

Hr.wy.fy* in Ancient Egyptian and Greek Religious Thought*Abdullah Bassiouny¹, Osama Wafa²****الملخص:**

المعبود " حر وي في" ذو الرأس المزدوجة، ظهر في هيئة آدمية برأسين لحورس وست، كما صورته كتب العالم الآخر لمساعدة الشمس في رحلتها في العالم الآخر مثل: الأمي دوات وكتاب البوابات، تنوعت واختلفت آراء العلماء في تفسيرهم لسبب ظهور هذا المعبود والرأي الأقرب لوجهة نظرنا ما ذكره: فيلدي لأنه جاء جامع للعديد من الآراء مثل رأي "شفا يتزر، تيرنر وإنجلاند"، فأعطي للرمز تفسيراً سياسياً، يتماشى مع الفكر المصري القديم، وخاصة في معاملة التضاد، والتي تظهر بشكل متكامل في وحدة واحدة حيّة يمثلان الخير والشر. وامتد هذا التطور للمعبود في الأساطير اليونانية والرومانية القديمة باسم عنتي وأنتايوس، الذي يمثل اتحاد كل من أنتايوس وهيراكليس فكان لقاءهم يرمز إلى انتصار البراعة البشرية وسعة الحيلة على التحديات هو ما ظهر في أسطورة الصراع بينهم.

Abstract:

The god "Hr.wy.fy" has a double head appearing as a human with two heads, for Horus and Seth, as it was depicted in the books of the other world to help the sun in its journey in the other world, such as Amduat and The Book of Gates. The opinions of scholars differed in their interpretation of the reason for the appearance of this god. The opinion closest to our point of view is "feldy's one" because it combines many opinions, such as the opinion of "Shiva Yetzer, Turner and England". The symbol was given a political interpretation, in line with ancient Egyptian thought, especially in the treatment of opposition, which appears in a unified manner in one living component representing good and evil. This development extended to ancient Greek Roman mythology called Antaeus, and Antaeus, which represents the union of Antaeus and Heracles. Their meeting symbolized the victory of human ingenuity and resourcefulness over challenges, which appeared in the myth of the struggle between them.

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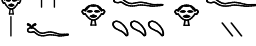
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Introduction:

The ancient Egyptians viewed the holy images of gods as a reflection of divine manifestations. Thus, there were numerous divine forms in ancient Egypt, including animals, birds, fish, reptiles, natural elements, human forms and composite forms of a human body and a divine head. Some even had double heads. The deity *hr.wy.fy* belongs to this last group. His name means 'the double-headed one' or 'he of the double face.' *hr.wy.fy* usually appeared in a human form with two heads, one representing Horus and the other Seth. He appeared once at the Second Hour in the "Amduat" and twice in the "Book of Gates" at the Ninth and Tenth Hours. He assumed the role of helping the sun in its journey in the other world. But "why did he took this particular form?" is the question this paper seeks to answer by shedding light on this critical deity, through identifying his titles, names and forms. In addition, it explores his role and seeks to explain his form based on the way it is described in texts and appears in funerary scenes. It will discuss scholars' views of *Hr.wy.fy*, their interpretations of his peculiar form, and how these views tend to carry religious and/or political connotations extended to the Greco-Roman period, who was known as Antaeus and as we indicated earlier, according to the interpretation of "Kiss", that the Greek god Antaeus who was worshiped later in Antinopolis represented also Horus and Seth. We will clarify the opinions closest to our point of view and closest to the reality of the study.

Keywords: *hr.wy.fy*; Book of Gates; Antaeus; Horus; Seth.

Name of *hr.wy.fy*:

The name of this god, *hr.wy.fy*, means the double-headed/faced one and refers to a god with the twin heads/faces of Horus and Seth.¹ In early texts, it was referred to in the Coffin Texts as being ² and ³ without any further indication that it is *hr.wy.fy* who is specifically intended. However, his name began to be documented explicitly during the New Kingdom in the texts of the Amduat and the Book of Gates. There, it was recorded ⁴ However, it writes the name in this way, ⁵ and also known as Antywey (Greek Ἀνταῖος, Antaîos, Antaeus, lit. "Opponent," derived from ἀντάω, antao – I face, I oppose), known to the Berbers as 'Anti', was a figure in Berber and Greek

¹ LGG, V, 306.

² CT, VII, 97b.

³ CT, VII, 85h.

⁴ Wb, III, 130.

⁵ LGG, V, 306.

mythology¹, in mythology, he was the giant son of Poseidon and Gaia², who lived in the interior desert of Libya. The chief local God of the 10th nome (or district) of Upper Egypt has a name very difficult to distinguish from that of the chief God of the 12th Upper Egyptian nome, Anty or Nemty, the difference being the name of the God of the 10th nome is dual, Antiwy (or Nemtiwy). Hence, if Anty is read as “having claws,” Antiwy would be read as “the two with claws.” This duality is underscored by his name being written commonly with two hawks in either one or two sacred boats. There is ambiguity concerning the phonetic rendering of the name of the God of the 12th nome. However, although it may have been Anty, a stronger argument seems to read it as Nemty, “wanderer.” While the same argument would, in principle, apply to reading “Antiwy,” which would thus potentially be read as “Nemtiwy,” i.e., “the two wanderers,” the name of the God of the 10th nome is explicitly rendered in Greek as Antaios, and his district as “Antaiopolis”. Hence, this name was obviously heard as “Antiwy,” rather than “Nemtiwy.” In addition, we read of certain sacred dancers at Antaiopolis who wore anklets with an amulet in the form of a claw³. Therefore, we have chosen to refer to the God of the 12th nome as “Nemty,” and to the God of the 10th nome as “Antiwy.” Sometimes Antiwy, based on the “two” in his name, is taken to be a combined form of Horus and Seth, as though expressing the bond created by their very conflict⁴

Hr.wy.fy in religious texts:

There is no direct mention of the *hr.wy.fy* in the religious texts, so the texts of the pyramids mention the relationship of rapprochement between them and their association with the king, Horus-Seth relationship, however, does not make them parallel. The Coffin Texts are also ambiguous concerning the identity of *hr.wy.fy* in the early texts, where it is not clear that *hr.wy.fy* was then a composite god of Horus and Seth.

