

The Goddess *Iwnj.t* □

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Abstract:

Iwnj.t is a local upper Egyptian solar goddess who became a goddess state. That goddess came because of the victorious kings of the eleventh dynasty.¹ During the twelfth dynasty, her cult centers were maintained at four sites within the Theban region, Armant (south west of modern Luxor on the western bank of the Nile), Medamud (north of Luxor on the eastern bank of the Nile), Tod (south west of Luxor on the eastern bank) and the Temples of Karnak, Luxor, Khonso and Deir el Medina.

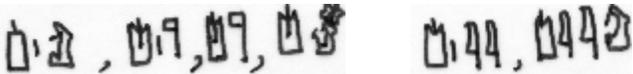
She was also worshiped at Dendara, Edfu, Philae, Esna and Der EL Chelouit. *Iwnj.t* was represented as a worse wig woman surmounted by a solar disk between the two horns, holding the *w3d* or *w3s* scepters. She was a member of the great and lesser ennead of Karnak, one of the four goddess of *s3jt*. *Iwnj.t* was also associated with the goddess Isis, Hather, Tenenyt, Raatawy Sekhmet, Nebtu and Menhyt.²

Introduction:

The goddess *Iwnj.t*³  'she of Hermonthes' is the goddess of Armant ,


iwnj or Hielipolis of the south *iwn sm3c.t* the fourth upper Egyptian Nome (Copt. PMONT, EPMONT)⁴.

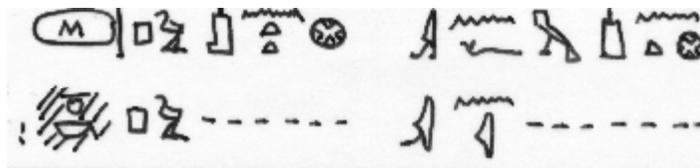
Iwnj.t is thought to have been the female counterpart of the god


iwn of Heliopolis and Esna who was one of Osiris's names, or one of the ennead of Esna or *iwn.j* who was the name of the god Amon.⁶ So her name is derived from the female word of *iwn* as *iwnj.t* and she was primordial and solar goddess of the city.⁷

Iwnj.t was the second and the divine consort of Montw and a member of the triad of Armant who was consisting of Montw, *Tuny.t* and Teneny.t⁸, who is thought to have been the female counterpart of Tatnenn the ancient chthonic deity merged with the form of the god Path as Path -Tatenenn⁹.

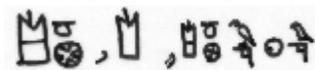
Early History of *iwnj.t*

In regard to the early history of *Iwnj.t*, few of them was known in the Old Kingdom, but the pyramid Texts included a particular divine deity of Dendara called *Iwn.t*. In the pyramid text Utterance 496¹¹, the name of *iwn.t* appears as shown in the following text.

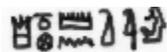


(N) (*pw iwn.t ii.n.f m iwn.t*
 "(I) am a (god or goddess) *iwn.t* , I have come from Dendara?.....

So she associated with the ennead of Heliopolis where she was mentioned behind *shu*. Perhaps she was a Memphite origin and came from Heliopolis



iwn-Rc as (the female of *iwn-Rc*). She was also the female of *iwn-montw*



(Armant)Heliopolis of the south.¹² This shows some connection between *Iunjt* and the sun – god cult. *Iwnj.t* first seen in reliefs that were dated to the reign of MontuhotepIII in the eleventh dynasty (2000-1998BC)¹³. She was older than Tjenenjt who was first mentioned from the twelfth dynasty.¹⁴

Iconography of *Iwnj.t*

Armant was the most cult center of the goddess *Iwnj.t* in the fourth upper Egyptian Nome. Her name *Iwnj.t* was written in the texts with different determinatives as seen in (fig.1)¹⁵. From the Middle Kingdom on words, *Iwnj.t* was frequently represented as a human goddess, either standing or enthroning as shown in their documents

from the temples of Armant, Tod, Medamud, Deir el Medina, Luxor, Khouns, Opet, Karnak, Dendara, Esna, Edfu and Philea.

