

## Who is Wnty

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### **Abstract :**

This research sheds light on Wnty, an ancient and mysterious Egyptian deity that emerged since the Old Kingdom era. It took various written forms, with peculiar and diverse attributes, as well as varying alphabetical arrangements. It did not assume many forms, appearing only in three representations. It is depicted sometimes as a crocodile standing on its tail with the head of a ram emerging from its belly, occasionally coupled with the sun disk. Another representation is with the head of a ram alone, without the presence of the sun disk, found in two royal tombs, those of King Ramses VII and IX. The third and final form is specified as a bird "Apd," embodied in a statue depicting an adversary with a bird head engraved with Wnty. This form is found within a hieratic text (p.Bremner-Rhind,32,51), referring to the names of Apophis.

The peculiarity and complexity of this deity lie in its essence and dual nature, oscillating between good and evil. At times it represents good, and at other times it embodies evil, as depicted through the titles and functional roles it assumed in the inscriptions and scenes.

This deity is mentioned in numerous papyri as well as various scattered locations, including the Temple of Kom Ombo, the Temple of Hibis in Kharga Oasis, royal tombs in Thebes, the Temple of Seti I in Abydos. Its frequent appearance is also noted in the temples of Edfu, Dendera, and the Temple of Opet in Karnak.

### **الملخص العربي :**

يلتق هذا البحث الضوء على *Wnty* ، وهو معبود مصري قديم وغامض الكينونه حيث أن جوهره المتخفي ما بين الخير والشر يمثل إشكالية بحثية، فهو تارة يمثل الخير، وتارة أخرى يمثل الشر. ظهر منذ عصر الدولة القديمة، اتخذ أشكال كتابية متغيرة، ومخصصات غريبة، ومختلفة، وكذلك ترتيب حرفي متغير، ولم يتخذ العديد من الهيئات، فلم يظهر سوى بثلاث تمثيلات، فهو تارة في صورة التمساح الواقف على ذيله، ويُخرج من بطنه رأس الكبش مقرونة بقرص الشمس أحياناً، وتارة أخرى برأس الكبش وليس هناك تواجد لقرص الشمس، والهيئة الأخرى بشرية كاملة وهو يقف في الضريح مع المعبود *rk-sp.f* ، أما الهيئة الثالثة فهي محددة في صورة طائر *3pd* في تجسيد لتمثال لعدو برأس طائر منقوش عليه *Wnty* وهذه الهيئة فيها إشارة إلى أسماء أبوفيس.

## Introduction :

The ancient Egyptian pantheon is well-known for its elaborateness and rich mythology, featuring many gods and goddesses with distinctive roles and features. Wnty (also known as Wenti ) is unique among these gods, though he is less recognized than more prominent gods like Osiris or Horus.



Wnty is often described as the victorious god, the most radiant, and the protector of his father. His role and significance are intricately connected to the ancient Egyptian religions about death and the afterlife, reflecting the Egyptian's profound concern with the journey after life.


This research aims to investigate the names, iconography, and religious significance of Wnty within the context of ancient Egyptian religion, drawing on textual and archaeological evidence to shed light on his place in the spiritual life of ancient Egypt.



### 1- The name

#### 1-1-Different written name forms :

The varying forms in which the name of the god Wnty was written caused notable disagreements between the researchers, which led to divergent interpretations of the name, disagreements, and uncertainties about the god's identity.

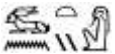

In the Old Kingdom<sup>1</sup>, *Wnty* has emerged in only one example, the Pyramid Texts of King Titj<sup>2</sup>, spell No.374 (661. b)<sup>3</sup>, and it was recorded in this ideal form in  reading escorted by the ideogram of a Falcon G7 .<sup>4</sup>

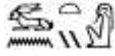
But this written form of *Wnty* disappeared during the First Intermediate Period<sup>5</sup> but reappeared again in two instances from the Middle Kingdom. The first example preserves the same written style<sup>6</sup> as the previous form from the Old Kingdom without the ideogram  This instance is found in the text of Coffin No. S14C, discovered in Assiut, belonging to an unknown woman.<sup>7</sup>

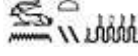

In the second example, the name writing appeared in this  form with the seated god ideogram <sup>8</sup> Which affirms his divinity, as part of P.Gard III, Papyrus, spell No. 941.<sup>9</sup>

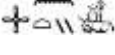



During the Second Intermediate Period<sup>10</sup>, the written form of Wnty's name was not recorded, only to reappear in the New Kingdom period with a clear abundance of recordings<sup>11</sup>.

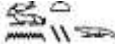

The first example of this reappearance was found in the Book of the Dead<sup>12</sup> on a papyrus belonging to a man named "Nu," which is preserved in the British Museum under the number BM No. 10,477.<sup>13</sup> In this instance, the written form appeared as follows




 with the seated god ideogram  A40<sup>14</sup>

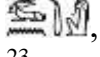
An example from the Book of the Dead is from the papyrus called “Ani”<sup>15</sup>, where the name appears in the fifteenth chapter, which expresses a hymn to Osiris with this usual writing. 




In Harris Papyrus (P. Harris, 5, 7), <sup>16</sup> it was designated with the sign I86H  Which represents a serpent embedded with sharp knives<sup>17</sup>. the same written form repeated in papyrus no. BM EA10042, rt.4,8-6,4 (line 5,7)<sup>18</sup>.

In the tomb of Ramesses IX, the name appears in the text in the first corridor on the right wall, written like this <sup>19</sup> with the ideogram  A428 which represents The god or the king riding an animal, perhaps an oryx,<sup>20</sup> It is also noted that the sign  E34 has disappeared To be replaced by the sign  M42.

In another two examples from the same period, the name *Wnty* appeared with a new and unique ideogram , which differed from all previous examples. In these instances, *Wnty* was depicted with the crocodile ideogram  I3<sup>21</sup> in two inscriptions depicting scenes from the tombs of King Ramesses VII and IX in the Valley of the Kings. One inscription is located on the left wall of the sarcophagus chamber in the tomb of Ramesses VII, while the other is on the right wall of the last chamber in the tomb of Ramesses IX.





Another example is found in the Book of Caves recorded inside the tomb of King Ramesses VI, where the hieroglyphic script appeared in this peculiar form :  By duplicating the letter n , What's even more intriguing is that it is accompanied by the name of the malevolent god  aApp the Evil (Apophis)<sup>22</sup>.

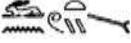


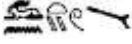


Also, in the temple of King Seti I at Abydos, on the western wall, the fourth register from the north in the inner Osiris hall, *Wnty* appeared in this written form : , taking on the ideogram of the seated god specified by the sign A40 in Gardner's list<sup>23</sup>.

