# The HnItyw-Demons in the Greco-Roman **Temples**

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#### **Abstract**

We know a very big number and a plentiful kinds of gods and deities in the ancient Egyptian religion, whether they exist in the first and daily life, or in the last day and netherworld of the ancient Egyptians.

Among these gods a kind of protective deities called: HnItyw, they were described as demons or geniies or devils.

According to the previous classification and description they were considered as punishment gods for killing and slaughtering sinners, evil-doers, bad people and enemies of liberal gods in the underworld. In this paper I will deal with them in details, especially in the texts of the Greco-Roman temples.

Philological Derivation
This name HnItyw is derived from the origin - root of the verb
HnTy X ≈ Y, X Q from old kingdom, X from new
kingdom and $\forall \dots \forall \forall , \forall \triangle $ , $\forall \triangle $ ,
from late until Greco-Roman period with the
meaning of " slay, slaughter ".
So, according to this philological derivation from the root-verb
we can translate this name HnItyw in its variant writings:
from O.K., from N.K. and
8 m and nom o.k., nom and nom n.k. and
from late until Greco-Roman period as " slavers.

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### دراسات في آثار الوطن العربي 15

slaughterers". It is an active participle from verb HnTy, they are HnTyw

" those ones who slay or slaughter ". This name is an adjectival formula derived from a verb.

This term in its both singular form HnIty, and plural form HnItyw was found as a part of long and compound names of gods as Leitz attested, among them there is also goddess called:

N.K. Most of these group-gods or group-demons were mentioned in the texts from Greco-Roman period.

# Appearance of HnItyw -Demons in the religious texts through ages

I will discuss here the occurrence of the term HnItyw from the first time as it was mentioned in the religious sources until the last time we heard about them in ancient Egypt, proving, certainly, my study by what I could collect of examples for their existence in the texts from pyramids, temples and other sources.

**@nItyw**-demons were appeared in the ancient Egyptian texts from old kingdom until Greco-Roman period (temples of Edfu, Dendara and Esna).

Their names were written in different writings through ages.

Their functions and roles were killing, slaughtering, punishing enemies of gods, kings and deceased's in pyramid texts and coffin texts. Sometimes they were threatening dead people in the netherworld, but in a text from ESNA they act an active or a beneficent role, that: " they shine the cave of the blessed deceased's ", here their name also was written in a unique writing.

A number of readings are possible for this word as well as it was written in different variations and readings: **@ntw, @nIw, @nIyw, @nItyw, @ntAw, @nsyw** ( at Esna ).

This word could be equaled with the word #Atyw " buchers, killers, slayers " in both determinatives and meanings.

The word **@nIw** with determinative of a knife also appeared as accordance to the word **@nIyw** " carvers " in the pyramids texts.

According to this study and the above discussed examples, I can give to this word **@nītyw**, **@nsyw** the accurate and well-known meaning, it is: "the slayers carvers-demons".

#### Introduction

There are numerous and plentiful kinds of gods and deities in the ancient Egyptian religion, whether they exist in the first and daily life, or in the afterlife and netherworld.

Among these gods a kind of minor gods as protective deities called: **HnItyw**, they were described as demons or geniies or devils (Arabic: عفاریت, شیاطین, جن aafareet, shaïatteen or Jinn) $^1$ .

According to the previous classification and description they were considered as punishment gods for killing and slaughtering sinners, evil - doers, bad people and enemies of the liberal gods and kings in the underworld.

In the following papers I will deal with them in details, especially in the texts of the Greco-Roman temples.

### **Philological Derivation**

This name **HnItyw** is derived from the origin-root of the verb **HnIi** 

from old kingdom, from new kingdom and from period with the meaning " to slay, to

late until Greco-Roman period with the meaning " to slay, to slaughter"<sup>2</sup>.

<sup>&</sup>lt;sup>1</sup> For more information about Geniies and Demons generally in ancient Egypt, see: Meeks, D., "Génies, Anges et Démons en Égypte", in: Génies, Anges, Démons, **SO**.VIII, Éditions du Seuil, Paris (1971), pp. 19-84; Ries, J.&Limet,H., Anges et Démons, Homo Religiosus, 14, Louvain - La - Neuve(1989), pp.21-70.

