

Iwnyt as a consort of Sobek

Mofida El-Weshahy*

Noha Mohamed Hafez

Tour Guidance Department

Suez Canal University

Abstract

Goddess Iwnyt was incorporated into the New kingdom local Ennead of Karnak. With the goddess Tennyt, she was venerated as consort of falcon war god Montu in the town of Armant (Hermonthis). Her name means 'she of Armant'. Although the goddess firstly depicted in relief was in the 11th dynasty precisely the reign of Mentuhotep III, there was a belief she was worshipped there from early times. Perhaps she is the goddess of the same name mentioned in the Pyramid Texts (PT.1066). The female deity Raet, although known from the Theban region, seems to be related to Iwnyt and might represent a solar aspect of Armant goddess. This research aims to focus on the relation between Iwnyt and Sobek through the scenes and texts accompanied in the New kingdom temples.

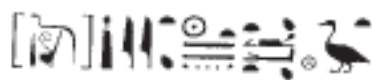
Keywords: Goddess Iwnyt, Ennead of Karnak, Goddess Tennyt, God Montu, Pyramid texts

Introduction

Iwnyt

Iwnyt was the goddess of Armant, whose name was derived from the city (she of Armant),¹ where she was a member of the city triad (Montu, Iwnyt and Tennyt).² A limestone block in floor of Arment temple testifies on the prime depiction of Iwnyt in reliefs of the Eleventh dynasty during the reign of king Monhotep III (Middle Kingdom). On the relief right side, is a vertical column reads (*Dd mdw in iwnj.t nbt tAwy iij.m Htp*). This means 'saying speech by Iwnyt mistress of the two lands, who came in peace' (fig.1).³ A middle kingdom limestone block at the temple of Armant Iwnyt testifies the association with Tennyt in the Twelfth dynasty during the reign of Amenemhat I. the block's right side text reads (*iwnj.t-tnnj.t ink mwt.k*), this means 'Iwnyt-Tennyt, I'm your mother' (fig.2).⁴

The Pyr. text (Utterance 496), included a particular divine deity of Dandara, identifies Iwnyt with *iwn.t.5*. She was worshipped in Upper Egypt, especially the Theban temples,⁶ like Deir el-Bahary, Luxor, Karnak, Medamud, Deir el Madineh and Tod. Moreover, Iwnyt was worshiped at Dandara,⁷ Philae,⁸ Edfu,⁹ Esna,¹⁰ and Deir el Chelouit.¹¹ In these temples, Iwnyt has the form of goddess Hathor. Iwnyt and Tennyt depicted together, they were likely to merge into one composite deity.¹² In addition, Iwnyt was the solar aspect of Raat-tawy at Thebes.



(*iwnj.t Rat-tAwy wat sAt Ra*)

Iwnyt- Raattawy, the single daughter of Re.¹³ She appeared as the daughter of Isis at Tod.¹⁴ Moreover, she was depicted as one of the four great *Shai* group at Dandara (pA sAj-aA).¹⁵

Sobek

Crocodile god Sobek represented Nile flood and fertility. He was honored in temples all over Egypt,¹⁶ of these, Buisris, Athribis, Kom El-Hesin, Sumenu, Gebelin, El-Kab, Thebes, Armant, Koptos, Gebel El-Silsila, Kom Ombo and Faiyoum.¹⁷ During the Middle Kingdom, Sobek was symbol of the royal power, while, in the New Kingdom, he became a primitive deity and creator.¹⁸ Sobek-Re is a result of the association of Re and Sobek, from the Middle Kingdom and up to the Greco-Roman period.¹⁹

In Faiyoum, Sobek priests every day recites '*Who is the sun, the earth and the water....the crocodile came like sun throw the waves...20*'. In Tebtunys papyrus '*he is Re himself*'.²¹ In addition, Sobek was the K3 of Re and the B3 of all gods,²² so he associated with the sun.²³