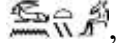

The name also appears in the temple of Hibis at Kharja Oasis in the M hall on the south wall, the eleventh line of the hymn to Amun-Ra on forty-seven columns, with the first column being on the adjacent wall, for the text (except the first column), we see it with this very different form , with determinative The God st  E21, and with this form  from the same temple.<sup>24</sup>


Additionally, the depiction of the name appeared in the Hieratic papyrus **P. Mosko**, line [Fr.1, x+2], in a text discussing the king's skill in hunting sports<sup>25</sup>.

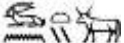



The appearance of *Wnty* extends into the Third Intermediate Period, specifically in the papyrus Louvre N. 3292 H, from the late New Kingdom period. It is found within a chapter of the worship of Ra presented by the deceased Osiris N after entering the great


boat of Ra<sup>26</sup>. In this papyrus, Wnty takes on this written form: . It is noteworthy that there is a significant change in the clear alteration of the name's writing, where the scribe separates the usual order of the name with the sign , the sign , and the word is ideogram with the sign I86H , the serpent imputed by five knives.





-Two examples from the papyrus (p.Bremner-Rhind,22,22,5) illustrate the name *Wnty*. The first is within a chapter concerning the overcoming of the serpent aApp in this written form: , with the ideogram  T33A. Additionally, the sign  V1 is added to separate the letters of the main word<sup>27</sup>. The second example, from the same papyrus<sup>28</sup> (p.Bremner-Rhind,32,51), refers to the names of Apep, within the instructions of the rituals. The depiction appeared as follows: , differing in the alphabetical arrangement from the previous depiction, where we find the usual order of the name *Wnty* with a separation between the name and the ideogram  by adding the sign .

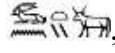
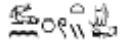




- Another example is found in the Brooklyn Papyrus No. 47.218.50 in the chapter related to celebrations praising Horus, "the bestower of inheritance." It appeared in this regular written form in the twenty-sixth line , but the ideogram differed significantly in this case, specified by the sign  A17, a child put his finger in his mouth, possibly symbolizing ownership. Its appearance in the papyrus was within the context of celebrations praising Horus, "the bestower of inheritance"<sup>29</sup>.


A completely different example in writing can be found on the coffin of a person named *Dhwty ir di sw*<sup>30</sup>, preserved in the Egyptian Museum in Cairo under number [CG 29315-JE 43097]. The word appears with the ideogram  A251, symbolizing a specific concept, in this form and with only one ideogram representing a person standing on the back of a bull or cow, holding a type of scepter (wand) in their hands<sup>31</sup>. The same representation also appeared on a statue of the man called "Špss rdi es", preserved in the Louvre Museum E.18967<sup>32</sup>.


In the Edfu temple, where the appearance of this god is abundant, *Wnty* appears on (TABLEAU 3g. XVII) on the east wall within the defensive rituals<sup>33</sup>. It is noteworthy that there is a difference in the depiction in LGG II and the source, where the depiction in LGG II is as follows: , accompanied by the ideogram  E1. However, in the source, it was found that the word may have been specified only by the ideogram  A251?, which gives a form similar to Horus . It is also translated in LGG II as *Wnty* but in D.Kurth's<sup>34</sup> translation as *Dwnty*.


Another example of this form<sup>35</sup>  is found in the inscriptions of the Edfu temple as well, within the ritual of offering myrrh to the god so that he may approach the

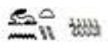

food of his sacrifice, on the register of the north wall, the eastern half from the gate to the western side walkway<sup>36</sup>. The arrangement of the characters is unusual in the general order, where the sign  W24 is followed by the sign  E34 or  E34A, then the word is followed by a new ideogram classified as  E77, representing the falcon standing on the back of an oryx.




Two additional examples from the Leyde.T32<sup>37</sup> papyrus indicate *Wnty* in this form , with the ideogram of a bull or perhaps a horse, in a ritual related to the deceased's resurrection. The other example<sup>38</sup> shows a different representation,  where the writing separates the orderly arrangement of the name with two signs. This may indicate the extent of the supposed variation in these indicative signs of the deity. The sign  W24 and the sign  V1 are added, and the shape of the ideogram is changed to be specified by the sign  A251. It also appeared in the Philae temple with the ideogram<sup>39</sup>  A251.



Also, in the temple of Edfu<sup>40</sup> on the main gate (the sanctuary), the southern half, it is indicated that the name is a reference to Horus Bḥdty  with this depiction specified by the sign C71.




It appeared about three times in the temple of Opet at Karnak<sup>41</sup>, where it was presented with the sign C72<sup>42</sup> specified in the form  <sup>43</sup>.





In chamber B at Dandra temple<sup>44</sup>, on the base of the north wall, the third register, we find *Wnty* with the same writing  A251, as well as with the same previous depiction on the western outer wall of the Naos base<sup>45</sup>.

In the Kom Ombo temple<sup>46</sup> the hieroglyphic script also appeared in its old usual form , followed by the ideogram  I86H.

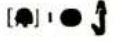

It also appears repeatedly in the temple of Edfu, presented in this case with this new depiction specified by the sign  C73 as an image of Horus Bḥdety stabbing the crocodile with a harpoon in its head<sup>47</sup>, as well as with this form specified by the sign  C72<sup>48</sup>, and also with this form specified by the sign  C71<sup>49</sup>. It is the same sign that appears in the temple of Dendera on the inner frame of the western Osirian shrine N1, the lower base - western side - western wall<sup>50</sup>.

A unique example in the temple of Edfu<sup>51</sup> is on the inner face of the western surrounding wall (right) - the western register, in this form , which appeared in the Greco-Roman period<sup>52</sup>, specified by the sign C71A. Documentation by M.Alliot<sup>53</sup> differs and specifies the drawing with the sign  C71. On the same western wall,

another drawing of the name appears in this form specified by the sign  C73 within a text related to harpoon rituals <sup>54</sup>, as well as in this form \*  from the inscriptions of the temple of Edfu as well, within the ritual of offering *myrrh* For the god to approach the food of its sacrifice, recorded on the western wall <sup>55</sup>, another example with the sign  A251 from the same temple on the same western wall <sup>56</sup>.

another example from Edfu temple depicting the god in this form  <sup>57</sup>, as well as from the same temple in this form  <sup>58</sup>, and also in the Mamisi chamber with this depiction  <sup>59</sup>, and another example within the ritual of smA msh = killing the crocodile, presented to us by the scribe with this ideogram .

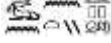
## **2-the Manifestations of the god :**

**2-1-** The iconographical representations of *Wnty* were limited to three different forms throughout history, and *Wnty* did not adopt specialized forms until the New Kingdom period. And since his name is written with the crocodile determinative, from the New Kingdom we have seen him depicted in the form of a crocodile with the head of a ram emerging from its belly, as seen in two scenes from the tombs of King Ramesses VII and IX in the Valley of the Kings, on the left wall of the sarcophagus chamber in the tomb of Ramesses VII, and the right wall of the final chamber in the tomb of Ramesses IX. In this scene, we see the crocodile\* standing on its tail, and from its belly emerges the sun disk crowned with the head of the ram. This head is called the 'Head of Ra' (tp-Ra)  in R.VII,  in R.IX. However, in the tomb of King Ramesses VII, there is no sun disk, only the head of the ram <sup>60</sup>.





