

The HnItyw-Demons in the Greco-Roman Temples

DR/ RADWAN ABDEL-RADY SAYED AHMAD*

Abstract


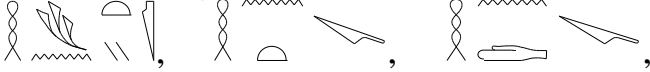
We know a very big number and a plentiful kinds of gods and deities in the ancient Egyptian religion, whether they exist in the first and daily life, or in the last day and netherworld of the ancient Egyptians.

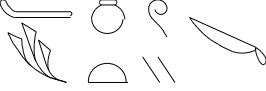
Among these gods a kind of protective deities called: HnItyw, they were described as demons or geniies or devils.

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

HnIty  from old kingdom,  from new kingdom and 

 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  from late until Greco-Roman period as "slayers,"

* Lecturer of Egyptology, Egyptology Department, Faculty of Archaeology at Qena, South-Valley University (SVU).

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 HnTy, and plural form HnTyw was found as a part of long and compound names of gods as Leitz attested, among them there is also goddess called:



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

Appearance of HnTyw -Demons in the religious texts through ages

I will discuss here the occurrence of the term HnTyw 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 .

@nTyw-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, @nTw, @nTyw, @nTyw, @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 @nItyw, @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: عفاريت, شياطين, جن aafareet, sha'atteen 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.

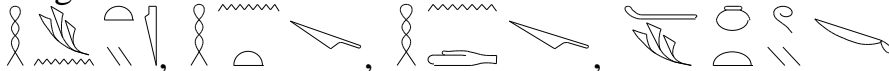
Philological Derivation

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

HnIi

 from old kingdom,  from new

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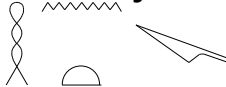

late until Greco-Roman period with the meaning " to slay, to slaughter"².

¹ 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.

² Wb III, 122 (10-13).


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 **HnTyw** in its variant writings :

 from O.K.,  from N.K. and  from late until Greco-Roman period with the

meaning " slayers, slaughterers " ⁵, also  ⁶.

This name is an active participle from the verb **HnTy**, they are **HnTyw** " 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 **HnTy**, and plural form **HnTyw** 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 ⁷.

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

³ Edfu VII, 173 (9).

⁴ Goyon, Dieux-Gardiens, p.106(10) and notes (10-11); Edfu VIII, 77 (7); 97 (13).

⁵ Wb III, 122 (14); WPL, 661.

⁶ Sander-Hansen, C.E., Die Religiösen Texte auf dem sarg. der Anchnesneferibre, Kopenhagen (1973), p. 59.

⁷ LGG.V, 228-230.

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



, 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 , 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. ⁹ :



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

" 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.*

⁸ Dumas, F. et autres, Valeurs 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.


⁹ PT=Pyr. 966, d-e, s.40.

¹⁰ Faulkner, PT, p.165 (966) and note 7.

966d. The *l* 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 **HnTi** 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 HnTi.ti.iw** , no doubt, a double paronomasia of **xnti** and **xnt.ti.w** and the verb **HnTi**, with perhaps **Ϣnti-*imn*.ti.w** (as Osiris) in mind¹¹.

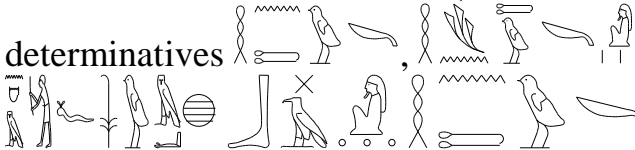

As we saw above, the pyramid texts from old kingdom described

 **HnTyw** (the first and the oldest writing of **HnTyw**-demons) 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 **HnTyw**-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 **HnTyw** as demons was occurred in the coffin texts from M.K., where their names take the knife

determinatives  **HnTw**¹²: 

nHm.f sw m ϢAbyw ; nTw-rAw wsrw-aw

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


nHm.f sw m ϢAbyw ; nTw wsrw-aw

¹¹ Mercer, PT II, pp. 492-493 (966 d-e).

¹² CT VI, p. 77 (spell 495 a).

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

Faulkner suggested that **ḥ nṯw** with *knife - det. appears to be identical with Hnṯyw " 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*¹⁴.