Relationship between Horus and Seth in the pyramids texts (pt):

The Pyramid Texts referred relationship between the two gods next to each other *approchement* which brought them together in the texts and made them connected strongly with the king. He notes that the sentence ‘My shapes are the shapes of the God’ is frequently seen. Horus’ and Seth’s names are also written next to each other in several texts where a

¹ J. C. Mann, *the Oxford Classical Dictionary*. Edited by NGL Hammond and HH Scullard.: at the Clarendon Press, (Oxford, 1971), p. 66; Hyginus, *Fabulae*, p. 31.

² Apollod. 2.5.11.... ταύτης ἐβασίλευε παῖς Ποσειδῶνος Ἀνταῖος.....; Apollodorus, *The Historical Library*, ii, p. 115; Philostratus the Elder, *Imagines*, (Tran: Arthur Fairbanks), L.C.L, William Heinemann, (London, 1931): ii. 2 1; Hyginus, *Fabulae*, (Tran: Mary Grant), Lawrence, University of Kansas Press, 1960.p. 31.

³ J. Vandier, *Le Papyrus Jumilhac*.: Musée de Louvre, (Paris ,1961), p.69.

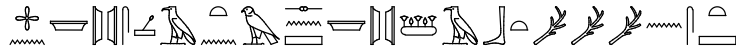
⁴ D. Bailey, ‘Antaios, an Egyptian God in Roman Egypt: extracting an iconography’, In: M. Sander, *et al.*, eds, *The Proceedings of the 8th International Colloquium on Problems of Roman Provincial Art*, (Zagreb, 2005), p. 392.

festival is made to both.¹ Horus-Seth relationship, however, does not make them parallel, particularly since they are described as working together with the king for his own interest.² The following references are seen in the Pyramid texts:



m3.k imi w'h³ hrw pw hn^c stš

You will see those who are in the palace; that is Horus and Seth⁴.



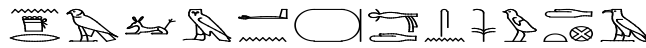
Wn 3wy s3t n hrw sn š3bwt⁵ stš

The double doors of *s3t* are open to Horus; the double doors of *š3bwt* are open to Seth⁶.



šm .k šm hr mdw.k (stš) mdw

If you go, Horus goes; you speak, Seth speaks⁷.



ndr hr stš m 'n <N> šd.sn sw (r) d3t

Horus and Seth lay hold on the arm of the king; they take him to Duat⁸.



sntr.k sntr hrw sntr.k sntr stš

Your natron is Horus' natron; your natron is Seth's natron⁹.



¹ p (wein, Chester Beatty, Leiden, Cairo)

² J. G. Griffiths, "The Conflict of Hours and Seth", (Liverpool, 1960), p. 25.

³ Where the text describes the unity and friendship between Horus and Seth; it is also possible to suggest that the sign of the palace here includes the double stroke which means duality. The expression 'imi w'h' can mean therefore 'Those dwelling in the palace'.

⁴ Pyr. 141d-142d.

⁵ Which means that 'Shat' is not completely antagonist to Seth, exactly as the Shabit is not antagonist to Horus. Since the deceased passes by the Shabit, referred to by the pronoun 'you' - a parallel to the pronoun 'he', he was already welcomed by 'shat'. Therefore, the shabit, being a barrier in the route of the deceased, can be considered a thorny plant, which obstructs his way out of earth.

⁶ Pyr. 518b

⁷ Pyr. 1715a

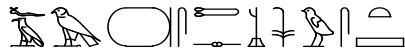
⁸ Pyr. 390b; J. G. Griffiths, *the Conflict of Horus and Seth*, p. 24.

⁹ Pyr. 27a; J. G. Griffiths, *the Conflict of Horus and Seth*, 24.



s n <N> wnmi imi hrw1 h dndrw² hnt w3dwi. f³ nbt-hwt hnt n irti⁴ gs n <N> i3bti imi st⁵

At the right side of the king which is Horus. At the left side of the king which is Seth⁵.



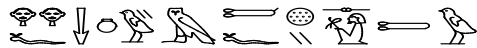
β hr w<N> sts sw st⁶

Horus carries the king; Seth raises him up⁶.

The text explains that the two great mighty gods raise the deceased king and reflects the friendship, which sometimes took place between Horus and his uncle Seth⁷.

Hr.wy.fy in the Coffin Texts:

The earlier passages about *hr.wy.fy* are also somewhat ambiguous and do not include any texts with explicit reference to his name. In the Coffin Texts (VII, 97b), for example, he is addressed, or rather warned, by the speaker⁸



hr .fy snwy m tf(w) ²sp s3tw⁹

Down on your faces, the two of you! Be off! Beware! Be off! Your face (?) is against you.