### دراسات في آثار الوطن العربي 15

At the temple of Edfu this verb was written once time in this form:

Hnty or HnTy " to slay "3.

This verb

Hnt " to kill " is using as play of words with — Hnt.y " two horns "4.

So, according to this philological derivation from the root-verb we can translate this name **HnItyw** in its variant writings :

from O.K., from N.K. and from late until Greco-Roman period with the meaning "slayers, slaughterers", also

This name is an active participle from the verb **HnIy**, they are **HnItyw** " those ones who slay or slaughter = the slayers, the slaughterers". It is an adjectival formula derived from a verb.

This term in its both singular form **Hnīty**, and plural form **Hnītyw** was found as a part of long and compound names of gods as Leitz attested, among them there is also a goddess called:

**@nTyt** " the slaughterer goddess " since N.K.

Most of these group-gods or group- demons were mentioned in the texts from Greco-Roman period<sup>7</sup>.

The determinatives of this word in its singular form **HnIty** are:

<sup>7</sup> LGG.V, 228-230.

<sup>&</sup>lt;sup>3</sup> Edfu VII, 173 (9).

<sup>&</sup>lt;sup>4</sup> Goyon, Dieux-Gardiens, p.106(10) and notes (10-11); Edfu VIII, 77 (7); 97 (13).

<sup>&</sup>lt;sup>5</sup> Wb III, 122 ( 14 ); WPL, 661.

<sup>&</sup>lt;sup>6</sup> Sander-Hansen, C.E., Die Religiösen Texte auf dem sarg. der Anchnesneferibre, Kopenhagen (1973), p. 59.

1- A standing human figure raising one arm holding a knife in his hand and the other arm alongside his body with an empty hand

力, it is also a determinative to a number of words and here a group of readings are possible: imnHy, ian-wn, wpwty, m, mnHwy, msdmt, hbi, xAty, xAd, Qdfty, ds.

2- A standing human figure raising one arm holding a knife in his hand and the other arm alongside his body and holding a knife in

the hand  $\mathbb{Z}$ , it is also a determinative to a number of words and here a group of readings are possible: imnH, mnHwy, sHri 8.

### Appearance of HnItyw-Demons in the Religious Texts through Ages

I will discuss here the occurrence of the term **HnItyw** from the first time as it was mentioned in the religious sources until the last time we heard about them in ancient Egypt, proving, certainly, my study with a collection of examples for their existence in the texts from pyramids, temples and other sources.

#### **Old Kingdom ( pyramid texts )**

The earliest example of these **HnItyw** as demons was found in the pyramid texts from O.K.<sup>9</sup>:

Wnm.i at m xft.k HnTy.f s(w) n Wsir di.f sw m-xnt HnTyw

" I will eat a limb from your foe, I will carve it for Osiris, I will put it in front of the carvers "10.

Mercer give here a good comment for paragraph 966 (phrases d-e) that it begin another interpolation.

<sup>&</sup>lt;sup>8</sup> Daumas, F. et autres, Valeures phonétiques des signes hiéroglyphiques d'époque gréco-romaine I, Montpellier (1988), pp. 31-32; and for other similar signes with heads of lion and jackal, see: 109 and 111; For **Qdfty** and other gennies from texts of Esna temple, see: Radwan, A., The Façade of the Hypostyle hall of Ptolemy VI at the Temple of Esna ( philological-cultural study ) I, unpublished dissertation for M.Sc., Faculty of Archaeology, Cairo University 2007, pp. 264-273.

<sup>&</sup>lt;sup>9</sup> PT=Pyr. 966, d-e, s.40.

<sup>&</sup>lt;sup>10</sup> Faulkner, PT, p.165 (966) and note 7.

**966d.** The 1 at the end of the verb in N. Appears to be an indication of 1st. Pers. Sing. As subject of the verb. The priest is the speaker and has a "limb of the enemy", that is, no doubt a limb of the sacrificial animal which represents the enemy of Osiris, which the king would eat.

**966e**. The verb **HnIi** means to slaughter animals (Wb.III 122). The second sentence, which is a result-clause, says, so that Osiris may make the deceased king as **xnti HnI.ti.iw**, no doubt, a double paronomasia of **xnti** and **xnt.ti.w** and the verb **HnIi**, with perhaps **¢nti-imn.ti.w** (as Osiris) in mind<sup>11</sup>.

