you drive away all the [... ...] from him; he is the one that one does not reach, etcetera!

(No.30) O Sakhmet, who has filled the mounds with blood, who overthrows to the limit all that she sees, come to the living *ḥm*-falcon, the living *bik*-falcon! May you protect him, may you save him from all the impurities and all the arrows of this year that are shot to what they see!

(No.31) O Sakhmet, who opens so that one lives, o you, who shuts so that one dies, mistress of life, who gives as she wishes, come to the son of Ra, Ptolemy, to the living *ḥm*-falcon, the living *bik*-falcon! May you give that he lives; he shall live free of any evil arrow of this year and of this month, in this season!

(No.32) O Sakhmet, who is at the head of the birds, mistress of the papyrus, the generous one, Sakhmet, who protects the Two Lands, come to the king of Upper- and Lower-Egypt, the lord of the Two Lands, the son of Ra, the lord of the crowns, Ptolemy, to the living *ḥm*-falcon, the living *bik*-falcon! May you save him, may you protect him, may you protect him against the first arrow of the year!

(No.33) O Sakhmet, the woman with braided hair, the mistress of darkness, Wadjet, the great, come to the king of Upper- and Lower-Egypt, the lord of the Two Lands, the son of Ra, the lord of the crowns, Ptolemy, to the [living] *ḥm*-falcon, [the living *bik*-falcon]! May you save him, may you protect him, may you protect him against the second arrow of the year!

(No.34) O Sakhmet, who flashes in brightness, who makes the gods fearful because of her slaughter, come to the king of Upper- and Lower-Egypt, the lord of the Two Lands, the son of Ra, the lord of the crowns, Ptolemy, to the living *ḥm*-falcon, the living *bik*-falcon! May you save him, may you protect him, may you protect him against the third arrow of the year!

(No.35) O Sakhmet, who is at the head of the *ḥnmmt*-people, the mistress of the shorelands, come to the king of Upper- and Lower-Egypt, the lord of the Two Lands, the son of Ra, the lord of the crowns, Ptolemy, to the living *ḥm*-falcon, the living *bik*-falcon! May you save him, may you protect him, may you protect him against the fourth arrow of the year!

(No.36) O Sakhmet, the glorious one, the great one in the house of the flame, who makes tremble the Two Lands because of her fear, come to the king of Upper- and Lower-Egypt, the lord of the Two Lands, the son of Ra, the lord of the crowns, Ptolemy, to the living *ḥm*-falcon, the living *bik*-falcon! May you save him, may you protect him, may you protect him against the fifth arrow of the year!

(No.37) O Sakhmet, who loves *M3ṯ*, who hates *Isft*, mistress of the *rhyt*-people, come to the king of Upper- and Lower-Egypt, the lord of the Two Lands, the son of Ra, the lord of the crowns, Ptolemy, to the living *ḥm*-falcon, the living *bik*-falcon! May you save him, may you protect him, may you protect him against the sixth arrow of the year!

(No.38) O Sakhmet, the uraeus who opens the acacia-tree, Bastet, the great, come to the king of Upper- and Lower-Egypt, the lord of the Two Lands, the son of Ra, the lord of the crowns, Ptolemy, to the living *ḥm*-falcon, the living *bik*-falcon! May you save him, may you protect him, may you protect him against the seventh arrow of the year!

A Completion based on the parallels.

- B** Kurth, *Edfou VI Übersetzungen*, 471.
C Possibly to be restored as “[May you protect] him”.
D Kurth, *Edfou VI Übersetzungen*, 472.
E Completions based on the parallels.
F Kurth, *Edfou VI Übersetzungen*, 473.
G Possibly to be restored as “[May you protect] him”.
H Completion based on the parallels.
I Possible to be restored as “[the living *bik*-falcon]”.
J Completion based on the parallels.
K Perhaps “uraei”? See Germond, *Sekhmet*, 54.
L Kurth, *Edfou VI Übersetzungen*, 477.
M Completion based on the parallels.
N See Leitz, *LGG I*, 532a.

TEXT 71: E VI 269, 5 - 7

Horus, Horus, sprout of Sakhmet, surround the body of Horus Behdeti, the great god, the lord of the sky, the dappled of feathers, who comes forth from the horizon, and of the living *ḥm*-falcon, the living *bik*-falcon, the living ibis, and of the gods of the *Pr-Bik*, and of Harsomtut, the child, the son of Hathor, and of Ihy, the great, the son of Hathor, the great god, and of the king of Upper- and Lower-Egypt, the lord of the Two Lands, the son of Ra, the lord of the crowns, Ptolemy, with the completeness of life!^A

A Compare Text 28 (E VI 156, 3) and Text 58 (E VI 99, 14 – 16).

TEXT 72: E VI 269, 8-12

Words to be spoken^A when Horus appears in the horizon of the sky, while the gods rejoice upon seeing him and his Ennead is in great praise: “How perfect is Horus [the righteous, the son of]^B Osiris, [as] a righteous one, born from Isis, the god’s mother, who protects her Horus and says: Praise! Praise! (Welcome) in peace, Horus, son of Osiris! The years of your father are assembled for you,^C while you have appeared as the descendant of Ra, while your father [Ra] has appeared upon your head, Horus, the great, the son of Osiris, the eldest, whose names are exalted, the sovereign, the lord of perfection. Hail to you, Horus, lord of praise, praise belongs to you, yours^D is praise, praise is united with you, your^E father Ra-Horakhty makes that you partake of praise forever. Hail to you, Horus, lord of righteousness, yours^F is righteousness, righteousness is united with you, your^G father Ra-Horakhty makes that you partake of righteousness forever”.

A For the reading of this sign as *dd mdw*, see Kurth, *Einführung I*, 286, nr. 61.

B Completion based on the parallels.

C *nb* for *k*.

D *nb* for *k*.

E *nb* for *k*.

F *nb* for *k*.

G *nb* for *k*.