Sobek consorts and Iwnyt husbands

God Sobek had diverse consorts according to sites, so this was difficult to assign. She was Hathor at Sumenw, Imiotrrw; Kom Ombo and Philae,²⁴ Isis and Isis Nepherses at Faiyoum,²⁵ Raat-Tawy and Hathor at Gebel el-Selsila,²⁶ Nechbet at el Kab,²⁷ and Isis-Hygia at Alexandria. In the Ramesseum Stela of *Wa-nb*,²⁸ Wnwt was Sobek's consort, and in his main cult center in Ancient Egypt, Hathor was his consort.²⁹ Iwnyt and Tennyt were Montu consorts at Armant, Tod and Medamud.³⁰ Iwnyt, Tennyt and Raat-Tawy were consorts of Montu-Re-Horakhty at Armant.



...mry mntw Ra-HrAxtj nb iwnw-Smat tnnj.t iwnj.t Rat-tAwj

...Beloved of Montu-Re-Horakhty lord of Heliopolis of the South (Armant), Tennyt, Iwnyt and Raat-Tawy.³¹ Iwnyt was one of Montu consorts at Theban region.³² She was consort of Ka-Hotep and Osiris at Edfu.³³ Iwnyt appeared as consort of Atum at Nubia, in Ramesses II temple at Derr, Horus at El-Baharya Oasis,³⁴ and El-Deir el Bahary.³⁵ Perhaps she was associated with god Ptah at Ankhtawy in Memphis.³⁶

The association between Iwnyt and Sobek

In the New Kingdom, Iwnyt was the solar goddess. Iwnyt and Tennyt were together depicted in the great ennead of Karnak (*psD aAt imj ipt swt*),³⁷ and Armant.³⁸ Moreover, in the New Kingdom, Sobek was lord of El-Mahamid, Erizeiqat Armant (nb iwnj.t itrw).³⁹ In addition, he was a member of the lesser and great ennead of Karnak.⁴⁰

According to Barguet; gods of Karnak great ennead are Montu, Atum, Shou, Tefnut, Geb, Nout, Osiris, Isis, Seth, Nephtys, Horus, Hathor, Sobek, Tennyt and Iwnyt. The ones of the lesser ennead are Dhwtj, Wpwawat of the South, Wpwawot of the North, Sobek, Iwnyt, Ptah and Anubis.⁴¹ This associates Iwnyt with Sobek who was entitled (HqA psDt), meaning the ruler of the ennead, and (wr psDt) the great one of the ennead.⁴²

Iwnyt and Sobek in Thebes

Iwnyt and Sobek were depicted together in the ennead scenes, especially, at the temples of El-Deir el Bahary, Karnak, Luxor, Khonsu and Habou, where Iwnyt and Tennyt are depicted with Sobek as co-members of the great ennead.⁴³ The New Kingdom scenes and inscriptions depict them together, in the following documents;

Doc.1

A scene from the shrine of Hathor, lady of the west at El-Deir el Bahary, it represents coronation ceremony of queen Hateshepsut. Inscriptions only contained the name and titles of the queen, which were erased and altered into those of Thutmose II. Above the shrine door way, there are sixteen deities (the great ennead of Karnak) witnesses the performance with the god Amon and Wrtkhw. They are all sitting, holding the life sign *cnh*. The first row end occupied with scenes of god Sobek *sbk*, together with goddesses Tennyt and Iwnyt.⁴⁴ They are sitting, holding the life sign, and their names were inscribed above (fig.3).⁴⁵

Doc.2

On the north-western side, is a scene from the *Ax mnw* Akhmnw (chapel of Thutmose III at Karnak). This scene depicts Iwnyt with the great ennead of Karnak, as the last goddess. The great ennead of Karnak depicts Iwnyt and Tennyt, with Horus, Sobek and Hathor. The inscriptions end with the names of Iwnyt and Tennyt, but the name of Sobek was inscribed between Horus and Hathor. It is the only inscription to represents Horus between Sobek and Iwnyt (fig.4).⁴⁶

Doc.3

On the south eastern side of the processional colonnade in Luxor temple, a relief depicts the king Horemheb (quoted from Tutankhamun) presents flowers bouquets to god Amon and the great ennead of Thebes. Specifically Tennyt and Iwnyt, who appeared sitting behind Sobek (fig.5 a,b).⁴⁷ They are all sitting on chairs holding the *wAs*-scepter. For the first time, the goddess Iwnyt is represented with the sign of *idt* vulva or the cow's vulva on her head refers to her motherhood role.⁴⁸ Opposite to her face is a text reads (Iwnj.t m ipt rsjt),⁴⁹ which means Iwnyt in Luxor temple.