As we saw above, the pyramid texts from old kingdom described

HnTyw (the first and the oldest writing of HnTtywdemons) that they are the carvers of meat and they cut and carve the limb of the enemy of both *Osiris* the god and *Osiris* the deceased king.

#### Middle Kingdom (coffin texts)

Although Faulkner didn't enclose the word of **HnItyw**-demons in his *Concise Dictionary of Middle Egyptian*, but he mentioned them in his book about *Coffin Texts* as we will see below.

The second example of these **HnItyw** as demons was occurred in the coffin texts from M.K., where their names take the knife



nHm.f sw m ¢Abyw i nTw-rAw wsrw-aw

"I have saved myself from the slayers, the **carvers with mouths**, **strong of arms** ".



nHm.f sw m ¢Abyw i nTw wsrw-aw

<sup>12</sup> CT VI, p. 77 (spell 495 a).

<sup>&</sup>lt;sup>11</sup> Mercer, PT II, pp. 492-493 ( 966 d-e ).

I have saved myself from the slayers, the **carvers, strong of** arms "<sup>13</sup>. "

Faulkner suggested that **i nIw** with knife - det. appears to be identical with **HnIyw** " carvers " of meat, pyr.966, and accords with the preceding **xAtyw** " the slayers", and the addition of **rw**" mouths " suggest confusion in the text with **Hnty** " greedy ", concise Dict. 173<sup>14</sup>.

Leitz mentioned that **i nIw-rAw** are one of the knife-demons, and they are equal with **CAtyw** (var. **Cbntyw**), so **i nIw-rAw** is considered var.of **i nItyw** in the coffin texts from middle kingdom and they take the title: **wsrw-aw** " strong of arms "<sup>15</sup>.

In the coffin texts **HnItyw** are a kind of beneficent demons "the murders with mouths "<sup>16</sup>.

We read also about them once more time in the coffin texts where they being described as carvers who eat and carve the fleshes and limbs of that enemy who harm Osiris ( = the god and the deceased person ):



iw.n.f xr.k nb.i iw.n.f xr.k nTr.i iw.n.i xr.k Wsir isk afd.i Hr.k Hbs Tw m Hbsw nTr wnm.i at.k m ir r.k HnT.k sy Wsir wdi.k iw m xnt HnTtyw (HntAw) sy

Goyon, Dieux-Gardiens, p.87(6) and note (3).

<sup>&</sup>lt;sup>13</sup> FECT II, p.135 (spell 495).

<sup>&</sup>lt;sup>14</sup> Ibid., p.136 (comments n. 4 & 5).

<sup>&</sup>lt;sup>15</sup> LGG V, p. 229.

<sup>&</sup>lt;sup>17</sup> CT VII, p. 39 (spell 837 d-j).

I have come to you, My lord, I have come to you, My god, I have come to you, Osiris, that I may wipe your face and cloth you with the clothing of a god. I will eat a limb of him who would harm you, I will carve it (for) you Osiris, I have been put at the head of its carvers<sup>18</sup>.

#### New Kingdom (Book of the Dead)

The third example of **HnItyw**-demons was found in New Kingdom funerary texts where they punish Apophis ( **App** ) and are depicted as having snake heads and carrying a rope and a knife in their hands for the slaughtering of animals <sup>19</sup> (Figures 1-3).

There is a title known from N.K.onwards (saite, late and Greco-Roman periods) for a priest in **pr-anx** "House of Life"

was called: "The slaughterer", he is related in a deep and a close connection with Horus where he is acting as him and performs his role for killing and slaying the enemies of his father Osiris. In P.Leiden 1347 (10, 8) **HnIty** threaten the epagomenal days<sup>20</sup>.

Budge mentioned that the chapter XLII (Repulsing the Slaughtering Knives in Hensu) from the BD is wanting in the papyrus of **ANI**. The object of this chapter was to enable the deceased to escape from the slaughter that took place in **Hensu** 

( Herakleopolis ), and presumably from decapitation and dismemberment. It seems as thought the dead feared that he might be mistaken for an enemy of Osiris and be slain accidentally. The only way to avoid this was to place each member of the body under the protection of a god or a goddess, and to identify it with him or her<sup>21</sup>.