¹ The expression *imi hrw* has another late equivalent, *nti m hr*, where we find the predicate preceded by 'm'. While the four sons of Horus may refer to Lower Egypt, it cannot be determined that the four ones on the left refer to Upper Egypt. See S.A.B. Mercer, *The Pyramid Texts in Translation and Commentary*, V. II, (New York-London, 1952), PP. 293- 294.

² The divine name '*hd ndr*' means "he who smites strongly", meaning the one who killed Osiris. Osiris is rather connected with the boat '*dn dr*'. See S.A.B. Mercer, *The Pyramid Texts in Translation and Comment*, V. II, PP. 293- 294.

³ The name *hnt w3dwi.f* means 'he who stands before his own two columns of Papyri'.

⁴ "*mḥnt n irti*" is the blind god of Letopolis who has blue eyes. Starting with the Middle Kingdom and during the New Kingdom, he became the god who sees (*mḥnti irti*) during the day when the sun is up in the sky and during the night when the moon shines. However, he also became the blind god (*mḥnt n irti*) when the sun is not shining, and the night is moonless or cloudy. See S.A.B. Mercer, *The Pyramid Texts in Translation and Comment*, V. II, PP. 293- 294.

⁵ *Pyr.* 601d-f.

⁶ *Pyr.* 1148a.

⁷ S. A. B. Mercer, *the Pyramid Texts in Translation and Commentary*, V. III, P. 566.

⁸ J. F. Borghouts, "*The Magical Texts of Papyrus Leiden I. 348*", (Leiden, 1971), P. 139.

⁹ *CT. VII*, 97b.

You nt (?) -animal!1

In another passage from Coffin Texts (VI, 85h), *hr.wy.fy* is representing the deceased in the form of a person with two faces while he is building a small pyramid (*bnbn.t*) on the eastern horizon²:



iw skr. n.i bnbnt m i3bt iw hr (.i) hr .wy m srh

I (the dead) presented the bnbnt pyramid to the east. My face is a double face by my will (?)³

Almost the same formula reappears in the same texts slightly later (CT. VI, 87d-e):



skr (w) .t bnbnt m i3bt iw hr n pn m hr .wy sn. Nw

“It is the one that precedes the pyramid of bnbnt in the East. This [the king’s] face is a double face (= and the king’s faces are two sides)⁴

Form of *hr.wy.fy*:

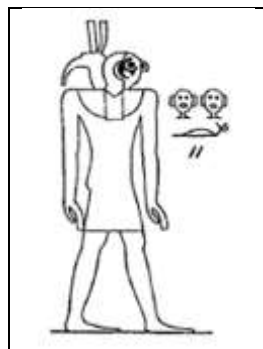


Fig. 1:Hr wy fy⁵

It was only in the New Kingdom that it became possible to identify the double-faced image of *hr.wy.fy* always appears in one, and only one, form with some slight variations. He takes a human form with two faces, one representing Horus, while the other Seth (*fig. 1*). In this form, he appears in three scenes only. The first occurs at the Second Hour of the Amduat while his hands are hanging along his body. The other two scenes feature in the Book of Gates. There, the first scene, which occurs at the Ninth Hour, shows him touching

¹ R. O. Faulkner, "Ancient Egyptian Coffin Texts", V. 1, (London, 1973), P. 48.

² J. F. Borghouts, "The Magical Texts of Papyrus Leiden", P. 139.





³ CT. VI, 85h-i.

⁴ CT. I, 87d-e.

⁵ H. Te Velde, *Seth, God of Confusion: A Study of his Role in Egyptian Mythology and Religion* (Leiden, 1967), P. 69.

with his hands the two crowns at the head and the tail of a lion. The second, at the Tenth Hour, shows him raising his hands, while several hands are coming out of them¹. When Antaeus is depicted in art, his physical attributes are often emphasized, portraying him as a robust and muscular figure, Antaeus was famous for his strong body and was distinguished by his beard, long hair, and great skill in wrestling. He challenged strangers who passed through his kingdom, even if by chance, forcing them to wrestle with him until their strength ran out and he could kill them, symbolizing the triumph of human strength and heroism against seemingly invincible opponents. It is considered the starting point for the study, especially in the Greek period².

The Depictions of *hr.wy.fy* in the Amduat:

In the upper row of the Second Hour of the Amduat, Hr.wy.fy appears (fig. 2). it has a human body with the double faces of Horus and Seth. Horus' face looks forward at a baboon monkey *iana* 3, The other face, representing Seth, looks backward at the hooked scepter of Osiris *mst n wsir* . The hands of the god are stretched along his body unlike their position in the Book of Gates,. According to the accompanying text, the god is identified as *hr.wy.fy*  or *hr.y.f.y* , which means the double-faced one⁴.