Doc.4

On the north-western side of the great Hypostyle hall of Karnak temple a relief represents the king Ramesses I kneeling, and offers libation vase in front of Sobek, Tennyt (*nbt pt hnwt tAwj*) lady of heaven, mistress of the two lands and Iwnyt (iwnj.t sAt Ra nbt pt wrt HkAw) daughter of Re, lady of heaven and the goddess of magic (fig.6).⁵⁰

Doc.5

A scene from Karnak temple near the seventh pylon of Thutmose III represents the king Seti I represent offering to god Amon, who leads the great ennead of Karnak (fifteen deities). Sobek, Tennyt and Iwnyt are standing at the end (fig.7).⁵¹ At this point, Iwnyt is depicted as independent deity, separate from Tennyt. The text above Iwnyt reads: (iwnj.t nbt pt), means 'Iwnyt mistress of the heaven'.

Doc.6

A special scene from the temple of Thutmose III at Medinet-Habou dates to Seti I. It depicts the god Montu-Re leading the procession of Thebes 'psDt aAt' great ennead. At the end, Tennyt and Iwnyt stand alongside. They are the only deities depicted together, probably to indicate they are twin goddesses (fig.8).⁵² They hold the *wAD* scepter, the

texts above their heads read: (*tnnj.t nbt pt iwnj.t /// snb – nb pt sbk nTr aA*), means 'Tennyt mistress of the heaven (and) Iwnyt /// health, the lord of the heaven, Sobek the great god'.

Doc.7

A relief occupies the western wall lower section; precisely the southern part of Karnak temple's Hypostyle hall. This depicts the king Ramesses II preceded by Karnak great ennead, once more, the scene depicts Tennyt and Iwnyt in the same context after Sobek (fig.9 a,b).⁵³ The text reads: (*sbk-Ra iwnj.t di anx*), means 'Sobek Re and Iwnyt may she give life'. Besides, Iwnyt was represented in a prayer posture, while Sobek Re is in a human form.

Doc.8

Similar to doc. No.7, a relief occupies the western wall upper section. This depicts the king Ramesses II make offerings to the great ennead. Iwnyt and Tennyt appeared looking to the right side after Sobek. The text reads: (*iwnj.t di.s anx wAs*), means Iwnyt (may) give life and power (fig.10).⁵⁴

Doc.9

A relief from the great Hypostyle hall of Karnak temple dates to Ramesses II reign. This depicts the great ennead of Karnak in a mummified form opposite to the god Amon, Sobek, Tennyt and Iwnyt were represented at the end (fig.11 a,b).⁵⁵

Doc.10

A scene occupies the great pylon of Medinet-Habou, precisely the upper part of the southern side below the cornice. This depicts the king Ramesses III giving offerings to Egypt's couple divinities, as;

No.23, Khepry and Tennyt

No.24, Sobek and Iwnyt

The cow's vulva is depicted on her head. Moreover, her name was written next to the serpent as its determinative (fig.12).⁵⁶ This scene proves Iwnyt is the consort of Sobek not Tennyt.