SCENE 7

TEXT 73: E VI 143, 8

Words to be spoken by Onuris-Shu, the son of Ra, the great god, who resides in Behdet, the excellent loyal one of the dappled of feathers.

TEXT 74: E VI 143, 8-10

Onuris has <appeared> in Behdet as the one that is high upon his standard, whose sharp <*m^cb3*-spear>^A pierces the <evil one>,^B who slaughters the eldest of roaring (i.e. Apophis)^C and <who purifies>^D the window of the dappled of feathers. He is the lord of the *m^cb3*-spear, who overthrows the rebel and <who purifies the place>^E of Ra for him.

A Kurth, *Edfou VI Übersetzungen*, 240.

B Kurth, *Edfou VI Übersetzungen*, 240.

C See Leitz, *LGG VI* 347a.

D Kurth, *Edfou VI Übersetzungen*, 240.

E Kurth, *Edfou VI Übersetzungen*, 240.

TEXT 75: E VI 143, 12-16

Tying the *snb* and reciting the writing that makes the protection of the house.^A Words to be spoken: “I have mixed the *gs*-ointment and I have tied a knot of the *snb* and a corpus^B consisting of <the cords> of any god, making your protection. [I] have placed [the *hh*-amulet]^C as a knot to your neck, while the *gs*-ointment of the House of Life protects your body and the *snb* makes your flesh stay healthy”.

A See text 83 for the spells for the protection of the house.

B Suggested by Kurth, *Edfou VI. Übersetzungen*, 240.

C Kurth, *Edfou VI. Übersetzungen*, 240, n. 10 suggests: “Man erwartet die Nennung der beiden Teile des Amuletts (*gsw*, *snb*) in der Lücke”. However, a comparison with the other texts accompanying this scene suggests that the *hh*-amulet was knotted around the neck, see for example Text 76. This is also consistent with the accompanying image, which depicts Thoth presenting the *hh*-symbol to the sacred falcon and the statue of Horus, while the king presents them with *gs*-ointment.

TEXT 76: E VI 144, 1-3

Words to be spoken by Thoth, the twice great, the lord of Hermopolis, the great protective baboon in *St-R^c*, the great chief of the five gods, upon whose instructions the king is crowned, the mighty spirit, who gives instructions in the palace, who controls the *nst*-throne of Ra and Horus:^A “The *hh*-amulet is upon your throat, *drty*-falcon, lord of the *drtyw*-falcons, as protection in *Ndit*, as your protection”.

A As in Texts 46 and 59, reference is made again to the role of Thoth in the coronation ceremonies.

TEXT 77: E VI 144, 4-6

The King of Upper- and Lower-Egypt (empty cartouche), the son of Ra, Ptolemy, the protector, the lord of protection, who ties the knot in the most excellent way, the heir of Ra, the lord of the Ra-gods.

TEXT 78: VI 144, 6

Behdeti, the great god, the lord of the sky.

The lord of *Msn*, the great god, the lord of the sky.

TEXT 79: E VI 144, 7-8

The female ruler, the mistress of the Two Lands, Cleopatra, the god’s mother of the son of Ra, Ptolemy: “Your protection, the protection of your *st*-throne, the protection of your house is done through the *snb*, and the arms of the strong one are your protection”.

TEXT 80: E VI 144, 9-11

Words to be spoken by Seshat, the great one, who establishes the years,^A the mistress of writing in the House of the Books, the mistress of (free) striding in the palace, who is much respected in the House of the *sd*-festival, the primeval one, the mistress of writing in the House of the Rituals, the perfect Renenet in the House of Horus: “Take millions of *sd*-festivals and hundreds of thousands of years. Your lifetime is *nḥḥ*-eternity, your kingship is *dt*-eternity, and you rule the *sd*-festivals like Tatenen”.

A Following D. Budde, *Die Göttin Seshat*. Kanobos 2. Leipzig 2000, 19-24. This translation fits very well with the functions and iconography of Seshat in the present scene, where she is depicted holding in each hand a palm rib with suspending *ḥb-sd*-symbols and frogs and *šn*-rings at the bottom. The theme of giving *sd*-festivals and years of rule is central in her speech, which is very similar to that of Thoth in Text 46 (E VI 92, 13-16).

TEXT 81: E VI 144, 12-14

The king of Upper- and Lower-Egypt (empty cartouche) is upon his *isbt*-throne as sovereign in *Hwt-Isbt*, untying the cord, unfolding the papyrus scrolls, and making the protection of Ra and his house. He is like *Tw* (i.e. Thoth),^A the protector of his father, who removes his *st*-throne far away from his rebels.

A See Leitz, *LGG* I 157a. As such, the king is compared to Thoth as the protective baboon.

TEXT 82: E VI 144, 15 – 145, 11

Words to be spoken by his Majesty: I have come to you, great *bik*-falcon, dappled of feathers, when Ra sets in the land of life, equipped with the ritual (book) of the protection of the bedroom, so that I make the protection of your house, of your seat and of your bedroom.

I light for you the torches in order to make the protection of your *srḥ*. I encompass your house with the noble ones. I bind (a band of cloth around) your head, after I have adorned your neck with a band of royal *šs*-linen, adorned with images. I tie for you fine *p3kt*-linen with a piece of white *ḥdt*-linen and *ḥ3tyw*-linen with black threads. I apply for you the amulets (in the shape of) the *wd3t*-eye, the two eyes together with green beads made of precious stone. I tie gold amulets around your neck and a necklace made of carnelian stones around your throat. A falcon, [...], together with a lion, (all) made of faience, make your protection and repeat your protection. A Taweret made of faience, a Khepri-beetle made of turquoise, and the two children made of *b3k*-wood protect you. I make your Majesty strong against the rebels with the *w3s*-sceptre, while the White crown upon your head is made of ebony. I make the protection of your *k3* with these gods that are drawn in the sand under your bed. I surround your bedroom with an arm-amulet made of tamarisk wood, and with the stick-amulet that strikes your rebels. I have drawn a *wd3t*-eye in ochre upon the ground so that your Majesty sleeps in it. I protect your bed and I have given the protection of your headrest with the protective spells for them according to this book. I anoint your body with the water of your mouth. I tie a knot in your *dr*-garment and untie it. I summon the gods, while making your protection, so that they make the protection of your house until the sky is opened. I do this continuously in the *Pr-Bik-Ntry* (so that) protection is made during the night until the end of *dt*-eternity. Thoth is with me, equipped with his protective spells, making the protection of your house with his spells.^A

A The final phrase refers to recitation of the spells for the protection of the house, written to the left of the present text (Text 83).