The accompanying text in the tomb of Ramesses IX gives us background about the scene: **(fig .1,2)**

These gods are therefore in the cave of Wnty, who heads the cave. The disk of this great god opens the Dwat of Wnty, the god revealing its secrets. Wnty pukes (bS) and utters (aAa) the eye of Ra (irt ra) that is in his body "his mercy," his wing entering into his manifestations. Atum extends his arms toward Ra. Nut protects what is inside her(?) while praising the two goddesses "the dual soul." The two goddesses, their bodies breathing the birth of the great god, make Osiris, king of both lands, this Ramesses IX, the forgiven, be with you. He swims in your secrets and shines without being seen. He guides him in your ways. For he is as you are, one among you.

From the viewpoint of A.Piankoff <sup>61</sup>, Wnty represents a demon, a form of Apophis. He based his opinion on a text from the Book of Caves from the tomb of King Ramesses VI, the fifth section, where the text mentions: "Ra is located in the western mountain to command those who are on earth. He rises in the eastern mountain to expel *Wnty* ʿ3pp

, from the evil eye \* (in obscure writing : he is blind!). Thus, in the laps of the mysterious forms, in their obscurity like flame [which the gods cannot approach...] <sup>62</sup> ."

It is noteworthy here by the researcher that the repetition of the letter "n" may undermine the understanding of the text, which may give us a clue to the meaning. "nty" is a possessive tool meaning "he or the one who," and the word "wn" means "responsible for an error." In this case, the meaning would be "wn.nty ʿ3pp" (the one responsible for the error is ʿ3pp). From this, we can dismiss this thought from Piankoff's side and consider it un acceptable from the researcher's perspective. Additionally, if followed by "im," you read "nty im," meaning the resident of hell, and this attribute pertains to ʿ3pp by description and objectivity with what preceded.

As Faulkner.R.O, he pointed out two other logical uses of the name, found in the Book of the Dead for the deceased called Nu and Ani, where the name appears in the form of the seated god . He confirms that the demon,  appearing as a snake with an antagonistic nature in (P. Harris,5,7), does not seem to be associated with any form of the god  appearing in the Pyramid Texts spell (661.b), which appears twice in the Book of the Dead under the name  <sup>63</sup>.

Strangely, neither the Berlin dictionary nor Faulkner seems to recognize the passages referring to this demon in the royal tombs.

**2-2-** the second form, appeared in the temple of King Seti I at Abydos (**fig .2**), specifically inside the inner Osiris hall, on the western wall, where Wnty appear on a full human form. Next to him stands the deity ʿrk-sp.f - "who has completed his time" - in the Naos, and this god also took on the same form <sup>64</sup>.

**2-3-** the third and final form, is specified in the form of a bird "Apd," embodying a statue of an enemy with a bird's head engraved with Wnty. This form was found in a papyrus text (p.Bremner-Rhind,32,51) that includes references to the names of Apophis, within ritual instructions <sup>65</sup>.

### 3- His relationship with other gods:

#### 3-1- as a name for Apophis :

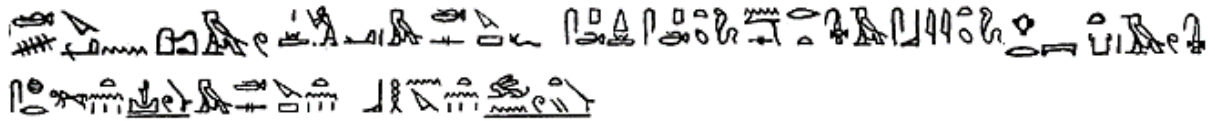
- He appeared in the Late Period as one of the names of Apophis, and this is evident in the papyrus p.Bremner-Rhind,32,29, where the text mentions <sup>66</sup>:



Apophis the assaulted, with a fierce face. Apophis, the assaulted, Wnty = evil (?).


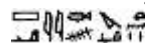
Apophis the attacker, is regularly imagined <sup>67</sup>.

- from the papyrus (p.Bremner-Rhind,22,22) <sup>68</sup> within the Book of Overcoming the Serpent "Apophis".



*dn(y) ḥ 3w ʿ m ds=k spd(w) spd.t, nsr=t(j) 3sby.t ḥr tk3w shr=tn dw-kd m ds=tn  
bhn(w) =tn Wnwty* 79

From the combat of the armed arm with your sword. We hope the inflamed Sobd and the angry Asbyt restore order during the "Lighting the Torch" ritual! May the oppressor be struck down with your sword! We hope that *Wnwty* (evil) is cut off.<sup>70</sup>

*Wnwty*  appears as a hostile serpent (P.ag.Harris,5,7). The suffixes  *šʿd. tn ḥr. dw.tn* "You are cut into pieces because of your evil deeds" or "To be slaughtered for your evil" are supposed to refer to "the person with ill intent" and to *Wnwty*, not to *spdw* and *3sbyt* <sup>71</sup>.

- Another example from the same papyrus (p.Bremner-Rhind,32,51)<sup>72</sup> refers to the names of Apophis, within the ritual instructions:



*twt n(y) hft(y) m ḥr n(y) 3pd [.w] mtn[w]=f m dd wntjw jr[ry] <.t> ky m3*

Make a small statue of the enemy with a bird's head (*3pd*) engraved with *Wntyw*.

Draw (w ) another (image).

Carrier.C translated the name with the phrase "it is that rope," and we do not know the meaning behind this translation. It is notable here that there is a change in the drawing of the name, as according to the organized reading of the name, it should be *wntyw* or *wnwty*.

**3-2- As a name for God st :**

- In The Temple of Hibis at Kharja Oasis in the M hall on the south wall, the eleventh line of the hymn to Amun-Ra on forty-seven columns, with the first column being on the adjacent wall :




"On your sky, no enemy threatens you. Your flame scorches the Neha crocodile. The reddish hippopotamus figures are paralyzed in the water of your bark. *Wnty* confronts you, it will be struck by Apollo's sword. Reached by his arrows, it pierces through the spaces of the sky and the earth.<sup>73</sup>





To receive you. Wnty (*Wn.nty*) All beings worship you when you well in the depths at the hour of the evening. You awaken Osiris through the splendid effusion of your rays. And you rise high above the heads of those enclosed in the grave. [They praise] you."<sup>74</sup>

### 3-3- As a name for Horus the Bḥdti :

- As Horus Bḥdti it appeared in Edfu Temple <sup>75</sup> concerning the depiction of Horus Bḥdti in the harpoon rituals can be found on the same western wall, in (TABLEAU. I'o.1d.X pl.CXLVI). In this depiction, Wntj is visually represented as a figure standing on a crocodile , wielding a spear aimed at its head.