Doc.11

A scene occupies the southern room of the great Hypostyle hall in Medinet-Habou temple. This dates to the king Ramesses III, and represents the great ennead of Thebes. The third row illustrates Sobek, Tennyt and Iwnyt (fig.13).⁵⁷

Doc.12

At Thebes in the Greco-Roman period; Iwnyt is depicted twice. One time, she is depicted with the great ennead in Opet temple of Ptolemy VIII. Once again, she appears in processions scenes of Nomes and divinities on its outer walls.⁵⁸

Doc.13

A relief dates to Ptolemy VIII reign, in the sanctuary (left side) entrance of Khonsu-pa-ghrd temple. It depicts the ennead of Thebes. The relief's left side end depicts Sobek with Tennyt-Iwnyt as one goddess (fig.14).⁵⁹

Doc.14

Iwnyt was depicted in a double scene as a member of Thebes's great ennead after Sobek and Tennyt. The scene is engraved on the southern upper register lintel of Ptolemy III's gate way at Karnak (fig.15 a,b).⁶⁰

Conclusion

At Thebes Iwnyt and Tennyt appeared independent to join Sobek as co-members or consorts in scenes of Karnak great ennead in docs. from 1 to14. Iwnyt-Tennyt was represented as one goddess in doc.13 (fig.14). Iwnyt and Tennyt were represented as a twin or as sisters (*sn.tj*),⁶¹ alongside in docs. 1and 6 (figs.3, 8). Iwnyt was portrayed as Sobek's consort in the divinities procession without Tennyt in docs.2, 10. In doc.10 scene (fig.12), Tennyt was the wife of Khepry and Iwnyt appeared as Sobek's consort. In all of the documents Sobek has been depicted as a crocodile head-dead-god except in doc.7, 9 (figs.9, 11), he had a human form when became Sobek-Re. In spite of venerating Iwnyt as the consort of Montu at Armant,⁶² she also appeared as consort or second one of Sobek in the Theban district.⁶³

Figures



Fig.1: Iwnyt in the Middle Kingdom, Dynasty XI
After: Mond, *Temples of Armant*, pl. VI-1

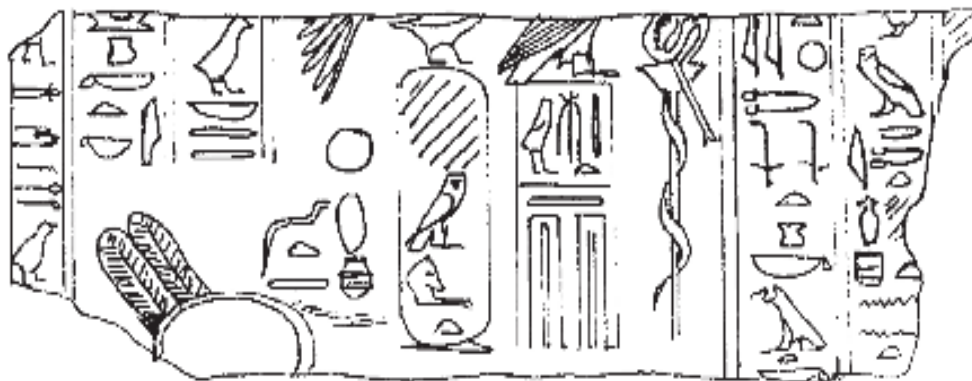


Fig.2: Iwnyt in the Middle Kingdom Dynasty XII
After: Mond, *Temples of Armant*, pl. XCIX-3



Fig.3: Shrine of Hathor, the entrance
After: E. Naville, *Deir el Bahary*, pl. 101/21.



Fig.4: Iwnyt in the great Ennead of Karnak (Akhmnw)
After: Barguet, *Temple d'Amon-Re*, p.164, 192.