Leitz mentioned that **ḥ nṯw-rAw** are one of the knife-demons, and they are equal with **ḥAtyw** (var. **ḥbntyw**), so **ḥ nṯw-rAw** is considered var.of **ḥ nṯyw** in the coffin texts from middle kingdom and they take the title: **wsrw-aw** " strong of arms "15.

In the coffin texts **Hnṯyw** are a kind of beneficent demons " the murders with mouths "16.

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
Hnṯyw (HntAw) sy

¹³ FECT II, p.135 (spell 495).

¹⁴ Ibid., p.136 (comments n. 4 & 5).

¹⁵ LGG V, p. 229.

¹⁶ Goyon, Dieux-Gardiens, p.87(6) and note (3).

¹⁷ 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**¹⁸.

New Kingdom (Book of the Dead)

The third example of **Hnftyw**-demons was found in New Kingdom funerary texts where they punish Apophis (**aApp**) and are depicted as having snake heads and carrying a rope and a knife in their hands for the slaughtering of animals¹⁹(Figures1-3).

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) **Hnfty** threaten the epagomenal days²⁰.

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 though 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 her²¹.

¹⁸ FECT III, pp.23-26 with comments (spell 837).

¹⁹ WPL, p. 661.

²⁰ 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.


²¹ Budge, BD, p. 317, and pp. 606-612 for a text with translation from the papyrus of **NU**

(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 sinners²².

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 flight to the **Ax.t** and keep the **bA** off²³.

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:

Title: 
 Sat.f m ds Dd-mdw

" He slaughters with the flint (knife) " .

A recitation:


 nDr sp-sn HnIty

Seizing twice the slaughterer

²² Zandee, Death as an enemy according to ancient Egyptian conceptions, New York (1977), p.204.

²³ Ibid., pp. 204-205 with notes and comments.



nDr.k m ds.k m a.k

You seize your knife with your hand





ir Sat m ds.k m a.k



Making a slaughter with your knife by your hand²⁴.

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 **jnityw**  ;  " slayers " was found²⁵.

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



@nityw HH Hr Hnt isft n.k

@nityw-demons go slaughtering badness for you²⁶.

Both the name @nityw " the slayers ", the verbs HH " go ", Hnt " slaughter " and preposition Hr are used here as a clear playing of signs, focusing on letter H²⁷.

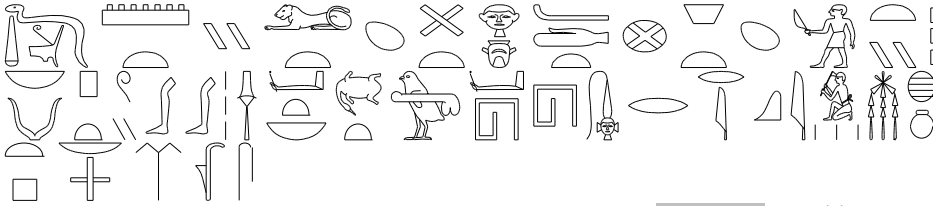
²⁴ Urk.VI, 147 (18-20).

²⁵ 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 **jnityw**); Derchain , ph., op. cit., pp. 139-140; Edfu VIII, 3, 67, 183.

²⁶ Edfu IV, 264 (2-3); 111 (10); 112 (17); 213 (2).

²⁷ This kind of writings as puns, alliterations and playing of signs are repeated in the texts of Edfu and elsewhere, see also about **jnityw** 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.

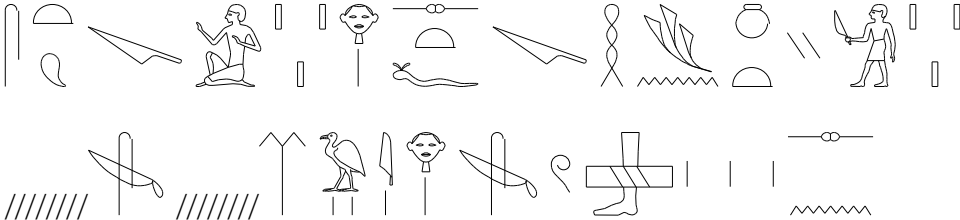
The goddess Mentyt is considered in Edfu as their mistress:



Dd mdw in Mntyw wrt Hryt-ib BHdt Hnwt @nItyw nb(t) wpwtyw sxmt nb(t) snD wdi hh r qrw 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 year²⁸.