*dd mdw jn hr Bḥdtj ntr ʿ3 nb pt Nb-Msn wntj wnp <whj-sp.f> f3j ʿhr hmt r sm3  
hftjw.f stj.n.j mʿb3.j r fnd n h3b nkn.j sbj hr-tp j3t.j*

words said by Horus Behdety, the Great God, Lord of the Sky, Lord Msn, Wnty, who stabs [the failed] (Set ) who raises his arm with the spear *hmt* to kill his enemies: "I have thrown the spear *Mʿb3* into the nose of the hippopotamus, and I have disfigured the enemy in my place.

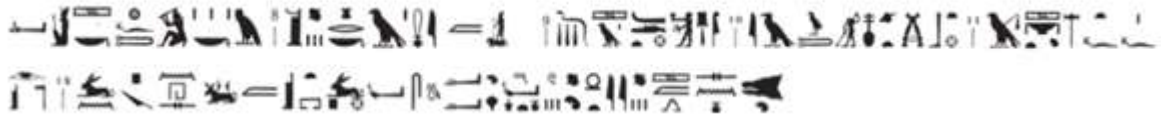
On the twenty-first day of the month of Amshir, they form the crew of Horus, who never leaves the god's boat. It is supposed that they row there during his maritime journey. They are first and foremost warriors and hunters led by Horus. Armed with harpoons, they, just like him, have created a fleet of warships surrounding their divine leader's boat. They hunt with him the river horses and crocodiles which the god Set hides in the river waters <sup>76</sup>.

According to Kurth.D, in this and subsequent texts corresponding to it in other scenes, unlike Blackman and Fairman, it is not understood as Horus' speech but as the reader's text. This opinion is also supported by the fact that this textual passage appears again in the scene as an inscription for the harpoon, and it is not marked there as Horus' speech. This is where the so-called "Harpoon Rituals" begin. According to Behrmann, Nilpferd II,45, the scenes do not revolve around a harpoon but around a spear used to kill the river horse, with the harpoon being used to define it. Since a rope binds Horus' river horse in the scenes, likely tied to the point of the harpoon that pierced the animal, one might initially assume that the text referred to this. However, the parts of the river horse mentioned in the text, pierced by the harpoon, correspond in the image to the places where the spear touched the animal. This indicates that the "harpoon" must be the harpoon mentioned in the text <sup>77</sup>.

### 4-Wnty and the Divine rituals : impersonated the gods in rituals.

#### 4-1- as Horus in the ritual of (Stabbing the Crocodile):

- In Edfu temple<sup>78</sup>, he is depicted as Horus in a scene performing the ritual.(Crocodile stabbing: *st ihy*) :

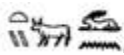



#### 4-2 - As Horus Bhdty in the ritual of killing the Bull (sm3sm3):

Wnty appeared in Edfu temple<sup>79</sup> on (TABLEAU 3g. XVII) on the east wall "the Edfu Corpus," as part of the defensive ritual (the ritual of killing the Bull)<sup>80</sup>.

*rdj.j n.k km(t) r htht sbjw.k phjt.k phjt.tj r rkww.k dd mdw jn hr [Bhdty] ntr 3  
nb pt dwntj wdn [3t] m hftjw.f ndtj n jt.f nhp n mwt.f jtj t3wj nb m [...] nswt m rsj  
bjtj m mhtj [... ... ...]*

“Horus, I give you the strength to defeat your enemies, and your power is strong against your adversaries. Words to speak about Horus (*Bhdty*), the Great God, Lord of the Sky, the Victorious "*Wnty*", who "strikes with force" his enemies, the helper of his father and protector of his mother, who protects all lands... (.....) conquered them, ruling over Upper Egypt in the south and Lower Egypt in the North (.....) ”

It is noteworthy that there is a difference between the depiction in *LGG II*, 418 , and the source, where the depiction in *LGG II* came with the ideogram of the bull as follows. However, the source found that the word came with the ideogram of *Horus Bhdty* standing on the Bull, holding in his hands a type of scepter (staff) . It is also translated within *LGG II* as "*wnty*", but in D.Kurth's<sup>81</sup> translation, it is "*Dwnty*".

#### 4-3-As Horus Bhdty in the ritual Crocodile stabbing:

In Edfu temple, where the term "*Dwnty*" is frequently repeated, and in its usual depiction, another example within the ritual of "sma msh" = Crocodile stabbing, we find the following text:



*dd mdw stj sm3 šntj m šct 3f 3c.tj m dt.f hctw[htht] hntj m hw(t) hbj-snw hr.tj m hbt-  
snw hr.tj hbt.f dn.s.[j] šct.f ttf.j snf.f r-hft-hr.k s3b-šwt*

#### Kill the Crocodile:

Words to be said: killing the aggressive (Crocodile), cutting the enemy (Crocodile), and slaughtering the greedy (Crocodile) completely. The crocodile {was pushed backward}, the voracious (Crocodile) was struck, and its tongue (Crocodile) was cut in the place of its execution. (I) prepare for it a terrible massacre and spill its blood [before your face], O Diverse one.



*Nswt bjt (ptql.Th) s3 R<sup>c</sup> (ptql.Th) jw.n.j hr.k msntj tm3-<sup>c</sup> w<sup>c</sup> msj n 3st mwt-ntr [jn-j]  
n.k sbj.k sft.tj m b3h.k h3k.w-jb hr hr tbwj.j twt dwntj <wnp> hftj n jt.f k3 nht prj m  
3st .*


**The king** : The king of Upper and Lower Egypt (Ptolemy IX), son of Ra (Ptolemy IX).

**Marginal note:** I have come to you, O warrior with the mighty arm, born of Isis, the blessed mother, (to bring) to you your enemy who was killed before you, the rebel who falls under my feet; because you are the victorious = *Dwnty* who {kills} the enemy of his father, (you are) the strong Bull born of Isis.

**4-4- As Horus, the Lord of *Hbnw*, in the ritual of "*sm<sup>c</sup> m3 hq*" (slaughtering the Oryx):**



In Dendera temple <sup>82</sup> "*Wnty*" is mentioned, in Chamber B, on the base of the north wall, the third register, as "Horus, the Lord of Edfu" *Hr nb Hbnw* in a special ritual scene for the killing of the Oryx "*sm<sup>c</sup> m3-hq*".

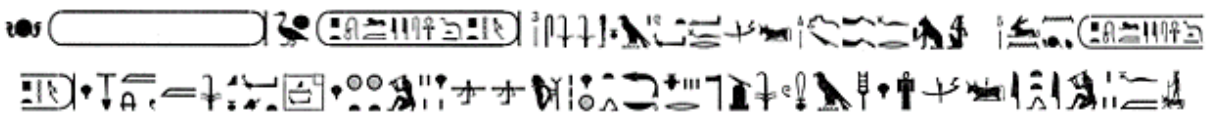


In Another mention in the same temple, within a text of a special ritual for killing the Oryx "*sma mA HD*" we can see "*[Hwt-(D) wntj]*" temple of *Wnty*<sup>83</sup>. Blackman and Fairman read the term "*Hwt-(d) wntj*," with "*Dwnty*" with the ideogram of Horus standing on a Bull  that is associated with *Hbnw* (near Minya) [JEA 29 p. 30-31], in the sixteenth Nome of Upper Egypt, and it is assumed that the main temple was located there. Gauthier explains it as the religious name for the capital of the sixteenth Upper Egyptian province—*Hbnw*. In Edfu, the slaughtered enemies are brought to *Dwnty* in the temple of *Dwnty* (E V, 186,16).