Fig. 5-a

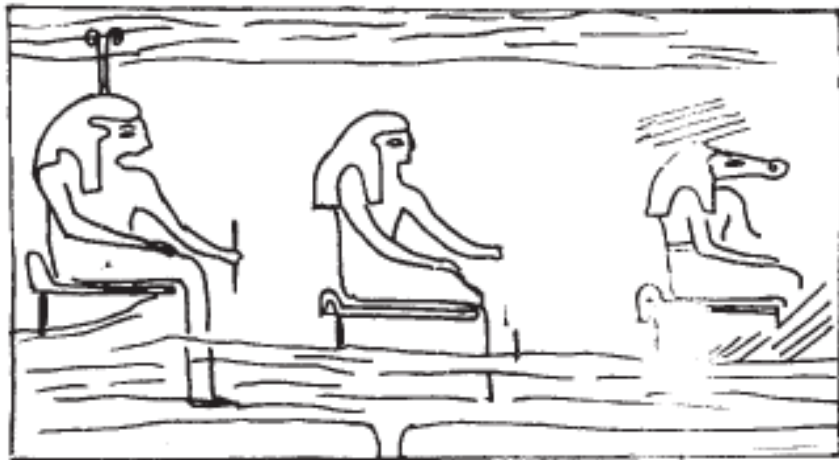


Fig. 5-b: Iwnyt and Sobek from Luxor temple
After: Photo by the Researcher = PM, I, part 2, 316,
Noble court, *Tutankhamun*, fig. 108.



Fig.6: Iwnyt and Sobek from Karnak temple
PM, I, part 2. 316.



Fig.7: Sobek and Iwnyt at Hypostyle hall – Karnak
After: LD, III, 194-e.



Fig. 8: Iwnyt and Sobek at Medinet Habou
After: LD, III, 125-a.

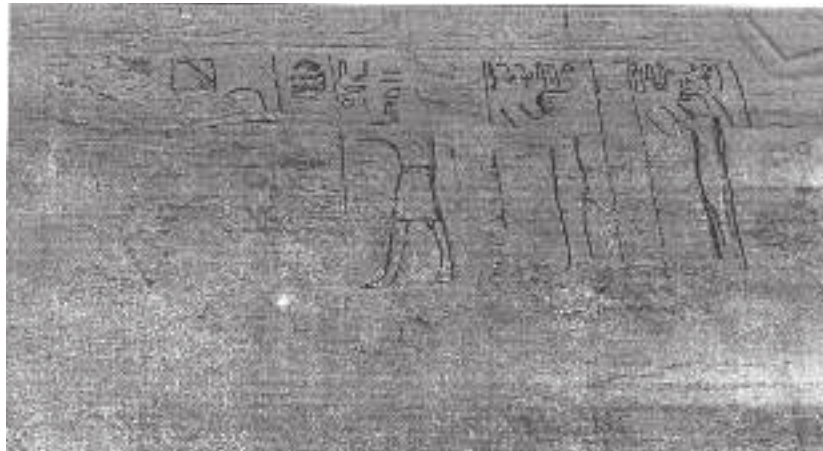


Fig. 9-a: Iwnyt and Sobek from the Hypostyle hall – Karnak
After: Photo by the Researcher = PM, I, part 2, 64/4, Nelson, *Hypostyle hall*, 42.



Fig. 9-b: Iwnyt and Sobek from the Hypostyle hall – Karnak
After: Photo by the Researcher = PM, I, part 2, 64/4, Nelson, *Hypostyle hall*, 42.



Fig. 10: Iwnyt at the end of the ennead
After: Nelson, *Hypostyle hall*, 52.



Fig. 11-a:

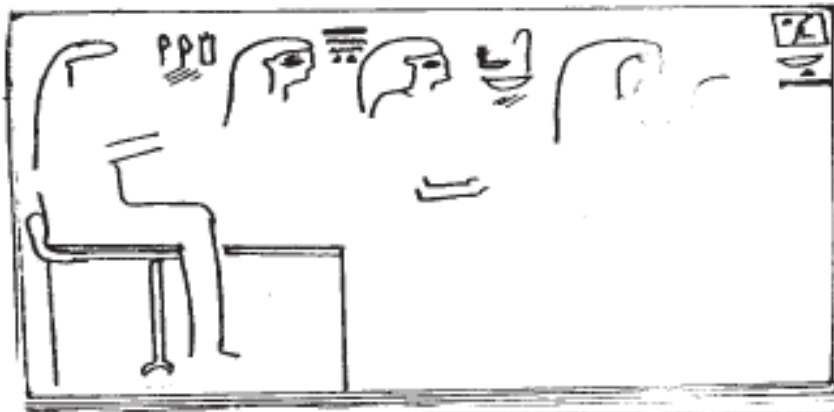


Fig.11-b: Iwnyt and Sobek from the Hypostyle hall- Karnak

After: Photo by the Researcher = PM,I, part 2, 64/4, Nelson, *Hypostyle hall*, 140.