TEXT 83: E VI 146, 1 – 151, 1

Words to be spoken: The protection of Horus Behdeti, the great god, the lord of the sky, and the living *hm*-falcon, the living *bik*-falcon, and the son of Ra, Ptolemy, the protection of his house, the protection of his *st*-throne, the protection of his bedroom, the protection of his temple, the protection of his *hd*-shrine, the protection of his *k3r*-shrine, the protection of his processional barque, the protection of his clothes, the protection of his amulets, the protection of his adornment, the protection of every place where he is, the protection of every room where he is -

(No.1) - is the protection of the *bik*-falcon who is with Isis, who seized with his arm the gods who flee, after he has caught them in their (own) traps, namely Horus, who has made them fall in these nets;

(No.2) - is the protection of Horus, whose heart is happy, whose voice is justified, who has gone round behind the gods on the day on which he was given his inheritance;

(No.3) - is the protection of the *bik*-falcon in the arms of his father Osiris, after he has beaten the *B* (i.e. Seth) and those who are behind him (i.e. his followers) and has overthrown him as Bebon, who takes the fields;

(No.4) - is the protection of Horus, who rescued his (own) eye, the great red one, from the hand of Seth, who causes calamities;

(No.5) - is the protection of Horus in the arms of his father Geb in the place of the messengers;

(No.6) - is the protection of these children of Horus, whose offering is Seth, who save (therewith) the eye of Horus which he had swallowed;

(No.7) - is the protection of Horus, who protects his [father]^A Osiris against Seth, while he has turned him to his brother, so that he is satisfied with the offering of reversion;

(No.8) - is the protection of Thoth, the sharp knife, who comes from the wadi, who cuts the one that looks at him;

(No.9) - is the protection of Anubis, who has counted their hearts, in total;

(No.10) - is the protection of Wepwawet, to whom Geb gives his inheritance, the living Horus, his righteous son, his first-born;

(No.11) - is the protection of Thoth, to whom his shoulder was given on this day of the New Moon;

(No.12) - is the protection of the two uraei in Pe and Dep, who receive their *sndt*-clothing on the terrace;

(No.13) - is the protection of Sakhmet and Bastet in their year of pestilence;

(No.14) - is the protection of the one with his two *b3*'s in his days of life and rest;

(No.15) - is the protection of Min with his crowns and his upper ones (i.e. the uraei?), after he received his double feather crown upon his head;

(No.16) - is the protection of the ram of Mendes, as whose *b3* these gods come, so that he is mighty through them;

(No.17) - is the protection of Khnum, whose face is raised up against his father, when he assaulted his mother;

(No.18) - is the protection of Khnum in the House of Life, who built the gods with his divine power of builder;

(No.19) - is the protection of Neith in Sais, who seized all that she wishes;

(No.20) - is the protection of Nut, the queen, who counted her children in Heliopolis;

(No.21) - is the protection of Thoth, who travels, after he clothed his father with magic in his name of magician;

(No.22) - is the protection of this Mafdet in the Palace;

(No.23) - is the protection of Iunmufef in the western mountains, who goes against Seth in Upper-Egypt;

- (No.24) - is the protection of the two *Bnty*-apes in the *Snwt*-sanctuary, who appease the two brothers;
- (No.25) - is the protection of Osiris in Mendes, the protector against whom the followers of Seth can not oppose;
- (No.26) - is the protection of the southern gods, who are in heaven and on earth, who drive away their enemies from them;
- (No.27) - is the protection of the northern gods, who are in the north, who drive away the enemies from them;
- (No.28) - is the protection of the western gods, who are in the west, who drive away the enemies from them;
- (No.29) - is the protection of the eastern gods, who are in the east, who drive away the enemies from them;
- (No.30) - is the protection of this weary one (i.e. Osiris), who is weary upon the shorelands of the washerman, who was built from his fluids of decomposition;
- (No.31) - is the protection of this birth-brick of Isis, who gave birth to Horus, the son of Osiris;
- (No.32) - is the protection of this umbilical cord of Horus, who has stretched out in the water that originated from Neith in Sais;
- (No.33) - is the protection of this mummy-cloth of Osiris in Busiris, for whom all the secret rituals are carried out in Busiris;
- (No.34) - is the protection of this claw of the ram of Mendes, that Atum has equipped him with;
- (No.35) - is the protection of the hidden things of Pe and Dep, the two uraei, the two daughters of the Mnevis bull, the snake(s) of the living *bik*-falcon himself;
- (No.36) - is the protection of the one that loves to see his *b3*, the snake of the king of Upper- and Lower-Egypt (empty cartouche) himself;
- (No.37) - is the protection of the great things in *Htpt*, which brought light on this day of the counting of *M3^ct*;
- (No.38) - is the protection of these limbs of Neith in Sais and the gods in [her]^B following in this year of the epidemic;
- (No.39) - is the protection of these two arms of the two *Bnty*-apes, that Seth as ruler took in his moment;
- (No.40) - is the protection of the one that bends the knees in the Great House, that goes round, surrounded by his *Mhn*-snake;
- (No.41) - is the protection of Haroeris, the son of Isis, in his name of *Hnty-irty* in Letopolis;
- (No.42) - is the protection of this eye of Atum, whose name was created in Heliopolis by her father the *bnw*-bird (i.e. Phoenix);
- (No.43) - is the protection of the uraeus, the first(-born) of [Ra]^C, who lives from the enemy, while she lives from all the enemies of the son of Ra, Ptolemy;
- (No.44) - is the protection of the uraeus, the first(-born) of Khonsu, when she unites with the earth in the year of the epidemic;
- (No.45) - is the protection of this flagellum of Horus, this true sign of dignity;
- (No.46) - is the protection of this spittle of Ra (i.e. Shu), which he spat out, while it fell upon that one of Mendes (i.e. Seth);
- (No.47) - is the protection of this spittle of Ra, on his day of covering up;
- (No.48) - is the protection of the arms of Nephthys, which were strong against *B* (i.e. Seth), when (she) saw him on this day of the burial;
- (No.49) - is the protection of Isis and Nephthys, who mourn their brother Osiris on this day of 'receiving the flood';
- (No.50) - is the protection of this spittle-face, who lives of spittle, who surrounds the uraeus more than the (other) gods;
- (No.51) - is the protection of Horus, the child in Khemmis, on his *p*-throne of reeds;