**5- impersonated the king:**

**5-1- As a substitute for the king in a ritual scene for slaughtering the wild Bull "*sm3 sm3*" :**

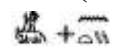
This from Edfu temple<sup>84</sup>, in which the god is depicted in this form  (the king on the back of the bull) that is common in the late periods. This is within the ritual of slaughtering the wild Bull, which represents the evil god (Set) according to the translation:  *m s3ht stš pw pg3 m sm3 mdh.j [...]* = "It is Set who was killed like a walking slaughter."




*Nswt bjt (.....) s3 r<sup>c</sup> (Ptol.) snn n hr wdj <sup>c</sup>.f r sm3 sm3 stp hpswj.f r-hft-hr.f Wnn  
s3 r<sup>c</sup> (Ptol.) hr sm3 (t).f m nswt-kwj hnt ht-kn hr htht hftjw hr sbsb sbjw hr htj  
h3kw-jb r nmt ntr sw mj hr <sup>c</sup>h<sup>c</sup> hr s3 sm3 tjt hftjw.f m dwnty.*

The king of Upper and Lower Egypt (.....), son of Ra (Ptolemy), depicted as Horus raising his arm to slaughter the cattle and cutting his thighs in front of the face of Horus. The son of Ra (Ptolemy) sits on his throne as a powerful king in the house of the mighty (Edfu), driving away the enemies and expelling the rebels to the place of the god's execution. He is like Horus standing on the back of the sacrificial bull and trampling his enemies like *Dwnty*<sup>85</sup>.

**5-2- As The king who destroys his enemies like *Wnty* :**

A text from the tomb of Ramesses IX in the first corridor on the right wall records that (the king destroys all his enemies like *Wnty*) and the name appeared in this form.  It is noteworthy here that the ideogram represents the king standing on the back of the seated bull<sup>86</sup>.

**5-3- The king or the living god's image <sup>c</sup>hm <sup>c</sup>nh is more royalty in *Wnty* :**

An example of this form <sup>87</sup> was found in the inscriptions of Edfu temple within a ritual for offering myrrh to the god to approach his sacrifice, recorded on the North wall, the Eastern half from the door to the Western side aisle<sup>88</sup>.

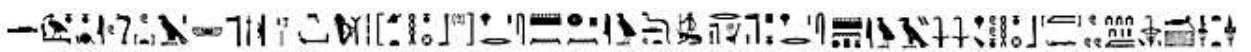


*Jrj.k n p(3) <sup>c</sup>hm <sup>c</sup>nh h<sup>c</sup>w.k srj.f r wnj.tj p(3) <sup>c</sup>hm <sup>c</sup>nh p(3) bjk-<sup>c</sup>nh hr jw<sup>c</sup>w t3wj shd.k  
n s3 R<sup>c</sup> (Ptol-<sup>c</sup>nh-dd-pt<sup>h</sup>) | nst.k msj.n rnpt.k rnpwt.n rdj.k n.f <sup>c</sup>nh.k <sup>c</sup>nh.f m.k sbj.f hr  
<sup>c</sup>nh.k*

I wish from you, Horus, to give your appearance to the <sup>c</sup>hm <sup>c</sup>nh falcon to be more royalty than *Wnty*; O living falcon <sup>c</sup>hm <sup>c</sup>nh, the living falcon, Horus, the heir of the two lands, for the son of Ra (Ptolemy- <sup>c</sup>nh -dd- pt<sup>h</sup>), make your throne shine. Your years have given birth to our years, so give him (the king) your life to live, and your name to live like you (as a divine king)<sup>90</sup>.


**6 -*Wnty* impersonated the priest of the god Hours-Hbnw :**

In Another scene from Edfu Temple<sup>91</sup> shows *Wnty* acting as the priest of the god Horus-Hbnw on the western wall. **TABLEAU.I'o.2d.VII.**




*dd.(j)n dhwtj n R<sup>c</sup> jw dd.tw hr Bhdjt ntr <sup>c</sup>3 hwy sbjw hnt hbnw hr.s r mn hrw pn tw  
dd.tw wntj r hm-ntr n ntr pn hr.s r mn hrw pn*

Then Thoth said to Ra: "And this is why they say Horus-Behedeti, the great god who defeated the enemies in Harbanu, even to our day." "And for this reason, the servant of this god is called 'The Victorious' to this day."

Kurth.D <sup>92</sup> considers that  should be read as "*Wnty*" He finds support for this reading in (pTebt, H, II), where it is announced that it is the name of a priest of this area.

### 7-Wnty relations with the deceased :

#### 7-1- The deceased hurry( moves) like Wnty :

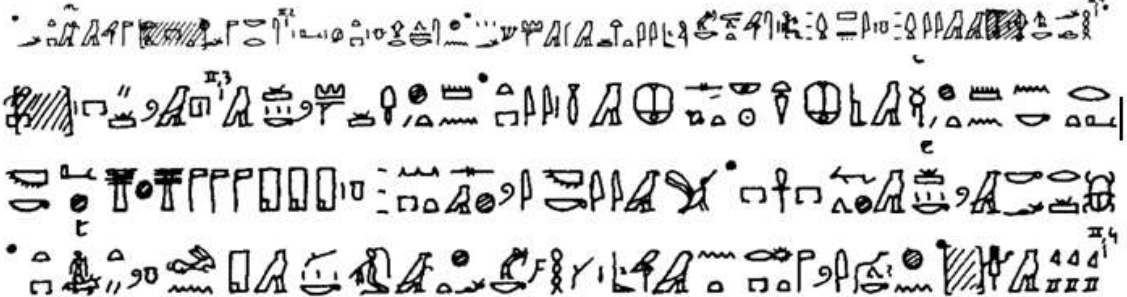
In this context, *Wnty* appeared in this form,  followed by the ideogram of the seated god <sup>93</sup>, the deceased, who was described as moving swiftly like *Wnty*. This description of the deceased's speed can be found in the Papyrus of Gardiner III, spell number 941.Carrier.C <sup>94</sup> has documented the text :

*j m rs (w) wd3 s3 skr wnn = jm wntj*

"Whoever wakes up untouched" the son of Sokar! hurried or (will be) like *Wnty*.