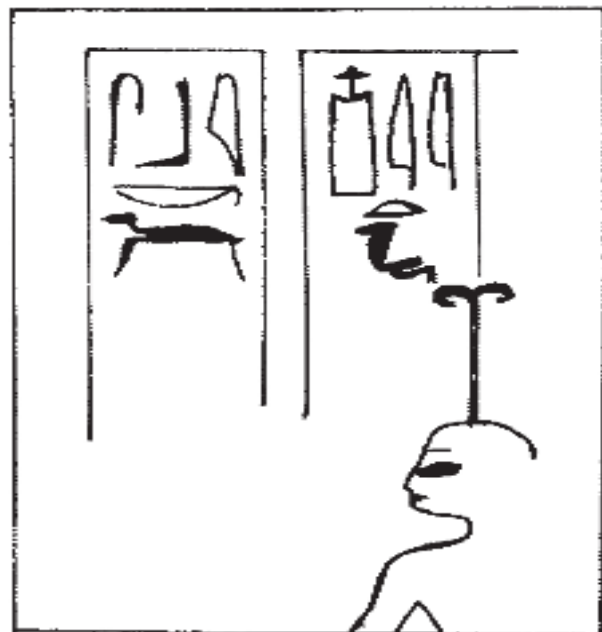


Fig. 12: Iwnyt and Sobek at Medinet Habou
After: LD, III, 214-f.



Fig. 13-a: Iwnyt and Sobek at Medinet Habou
After: Photo by the Researcher = PM, I, part 2, 520.



Fig.13-b: Iwnyt and Sobek at Medinet Habou
After: Photo by the Researcher = PM, I, part 2, 520.



Fig.14: Tennyt-Iwnyt and Sobek – Krnak
After: LD, IV, 31-g.



Fig. 15-a



Fig. 15-b: Iwnyt and Sobek – Karnak
After: Clere, *La port d' Evergete a Karnak*, pl.17, 18.

Endnotes

- * I would like to dedicate this small paper with great pleasure to my Ph. Dr. Ali Radwan, who I owe every success happened, thanks to his help, advice, kindness and knowledge, wishing him best life and health
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ايونيت كرفيقه لسوبك

تعتبر الالهة ايونيت أي "المنتميه الى أرمنت" احدى الالهات المحليات للاقليم الرابع من مصر العليا، حيث أنها بدأت كمثله للاقليم الرابع. أو أن اسمها هو الاسم المؤنث للاله "أيون" في هليوبوليس والذي كان بدوره أيضا اسما لكلا من اوزير وأمون. ظهرت ايونيت في نصوص الأهرام منذ عصر الدوله القديمه كالهه دندره، و لكن أول ظهور لها في المناظر المصوره كان في عهد الملك "منتوحتب الثالث سعنخ تاوى" من الأسره الحادية عشر الدوله الوسطى، حيث كانت عضوا في ثالوث أرمنت (مونتو و تنيت و ايونيت)، كما كانت ايونيت أيضا عضوا مهما في كل من التاسوع الكبير و الصغير بالكرنك ومنطقة طيبه. ظهرت ايونيت كزوجه لمونتو أو مونتو رع حور اختى في أرمنت، كما أنها ظهرت كزوجه لكا حنتب وأوزير في ادفو، زوجه لحورس في الواحات البحريه، أتوم في النوبه، وارتبطت ببتاح في عنخ تاوى بمنف. كان لايونيت دوراً مهماً مع الاله سوبك رع حيث ظهرت كشريك أو رفيقه أو الزوجه الثانيه له في التاسوع الكبير و الصغير بالكرنك منذ عصر الأسره الثامنه عشر وحتى العصر اليوناني الروماني، كما أنها ارتبطت بتنينيت و ظهرت معا كالهة واحده.

الكلمات الدالة: الالهة ايونيت، تاسوع الكرنك، الالهة تنيت، الاله مونتو، نصوص الأهرام