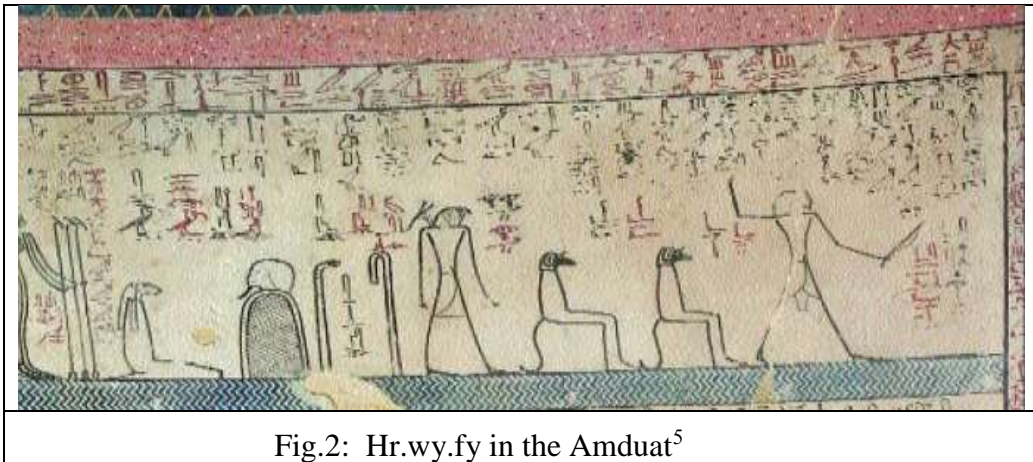


Fig.2: Hr.wy.fy in the Amduat⁵

¹ LGG. V, 306.

² Diodorus Siculus, *Library*, Translated by old father, C. - H., Loeb Classical Library, 1933, Book 1-7: 4.17.3.

³ E. Hornug, *Die Nachtfahrt der Sonne: Eine altägyptische Beschreibung des Jenseits* (Zürich, 1998), S. 37- 40; *idem*, *The Egyptian Amduat: the Book of the Hidden chamber*, Translated by David Warburton (Zürich, 2007), S. 54.

⁴ E. Hornung, *Das Amduat: Die Schrift des Verborgenen Raumes, Teil I* (Wiesbaden, 1963), S. 54.

⁵ A. Piankoff, *Egyptian Religious Texts and Representation. V. I, in the Tomb of Ramesses IV*, (New York, 1954), fig. 75: <http://www.amduat-achilles.de>

As for the role of this god, it can be determined from the text accompanying the scene. In this case, he resembles the other gods appearing next to him in the upper register of the scene. They all help the great god "Ra" in his journey in the other world where Osiris guide him to the right path. It was only possible for those who know the names of these gods to pass safely in his journey in the other world since they help the soul of the deceased to reach its destination in this world. In addition, they are the ones who protect "Ra", cause darkness to take place and wail when "Ra" passes, therefore, identified as the spirits of the other world¹.

The Depictions of *hr.wy.fy* in the Book of Gates:

As argued above, *hr.wy.fy* appears in the Book of Gates in the scenes of the Ninth and Tenth hours².

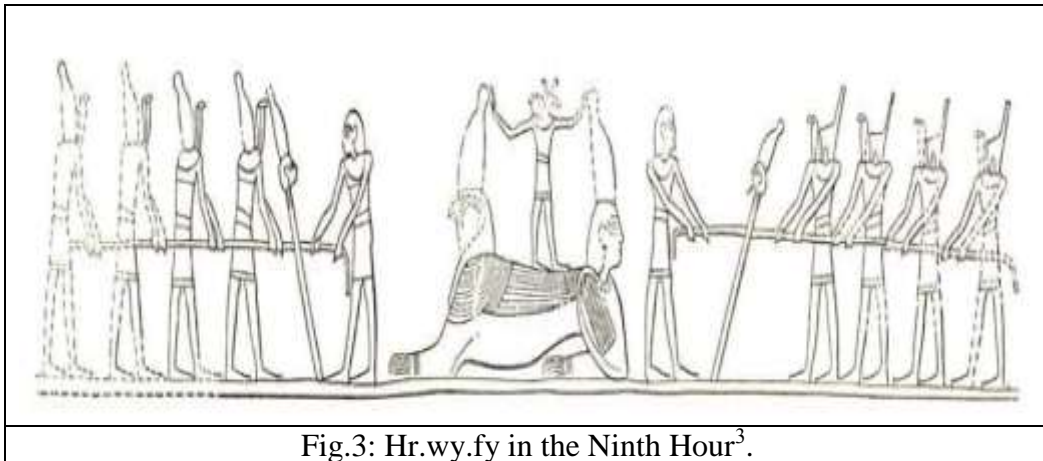


Fig.3: Hr.wy.fy in the Ninth Hour³.

Scene from the tomb of Ramesses VI. At the Ninth Hour (fig. 3)⁴, the god Hr.wy.fy is depicted in a human body with the double heads of Horus and Seth, The head of Horus looks towards the right side of the scene at images of four gods whose heads have been replaced by the crown of Upper Egypt. They are holding a rope attached to a column to which a human head is fixed. It with another person in front of them holding the other end

¹ A. Piankoff, " *Egyptian Religious texts*", p. 241.

² Hornung's naming differs from Piankoff 's naming of the hours of the Book of Gates, Hornung considered that the beginning of the book represented an opening introduction, so he called it the tenth hour, while Piankoff considered that the opening represented the beginning of the hours, so he called it the ninth hour. A. Piankoff, *Egyptian Religious Texts*", pp. 196, 210; E. Hornung, *the Egyptian Book of Gates*, (Zurich, 2013), pp. 328, 365.

³ A. Piankoff, " *Egyptian Religious texts*", p. 197.

⁴ A. Piankoff, " *Egyptian Religious texts*", p. 197.

of the Cord. On the other hand, Seth's head is turned towards the left as the figures are shown wearing the crown of Lower Egypt. In the middle is a depiction of the Sphinx with the head of Horus, facing left. In addition, on the back of the Sphinx appears the head of a human being known as "Anee's head. Both heads bear the crown of Upper Egypt, As for Hr.wy.fy himself, he stands on the back of the Sphinx, touching the upper end of both crowns¹.