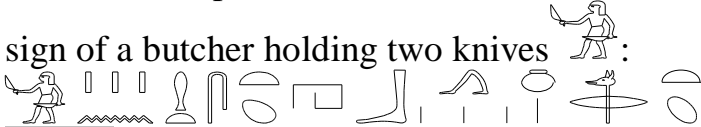
In the net text (a damaged context) at Edfu temple: the king cuts the enemies of Horus with help of @nItyw-demons who were described as choppers with butchers:



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

I cut them²⁹, and the @nItyw-demons (choppers) with butchers chop up their meat portions³⁰.

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



@nItyw n Hmt.s hbyw n wsrt

²⁸ Edfu IV, extérieur du Naos, 273 (15-17), Mntyw text:7.


²⁹ (.sn= animals inside the net as enemies of Horus at Edfu).

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

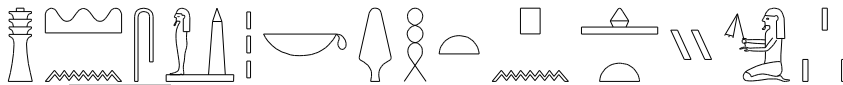
to slay, to kill, to slaughter, to butcher, to chop up “. And as a noun: HnIt / HnIty " the sacrificer " equal to “ the slayer, the killer, the slaughterer, the butcher, the chopper “³⁴.

ESNA

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

word here is written in a rear and unusual writing 

@nsyw :



psD @nsyw.k imHt n Htptyw

Your @nsyw-demons illuminates the cave of the blessed dead³⁵.

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 dead. This is the unique difference of their role and the only distinguished function in the religious texts which mentioned them.

Conclusion

1-@nItyw-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.

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

³⁵ Esna II, n.82,p.178, 5, the small door way in the first northern (right) screen-

wall of the roman façade: 

4-A number of readings are possible for this word as well as it was written in different variations and readings: @ntw, @nfw, @nfyw, @nfyw, @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 @nfw with determinative of a knife also appeared as accordance to the word @nfyw " carvers " in the pyramids texts.

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

Bibliography and Abbreviations

I- Periodicals:

BdÉ = Bibliothèque d'Étude, Institut Français d'Archéologie Orientale, Le Caire.

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

JEA = Journal of Egyptian Archaeology, London.

OLA = Orientalia Lovaniensia Analecta, Löwen.