Iwnj.t in The Middle Kingdom

Doc.1:

Block of limestone relief was found at the floor of temple of Armant. The scene of the sed-festival of Montuhotep III Scankhkare represents the king stands facing right and the vulture goddess *nkht* hovers and protects the king's name with her wings and the *sn* singe of eternity. (fig.2)¹⁶

The Texts above the king's head:

Nhbt hdt nbt t3wy (Hr-s^cnh t3wy), nswt bity(s^cnh-k3-Rc)(di cnh mi Rc dt)

"Nekhbt, the white one, mistress of the two lands (the Horus name)

Horus Sankht3wy, the king of upper and lower Egypt scnhk-kara, given life like Re forever."¹⁷

The text in front of him is *dw3 ntr* worshipping of the god.

On the right of the relief, there is a part of a vertical column of inscription:

dd mdw in iwny.t nb.t t3wy ij m htp

Utterance (Saying Speech) or by *iwnj.t* mistress of the two land who came in peace. "The relief is slightly raised from the back ground and the details are carefully worked.

Doc.2:

Fine white limestone corner block is found at the temple of Armant of the eleventh dynasty, 41cm now in the Cairo Museum. CG.68958. The block was found in two pieces and represented, the goddess *iwnj.t* is facing left wearing the vulture head dress and the four vertical columns are above her head read:

-Iwnj.t nbt cnh t3wy

- dd mdw di.n.(i) n.k df3w nb

-dd mdw di.n.(i) n.k htpw nb

-dd mdw di.n.(i) n.k cnh w3s nb 3wt-ib nb. Dt///// (fig.3).¹⁸

The goddess *iwnj.t* mistress of Ankhtawy

Saying speech, I give you all food offerings .

Saying speech, I give you all offerings .

Saying speech, I give you all life and prosperity, and all happiness for ever

The inscriptions show the divine jobs of the goddess *Twnj.t* and the divine place of Memphis (Ankh-tawy), perhaps the cemetery or the city of Memphis .¹⁹ The details shows fine and delicate work .

Doc.3 :

Block of fine limestone of top relief (90,35 cm) represents the king Scankhkare with deties like Path,*Twnj.t,w3dj.t,dbht ntr c3* and *nhbt* .The inscriptions contains seven vertical columns written from right to left in front of the cartouche of the king (fig.4)²⁰ .

Dbht ntr c3 nb pt w3dj.t nbt dp-p nbt pr nw

Hours of Dhdt(Edfu), the great lord god of the heaven,Wadj.t mistress of Boto and the shrine of the north.

Dd mdw di.n.(i) n.k nswj.t t3wy hr st...

Saying the speech,I give you the kingship of the two lands upon the throne of.....

Dd mdw di.n.(i) n.k mhj.t smcj.t nb.t

Saying the speech,I give you all the northern and southern lands .

Dd mdw di.n.(i) n.k nswt gb iwnj.t nbt cnh t3wy di.s cnh

Saying the speech, I give you the thrones of Gb and Iwnj.t mistress of Ankhtawy,may she give life .

On the left,the vulture Nekhbet hovers over the king whose double crown is seen behind him .

*Dd mdw di.n.(i) n.k cnh w3s 3wt-ib/// pth nb inb smct.f nb
Cnh- t3wy di cnh*

Saying the speech,I give you life,power and happiness.... The god Path lord of his southern wall,lord of Ankhtawy,may (he)gives life .The inscriptions prove that there were some connections between iwnj.t and Ptah ,specially at Ankhtawy(Memphis) .

Doc.4

Block of limestone relief from Armant, is in (New York)/Brooklyn Museum.

It is a part of Jubilee scene of the king Montuhotep III, His throne name sankhkare appears in the cartouches of the king.This king is wearing the red crown in the left and *nms* headdress on the right.

It will be noticed that the central figure is the goddess *iwnj.t*, standing ,wearing the vulture headdress and holding the *w3s* scepter of power (fig.5)²¹

The inscriptions above her are:

/// iwnj.t nbt cnh t3wy di.s cnh

/// n n.k hct hr st hr

/// n.k snb nb 3wt-ib nbt

//// *n.k cnh w3s dd nb dt*

Iwnj.t mistress of Ankhtawy, she gives life.

To you rising upon the throne of Horus.

To you all health and all happiness.

To you all life, power, and prosperity forever.

The scene gives a new role of the goddess *iwnj.t*.

Doc.5

A small badly fragment relief of the eleventh dynasty was found in the temple of Armant. It shows the head of a goddess facing right, she is wearing the vulture headdress with the uraeus, perhaps she was the goddess *iwnj.t*? (fig.6)²².