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<sup>&</sup>lt;sup>18</sup> FECT III, pp.23-26 with commuts (spell 837).

<sup>&</sup>lt;sup>19</sup> WPL, p. 661.

<sup>&</sup>lt;sup>20</sup> LGG V, p. 229; WPL., p. 661; Gournay, Y. J.-L, "Les Seigneurs et Les Baou Vivants à Chedenou ", in: Hommages à Sauneron I, Égypte pharaonique, BdÉ.81, IFAO, Le Caire (1979), pp. 373-374; Derchain, Ph., Le Papyrus Salt 825, B.M. 10051, Brussels, 1965, col. VII, 3; 76.

 $<sup>^{21}</sup>$  Budge, BD, p. 317, and pp. 606-612 for a text with translation from the papyrus of  $\overline{NU}$ 

<sup>(</sup> sheet 6 ); Allen, BD, 145, 337.11; 146, 351.14.

Zandee in his study about death stated that **HnItyw**-demons are appeared in the **Book of the Dead** (145; 146; 337.11; 351.14) as the slayers who put fear into the hearts of dead people in the underworld, threaten them and apply the hard and painful punishment on sinners<sup>22</sup>.

**HnItyw**-demons are among demons whose names indicate a function, **HnI.w** " slaughterers ", these are executioners, who torture the sinners. In the **Book of the Gates** (X, upper register, B.S. pl.xi) they punish Apophis. They are represented with four snack's heads and with a rope and knife in their hands, the rope being for tying up the slaughter-beasts, the knife for killing them off. A gate-keeper in the realm of the dead is called " cutter of the rebel to pieces". These demons who threaten the dead, are called: " slaughterers, strong of arms", and they hinder the dead on his flighty to the Ax.t and keep the bA off<sup>23</sup>.

A ritual from the temple of Osiris at Abydos written in a small cursive on a papyrus (papyrus Louvre 3129: from col.B, 39 to col. E.42), and the second example of this ritual is the papyrus British Museum(BM. 10252: from col. 13,4 to col. 18, 27) considered them as assistants of Seth the enemy of Osiris, and they must be cut off by him, the ritual says:



" He slaughters with the flint ( knife ) ".

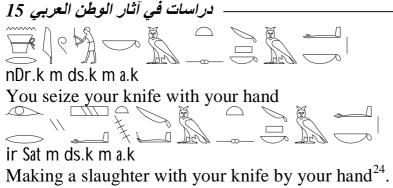
A recitation:

nDr sp-sn HnTty

Seizing twice the slaughterer

<sup>23</sup> Ibid., pp. 204-205 with notes and comments.

 $<sup>^{22}</sup>$  Zandee, Death as an enemy according to ancient Egyptian conceptions, New York ( 1977 ), p.204.



#### **Greco-Roman period (temples)**

The fourth and last example of these demons occurs in the texts of the Greco-Roman temples in EDFU, DENDARA and ESNA. **EDFU** 

The study of EDFU texts by Blackman and Fairman has so far shown that , var. , is employed as a determinative in a number of words such as: **hbyw** " ( muderous ) messengers "; **xAtyw** "executioners"; **wpwtyw** " ( avenging ) angels = messengers "; ist "crew ", "company"; mnHwy " butcher "

Among these words i nītyw slayers " was found<sup>25</sup>.

Horus the lord of **BHdt** (Edfu ) make them acting their role as hostile to enemies of the king:

@nītvw HH Hr Hnī isft n.k

**@nItyw-demons** go **slaughtering** badness for you<sup>26</sup>.

Both the name @nītyw " the slayers ", the verbs HH " go ", Hnī " slaughter " and preposition **Hr** are used here as a clear playing of signs, focusing on letter  $\mathbf{H}^{27}$ .

<sup>&</sup>lt;sup>24</sup> Urk.VI, 147 ( 18-20 ).