- (No.52) - is the protection of this Thoth in the horizon, which is surrounded by that what came from his mouth on this day of spitting at the shoulder;
- (No.53) - is the protection of this body of the children of *Bdšt*, who make inert the dead, etcetera;
- (No.54) - is the protection of this fear-face, who causes disaster, who has swallowed the life of the enemies of Ra;
- (No.55) - is the protection of the weary one (i.e. the inundation), who crosses the land and who settles on the shore in every place where he wishes to;
- (No.56) - is the protection of this *ṛnh*-flower of the lord of mankind^D that belongs to his nose, and (the *ṛnh*-flower of) the son of Ra, Ptolemy, that belongs to his nose;
- (No.57) - is the protection of this *st*-throne of Ra in the great shrine on this day of the roof;
- (No.58) - is the protection of this one that is upon the House of Atum, which Ra kisses every day;
- (No.59) - is the protection of the one that is upon the wall of the horizon, who brings the next day in the early morning, who leads the horizon of the sky;
- (No.60) - is the protection of the perfect one (i.e. the White Crown) that comes from Ra, for whose sight the gods live;
- (No.61) - is the protection of this one with the covered face on the brow of Atum, who leads the horizon of the sky;
- (No.62) - is the protection of this dwarf in faience, the neck-decoration of Neith;
- (No.63) - is the protection of this flame, that was born from Nut and that lives of intestines;
- (No.64) - is the protection of the bull of Heliopolis, the sovereign in the Great House, to whom the gods give praise;
- (No.65) - is the protection of this one who brings his arm, the witness, who lives in brightness, while one judges in the early morning;
- (No.66) - [is the protection of Ra in]^E his chapel, when all his scent is around him, who follows *M3ṛt* in the early morning;
- (No.67) - is the protection of the sovereign of Heliopolis, whom the gods love to see;
- (No.68) - is the protection of Ra, the lord of the Ra-gods, who is a circle of gold;
- (No.69) - is the protection of *Hwrt*, the great mother of Horus-*imy-šnwt* on this day of the great burning;
- (No.70) - is the protection of *Hnty-irty*, who resides in Letopolis, in this night of ‘come and get you’;
- (No.71) - is the protection of this brazier of Horus-*imy-šnwt* in the early morning;
- (No.72) - is the protection of Ra in the late evening, after he spent a life in happiness;
- (No.73) - is the protection of the great fire for Sakhmet in the year of great trembling;
- (No.74) - is the protection of this Bebon, who turns against the evil one (i.e. Seth) in his moment of attack, who meets the one that comes to oppose him;
- (No.75) - is the protection of Atum, who leads from the palace what he created, so that it is made festive therewith;
- (No.76) - is the protection of the king in heaven and of the sovereign in the Two Lands, who leads the horizon of the sky;
- (No.77) - is the protection of the *b3*’s of Heliopolis, who bring offerings on the altar of the Great House;
- (No.78) - is the protection of this Mafdet of Geb, who(m) Geb sees in the darkness;
- (No.79) - is the protection of this one with the attentive face on the prow of the barque of Ra, who announces his passing to the crocodile;
- (No.80) - is the protection of Ptah with the beautiful face, the lord of *nhh*-eternity, the bull, the lord of *dt*-eternity;
- (No.81) - their protection is the protection of the son of Ra, Ptolemy, and vice versa;

- (No.82) - is the protection of this one with the hidden face in the Great House, namely the lord of all, who creates the years;
- (No.83) - is the protection of the bull of brightness, who stands on the prow of the barque of Ra in this dark night;
- (No.84) - is the protection of the <W3dd-snake>^F in the Great House, who announces the M3^ct of Ra, when he [appears]^G in the early morning;
- (No.85) - is the protection of Hnty-irty in Letopolis in this night of ‘come and count’;
- (No.86) - is the protection of these locks of hair of Min, which is wrapped around by them more than his brothers, the gods;
- (No.87) - is the protection of Isis, who is the protection of her son Horus, the young child in Pr-nsr;
- (No.88) - is the protection of these four bik-falcons on the prow of the barque of Ra, whose years are indeed nh^h-eternity;
- (No.89) - is the protection of Wpst, the great one near Atum, when she breaks out;
- (No.90) - is the protection of the two lords of Pe and Dep, who give life and who make joy for Ra every day;
- (No.91) - is the protection of this Sn in [...] in his threshing floor;
- (No.92) - is the protection of the one that is upon the arms of Sokar, who leads dawn in the early morning;
- (No.93) - is the protection of Geb, the prince of the gods, with whose decrees the gods are content on this day of silence;
- (No.94) - is the protection of the šn-ring, filled with millions and provided with hundreds of thousands;
- (No.95) - is the protection of the sky over Ra and of the earth over Geb;
- (No.96) - their protection is the protection of the son of Ra, Ptolemy, and vice versa.

A Kurth, *Edfou VI Übersetzungen*, 246.

B Kurth, *Edfou VI Übersetzungen*, 250.