Above her, there is cartouche of Montuhotep given life, stability and prosperity forever.

Doc.6

Block from the limestone temple of Amenemhat I, its scene and inscriptions show the goddess *w3dj.t* in a papyrus column, the Hours name of the king Amenemhat I *whm msw.t* and the nomen name Amenemhat²³. (the word Amon is erased), On the left, there is the upper part of Montu's crown

and on the right, there are two columns of inscriptions given the name of the goddess *iwnj.t-tnnj.t* as one goddess for the first time of the Egyptian civilization "said by: *iwnj.t-tnnj ink mwt.k /// m irtt ptnt* I am your mother with milk of breast (fig.7)²⁴

The inscription proves that *iwnj.t* was older than *tennyt* at Armant and the two goddesses appeared as one goddess first mentioned from the twelfth dynasty.²⁵

Doc.7

Lower part of a group seated statuette in limestone probably represented a man and his wife. The back in the form of a stela is inscribed as follow:

Htp di nsw di mntw nb iwn.t tnnj.t iwnj.t di.sn prt hrw t hnkt 3bd k3 ht nbt nfrt wcb.(t) //// nfr hmt.f nb.(t)pr.f (fig.8)²⁶

"An offering which the king gives to Montu lord of Armant and to Tennyt Iwnj.t may give an invocation of bread, beer, birds, oxen and every good and pure things, to //// *nfr* and his wife the lady of his house////

Above the inscriptions, there is a scene representing the deceased stands in striding pose which makes offerings to two seated god and goddess. Probably, they were Montu and *tennj.t- Iwnj.t* as one goddess.

***Iwnj.t* in The New Kingdom**

In the New Kingdom *Iwnj.t*, there was the subject cult at Thebes *w3st*. She is twice depicted in the lesser and the great ennead at Armant, Deir el Bahary, Karnak, Luxor, Opet, Khnsw, Khonswpakhrd and Habou Temples.

In spite of the fact that she was a part of the ennead, she was often associated and accompanied with *tennj.t* where they have been portrayed together.

A: Eighteenth Dynasty

The scenes and inscriptions of the New Kingdom have been shown as the follows documents:

Doc.8

A scene from the shrine of Hathor at Deir el Bahari represents the coronation act of the queen Hatshepsut. Above the door way of the southern wall, the inscriptions contained nothing but the names and the title of the queen which have been changed into those of Thathmos II. There are sixteen of gods here who witness the act. They are all sitting holding the *cnh* sign of life .

At the end of the first row, there are Sobek and two goddess together, *Tennj.t* and *Iwnj.t*. They are sitting on one chair, holding the life sign. Their names are above them (fig.9)²⁷ .

Doc.9

A scene from the Red Chapel of Hatshepsut at Karnak represented the great ennead at Karnak. In the eastern wall, the goddess *rnnw.t* was represented with the goddess *tnnj.t* and the goddess *iwnj.t*. They were all depicted seated in a mummified form. The inscriptions above the goddess *iwnj.t* reads as follows:

di.s^cnh dd w3s nb iwnj.t s3t Rc m ipt-swt m w3st (fig.10)²⁸ .

"May she give all life, stability and power(to) *Iwnj.t* the daughter of Re in Karnak-Temple in Thebes"

Iwnj.t is attested in the New Kingdom with the epithet of (daughter of Re)

Doc.10

In the reign of Thothmosis III, the goddess *iwnj.t* was depicted with seven goddesses of the great ennead. They were shown in the form of Hathor near the six pylon of Karnak Temple (fig.11)²⁹.

The inscription in front of *iwnj.t* reads as follows:

Iwnj.t s3t R^c nbt t3wy //// hry.t-ib m pr- inn

Iwnj.t the daughter of Re mistress of the sky (heaven), mistress of the two lands who is in the temple of Amon.

Doc.11

A scene from the *3h- mnw* Akhmnw Chapel of Thothmosis III at Karnak (on the north west side), depicted *Iwnj.t* with the great ennead of Karnak that were the Eighteenth gods and goddess, here *Iwnj.t* and *Tennj.t* have been portrayed together with Horus, Sobek and Hathor (fig.12)³⁰.

Doc.12

Block of the great temple of Deir el Bahary represents a special scene of the king Thothmosis III who makes offerings in front of the god Atom, *Iwnj.t* and the *ka* of the king³¹.