<sup>&</sup>lt;sup>25</sup> Blackman , A. M. & Fairman , H.W. , " The myth of Horus at Edfu-II, c. the triumph of Horus over his enemies a sacred drama ", in: JEA2.9 ( 1943 ) , pp. 20-21 (n.6, a-f; see n.c for i nItyw); Derchain, ph., op. cit., pp. 139-140; Edfu VIII, 3, 67, 183.

<sup>&</sup>lt;sup>26</sup> Edfu IV, 264 (2-3); 111 (10); 112 (17); 213 (2).

<sup>&</sup>lt;sup>27</sup> This kind of writings as puns, alliterations and playing of signs are repeated in the texts of Edfu and elsewhere, see also about in Ityw in the temple of Edfu: EDFU VII. 173, titre et formule, 3-4; Gutbub, A., Jeux de Signes dans Quelques Inscriptions des Denderah et d' Edfou, BIFAO.52, 1953, pp. 57-101.

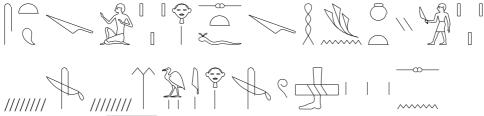
The goddess Mentyt is considered in Edfu as their mistress:



Dd mdw in Mntyt wrt Hryt-ib BHdt Hnwt @nItyw nb(t) wpwtyw nb(t) snD wdi hh r rgw msxnt nb(t) imy m rnpt.s

Recitation by Mentyt, the great one who resides in Edfu, the mistress of @nItyw-demons, the mistress of the messengers, the powerful one, the mistress of fear who puts the fire into opponents, Meskhent, the mistress of that which exists in her year<sup>28</sup>.

In the net text ( a damaged context ) at Edfu temple: the king cuts the enemies of Horus with help of @nItyw-demons who were described as choppers with butchers:



stf.i.sn Hr stf Hnītyw [Hna] Ssmtyw Hr sSm Sbw.sn

I cut them<sup>29</sup>, and the **@nItyw-demons** (choppers) with butchers chop up their meat portions<sup>30</sup>.

Some examples of this word in Edfu are written only by the

sign of a butcher holding two knives :: @nītyw n Hmt.s hbyw n wsrt

<sup>30</sup> Edfu VI, 57 (3-4); WPL., pp. 925-926, 928-929, 997.

<sup>&</sup>lt;sup>28</sup> Edfu IV, extérieur du Naos, 273 (15-17), Mntyt text:7.

<sup>&</sup>lt;sup>29</sup> (.sn= animals inside the net as enemies of Horus at Edfu ).

دراسات في آثار الوطن العربي 15

**@nItyw**-demons of her majesty, the messengers of the strong one<sup>31</sup>.

The 3<sup>rd</sup> sin.fem.suffix pronoun (.s) in the above text refers to the goddess Hathor at Dendara, the **HnItyw**-demons are her messengers.

Hathor and the **HnItyw**-demons represent together the gods of the daily winds of the day in the ancient Egyptian calendar. She goes forth in the 4<sup>th</sup> and 24<sup>th</sup> days of the 1<sup>st</sup> month of the Axt-season with them:



Prt in @tHr Hna Hnwtyw (HnTyw / HnTtyw)

Going forth by Hathor with **Hnītyw-demons**<sup>32</sup>.

Goyon in his study about the guardian gods and the geniies of the temples from Greco-roman period mentioned them in singular form as: (Edfu VI, 34,1); (Edfu VI, 330,1); (Edfu VIII, 126,8) **Hnty** "the killer, the slayer, the slaughterer ", and in plural form as: (Edfu VI, 57,4) **HnTw.(ty)** "the killers, the slayers, the slaughterers ", a frequently term applied of demons or geniies in the religious texts as in "the myth of the creation of the first temple at Edfu "<sup>33</sup>.

#### **DENDARA**

Cauville in her index of the Osirian chapels mentioned them among the words from the texts of DENDARA temple in this

form: as a verb: Hnt / HnT " to sacrifice " equal to "

<sup>33</sup> Goyon, Dieux-Gardiens, p.87(7) and notes (4-7).

 $<sup>^{31}</sup>$  Edfu I/4, 464 (4 ), Bandeau de la fries, côté droit ( ouest ): 4, g ; see the same sign in line 6,g.