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PLATES

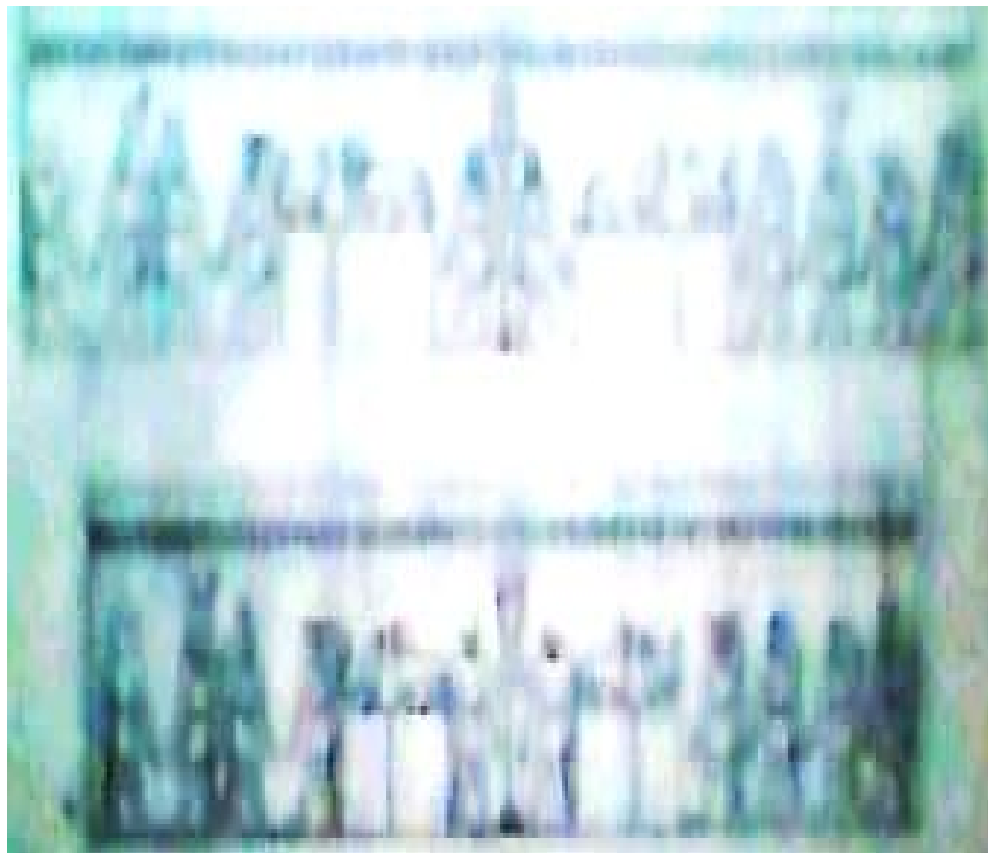


Fig.1

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.**

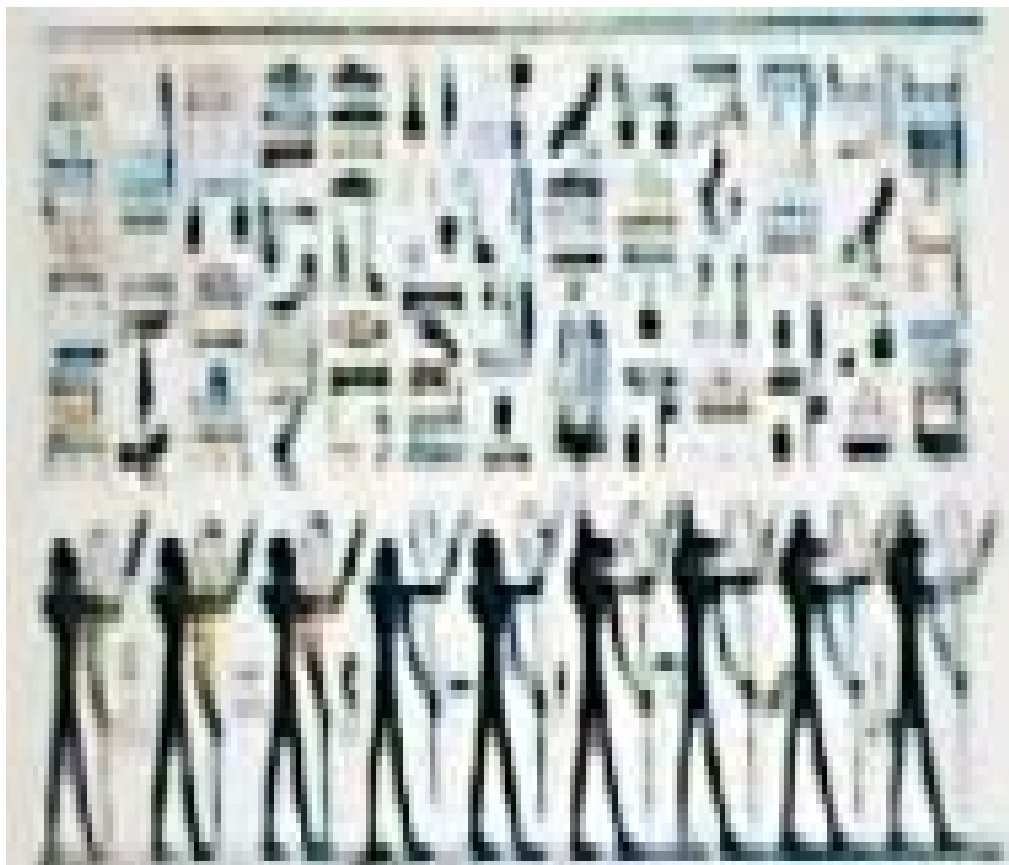


Fig.3


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, London (1906), p.283 (10th gate, pp.279-300).

" مردة الحنستيو في معابد العصرين اليوناني والروماني "

ملخص بحث :

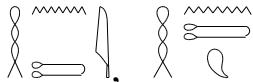
تضم الديانة المصرية القديمة العديد من الآلهة والمعبودات، سواء جاء ذكرها في النصوص الدينية علي أنها معبودات دنيوية توجد في الحياة اليومية أو معبودات أخروية توجد في الحياة الأخرى أو العالم الآخر أو العالم السفلي.

من بين هذه المعبودات مجموعة من الآلهة الصغرى الحامية تسمى " الحنستيو " ، وصفوا في النصوص الدينية علي أنهم: " مردة "، " عفاريت "، " جن "، " شياطين ".