C Kurth, *Edfou VI Übersetzungen*, 250.

D Compare E VI 272, 3 where reference is made to the ^cnh-flowers of the Majesty of Ra.

E Completion based on the parallel in E Mamm 174, 1.

F Kurth, *Edfou VI Übersetzungen*, 255.

G Kurth, *Edfou VI Übersetzungen*, 255.

TEXT 84: E VI 151, 2-11

O you gods, may you unite yourselves for Horus Behdeti, the great god, the lord of the sky, while you are his protection, while you are the protection of his house, while you are the protection of his st-throne, while you are the protection of his bedroom, while you are the protection of all the rooms in which he is.

O you drty-falcon, do enter^A into this body of the son of Ra, Ptolemy, do immerse into his limbs, Horus, who raises up in his Ndit, while he gives his protection behind the son of Ra, Ptolemy, and he repeats his magic, while the flame of his uraeus is around [him] against those that come after him.

[O Thoth,^B who] is his protection, and who is strong as the great one of magic, <those (i.e. the enemies)>^C can not disturb what comes from his mouth, while the arms of h^h^D are his protection, the arms of h^h rescued him from the hand of his enemies and the arms of h^h are around him, while you <act>^E and do not see him buried. This is this [protection] of Ra, that is this protection of Atum. His protection was made therewith against the k3-n^cw-snake, while the <mace>^F was the protection, and vice versa. The one with the wide st-throne in the barque of millions (i.e. Hathor),^G may you protect the king of Upper- and Lower-Egypt (empty

cartouche) like Ra, may you protect him like Atum. Give him your protection, gods, (for) behold, he is one of you!

A For a discussion of this translation, see paragraph 2.7.4.

B See the accompanying image, which depicts Thoth presenting the sacred falcon with the *hh*-symbol.

C As suggested by Kurth, *Edfou VI. Übersetzungen*, 258.

D I.e. the *hh*-amulet that is presented to the falcon.

E Kurth, *Edfou VI. Übersetzungen*, 258.

F Kurth, *Edfou VI. Übersetzungen*, 258.

G See Leitz, *LGG II*, 589b.

TEXT 85: E VI 152, 1-2

The living *bik*-falcon upon the *srh*, with great appearance in *St-Wrt*, the *b3* of Ra in the window of *Wtst*, the heir of the Two Lands in *Nst-R^c*, to whom the servant of the *gmhsw*-falcon (i.e. the king)^A offers in his form of Shu, the son of Ra.

A For the king as “the servant of the *gmhsw* falcon”, see also Text 7 (E VI 102, 3 – 103, 6), Text 23 (E VI 153, 1-2), Text 26 (E VI 153, 8 – 155, 8) and Text 62 (E VI 262, 13-14).

TEXT 86: E VI 152, 3-6

“I preserve your body, I protect your limbs, I make protection for you in life and strength. I give that your Majesty rejoices upon the *wtst*-throne of Horus, and I unite for you the Two Lands”. Words to be spoken by Horus Behdeti, the great god, the lord of the sky, Ra-Horakhty, the eldest of the uraei, whom every god respects, the lord of the Upper-Egyptian crown, the ruler of the Lower-Egyptian crown, with the high double feathers, the ruler of the flagellum, the *drty*-falcon, with great strength and sharp talons, who stabs the *Nhs* (i.e. Seth) in *St-Wnp*, the lord of the temples (of Egypt), who protects the gods therein in his form of Ra, overseer of the gods.

TEXT 87: E VI 152, 7-8

Words to be spoken by Menbit of Behdet, the *bhdw*-throne of Behdeti, the *isbt*-throne in *Hwt-Isbt*: “I establish your Majesty between my thighs as king of Upper- and Lower-Egypt in your great *st*-throne”.

TEXT 88: E VI 152, 9-10

Words to be spoken by Set-Weret, the *bw-hmr* of Ra, the house of appearing of Horakhty: “I am in your vicinity as the protection of your image, as a great wall that can not be thrown over”.

TEXT 89: E VI 152, 11-12

Horus of the Horus-gods has settled down upon his *mn-bit*-throne in *St-R^c*, and he gives light, brightens the darkness and illuminates the faces with his rays. He is the *snbty*-falcon, who carries the flagellum with his raised arm, the lord of *M3^ct* with the strong throat.

SCENE 8

TEXT 90: E VI 297, 12-14

Stabbing the *Nhs* (i.e. Seth). Words to be spoken: “The evil is driven away, the *Tbh* (i.e. Seth) is slaughtered. Great *drty*-falcon, your shrine is purified”.

TEXT 91: E VI 297, 15

Words to be spoken by Onuris-Shu, the son of Ra, the great god, who resides in Behdet, the successor of Behdeti.

TEXT 92: E VI 297, 16-17

The lord of the *m^cb3*-harpoon is strong in *Wtst*, stabbing the enemy in *St-Wnp*, driving away the rebels from the window of the *si3*-falcon and protecting *St-R^c* for [his father].^A He is the lord of *S^ct*, the one with the virile arm, the lord of *T3r*, Horus with the strong arm in *St-wrt*.

A Kurth, *Edfou VI. Übersetzungen*, 533.

TEXT 93: E VI 298, 2-5

Tying the amulet. Words to be spoken: “The amulet is in front of you as (something) that I (i.e. Thoth) made myself, the one that came into existence in Khemmis (i.e. the uraeus) is in front of you. The *snb* is destined for your head, the uraeus belongs to the top of your head. The gods are united with you, the uraei are lifted up high. The piece of *idmi*-cloth is tied to your neck. Your protection is the protection of the gods”.

TEXT 94: E VI 298, 6-7

Words to be spoken by Thoth, the twice great, who separates the two fighters, the heart of Ra, the first one of *St-Shn=f*, to whom his father Atum has given the magical utterances of his mouth and the great magical creative power that is in his body.