The Horus-headed Sphinx is known as 'Horus who is in his boat,' while the human face is known as the reversed. The Gods standing on the right side and wearing the white crown are identified as Gods of the South, while the man facing them is named Chief of the Front Rope. According to the accompanying text, "Ra" addresses them as the Blessed Souls. The deities on the left side wearing the crown of Lower Egypt are identified as Gods of the North, while the man facing them is called Chief of the Back Rope

The text on the sphinx includes a specific reference to Hr.wy.fy linking him to "Ra" himself:



ḥ^c ntr pn n R^c k hr hry .fy m ntr pn m- ht pp R^c hr .

This god rises for "Ra", and then the double-faced one enters in this god after "Ra" crosses over him².

On describing the scene, Lights believes the god appears on the back of the Sphinx when "Ra" arrives but disappears once "Ra" leaves. In this case, the lion becomes his residence³.

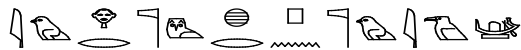
The scene can be interpreted in terms of the promise that *3st* made to her son Horus and her desire to gain him a position among the gods as head of solar bark, this is what Burghoutz indicated, as she wanted him to appear among the gods. Sailors who care for the mast of the boat, and at the same time with the stern sailors at the end of the boat⁴.

This is Horus's function in the Coffin Texts:



m šms.w R^c 3h (i) m h3 .t wi3 p3w .t (y) nhh

In the suite of "Ra" of the horizon in the prow of the primeval boat for ever and ever⁵.



iw hr m hrp n (y) wi3 ntr(y)

¹ E. Hornug, *Das Buch von den Pforten des Jenseits: Nach den Versionen des Neuen Reiches*, 2 Bände, AH. 7, Genève, 1979, S. 226-229.

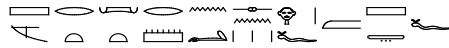
² E. Hornung, *the Egyptian Book of Gates*, p. 333; J. Z. Zande, *"the Book of the Gates"*, (Zurich, 2014) p. 331-334.

³ LGG. V, 306.

⁴ J. F. Borghouts, *the Magical Texts of Papyrus Leiden I'*, Leiden, 1971, PP. 138-140.

⁵ CT. II, (148), 222a.

argues that they all help "Ra" to complete his journey in the other world. Further, the two bows carry the faces of "Ra" during his disappearance, or during his journey in the other world followed by the serpents, while the two-faced god was the one who announces the arrival of "Ra" on the eastern horizon.¹ Thus the text written above *hr.wy.fy* reads:



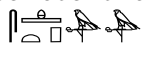

šmrwt rmni.sn hrwy .fy m št3w .f

The two bows carrying the double-faced are like his disappearance².

Symbolism of depiction of Hr.wy.fy:

Somewhat strange, to combine these two rivals under a new god carrying a new name, Hr.wy.fy., it represents the unity of the two extremes and agreement of each of them in one entity.

The first person to talk about this matter was Kees. His point of view was the unity of Horus and Seth who appear as two separate and antagonist gods in Egyptian mythology notes that they were worshipped, nevertheless, as if they were one god. He further notes that there was a temple and a special priest for their worship as such. This worship indicates, according to his interpretation, the unity of the two opposites and their becoming the same entity despite their being antagonists. The worship, furthermore, was spread in several districts in the country and continued a long time since there is a reference to a priest from the late period who had the title of 'he who reconciles the two gods' (*sh̄tp ntr*) and that the Greek god Antaeus who was worshiped later in Antinopolis represented also Horus and Seth³.

After Kees's opinion on this subject, many scholars spoke, relying on his opinion. These opinions will be discussed in detail. According to Gardiner⁴, the two gods Horus and Seth do not only appear as integrated, but they are also reconciled, on the basis of the priestly title 'he who reconciles the two gods' (*sh̄tp ntrw*, ) , which we find in Kau⁵. The notion of reconciliation is found also in the title of the house of Dendera which is called 'House of Reconciliation' (*hwt sh̄tpw*, )⁶. It is also clear that this last name represented a second toponymy for the capital of the tenth district. Gardiner

¹ E. Hornung, *Das Buch von den Pforten des Jenseits*, S. 259.

² E. Hornung, *the Egyptian Book of Gates*, p. 383.

³ H. Kees, *Horus und Seth als Götterpaar*, I, *MVÄG.* 28, (Leipzig, 1923), pp. 44- 46.

⁴ A. H. Gardiner, *Ancient Egyptian Onomastica*, V. II, (Oxford University Press, 1947), p. 53-54.

⁵ See Bull. Inst. Fr. I, 104; Ann. Serv. IV, 129.

⁶ Chass. Dend., I, 94.

also points out that there was a festival or a ritual taking place in the capital of this tenth district in Upper Egypt at Dendera (at *hwt šhtpw*), which might have belonged to both Horus and Seth¹.

Te Velde's View² On the basis of the Amduat Book and the Book of Gates, Te Velde also argued that the double faced heads of Horus and Seth might be explained in terms of *Hr.wy.fy*'s function as a helper to the deceased who face in their journey through the other world the ambiguity of a double entity which supposedly combines two opposites. Thus he emphasizes that the function of this god is only concerned with the other world and confirms this by the contexts in which he appears. Velde also connects the god with the annual flood of the Nile and the mythical notion about the renovation of life and integration of Horus and Seth and supports his view with citations from the Coffin Texts. There it is mentioned that Hapi is "born of the another world who establishes the head of Horus on Seth and vice versa"³.