التوصيف:

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 الدولة القديمة، و  من عصر الدولة الحديثة، و ، ، ، ، ، ، ، .

من العصر المتأخر والعصرين اليوناني والروماني. بمعنى: " يقتل "، " يذبح "، " يسلخ أو ينحت اللحم ".

وطبقا لهذا الإشتقاق اللغوي السابق فإن هذا الإسم في صيغة الجمع **HnTtyw** 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:



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

ثانياً: من عصر الدولة الوسطى (متون أو نصوص التوابيت)



ثالثاً: من عصر الدولة الحديثة (كتاب الموتى - و برديات مختلفة)



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



وأكثر أسماء هؤلاء المرردة ذكرا جاء في نصوص العصرين اليوناني والروماني.

والقراءات الصوتية المختلفة لها:

تعددت قراءات هذا الإسم الصوتية حسب اختلاف طرق كتابته، ومن هذه القراءات الصوتية:

@ntw, @nīw, @nīyw, @nītyw, @ntAw, @nsyw

المخصص:

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

المخصص الأول:

رجل واقف يرفع نراعه 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:



رجل واقف يرفع ذراعه اليمنى ويمدها كثيرا ممسكا في يده بسكين شاهرا إياها، والذراع الأخرى (اليسرى) بجانب الجسم بإنحناء بسيطة واليد ممسكة بسكين أخري.

imnH, mnHwy, sHri

ومن القراءات الأخرى لهذا المخصص:

الوظائف والأدوار وعلاقتهم بالآلهة الأخرى كما بينتها النصوص التي جاء ذكرهم فيها:

- ١- أكل أعضاء ونحت لحم عدو أوزير (أوزير الإله وأوزير الملك المتوفي) (الدولة القديمة - نصوص الأهرام - فقرة (d-e) 966).
- ٢- " الذابحين ذوي الأفواه " التي تأكل اللحم، و " الأذرع القوية " التي تذبح وتنتحت اللحم، وهم يخيفون ويهددون الموتى وعلي المتوفي أن يتجنبهم وينفذ نفسه منهم (الدولة الوسطى - نصوص التوابيت - تعويذة رقم (a) 495)
- ٣- يأكلون وينحتون لحم وأعضاء الأعداء الذين يؤذون أوزير (أوزير الإله وأوزير المتوفي) (الدولة الوسطى - نصوص التوابيت - تعويذة رقم (d-J) 837).
- ٤- يعاقبون الثعبان aApp (أبو فيس)، ويصورون بأربعة رؤوس ثعابين يمسكون بحبال وسكاكين بأيديهم لتقييد وذبح الأشرار وأعوان ست بكل مظاهرهم والحيوانات رموز الشر، وينفذون عقوبة الإعدام ويقتلون العصاة " الذابحين ذوي الأذرع القوية "، ويساعدون المتوفي الصالح في الهروب نحو الأفق، ويحافظون علي " باهه " معافاة سليمة من التجزء والتفكك (كتاب الموتى).
- ٥- الذابحين الذين يهددون الموتى ويقذفون الرعب في قلوبهم في العالم الآخر، وينزلون العقاب القاسي والمؤلم علي العصاة والمذنبين والمتمردين أصحاب الأعمال السيئة (كتاب الموتى).
- ٦- أداء نفس ووظيفة ودور الإله حورس في قتل وذبح أعداء أبيه الإله أوزير (بردية ليدن ١٣٤٧ : P. Leiden 1347).
- ٧- مساعدين وأعوان لست عدو أوزير، ولا بد من قتلهم وذبحهم عن طريق أوزير أو الملك المتوفي أو المتوفي نفسه (بردية اللوفر ٣١٢٩ : P. Louvre 3129، وبردية المتحف البريطاني ١٠٢٥٢ : P. B.M. 1o252).
- ٨- رسل أو خدم لسيدتهم الإلهة " منثيت " 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).

١٠- رسل أو خدم للإلهة حتحور في دندرة، ويوصفون بأنهم " رسل القوية " و " مردة الحنستيو الخاصين بجلالتها " (معبد دندرة).

١١- يمثلون سويا مع الإلهة حتحور في التقويم المصري القديم آلهة الرياح اليومية عندما يخرجون معها في يومي الرابع والرابع والعشرين من الشهر الأول من فصل الأخت(الفيضان).

١٢- يكثر ذكرهم 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 " الموتى المباركين " في العالم الآخر (معبد إسنا).