TEXT 95: E VI 298, 8-11

The king of Upper- and Lower Egypt (empty cartouche), the son of Ra, Ptolemy, Horus in his childhood in the innermost of Khemmis, who is hidden by his mother [... ...]. [Words to be spoken] the first knot. The divine beetle is destined for your throat. These your limbs are the limbs of Ra. Protection upon protection; protection [comes].^A

A Kurth, *Edfou VI. Übersetzungen*, 534.

TEXT 96: E VI 299, 1-2

The female Horus, the mistress of the Two Lands [Cleopa]tra, the god’s mother of the son of Ra, Ptolemy: “As your face lives for me, it is this child, that was hidden by Isis in the marshes of Khemmis.”

TEXT 97: E VI 299, 3-5

Words to be spoken by Seshat, the great, the primordial goddess, the mistress of writing in *St-[Wrt]*, the pre-eminent in the house of the rituals, the perfect Renenet, the female sovereign of the house of the books, wide of stride in the palace: “Your [...] in the sky and the kingship of your Majesty is upon the *srh*”.

TEXT 98: E VI 299, 6 – 300, 10

The son of Ra, Ptolemy, is upon his *p*-throne as great ruler in *P-Msn*, and he ties the knot, he ties the *ntrw*-flowers and he makes the protection of Ra and his living *b3*. He is like [the knowing]^A (i.e. Thoth), who protects the eye of Ra with his utterances, and (like) Thoth, the great, whose protection is (effective) (also) when he is far away.

[Words to be spoken by his Majesty]:^B

I have [come]^C to you, great *bik*-falcon, dappled of feathers, divine *si3*-falcon, [who is upon]^D the *srh*, while [Thoth,^E the twice great,] is in front of (me) and Seshat, the great, is behind

(me), while I understand what protects you, while I am equipped with the spells of the ritual for the protection of the <body>,^F of which it is said to its time each month.

[... ..] your [...] ^G <for> ^H your head.

He (i.e. Thoth) ties the *wrt-hk3w*-snake (i.e. the uraeus) around the top of your head.

I assemble for you a falcon made of [...] and a beetle made of faience.

He (i.e. Thoth) gives you a piece of *idmi*-cloth around your throat.

I bring you a (figure of a) ram and a child made of lapis lazuli and a (figure/amulet of) Kherty and Khnum made of faience.

[... ..]^I beautiful [...] made of semi-precious stone and papyrus-amulets made of lapis lazuli and turquoise.

I string for you beads made of real semi-precious stone, a Taweret made of flint and copper, an image of Ra made of gold which watches over your limbs and a baboon-amulet made of faience that makes your protection. [...] heart-amulets made of *s3wy*-gold, a frog-amulet made of silver, protective amulets made of [...] and lapis lazuli.

I create images of gods in drawing.

I anoint your head with myrrh from Punt. I anoint your body with fragrant fat.

I have made your protection with the reed of Upper-Egypt, with the papyrus of Lower-Egypt, and with the doum palms and date palms of Hathor.

I tie for you an inscribed knot, according to its time, made of *s3d*-band, *nwt*-yarn and *p3kt*-linen.

I purify your face, I spit for you on the ground, (while) you make the *rmn*-gesture four times and (while you) spit.

I draw for you images on dishes with ink and ochre, washed under jubilations.

[... ..][natron].

(I) rub for you your limbs with the substance of god (i.e. oil).

I tie for you the knot at the top of your *dr*-garment, after I have loosened <it at>^J dawn.

[I] have broken the [...] ^K that are painted with ochre.

I have brought to your mouth (a) milk (vessel) that was <filled>^L over the edge.

I have triumphed over the confederates, so that you walk upon the foreign land of all the foreigners.

I have preserved your limbs when you come out (in procession), so that your love is great among those who are upon earth.

I invoke for you her Majesty (i.e. Sakhmet) at the start of (every) 30 days, so that she protects your Majesty against her (ominous) seal.

I recite for you the spells of repelling the evil eye in the early morning without ceasing, as their magic is effective in it (i.e. in the early morning). Their protection makes your protection and repeats your protection.

I do this, remaining and enduring in the *Pr-Bik-Ntry*, without end and without interruption, forever.

Thoth is at my side, unfolding his papyrus-rolls, reciting for you the spells that belong to it as magic, invoking the magical creative power of the (spells for the) protection of the body, spitting out (i.e. uttering) his choice of creational words.

A Kurth, *Edfou VI. Übersetzungen*, 535.

B Kurth, *Edfou VI. Übersetzungen*, 536 on the basis of E VI 144, 15.

C Kurth, *Edfou VI. Übersetzungen*, 536.

D Kurth, *Edfou VI. Übersetzungen*, 536 on the basis of E VI 168, 6.

E Completion on the basis of the accompanying image, which shows Thoth and Seshat.

F Kurth, *Edfou VI. Übersetzungen*, 536.

G Kurth, *Edfou VI. Übersetzungen*, 536 completes with *ntry*, based on E VI 299, 7. For a different reconstruction, see paragraph 3.8.2.2a.

H Kurth, *Edfou VI. Übersetzungen*, 536 on the basis of E VI 298, 4.

I Probably: "I give you/present you with ...".

J Kurth, *Edfou VI. Übersetzungen*, 537-538.

K Kurth, *Edfou VI. Übersetzungen*, 538 suggests *dšrwt* "roten Töpfe". For a different reconstruction, see paragraph 3.8.2.2j.

L Kurth, *Edfou VI. Übersetzungen*, 538.

TEXT 99: E VI 300, 10 - 302, 3

Hail to you, Ra, lord of protection, who makes his seat far from his enemies, who makes his protection against calamities, who cleanses his body from all evil, who is creating in his way, who sails through the high air of Shu, who brightens the Two Lands with his light, who rises in the east of the sky, who gives free rein at seeing him, who gives his protection to the one that is in his following, whose protection belongs to those that are behind him, the lord of *M3ʿt*, who created the Two Lands, who traverses the sky, who walks through the sky, the lord of sun-light [...], the light-maker for all the gods.