#### 7-2-The deceased enters the temple of Horus and Set (B) and defeats his enemies in the temple of *Wnty* :

A text came in the Leyden Papyrus.T.32, A,II,4, in a ritual specific to the resurrection of the deceased, to be in the company of the six gods, and its title describes a ritual of pouring wine for the deceased Osiris by his son, who is regarded as Horus settling his father's throne <sup>95</sup> :

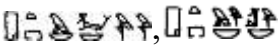


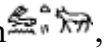
*hfd.k hr sm3yw nw jsd šps it.k šbt m gmhw.f hns.n.k hr(t)-ib tp-skr hft [pr] ntr m štyt.f rdj n.k mnht m st hb tpy sty-hb m w3dyt mnht hw.k m h3w pr md3t hpr kf3w.k m-ht pr nh p3y.k r hmw nw hwwt-ntrw ddw h.k idbw m 3bdw hnd.k r hwt-ntr nt hr B hw.k hftyw.k m hwt wnty.*

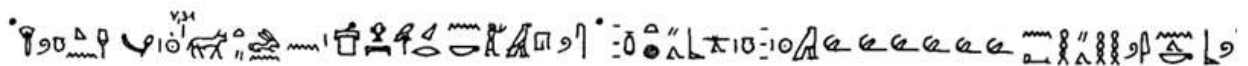
you sit on the branches of the "*jsd*", shaded by its leaves; you pass through the middle chamber in front of *Skr* after the god has left his sanctuary. They give you "*mnht*" in place of the first feast and a cheerful fragrant in the library so your fame reaches the vicinity of the House of Life. You fly to the sanctuaries of the temples of Busiris, and you fly over the shores to Abydos; you go towards the temple of Horus, and strike your enemies in the fortress of *Wnty* (the Victorious).

And by this, Horus is defined as victorious <sup>96</sup>. The pairing of the gods Horus and Set <sup>97</sup> is periodically referred to as "the gods," and they may have been embodied in *hrw-fy*,

which is poorly documented. See the examples collected by J.F. Borghouts<sup>98</sup>, and there was a festival for this mixed god, as mentioned in one of the texts of the New Kingdom that there was a temple for Horus and Set.

This temple<sup>99</sup>, known as  is not related to *Hwt Wnty* mentioned here; otherwise, it is unknown at least in this form, and it should be sought in the sixteenth Nome of Upper Egypt<sup>100</sup>.

This appears in the Leyden Papyrus.T.32<sup>101</sup>, referring to Wnty in this form , with the ideogram of the standing Bull or horse, in a ritual specific to the resurrection of the deceased, to be in the company of the six gods. Its title speaks of a ritual of pouring wine for the deceased Osiris by his son, who is regarded as Horus occupying his father's throne. The text mentions...<sup>102</sup>



*Wbn.k r hh hn<sup>c</sup> ntrw 6 m hrww nw sb th swh3 n.k hr-s3 n wntj hrw hrp hrp-knw.*

It seems that you rise (*wbn. n*) with the six gods on the day of bringing wine, praising *Wnty* = (Horus on the back of the courageous bull?) descending to the sacred land when the trees are planted firmly on the day of the queen's festival (*hkt*).<sup>103</sup>

Herbin.F.R.<sup>104</sup> translated it as you rise to walk in the company of the six gods on the days of drunkenness. We sanctify Horus who stands on the back of *Wnty*, on the day of leading the battle horse; you can reach the land when the trees are erect. The day of sovereignty.

Herbin.F.R.<sup>105</sup> compared this sequence with a paragraph from "De Iside et Osiride" (&19)<sup>106</sup>, where Osiris asked Horus about the most useful animal for warriors. Horus answered that it was the horse. When Horus said "horse," Osiris was amazed and wondered why he didn't prefer to say "lion on a horse." Horus answered that the lion is something useful for a man who needs help, but the horse is better for cutting off the enemy's escape and annihilating them. When Osiris heard this, he was very happy because he felt that Horus was now ready. Several examples of Horus riding a horse were noted, one of which shows the god on his mount stabbing a crocodile, embodying Satis. This explains, as Herbin believes, the mention of the fighting horse.

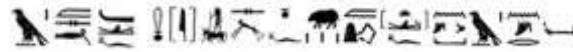
Regarding the title of Horus, which is "*hry-s3 n wnty*," translated as "the victorious god" or "the victor," it accurately describes the image of the victor as documented by H.De Meulenaere<sup>107</sup>, and F.L.Herbin sees the word "*wnty*" here referring to the enemy defeated by Horus. It is depicted here with the symbol of the bull, while in other places, it might be represented by a crocodile<sup>108</sup> symbol or the Set animal, or even the *serpent* stabbed with knives, or simply the defeated enemy kneeling<sup>109</sup>. Therefore, there is no relationship with *Wnty* from *hwt-Wnty* as documented in that text in A,II,4) of the same papyrus.

### 8)- *Wnty* descriptions :

### 8-1- The Victorious :

#### He was described as Horus the victorious on his boat *smh* :

In Edfu temple, on the inner face of the western surrounding wall (right side), the register of the west refers to Horus the Victorious as Wnty on his boat(*smh*), just as he was when he dropped the river horses onto his boat (*h3t*)<sup>110</sup>. The text is a paragraph from the first part of the Festival of Victory, titled by M.Alliot<sup>111</sup> as "The Festival of the Ten Harpoons"<sup>112</sup>."




*hr m smh.f m[j] dwntj, shr.n.f h3b.w m h3t.f ndrj hr ndrj*

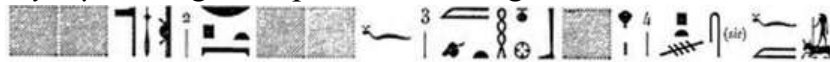
Horus on his boat, like the Victorious (*dwntj*), kills the river horses from his boat!

Catch it, Horus, catch it!<sup>113</sup>

Alliot.M<sup>114</sup> also adds that the title "*dwntj*," when applied to the god Horus, often refers to one of Horus' epithets, "*hbnw*" (the 16th Nome of Upper Egypt).

#### - Horus of Hbnw stands on the back of ..... triumphantly.

This description  also found in the inscriptions of Edfu Temple<sup>115</sup>, as part of a ritual offering of *myrrh* to the god, depicted on the register of the west wall.




*[hr-nb-hbnw] ntr h3 nb pt [hwj? hftjw?].f m-hnt hbnw [...] hr psd.f m dwntj*

[Horus, Lord of *hbnw*], the great god, the Lord of the sky, who strikes [his enemies]?

In *hbnw*, [who] stands like a victor (= *dwntj*) on his back (his spinal column).

### 8-2- He was called the Most Radiant :

Since the Old Kingdom, the name of the god has appeared in this form,  taking the symbol of the falcon, and it is repeated twice that he is the most radiant<sup>116</sup>.

It came within the spells related to the (birth of the soul 'p3') on the eastern wall of the waiting room in the pyramid of King Teti, spell number 376 from the Pyramid Texts, line number (661b)<sup>117</sup>, within the spells for repulsing hostile creatures."




*d(d)- mdw dw tsb,w wbn,j wbn,j wntj wntj nf[D....] snd.(Pl.) =fn m'nd,t*

Knife of the castrations (?), rise, rise! *Wnty, Wnty!*... His clothes for the morning boat<sup>118</sup>."