To confirm the point, Te Velde refers to the Harris Papyrus which mentions that Horus and Seth did not fight with each other any longer after they were reconciled and stood together against any enemy facing them: "A club of iron is swung down on your head. Horus seizes it and Seth will destroy you." The same point is further confirmed in Bremner-Rhind Papyrus: "The spear of Horus goes forth against thee. The lance of Seth is thrust into thy brow." They were also described in the texts as the two souls: "Those are Ba Horus and Ba Seth, when he came to Letopolis, but, in the end they embraced each other and he became two-souled"⁴, While it is mentioned that the King is a representative of Horus, he is also made a representative of Horus and Seth who were united and reconciled. Both Gods were indispensable and their cooperation was a necessity for the world to stand⁵.

He pointed to a note Diodorus Siculus refers:

“γενέσθαι δὲ τὴν μάχην παρὰ τὸν ποταμὸν πλησίον τῆς νῦν Ἀνταίου κόμης καλουμένης, ἣν κείσθαι μὲν λέγουσιν ἐν τῷ κατὰ τὴν Ἀραβίαν μέρει, τὴν προσηγορίαν δ' ἔχειν ἀπὸ τοῦ κολασθέντος ὑφ' Ἡρακλέους Ἀνταίου, τοῦ κατὰ τὴν Ὀσίριδος ἡλικίαν γενομένου”⁶

“The struggle between them took place on the banks of the Nile near the village now known as Antaeus, which, they say, lies on the Arabian side of the river and derives its name from that of Antaeus, a contemporary of Osiris, who was punished by Heracles” (Fig. 5 A & B)

¹ A. H. Gardiner, *Ancient Egyptian Onomastica*, V. II, p. 53-54.

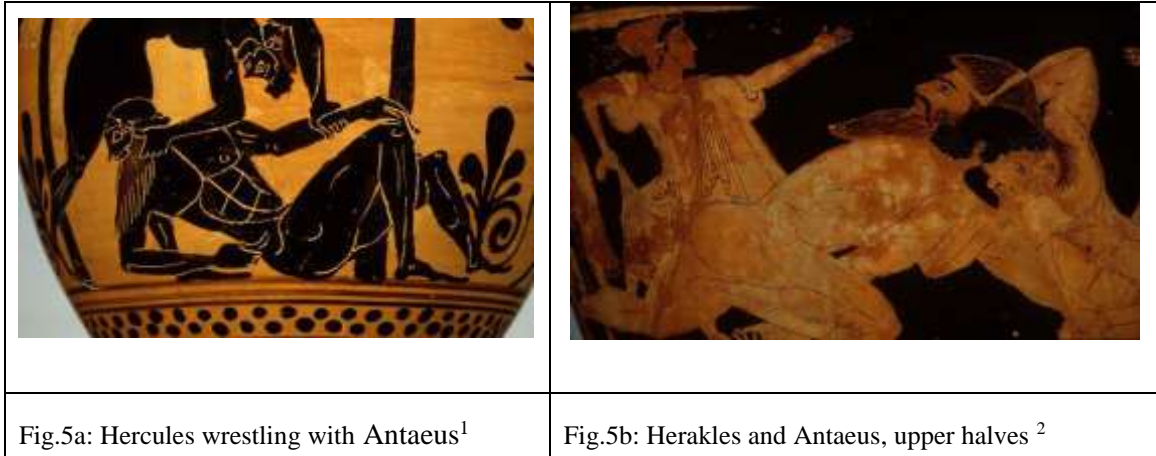
² H. Te Velde, *Seth, God of Confusion*, P. 66-72

³ *CT. IV*, 140b-c.

⁴ *CT. IV*, 412. See also H. Te Velde, *Seth, God of Confusion*, P. 71.

⁵ H. Te Velde, *Seth, God of Confusion*, P. 66-72.

⁶ Diodorus Siculus, *Bibliotheca Historica*, P. 1.21.4.



In this passage, Diodorus Siculus locates the struggle between Horus and Seth as taking place “near the village now known as Antaios”³ Te Velde sees Antiwy as “giving form to the coincidentia oppositorum” of Horus and Seth⁴ In fact, the capital of the 10th Upper Egyptian nome is given the ceremonial name at Denderah of *hwt- shtp*, “house of reconciliation.” In general, Antiwy is more closely identified with Seth. It is sometimes straightforwardly identified with Seth and depicted with the head of the Seth-animal⁵. Antiwy also often has Nephthys for consort. Given the phonetic similarity between their names, the Greeks sometimes identified Antaios with Antaios (or Antaeus), the Libyan giant and son of Poseidon defeated by Herakles. Diodorus argues that the town of Antaios “derives its name from that of Antaios, a contemporary of Osiris, who was punished by Herakles.” It is all about the coincidental phonetic similarity, unless there are further links more obscure to us, such as those between the “punishment” of Antaios mentioned by Diodorus and the punishments traditionally suffered by Seth (or by Nemty, in this context), or the syncretism between certain Egyptian gods and Herakles⁶.

Englund sought to give the two opposite faces of the god a political interpretation corresponding to the ancient Egyptian thought and the differences between theoretical and liturgical instructions and its popular applications

Particularly in dealing with opposites in texts and ancient Egyptian thought. For him this god is a good example of the double unity since he has faces of two gods, Horus and Seth, and one body, and, thus, he has one entity with two complete opposites, good and evil, light and darkness, intellectual and instinctive aspects- the unity of the powers of the two

¹<http://www.perseus.tufts.edu/hopper/artifact?name=Tampa%201986.29&object=Vase>.