Leitz, Ch., Tagewählerei, Das Buch HAt nHH pH.wy Dt und Verwante Texte Band, Wiesbaden (1994), pp. 16-17; p.94:

to slay, to kill, to slaughter, to bucher, to chop up ". And as a noun: HnIt / HnIty " the sacrificer " equal to " the slayer, the killer, the slaughterer, the bucher, the chopper "  $^{34}$ .

#### **ESNA**

In the second volume of Sauneron's publication for ESNA temple, on the eastern roman façade we read about them, the



psD @nsyw.k imHt n Htptyw

Your **@nsyw-demons** illuminates the cave of the blessed deads<sup>35</sup>.

Their role here at Esna is not aggressive to kill or to slay the enemies, but they are potent and kind minor deities in the netherworld to make shine the cave of the blessed deads. This is the unique difference of their role and the only distinguished function in the religious texts which mentioned them.

#### Conclusion

1-@nītyw-demons were appeared in the ancient Egyptian texts from old kingdom until Greco-Roman period

(temples of Edfu, Dendara and Esna).

**2**-Their names were written in different writings through ages.

**3**-Their functions and roles were killing, slaughtering, punishing enemies of gods, kings and deceased's in pyramid texts and coffin texts. Sometimes they were threatening dead people in the netherworld, but in a text from ESNA they act an active or a beneficent role, that: " they shine the cave of the blessed deceased's ", here their name also was written in a unique writing.

Esna II, n.82,p.178, 5, the small door way in the first northern (right) screen-

<sup>&</sup>lt;sup>34</sup> Cauville, S., Index, p.379; Dendara X/1, les chapelles osiriennes, IFAO, Le Caire (1997), 314 (10-11), côté est: Nephthys texte.

- 4-A number of readings are possible for this word as well as it was written in different variations and readings: **@ntw, @nIw, @nIyw, @nItyw, @ntAw, @nsyw** (at Esna).
- 5-This word could be equaled with the word #Atyw " buchers, killers, slayers " in both determinatives and meanings.
- 6-The word **@nIw** with determinative of a knife also appeared as accordance to the word **@nIyw** " carvers " in the pyramids texts.
- 7-According to this study and the above discussed examples, I can give to this word **@nItyw**, **@nsyw** the accurate and well-known meaning, it is: "the slayers carvers-demons".

#### **Bibliography and Abbreviations**

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**BIFAO** = Bulletin de L'Institute Français d'Archèologie Orientale, Le Caire.

**JEA** = Journal of Egyptian Archaeology, London.

**OLA** = Orientalia Lovaniensia Analecta, Löwen.

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# **PLATES**

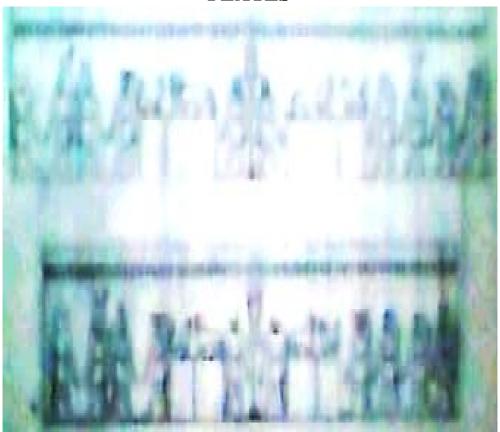


Fig.1 Henstyw-demons in the Book of the dead Gournay, Y. J.-L., '' Les Seigneurs et Les Baou Vivants à Chedenou'', in: Hommages à Sauneron I, Égypte pharaonique, BdÉ.81, IFAO, Le Caire (1979), pp. 363-380.



Fig.2
Henstyw-demons in the Book of the dead
Gournay, Y. J.-L., "Les Seigneurs et Les Baou Vivants à Chedenou",
in: Hommages à Sauneron I, Égypte pharaonique, BdÉ.81, IFAO, Le
Caire (1979), pp. 363-380.