Which was translated by Saber.H<sup>119</sup> as "O knife of castration, O shining one, O shining one, O *Wnty*, O *Wnty*, the Noti who spreads the sails of the daytime boat."

And translated by Allen.P<sup>120</sup> "The knife of castration, the ascendant, the ascendant, O *Wnty*, O *Wnty*, to him! [Give] his clothes to the night boat!"

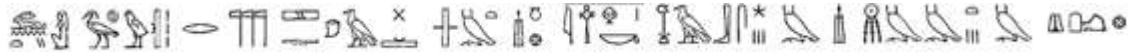
But Maspero.G<sup>121</sup> is skeptical about the damaged part, where he mentions: "The lower part of the line was mutilated, so he completed it with doubt 

that it is translated into: You are unique, circumcision, bright, bright, *Wnty*, *Wnty*, the boat of *m<sup>c</sup>ndt* inflated (?), your sails."

As the name of a renewed god, he is the abundance. He is the oldest of the gods, whose taste surpasses dates in the heart of the invulnerable. He is the lord of the roaring angry and the enemy of chaos.

### 8-3-Wnty the most spiritual:


This is in a hymn to Osiris from the papyrus of the deceased named Any, chapter fifteen, where the text mentions:

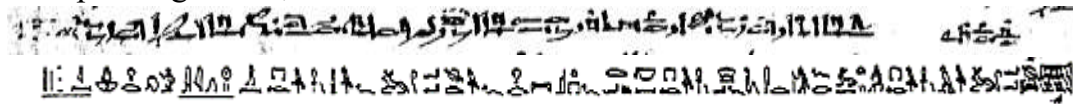


*Jnd-hr=k hps.w m jwnw hnmm.t m hr-<sup>c</sup>h3 Wntj 3hw r ntr.w šst3w jm(y){t} jwnw*

Greetings to you, O constellation of stars in Iwnu, O people of the sun in *hr-<sup>c</sup>h3*,  
Wnty, more spiritual than the gods, the mysterious one in Iwnu! <sup>122</sup>

### 8-4-Wnty the most royalty :

From the Brooklyn Papyrus (Brooklyn.47.218.50), in the chapter concerning the celebrations praising Horus, "the bestower of inheritance," his depiction appeared in this regular hieroglyphic form in line (26) . However, the descriptor varied greatly in this case, as it was the ideogram of a child putting his finger in his mouth, perhaps symbolizing royalty, since his appearance in the papyrus was within the framework of celebrations praising Horus, "the bestower of inheritance" <sup>123</sup>."




[*dd*] *mdw in hr(.j)-h3b.t-hr(.j)-tpjji sp jni pr-<sup>c</sup>3 <sup>c</sup>nh-(wd3 snb) sn=f iw33=f hr(.j)-*  
[*s.t*] *<ns.t >=f rdj=k n pr-<sup>c</sup>3 <sup>c</sup>nh (wd3-snb) h<sup>c</sup>(.w).....=f srj=f r wn.ty pr-<sup>c</sup>3 <sup>c</sup>nh-*  
*(wd3-snb)*

The reading of the chief lector: "Come, come and bring Pharaoh, his brother, and his heir to the throne. I hope Pharaoh will give his crowns, for he is more royal than *Wnty* (Horus), the Pharaoh."

**8-5- also Five qualities of Wnty from the New Kingdom with different names and varying qualities, as a new name (*m3w*), a renewed god (*rnp*), the abundance (*b<sup>c</sup>h*), the greatest among the gods (*šmsw-imy-ntrw*), whose taste (*dpt*) surpasses the sweet (*sn*) in the heart of the ignorant (*hm*), and the lord of roaring anger (*hm.nb-hmhmt-kh3*) and the enemy of chaos (*hpwtyp-psdt*):**

All these examples are found in a papyrus belonging to a man called "Nu" <sup>124</sup> kept in the British Museum (Papyrus of Nu, Brit. Mus. No. 10,477, sheet 16), in a special chapter about making the *hw* perfect. Interestingly, the Theban version of this chapter does not contain a vignette, but in the Saice version, the deceased stands in the boat of the god Ra,



who is seated in it<sup>125</sup>, and the name is drawn in the form of the seated deity <sup>126</sup>  <sup>127</sup>  
:



*Gb nwt ibw.sn ndm whm rn m3w mpw wnn-nfrw r<sup>c</sup> m 3hw.f wnty m dd n.f twt b<sup>h</sup>  
w r imy ntrw sn dpt bnr.i hr ib twty hm.tw.f nb hmhmt kh3 hpwty psdt w3š B3 spdt r  
ntrw sm<sup>c</sup> mh<sup>w</sup> 3hw.sn*

Geb and Nut, their hearts rejoice in the repetition of the name of the rejuvenated youth, *Wnn-Nfrw*, "Osiris". *R<sup>c</sup>* is his luminous strength, and the existing *Wnty* is what is known as abundance, the greatest among the gods, whose taste surpasses sweetness in the heart="mind" of the acquainted one. He is the lord of the roars, the wrath, the adversary, the revered, the most effective spirit among the gods of Upper and Lower Egypt, and their radiant luminous powers.

**8-6- Wnty the protector of his father:**

From the Dendera temple <sup>128</sup>, it is mentioned that he is the one who protects his father *Nd-it.f*, on the inner frame of the western Osirian chapel No(1), the lower base - the western side:

**The northwest wall <sup>129</sup>:**



*J skr-wsir, ntr 3 hry-jb iwnt, dd, ity nb dddw, s3 smsw wttw n Gbb, wpš.n.f smw.f  
[ht].* 130

O Sokar Osiris, the great god who takes his place in Iwnit, the venerable pillar, the king and lord of Busiris, the eldest son born of Geb, enlightens his siblings from his mother's womb.

**The west wall <sup>131</sup>:**



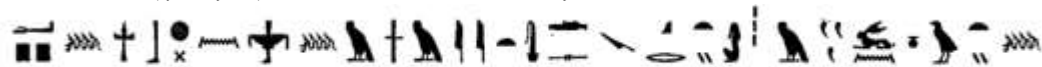
*sh̄m n nbw bs m ht-nbw, wtt̄(w) iht.k m ht-hm3g. ʿnh̄.tw m pr-ʿnh̄-irw, tn̄.tw m k3t  
 šnt3yt. Nd-it.f, wntj, Nd.n.f it.f(hr) sbh km3 sw m d3yt wd3t. Pr b3.k r pt, h3t.k m  
 dw3t, itrty ntrw hr ssm.k, imsty dw3.mwt.f hr wnmy.k, hpy Kph-smw.f hr j3bt.k,  
 drty dmd̄, hw.sn smn.k. sdm.k 3hw nw rh-sw, di n.k rwtj t3w n ʿnh̄, wh̄m.k h̄ m  
 i3bt.h̄s.k s3 Rʿ ( ) hr nn ir(w).n.f hnty k3w ʿnh̄w, dt.* 132

A force of gold emanating from a temple of gold, your relics made in the embalming temple. You are the living one, who resides in the abode of life from simulation, enhanced by the work of Shentayet. The one who protects his father, the Victorious =Wnty, cares for his father by wrapping him in pure linen fabric. "Your spirit ascends to heaven, your body in the netherworld, the sanctities of the gods bear your image, Amsty, and Duamutef on your right, Hapi and Qbh-snu f on your left, the mourners united, bearing your statue. You hear the praises of the learned ones (Thut), the two lions (Shu and Tefnut) grant you the same life, and you reappear periodically like the moon. "You reward the son of Ra (...) for what he did on top of the divine living ka for eternity.