Doc.13

A Mounted round- topped stela of the king Thothmosis III was found at the temple of Armant Cairo Mus CG.70042. The lunette represents(on the right side), the king standing in a striding pose facing right in front of the god Montu. Behind the king, the goddess *iwnj.t* stands wearing the sun disk between the two horns. She touches the right shoulder of the king with her right hand and holds the right arm of the king with her left hand (fig.13)³²

The inscription reads as follow:

di^cnh dt iwnj.t

dd mdw n.k^cnh //// snb nb 3wt-ib

Nb /// nswt t3wy hr.k^cnh.ti mi Rc

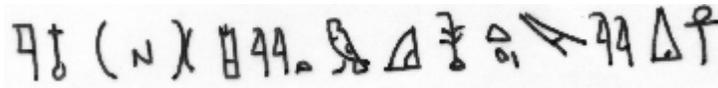
Giving life forever, *Iwnj.t*, word spoken giving you all life //// health and all happiness //// the kingship of the two lands are to you, living like Re.

Doc.14

Statue of the goddess *iwnj.t* was found on February 1987 under the ground of the court of Amonhotep III at Luxor Temple. It was made of granite, (Height 145cm) and it is now in Luxor Museum.

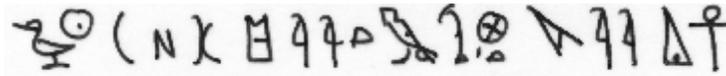
The statue represents the goddess *Iwnj.t* seated on a throne. She is wearing a long close fitting dress. Her head is covered with a beautiful tripartite wig with fine tresses, framed an idealized face with round face and full cheeks, curved eyebrows and narrow almond- shaped eyes. The wig is falling over her breast (fig.14)³³.

Her right arm bends and holds the life sign on her thigh while the left one is flat. The inscription in front of the statue gives the name of the king Amonhotep III (*nb m3ct Rc*) and reads as follows on the right side:



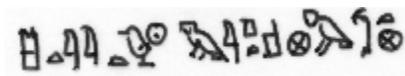
Ntr nfr (nb m3ct Rc) mry iwnj.t m ipt-rsyt di 'nh
The good god (Nebmaat-Re) beloved of the goddess *iwnj.t* in Luxor temple giving life.

On the left side:



S3 Rc (N) mry iwnj.t m w3st di 'nh
The son of the god Re (Amonhotep ruler of Thebes) beloved of *Iwnj.t* in Luxor temple in Thebes, giving life.

On the base:



*Iwnj.t s3t Rc m ipt-swt m w3st*³⁴
Iwnj.t the daughter of Re in Karnak Temple in Thebes.

Doc.15

A relief from Luxor Temple in the processional colonnade which represents the king Tutankhamen presents bouquets of flowers to the god Amon and the lesser ennead of Thebes³⁵, specially Sobek and *Iwnj.t, Tenej.t* who seated behind him (fig.15)³⁶. For the first time the goddess *iwnj.t* is represented with sign of *idt* vulva or the cow vulva on her head that gives her the motherhood roles³⁷.

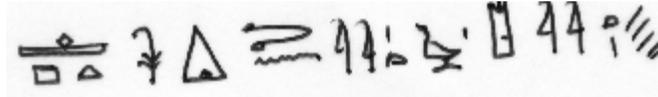
The text in front of her face reads as follows:

*Iwnj.t m ipt rsyt*³⁸

Iwnj.t in Luxor Temple.

Doc.16

Seated granite statue of Khamwast and his wife *Nbt-tawy* might be found at Armant, it is now in the BM.No.2301. In front of the base a horizontal inscription in one row, reads:



Htp di nsw tnnj.t iwnj.t

The offering which the king give (to) *Tennj.t* and *iwnyt*. The statue dates to the reign of Tutankhamen (fig.16)³⁹.

B.Nineteen Dynasty

Here again, in spite of the fact that she was a part of the ennead of Karnak, she appears as solar goddess.

Doc.17

A relief from the Hypostyle hall north side of the entrance, which represents the king Ramesses I presents *nemst*- vase to the triad of Armant Sobek- *Tennyt* and *Iwnj.t* who were depicted, standing and wearing the crown of the goddess Hathor. They all hold the *w3s*-scepter of power (fig.17)⁴⁰

The Text above here reads as follows:

Iwnj.t s3t R^c nbt pt t3 wrt-hk3w

Iwnjt the daughter of Re, lady of the heaven and the land, *Wrthkaw*.