The son of Ra, Ptolemy, has come to you, his lord, Ra-Horakhty. He invokes your perfection and he praises your excellence. May you save him, may you protect his [limbs]^A, Ra, against the evilness of the Majesty of Sakhmet, against the calamities of her slaughterers. May you release him from all the diseases, may you free him from all evil. Mankind, gods, *3h*-souls and the dead, etcetera, shall not do to him what their heart says. The living *ʿhm*-falcon, the living *bik*-falcon, the sole god, who was born from the *3ht*, whose body is protected by the arms of the strong one, he is Horus in his childhood, in his nest in Khemmis. The protective amulet for the protection of the body is made for him by his mother Isis. She ties for him the protection of the divine *snb*, in order to repel for him those that overstep his boundaries, and to repel for him the hostile forces. Protection upon protection, protection comes.

(No.1) - The protection of the living *ʿhm*-falcon is the protection of the sky, and vice versa;

(No.2) - his protection is the protection of the eastern (wind), which is the inhaling-air, and vice versa;

(No.3) - his protection is the protection of Hathor at the prow of the barque of Ra, and vice versa;

(No.4) - his protection is the protection of Isis, who gave birth to Horus, and vice versa;

(No.5) - his protection is the protection of [Nut]^B, who gave birth to the gods, and vice versa;

(No.6) - his protection is the protection of the one that repels the mourning in the necropolis, and vice versa;

(No.7) - his protection is the protection of the one that <wipes off the tears>^C, and vice versa;

(No.8) - his protection is the protection of the lotus-flower in the Nile flood, and vice versa;

(No.9) - his protection is the protection of Sakhmet, the mistress of fear, and vice versa;

(No.10) - his protection is the protection of Neith, the mistress of Sais, and vice versa;

(No.11) - his protection is the protection of *Sm3yt*, who is rich in (dangerous) messengers, and vice versa;

(No.12) - his protection is the protection of Sokar, who went around White Walls (i.e. Memphis), and vice versa;

(No.13) - his protection is the protection of Neith, who protects the Two Lands, and vice versa;

(No.14) - his protection is the protection of Geb, the father of the gods, and vice versa;

(No.15) - his protection is the protection of Thoth, the twice great, the lord of Hermopolis, and vice versa;

(No.16) - his protection is the protection of Desem, who cuts up the meat, and vice versa;

(No.17) - his protection is the protection of *Šsmw*, who overthrows his enemies, and vice versa;

- (No.18) - his protection is the protection of Thoth, who separates the two fighters, and vice versa;
 (No.19) - his protection is the protection of Nefertem, who protects the Two Lands, and vice versa;
 (No.20) - his protection is the protection of Montu-Ra-Atum, and vice versa;
 (No.21) - his protection is the protection of Ra, the bull of his two heavens, and vice versa;
 (No.22) - his protection is the protection of Isdes (i.e. Thoth), who indeed is not a human being, and vice versa;
 (No.23) - his protection is the protection of *H3*, whose name is not known, and vice versa;
 (No.24) - his protection is the protection of the first in *Hsrt* in the nome of Abydos, and vice versa;
 (No.25) - his protection is the protection of the Cutting One, who makes rebellion go away, and vice versa;
 (No.26) - his protection is the protection of *Nhbw-k3w* in the Great House, the protection of *Nhbw-k3w* in the Great House is his protection;
 (No.27) - his protection is the protection of this beloved beautiful lettuce-plant that comes from Bahariya, and vice versa;
 (No.28) - his protection is the protection of this beautiful child, that was <conceived> yesterday and that was born <today>^D, and vice versa;
 (No.29) - the protection of the living *hm*-falcon, the living *bik*-falcon, his protection is the protection of these gods, and vice versa. He is a (mortal) human being, he is not a (divine) *3h*-spirit.

A Kurth, *Edfou VI. Übersetzungen*, 539.

B Kurth, *Edfou VI. Übersetzungen*, 540.

C Kurth, *Edfou VI. Übersetzungen*, 540.

D Kurth, *Edfou VI. Übersetzungen*, 542.

TEXT 100: E VI 302, 3 – 303, 14

Hail to you, you great glorious gods! May you make glorious the living *hm*-falcon, the living *bik*-falcon. May you preserve <him>^A, may you make him live, so that he shines like you shine in the sky and upon this land <of> the living. His protection is like (the protection of) the sun-disc, forever. The body of the living *hm*-falcon is the body of Ra-Horakhty. His body is the body of every god, of every goddess, of the big Ennead and of the small Ennead. O Ra-Horakhty, great Ennead, small Ennead, o Isis, Nephthys, Sothis,^B Sakhmet and Seshat, whose intactness is the intactness of Ra. (O) Hathor, mistress of Dendera, [mistress]^C of the Hathors that are in the horizon, gods in the sky, gods on earth, gods in the netherworld, gods in the water, in the south, the north, the west and the east, when one inclines against the living *hm*-falcon, the living *bik*-falcon, one inclines against you, [so that he is protected]^D like Ra, forever. The living *hm*-falcon, the living *bik*-falcon, who was born from Isis, his eye is on his brow, (namely) his uraeus that is before him, the mistress of fear, great in fear, for whom people fall on their faces and for whom *3h*-spirits and *mwt*-deads fall on their [faces],^E <when she>^F flies through the sky <with>^G both of her wings, when she comes out of the god's land. O sovereign, who gave birth to him, mistress of the sky, mistress of the earth, may you give your protection to the living *hm*-falcon, the living *bik*-falcon, may you make his protection! As you exist, so will he exist, because your life fulfils his body. His [...] is <with> [...] <gave birth>^H to him, who exalts your perfection with the Ennead. Your love belongs to the living *hm*-falcon, the living *bik*-falcon, in the whole land. As he exists, so will you exist, for he lives, so that he praises your perfection. As you live, so will both of your eyes live, the eye-sight of which comes from you and from Ra. The living *hm*-falcon, the living *bik*-falcon, <to him belongs>^I the snake that came out of the god, to him belongs the uraeus that came out of