**8-7- Punishments Receiver :**

The knife (ds) belonging to the dwellers of *Krrtyw* in *Wnty* :

In Louvre Papyrus N.3292 H, from the late New Kingdom period, as part of a ritual of worshipping Ra presented by Osiris N... after he entered the great boat of Ra <sup>133</sup>. In this case, he is the recipient of punishment, as the text indicates that the knife (*ds*) of the people of the cave (*Krrtyw*) is in the flesh of *Wnty*."



Apophis united with Nebi in the fire, and the knife (*ds*) of *Krrtyw* in the flesh of *Wnwty*."

**Nagel.G** indicates that there is a difference between *Wnty* 'the Victorious' and the enemy '*Wnwty*' represented in the form of the designation of Apophis, where he mentions: 'The habitants of the different regions (*krr.t*) of the underworld are often mentioned in the daily hymn to the sun. It is not the stellar god of the coffin of Seti I, but rather the name that appears as one of the designations of Apophis in the form  ... Under all these different names, the same enemy is always meant, even if the text seems to distinguish between several entities.'"

**8-8- as Guardian of the temple :**

As seen on the Temple of Opet at Karnak.



[*in*]=*f phw* [...] ... [...] *n=k lftyw=k mj hr* [...] ... [...] =*k m wnty hry m3-hd*

"He brings you [*phw*]... with [... ... ...], for you [your] enemies like Horus [... ... ...], [... ... ...] you are/you [are] [...] like *Wnty*, who is on the oryx <sup>134</sup>.

- As one of the names of Horus Bhd̄ti in the ninth province of Lower Egypt.


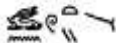
we see that at the Temple of Edfu on the main gate (the sanctuary), the southern half, the text indicates that the name is a definition of Horus Bḥdti in the ninth province of Lower Egypt.

*nt.k wnjtj wnj sw r hftjw=f rdj mshjtjw=f r pt mhtjt*

"You, the Victorious, who keeps himself out of reach of his enemies, who places his front foot in the northern sky."<sup>135</sup>

## CONCLUSION:

- Wnty began to appear since the Old Kingdom era and continued its presence until the Greek and Roman periods.
- Wnty was revered in many places, with its presence predominantly concentrated in Upper Egypt.
- There is a complete difference between the two sacred natures of the deity, delineated through a comparison of the ways the name is written, whether as Wnty, Wnwty, or Wntwy.
- The attribute typically assigned to Horus, the falcon atop the mace, becomes entangled here with the character of Wnwty, associated with evil. Here, the reference is not to the victorious deity Wntj but rather to his representative, Horus, who is above evil itself, more regal than it, and in control of it.
- The name in the case of assuming the attribute of benevolent victory remains Wntj, as commonly known, without any change, as seen in the mentioned examples.
- In (2-1) The repetition of the letter "n," which may obscure the text's meaning, could provide a clarification of meaning. "Nty" functions as a possessive tool meaning "he or the one who," and the word "wn" meaning "responsible for error." In this case, the meaning becomes "wn nty app," where "app" signifies "Apophis," thus translating to "the one responsible for error is Apophis."
- The absence of multiple forms for this deity.
- The variations in attributes associated with this deity stem from the functional role it embodies.
- Wenty was associated with several deities, including Set, Apophis, Horus Behedeti, Horus of Hebenu, and Horus.
- Wenty appeared in many ritual practices. Additionally, Wenut was associated with the king, the deceased, and the priest of the deity Horus of Hebenu.
- A temple for Wenty was mentioned, but unfortunately, its exact location has not been specified.
- Wenty took on many functional attributes, including: - the Victorious, - the Most Radiant, - the Most Spiritual,- the Most Regal, and - the one who Protects His Father.

- In (8-4) when the name takes on the attribute of righteous victory, it remains wntj as commonly recognized without any change, as seen in the previously mentioned examples .
- In (5-3), the determinative that specifies Horus is the falcon above the oryx, but here the character of (wnwty), who represents evil, overlaps. The reference is not to the victorious deity (wntj) but to his representative, Horus, who is above the oryx, signifying his dominance over evil itself. He is more regal and has control over it.
- In (3-1) from the papyrus (p.Bremner-Rhind,22,22) we can see in this case the name was written in its usual nature indicating the evil one, Apophis, as  Wnwty, not Wnty, which confirms our assumption of the complete difference between the two divine natures.

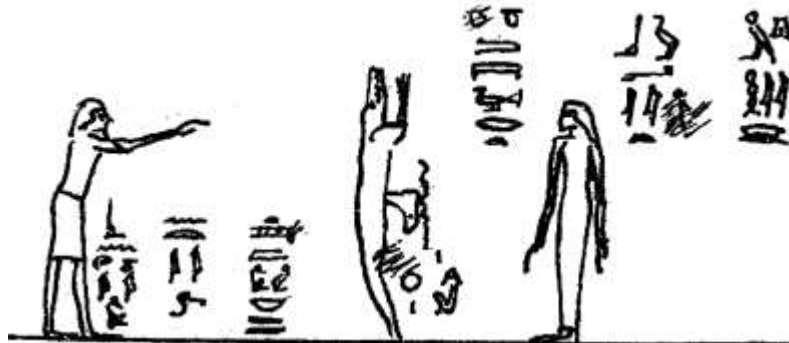
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- <sup>36</sup> **Kurth.D.**, Edfou VI, 2014,p.548.
- <sup>37</sup> <https://archive.interpreterfoundation.org/nibley/pdf/PearlOfGreatPrice/Book-of-Breathing.pdf> 1/2/2024-7:51PM.
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- <sup>42</sup> <http://sith.huma-num.fr/karnak/3844..5/2/2024,8:24.PM> .
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- <sup>48</sup> **E IV**, 58,4.
- <sup>49</sup> **E IV**, 5<sup>a</sup>,Λ.
- <sup>50</sup> **D X**, 271,4.
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- <sup>56</sup> **E VI**, p.117,3.
- <sup>57</sup> **LGG II**,419.; **E III**, 278,8.
- <sup>58</sup> **E VI**,142.1.; **LGG II**, 419.
- <sup>59</sup> **E V**,118,14.
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**A form of Wnty From the tombe of Ramses VII.**

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