Here she was associated with *Wrthkaw* the goddess of magic.

Doc.18

A scene from Karnak Temple near the seven pylon of Thothmosis III, represents the king Seti I makes offer to the god Amon who leads the great ennead of Karnak (fifteen deities) at the end of which Sobek, *tennyt* and *iwnyt* come (fig.18)⁴¹.

The personality of *iwnyt* here is depicted as a separate deity from *tennyt*.⁴²

The text above *Iwnyt* reads as follows:

Iwnj.t nbt pt

Iwnyt mistress of the heaven.

Doc.19

A special scene from the Temple of Thothmosis III at Mediet- Habou dates to Seti I, depicts the god Montu-Re leads the procession of the great ennead of Thebes *psdt-c3t*, at the end of them, *tennyt* and *iwnyt*

come side by side. They are the only deities shown thus together and it may be an indication that they were regarded as twins goddess(fig.19)⁴³. They hold the *w3d* scepter, the texts above their heads read as follows:

Tnnj.t nbt pt iwnj.t //// snb
Tennyt mistress of the heaven (and) *iwnyt* /// health .

Doc.20

A relief from the south part of the Hypostyle hall, interior on the western wall lower section depicts the king RamessII preceded by the great ennead of Karnak, Here again at the end *Tennyt* and *Iwnyt* have been portrayed together in the same context(fig.20)⁴⁴.

The text reads: *iwnyt may she give life*. She was also represented in a pose of a prayer.

Doc.21

In the same position which is mentioned in the last document No.20, but it is depicted on the upper section, the king Ramesses offers to the great ennead. *Iwnyt* appears after *tennyt*, facing right. The text reads:

Iwny.t di.s cnh w3s
Iwnyt (may) give life and power (fig.21)⁴⁵

Doc.22

A relief from the great hypostyle hall of Karnak dates to the reign of Ramesses II, depicts the great ennead of Karnak seated in mummified forms in front of the god Amon(fig.22)⁴⁶.

At the end *tennyt* and *iwnyt* were represented.

Doc.23

Ramside inscriptions on the pylon of the temple of Armant is shown ambiguous juxtaposition of the names. They can be read as either *tennyt* and *iwnyt* or as "*Tennyt- Iwnyt*".

The inscriptions dated back to the king Rameses II and Mrynpthah. The text reads as shown in (fig.23)⁴⁷.

Nbt w3st mry iwnj.t tny.t hrj- ib iwn(w) sm^c.t

The mistress of Thebes, beloved of *Iwnyt* and *Tennyt* who is guest in Armant (Heliopolis of the south).

Doc.24

A scene of a column drum from the second hypostyle hall at Derr Temple of RamessesII,shows the king with Atum and *Iwnyt*(fig.24)⁴⁸ .
The text reads:

Dd mdw n itm(w) nb t3wy iwnj.t nbt pt
"Word spoken by the god Atum lord of the two lands and
Iwnyt,mistress of the heaven"

Iwnjt in The Twentieth Dynasty

Doc.25:

A scene in reverse of the great pylon of Medinet Habou, upper side of the south which blows the cornich, represents the king Ramesses III offering to divinities of Egypt as couples.

No.23: *Khpry* and *Tennyt*,

No.24: Sobek and *iwnyt*.

The vulva of the cow are depicted on her head. Her name was also written with the serpent as its determinative (fig.25)⁴⁹.

Doc.26:

A Ramesside fragment of small stela on the back of statue,represents a part of a kneeling figure in the elaborately pleated kilt of the New kingdom and behind him are hieroglyphs *Tnnyt* and *Iwnyt*(fig.26) perhaps as a one goddess⁵⁰.