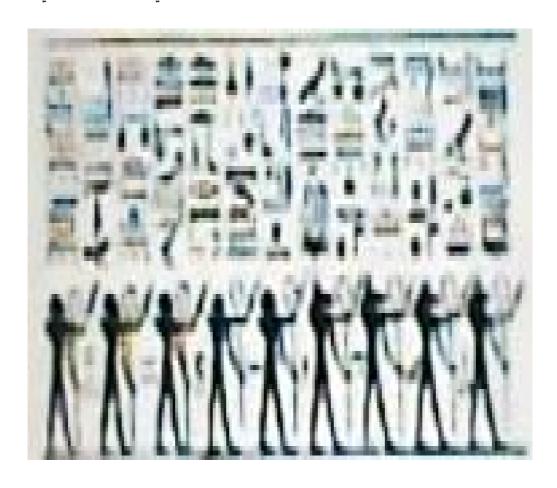


Fig.3
Henstyw-demons in the Book of gates
Budge, W., Books on Egypt and Chaldaea, The Egyptian heaven and hell, Vol. II, The short from the book AM-Tuat and the book of gates,
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## " مردة الحنستيو في معابد العصرين اليوناني والروماني"

#### ملخص بحث:

تضم الديانة المصرية القديمة العديد من الألهة والمعبودات، سواء جاء ذكر ها في النصوص الدينية على أنها معبودات دنيوية توجد في الحياة اليومية أومعبودات أخروية توجد في الحياة الأخرى أو العالم الآخر أوالعالم السفلى.

من بين هذه المعبودات مجموعة من الألهة الصغري الحامية تسمي "

الحنستيو "  $| \sqrt[4]{2}$  ...... ، وصفوا في النصوص الدينية علي أنهم: " مردة "، " عفاريت "، " جن "، " شياطين ".

#### لتوصيف:

اعتبرت هذه المعبودات آلهة عقاب لقتل وذبح الأعداء والمذنبين وأصحاب الأعمال السيئة والأشرار ضد الآلهة والملوك الخيرين في المعابد، وكذلك في نصوص العالم الآخر.

## الاشتقاق اللغوي:

اشتقت هذه التسمية HnTtyw من فعل HnTi من عصر

\\ محمد \ مصن العصر المتاخر والعصرين اليوناني اليوناني والروماني. بمعني : " يقتل "، " يذبح "، " يسلخ أو ينحت اللحم ".

وطبقا لهذا الإشتقاق اللغوي السابق فإن هذا الإسم في صيغة الجمع Hnītyw يكون بمعنى: " الذابحين أو الذين يذبحون "، " ناحتي اللحم أو الذين ينحتون اللحم ".

ومن الواضح أن هذا الإسم هو اسم فاعل أو صيغة وصفية مشتقة من فعل.

يدخل هذا الإسم في العديد من الأسماء الطويلة أو المركبة للآلهة كما أوردها Leitz في قاموسه عن الآلهة المصرية.

## أشكال الكتابة:

كتب هذا الإسم بعدة أشكال في النصوص الدينية عبر الفترات الزمنية المختلفة لمصر القديمة، ومنها:

أولا: من عصر الدولة القديمة (متون أو نصوص الأهرام)

عصر الدولة الحديثة ( كتاب الموتى - و برديات مختلفة

رابعا: من العصر المتأخر و فترة العصرين اليوناني والروماني ( معابد دندرة

وأكثر أسماء هؤلاء المردة ذكرا جاء في نصوص العصرين اليوناني والروماني. والقراءت الصوتية المختلفة لها:

تعددت قراءات هذا الإسم الصوتية حسب اختلاف طرق كتابته، ومن هذه القر اءات الصوتبة:

@ntw, @nTw, @nTyw, @ntAw, @nsyw

جاء مخصص هذا الإسم معبرا تماما عن طبيعة الكلمة ووظيفة أصحابها وهي الذبح والسلخ ونحت اللحم، كما يلي:

#### المخصص الأول:

🗹 رجل واقف يرفع ذراعه الأيمن قليلا ممسكا في يده بسكين، والذراع الأخرى

( اليسري ) مفرودة بجانب الجسم واليد فارغة لا تمسك بشئ .