²<http://www.perseus.tufts.edu/hopper/artifact?name=Louvre%20G%20103&object=Vase>.

³ Diodorus Siculus, 1.21.4

⁴ H. Te Velde, Seth, God of Confusion, p. 68f.

⁵ A. H. Gardiner, *Ancient Egyptian Onomastic*, V. II, p. 53-55.

⁶ D. Bailey, ‘Antaios, p. 395.

gods whom he has their faces. Although the two gods appear different from each other in the myths, they were worshipped as if they were one entity in local worships and, despite their eternal conflict, they were not considered two antagonists but rather two gods living together if not living a common life. When they appear as two different entities, they represent, according to the Egyptian conception of life, the two principles conforming the reality. Moreover, they divide the world between them into two parts and each of them rules a part of Egypt; Seth rules *t3 šm* and *dšrt* and Horus rules *t3 mhꜣw* and *Kmt*. The same duality is also repeated in their description as the two mountains belonging to each other (*i3wt hr*, *i3wt stš*), and in the eternal flood which surrounds the world and is divided into two parts (*Kbꜣw hr*, *Kbꜣw stš*), the concept of antagonism appears in a higher unity where they confirm that every being in the universe performs its role as part of a whole and a separate entity in a totality. Yet every entity includes its opposite in harmony with the original unity which, in itself, contains two opposite poles whose integration results in the creation. If the kingdom is to perform its role, the two poles have to work in harmony. Even the human being needs to know the two sides which constitute his nature¹.

Schweizer noted: it as primarily signifying the unity of two opposites, the rivals in the myth of Isis and Osiris. According to the myth, the death of Osiris was followed by a struggle over the throne. The struggle lasted until an agreement was reached whereby Horus became the only heir of the unified kingdom of Upper and Lower Egypt. Seth received the regions lying beyond the borders of Egypt, including foreign deserts and the lands. Thus, the double-faced god signifies the unity of the opposites, Horus and Seth, who symbolize the two faces of everything in existence. Just as there is light and darkness, Horus enjoys his great royal powers, and Seth exercises his own rights on the borderlands of the world².

And Turner's View for the symbolism of the double faced *Hr.wy.fy*, he supports Schweizer's view that this form represents a unity of the opposites, Horus and Seth, who are the two faces of everything in the universe. Since every person has his bright and his dark side, even the God "Ra" needed the dark side of Seth to defeat the serpent Apophis who wants to annihilate the creation and to make chaos control everything. The bright side represented by Horus was also used by the God to help him reach Osiris' body and to secure the loyalty of the deceased to him, considering that Horus is Osiris' son³.

¹ G. Englund, "The Treatment of Opposites in Temple Thinking and Wisdom Literature," in *The Religion of the Ancient Egyptians Cognitive Structures and Popular Expressions: Proceedings of the Symposia in Uppsala and Bergen 1987-1988*, (Uppsala, 1989), p. 77-81.

² A. Schweizer, "The Sun God's Journey Through The Netherworld," in *Reading The Ancient Egyptian Amduat*, ed. D. Lorton, foreword by E. Hornung, Cornell University Press, (Ithaca & London, 2010), P. 53-54.

³ P.J. Turner, *Seth: A Misrepresented God*, P. 66-67.

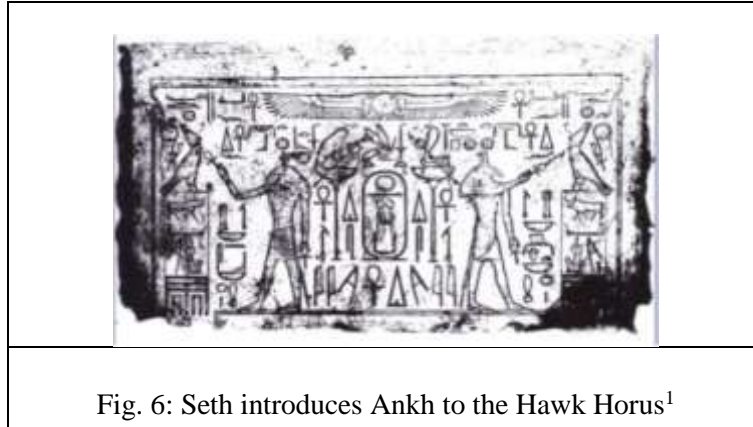


Fig. 6: Seth introduces Ankh to the Hawk Horus¹

He refers to several inscriptions and scenes to explain his view. Among these scenes the one found by Quibbel and Petrie on a lintel which shows Seth introducing the symbol of Ankh to a hawk crouching on the name of Thotmoses I.

Thus, Turner's view is similar to Piankoff's in that the embodiment may represent in this case the two opposites of the good and evil powers of Horus and Seth, respectively, after becoming one and the same entity².

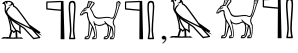
According to Griffiths, *hr.wy.fy*, who appears with the double faces of Horus and Seth, is difficult to interpret. However, he might have been nothing more than a god which helps the sun in its daily course. The reason for his particular shape may be interpreted as an aspect of the double divinity exemplified in the person of the king. Griffiths, moreover, connects between Horus and *ntywy* and notes that the latter was not merely a composite or a double appearance of Seth but, rather, he represented both Horus and Seth unified in one god. As a confirmation of this he notes that the name of *ntywy* was sometimes written with two small circles. Accordingly, he adduces that this double god may have been a local version of Horus which appeared from the New Kingdom as Seth, and appeared in a stele as Antywy-Seth. He further refers to Kees, Gardiner and Piankoff's discussions of the topic and opposes the latter's suggestion that the god's form merely represented both the opposites of good and evil, Horus and Seth, considering that it is highly improbable to limit it to this context³. Griffiths further stresses that any image showing Horus and Seth or any parts of them has its historical connotations and, consequently, is difficult to interpret. The interpretation in the case of *hr.wy.fy*, he contends, goes back to the trial scene in the myth and the real topic of this scene, which is the climax of the myth, is the control of Egypt. In addition, the fact that Horus and Seth are mentioned in the Pyramid Texts (518b, 1715a) cooperating for the

¹ P. J. Turner, *Seth: A Misrepresented God in the Ancient Egyptian Pantheon*, (Oxford- England, 2013), P. 65.