Doc.27(a,b,c)

A) Fragment of inscribed alabaster bowl, with well-cult hieroglyphs perhaps read *Iwnj.t* Ramside period(fig.27-a)⁵¹

B) Another fragment of inscription on limestone perhaps a part of black was inscribed with *Iwnj.t*(fig.27-b) They were found at the Temple of Armant⁵²

C)A Ramside ostraca from Cairo Mus.CG.25338 which was found at the valley of the kings and depicted the high priest of wrt-hk3w presents offering to *Iwnyt* other goddesses, the position of heirs between Batt and Imntt mistress of Thebes.⁵³

Iwnj.t in The 3rd Intermediate Period

Doc.28:

A small fragment was found at the Temple of Atum at Tell el Maskhutah. The style of engraving was very fine. It represents two goddesses probably *Iwnyt*? Left face and *Tennyt* right face. The inscriptions dated to the reign of the king Shashanq I, beloved of Amon, (twenty two dynasty). They both stand at the back of each other hold, the w3s scepter and the Ankh sign of life (fig.28)⁵⁴.

***Iwnyt* in The Late Period
A: Twenty Ninth Dynasty**

Doc.29:

Block is found in the Temple of Khonso at Karnak. It represents the king Nephertis I (*n3y.f c3 rwd*) before Montu and *Iwnyt* who is wearing the vulture-head surmounted by vulva. The text reads as follows:
Mntw nb w3st hr ib drt Iwnyt hr ib drt (fig.29)⁵⁵.
Montw lord of Thebes who is in Tod and *Iwnyt* who is in Tod.

Doc.30:

A scene from the Tomb of *t3y* the governor of the *wh3t* represented the goddess *Iwnyt* (fig.30)⁵⁶. Its date is uncertain perhaps (Late period) 26th Dyn. Behind *Thaty*, there are two goddesses, then the god Horus and the goddess *Iwnyt* followed by the four apes. The emblem of vulva is found put over the head of the female goddess *Iwnyt*, A. Fakhry said after Lanzoni that *Iwnyt* is a counterpart of Hershef and a sister of Osiris.

B) Thirty Dynasty

Doc.31

A block from the Temple of Khonsopakhrd (court). Its date is uncertain perhaps the late period and it is restored by the king Nechtanebo I. The scene represents the king and the god Amon presenting the children to the great ennead, at the end Sobek, *Tennyt* and *Iwnyt*⁵⁷.

Doc.32

A relief from the Mamissi of Dendara Temple which dated back to the reign of the king Nechtanebo I depict the triad of Amant Montu, *Tennyt* and *Iwnyt* (fig.31)⁵⁸.

The Greco-Roman Period

In Armant about a quarter of mile away from the main Temple site stands the gate way of Antonieus Pius and a part of the wall built by sand stone blocks from the reign of Ptolemy Philometer and SoterII ⁵⁹ .

Doc.33-A

Iwnjt was depicted in a double scene as a member of the great ennead of Thebes after Sobek and Tennyt, The scene is engraved in the lintel of Ptolemy III's gate way at Karnak, faced south, upper register.(fig.32)⁶⁰

Doc.33-B

Sandstone block of sunken relief dates back to Ptolemy VI Philometer. The lower ends of seven columns of inscription and a horizontal line on the bottom reads:

//// t Rc t3 dsrt hdt °rt hry-tp tp in it.s Rc tnnj.t- iwnj.t ////
"//// Rc the sacred land, the serpent of diadem(Uraeus)on the head of her father,*Tennyt-Iwny t*(fig.33)⁶¹.

This inscriptions prove that the serpent Uraeus on the head is *Tennyt-Iwnyt*

Doc.34

Block was found at Rube el Maggnin in the site of the Ptolemaic temple of Armant, it consists of two registers of scenes in raised relief. The second register shows the king facing left, offering wine *nw* to two goddesses, the first one is *Tennyt-Iwnyt* and the second is *Nhm-Awy* (fig.34)⁶².

The goddess *Iwny.t* wears the vulture headdress surmounted by the double crown holding the *w3d* scepter. Infront and above her is a text reads as follows:

Dd mdw in tnnj.t iwny.t

//// *iwn.t smct irt rc hnwt ntrw nb*

"Word spoken(utterance)by *Tennyt- Iwnyt*(as one goddess)who is in Heliopolise of the south, the eye of Re, mistress of all gods.

Doc.35

A sandstone block consists of two registers, on the left side, a young goddess holding the two kinds of sistrums,one in each hand in front of a seated goddess from their headdress, The first goddess is likely to have been intended for *Tennyt- Iwny.t* with a valve of the cow sign(fig.35)⁶³ .It may be of Roman date.