Ra. He is Ra, who carries the two heavens, and when he is unharmed, so is the *wd3t*-eye unharmed. The living *ḥm*-falcon, the living *bik*-falcon is unharmed amongst the people, as he is the lord of the one that is useful for her lord Ra (i.e. the uraeus). The living *ḥm*-falcon, the living *bik*-falcon <passes by>^J, while he is unharmed, while he has not been taken by all the evil fevers of [this year]^K and while the rage of the great one (i.e. Sakhmet) does not prevail over him. He shall not die because of you, those who are in your days, who come as *nḥw*-serpents, as sharp arrows that are in her hand, as hasty ones that are in her following. He shall not die because of you, for he is Thoth. He can not be taken to the slaughter, as the protectress of Ra (i.e. Sakhmet) has appeared at his brow. The mistress of the messengers (i.e. Sakhmet) is his uraeus with her <strength>^L, the one with violent rage against the one that causes it, who is smeared with the blood of Seth. O divine eye, [...] the living *ḥm*-falcon, the living *bik*-falcon! Come before him, so that you are the protection of his limbs, while you are full in life (because of that). Your pestilence is (directed) against his rebels and his enemies; your evilness is against those who arise against him. May you give your protection to the [living] *ḥm*-falcon, [the] living [*bik*-falcon], may [you] give him life like Atum, so that he does not die because of the pestilence of the year. For he is the one that holds the office, the one that came into existence himself, he is your son, *Itmt*. He renews the renewal of life like Ra and he comes into existence like the one with the beautiful office comes into existence, while his eye is at his brow and [his] uraeus is before him. For he is the one that his snake protects, that protects the living *ḥm*-falcon, the living *bik*-falcon. He is your Horus. He lives, so that he tells the gods about your renown and spreads it amongst the *rhyt*-people. May the living *ḥm*-falcon live like Ra, four times. Hail to you in [... ...] his fear, whose [...] is high, the nobleman of the gods, high (in esteem) with the goddesses, who makes his protection through his eye (i.e. the uraeus), whose palaces are more in the glare of the fiery one who is with him than that of the (other) gods [... ...], the sole, unrepeatable one. For he is the lord of fear on his day of appearing. The flame of both of his eyes (i.e. the uraei) does not damage him and he does not fall on his side (i.e. he shall not die). He is the repeater (i.e. transmitter) of the lord of all. As he exists, so will you exist, and vice versa. He makes [... ...] his eyes see [... ...]. For you are the one that spreads fear for him. You create his esteem, (you) his sovereign. For he is truly the one that you protected. You give fear for him in the hearts of the gods and his esteem in their hearts. May you give that the *rmt*-people come to him in bowing and the *rhyt*-people in bowing the heads. The living *ḥm*-falcon acclaims you. Come and create fear for him. May you create esteem for him. For he is Horus, whose eyes protect him. May you occupy your place at his brow. May you come to the living *ḥm*-falcon. May you protect him against the slaughterers that are behind you, your ancestors. May not come any evil air against him. May not overthrow him any fever and any <illness>^M of this year. May you raise up for him in this your name of Uraeus. May you protect him in this your name of Protectress.

A Kurth, *Edfou VI. Übersetzungen*, 542.

B As Kurth, *Edfou VI. Übersetzungen*, 542, n. 7 remarks, the readings “Neith” or “Nut” are also possible here.

C Kurth, *Edfou VI. Übersetzungen*, 542.

D Kurth, *Edfou VI. Übersetzungen*, 543.

E Kurth, *Edfou VI. Übersetzungen*, 543.

F Kurth, *Edfou VI. Übersetzungen*, 543.

G Kurth, *Edfou VI. Übersetzungen*, 543.

H Kurth, *Edfou VI. Übersetzungen*, 543.

I Kurth, *Edfou VI. Übersetzungen*, 543.

J Kurth, *Edfou VI. Übersetzungen*, 544.

K Kurth, *Edfou VI. Übersetzungen*, 544.

L Kurth, *Edfou VI. Übersetzungen*, 544.
M Kurth, *Edfou VI. Übersetzungen*, 547.

TEXT 101: E VI 303, 15-16

The great *bik*-falcon upon the *srh*, with beautiful appearance in *Wtst-Hr*, who stands upon his *nst*-throne in his *St-Wrt* as king of Upper-and Lower-Egypt, until eternity.

TEXT 102: E VI 304, 1-4

“I protect your Majesty against all the evil things and I protect your body like (the bodies of) the gods”. Words to be spoken by Horus Behdeti, the great god, the lord of the sky, the Upper-Egyptian king of the Upper-Egyptian *pr-wr* shrine, the Lower-Egyptian king of the Lower-Egyptian *pr-nsr* shrine, with whose crowns the gods appear, the lord of the *isbt*-throne, the sovereign of the *mn-bit*-throne, who is upon the *nst*-throne, the lord of the *tnṯt*-throne.

TEXT 103: E VI 304, 5-7

Words to be spoken by Men[-bit]^A of Behdeti, the *sp3*-carrying-chair of the Lower-Egyptian king Ra, his great *p*-seat in *P-Msn*, who nurses his Majesty between (i.e. on) her thighs: “[I have] nursed your Majesty on my thighs, I have nursed you as king of Upper- and Lower-Egypt”.

A Completion based on the parallel in E VI 152, 7.

TEXT 104: E VI 304, 8-9

Words to be spoken by Wetjeset-Her, the strong one, the first of the cities, Isis, the great, who protects her son: “I am behind you as a wall of copper, protecting your Majesty all around you”.

TEXT 105: E VI 304, 10-12

Horus the strong one has appeared rejoicing upon his *mn-bit*-throne as the great *drty*-falcon, who raises himself above the gods, and he unites the White Crown with her companion and raises the White Crown onto the Red Crown. He is the *gmḥsw*-falcon with the strong arm, the lord of adornment, whose double plume is high, the lord of Double Crown.