ومن القراءات الأخرى لهذا المخصص: imnHy, ian-wn, wpwty, m, mnHwy, msdmt, hbi, xAty, xAd, Qdfty, ds

#### المخصص الثاني:

آل رجل واقف يرفع ذراعه اليمني ويمدها كثيرا ممسكا في يده بسكين شاهرا إياها، والنزراع الأخرى (اليسري) بجانب الجسم بإنحناءة بسيطة واليد ممسكة بسكين أخرى.

imnH, mnHwy, sHri

ومن القراءات الأخرى لهذا المخصص:

# الوظائف والأدوار وعلاقاتهم بالآلهة الاخري كما بينتها النصوص التي جاء ذكرهم فيها:

- ۱- أكل أعضاء ونحت لحم عدو أوزير (أوزير الإله وأوزير الملك المتوفي) ( الدولة القديمة نصوص الأهرام فقرة (966(d-e )).
- ٢- " الدابحين ذوي الأفواه " التي تأكل اللحم، و " الأذرع القوية " التي تنبح وتنحت اللحم، وهم يخيفون ويهددون الموتي وعلي المتوفي أن يتجنبهم وينقذ نفسه منهم (الدولة الوسطي نصوص التوابيت تعويذة رقم (a) 495(
- ٣- يأكلون وينحتون لحم وأعضاء الأعداء الذين يؤذون أوزير (أوزير الإله وأوزير المتوفي )
  - ( الدولة الوسطي نصوص التوابيت تعويذة رقم ( d-J ) 837 ).
- 3- يعاقبون الثعبان aApp (أبو فيس)، ويصورون بأربعة رؤوس ثعابين يمسكون بحبال وسكاكين بأيديهم لتقييد وذبح الأشرار وأعوان ست بكل مظاهر هم والحيوانات رموز الشر، وينفذون عقوبة الإعدام ويقتلون العصاة "المذابحين ذوي الأذرع القوية "، ويساعدون المتوفي الصالح في الهروب نحوالأفق، ويحافظون على " باهه " معافاة سليمة من التجزء والتفكك
  - (كتاب الموتي).
- ٥- الـذابحين الـذين يهددون الموتي ويقذفون الرعب في قلوبهم في العالم الآخر، وينزلون العقاب القاسي والمؤلم علي العصاة والمذنبين والمتمردين أصحاب الأعمال السيئة (كتاب الموتي).
- آ- أداء نفس وظيفة ودور الإله حورس في قتل وذبح أعداء أبيه الإله أوزير
   ( بردية ليدن ١٣٤٧: 1347).
- ٧- مساعدين وأعوان لست عدو أوزير، ولابد من قتلهم وذبحهم عن طريق
   ٩. تاملك المتوفي أو المتوفي أو المتوفي نفسه ( بردية اللوفر ٣١٢٩ : . P. B.M. 10252 : ١٠٢٥٢ ).
- ٨- رسل أو خدم لسيدتهم الإلهة " منتيت " التي تضع الخوف والرعب والذعر في قلوب أعداء الملك والمتمردين ضد الملك أو الإله حورس

- ٩- مساعدين للملك في تقطيع أعداء حورس والذين يوصفون بأنهم "
   الجزارين " (نص الشبكة بمعبد إدفو).
- 10- رسل أو خدم للإلهة حتصور في دندرة، ويوصفون بأنهم " رسل القوية " و " مردة الحنستيو الخاصين بجلالتها " (معبد دندرة ).
- 11- يمثلون سويا مع الإلهة حتمور في التقويم المصري القديم <u>آلهة الرياح اليومية</u> عندما يخرجون معها في يومي الرابع والرابع والعشرين من الشهر الأول من فصل الآخت(الفيضان).
- ١٢- يكثر ذكر هم كذابحين للأشرار وكمحاربين ضد قوي الشر ومظاهره ورموزه في أسطورة:
- " خلق المعبد الأول بإدفو " أو " خلق أول معبد بإدفو " كتجسيد للقوي الخيرة التي تحفظ النظام الكوني وعناصر الكون من الانهيار والاضطراب بسبب القوي والأرواح الشريرة التي تحاول إعاقة بناء المعبد في البقعة المقدسة بإدفو، وبذلك يكونوا رسلا أو خدما للإله حورس كخالق كوني في إدفو ( معبد إدفو ).
- ١٣- يضيئون كهف الحتبتيو Htptyw " الموتي المباركين " في العالم الآخر ( معبد إسنا ).