Doc.36

In the part Greco-Roman period of the Temple of Mut Karnak, the female goddess of the fourth upper Egyptian Nome was representing, standing, facing left in front of the king who offers a tray of his vases. In front of her there are two columns of inscriptions read as follows:

Dd mdw n iwnyt n nswt bity(wsr k3 Rc mry Imn) hnwt ///
Iwnw smcw drti 3tf.t ////)

Word spoken(utterance)by the goddess *Iwnyt* to the king of upper and lower Egypt(Wsrkare beloved of Amon)to the mistress of //// Armant(Heliopolis of the south)Tod and Atft Aphroditopolis Nome's(fig.36)⁶⁴ .It dates to the reign of Ptolemy XII

Iwnyt at Dendara

Dendara the most important cult center of goddess Hathor was associated with the goddess *Iwnj.t* whose name is (she of Dendara) *Iwnj.t*:⁶⁵ She was also associated with Isis at Dendara.⁶⁶

Iwnyt is the daughter of Re, the eye of Re, mistress of all goddesses and the heaven at Armant and Thebes, but she has taken more special title at Dendara as shown in those following titles(fig.37)⁶⁷

Iwnj.t hnt iwnt (fig.37-1)

Iwnyt who is in front of Dendara.

Iwnyt wrt m t3-rr (fig.37-2)

Iwnyt the great one in Dendara

Iwnj.t n pr °n(w) (fig.37-3)

Iwnyt in the house of beauty.

Iwnj.t m ht °bw (fig.37-5)

Iwnyt in the house of offerings or purification.

Iwnj.t n pr rhj.t (fig.37-4)

Iwnyt in the house of Knowledge or wisdom.

Iwnj.t m ht- sst (fig.37-6)

Iwnyt in the abode of the sistrum...

Iwnj.t sr hdt (fig.37-7)

Iwnyt the magistrate of the white crown.

Iwnj.t m st nfr.t (fig.37-8)

Iwnyt in the good place(shrine) .

Iwnj.t m t3- rrt (fig.37-9)

Iwnyt in Dendara.

Iwnj.t m i3t dit (fig.37-10)

Iwnyt in the mound of giving.

Examples of *Iwnyt* at the Temples of Dendara .

Doc.37

A relief from the eastern chapel of the Temple of Hathor at Dendara shows the king presenting the *m3^ct* offering in front of *Iwnyt* in the form of the goddess Hathor, the text before her face reads as follows:

Iwnj.t hnt iwnt

Iwnyt in front of Dendara (fig.38)⁶⁷.

Doc.38

Iwnj.t at Dendara was depicted in the form of the goddess Hathor (mistress of the Temple). She holds the *w3d* scepter and the life sign. The scene dates to Kleiopatira VII and Ceserion (fig.39)⁶⁷.

Doc.39

Iwnj.t was depicted at the Osirian chapel's with the ennead of Dendara at the end row after *Tennjt.* (fig.40)⁶⁸

Doc.40

Iwnyt was depicted at the Osirian chapel's in a special scene holding the aloes and a vase perhaps for water (fig.41)⁶⁹.

Doc.41

Iwnyt was also depicted as one of the fourth *shai* group as *p3 s3j-^c3(Iwnj.t)*⁷⁰ at Dendara (fig.42)⁷¹.

Iwnyt at Deir EL Medina

Doc.42

In spite of the fact that *Iwnj.t* was part of the ennead at Luxor and Dendara, she appears as a solar aspect of Rattawy (female Re) who attested in the New kingdom⁷².

At the Temple of Deir el Medina in the Greco-Roman period, on the gate northern side, *Iwnj.t* was associated with Rattawy, and they appeared as one goddess in the form of Hathor and a consort of Montw (fig.43)⁷³. The inscriptions give her titles as follows:

Dd mdw in Iwnj.t- Rt t3wy w^ct ^c3t s3t R^c hr ////

Word spoken by *Iwnyt R^c t3wy*, the only and the great one, the daughter of Re on ////

Mwt ntr R^c-Hr - 3hty spst hprt m tp skkmt hnwt hwj

The mother of the god Rahorakhty, the noble one ////, the first existence one Sekhmet mistress of smiting.

Doc .43

Another relief of *Iwnj.t* at the Temple of Deir el Medina, dates to the reign of the Emperor Julius Ceaser shows the goddess *Iwnyt* standing and wearing the double crown. The scene shows that *Tenny* and *Iwnyt* as a one goddess also. Rattawy is represented behind her in the form of the goddess Hathor(fig.44)⁷⁴.