² A. Piankoff, "Egyptian Religious texts", p. 209.

³ J. G. Griffiths, *The Conflict of Horus and Seth from Egyptian and Classical Sources: A Study in Ancient Mythology*, (Liverpool, 1960), p. 121-122.

sake of the king reflects a historical and theological situation. The myth of the struggle is thus consistent with an important event in Egyptian history- the formation of a nation and a united kingdom. The Queen's title in the first dynasty, 'she who sees Horus and Seth', which Petrie found on some stamps belonging to this period and which was found among the titles of several other queens, obviously reflects the same idea¹.

Another similar references to the king which was found in Byblos is particularly important², considering its date in the first dynasty, in determining the date of the political nucleus of the myth which makes the double god Horus and Seth reflect the double divinity imagined in the king³. Griffiths also refers to the title of a priest which describes him as the 'priest of Horus and Seth/Horus Seth'  and which goes back to the fifth dynasty⁴. While conceding that this case is not a direct one and that the text is difficult to interpret since the names of the gods circle the *hm.ntr*, the integration of the two gods in one divinity was a result of their integration in the kingship. Thus, the double form of the god has to do more with political reasons related to the process of unification.⁵

Conclusion:

The name of god is the double-headed, or the Two-faced one, and it refers to a god with two heads, the head of Horus and Seth. He appeared in human form with two heads, one of the god Horus and the other of the god Seth. It appeared once in the second hour of the Amduat and two in the Book of Gates. At the ninth hour and at the tenth hour, perhaps the role of this god is to help the great god Ra on his journey to the other world.

As the above discussion of Hr.wy.fy shows, this god occupied a special place in the ancient Egyptian religious thought and this development extended into ancient Greek mythology, in various forms and images of the god and its struggles, perhaps to express good and evil, and sometimes to express union. In studying his role, we have to consider not only the religious aspects, but also his political symbolism as it was repeatedly reflected in the scenes in which he appears.

This double god form interpreted as a political as well as religious interpretation which corresponds to the thinking of the ancient Egyptians, especially in its treatment of opposites. The double faces of Horus and Seth become, therefore, the two faces of everything in the universe, including good and evil, and their value is obvious in that "Ra" needs the dark side

¹ G. Jéquier, *Les Pyramides des reines Neit en Apouit*, (Cairo, 1933), pls. 7 – 8.

² P. Monet, *Byblos et l'Égypte. Quatre campagnes de fouilles à Gebeil, 1921-1922-1923-1924*, 2 parties. Texte et atlas, (Paris, 1928), p. 113.

³ Griffiths, *the Conflict of Horus and Seth*, 121-122.

⁴ It was found in a tomb of a person called Sshat Hotep. It is noteworthy that comments that he could not explain the spelling, adds that Horus cannot be separated from Seth and that the expectation is that they will appear next to each other. H. Junker, *Giza II: Die Mastabas der beginnenden V. Dynastie auf dem Westfriedhof*, (Vienna & Leipzig), 1934, p. 179-191.

⁵ J. G. Griffiths, *"The Conflict of Hours and Seth"*, p. 121-122.

of Seth to defeat Apophis and the bright side of Horus to be able to arrive to the body of Osiris, considering that Horus is the latter's son. The fact that this god appeared only in this shape and in contexts related to the the other world, since he appears only in the Amduat and the Book of Gates, explains his role in helping the deceased who face, in their journey in the another world, the ambiguity of its double entity, comprising as it is, two opposites. None of these interpretations can be disregarded when it comes to explaining the shape of Hr.wy.fy.

In Ancient Egypt depictions, Antiwy is typically depicted as a hawk-headed man, but Greek images depict Antaios as a man in the garb of a Greek military officer, typically wearing two long feathers on his head and carrying a tasseled spear, accompanied by Nephthys, based on Antiwy's identification with Seth, and occasionally by a hawk, perhaps alluding to Antiwy's association with the hawk. In several scenes, Antaios dominates a captive antelope (embodying the forces of chaos) or human wearing antelope horns. Antaeus also was known for his renowned wrestling skills. He would challenge and defeat many opponents, gaining strength with each victory as he drew power from the Earth. However, his invincibility was his Achilles' heel. Heracles (Hercules in Roman mythology) discovered that Antaeus would lose his strength if he were lifted off the ground and held in the air. Heracles used this knowledge to defeat Antaeus in a wrestling match and eventually kill him.

The story of Antaeus serves as a metaphor for the strength that can be gained by remaining grounded and connected to one's roots. It highlights the importance of staying humble and recognizing the sources of our strength and power. Antaeus' reliance on the Earth symbolizes the significance of maintaining a strong foundation and a sense of belonging, Antaeus represents the idea that true strength comes from staying connected to one's origins and roots. It emphasizes the importance of humility and recognizing the sources of our power.

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