The text reads as follows:

Dd mdw in Tnnj.t Iwnj.t hr -ib Iwnw sm^ct df3t n ntrw

Word spoken by *Tennyt - Iwnyt* who is reside in Heliopolis of the south(Armant),the well provided of gods and goddesses .

Iwnyt at Tod

Doc.44

Iwnyt was likewise worshipped at Tod *drtj* (a town almost apposite Armant)⁷⁵.

In the second vestibule of the temple, the Ptolemaic king offers to *Tnnyt* and *Iwnyt* who appear in the form of the goddess Hathor (fig.45)⁷⁶

The text in front of *Iwnyt's* crown shows:

Dd mdw in iwnj.t hr-ib drti

Word spoken by *Iwnyt* who is reside at Tod.

Doc.45

In the second vestibule, *Iwnyt* appeared as a lady of Armant as shown in the following text:

Nswt bity nb t3wy (N) mry iwnyt nbt iwnt smct

The king of upper and lower Egypt(N)beloved of *Iwnyt* lady of Heliopolis of the south(Armant)(fig.46)⁷⁷ .

Doc.46

In the second vestibule also *Iwnyt* appeared as one of the goddess of Tod.

Mry iwnyt hrj-ib drti

//// beloved of *Iwnyt* who reside in Tod (fig.47)⁷⁸.

Doc.47

In the hall of the goddesses, right side, *Iwnyt* was represented as shown in the following text:

Iwnyt hrj ib drt spst wsrt m iwnw smct (fig.48)⁷⁹.

Iwnyt who is residing in Tod, the Noble and power (goddess) of Heliopolis of the south (Armant).

Doc.48

In the hall of goddesses, she also appeared as shown in the following text:

Tnnj.t hrj-ib drt iwnj.t hrj-ib ht-k3.t (fig.49)⁸⁰.

Tennyt is reside in Tod (and) *Iwnyt* in the Abode of the Bull(Montu).

Doc.49

She was also represented as a goddess of Tod as shown in this text:

/// mry iwnj.t nbt drt (fig.50)⁸¹./// beloved of *Iwnyt* lady of Tod.

Doc.50

In the Temple's crypts of Tod, *Iwnyt* was depicted as a consort of the falcon headed-god Montu.

The text shows her as:

Iwnyt hrj-ib drt (fig.51)⁸², *Iwnyt* who is reside in Tod.

Doc.51

In the hall of offerings of the Temple of Tod, she was depicted as the daughter of Re and was associated with Isis as a one goddess *Iwnyt- Isis* as seen in the text:

Iwnj.t s3t R^c 3st wrt mwt ntr (fig.52)⁸³, *Iwnyt* daughter of Re, Isis the greatest one and the mother of the god.

Doc.52

A text in the entrance of the hall of offerings, shows that the king ptolemyIII, beloved of *Iwnyt*

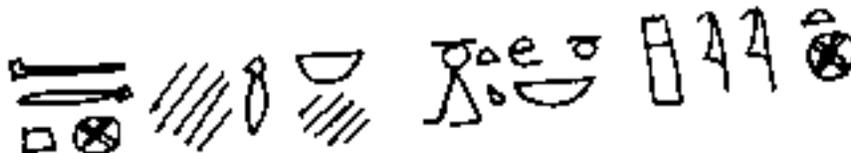


*mry iwnj.t*⁸⁴ and also as *sh ntr nw Tnnj.t Iwnj.t*
"The sanctuary of *Tennyt* – *Iwnyt*"⁸⁵

***Iwnyt* at Edfu**

Doc.53

Iwnyt was depicted at Edfou as a "Lady of Armant"



*Iwnj.t nbt iwnj.t*⁸⁶

Doc.54

Iwnj.t was also known at Edfu as



*Iwnj.t wrt n wtst Hr, iwnj.t m wtst Hr*⁸⁷.

Iwnyt the greatest one in the throne of Horus, Iwnyt in the throne of Horus.

*Iwnj.t n bhd in R^c (t)*⁸⁸

Iwnyt in Edfu by the god Rc.

Doc.55

At Edfu Iwnyt was a member of the ennead of Edfu (fig.53)⁸⁹. She was represented seating in a mummified form.

Doc.56

She was depicted at Edfu in the Hypostyle hall behind the ennead of Edfu seated in the form of the goddess Hathor. (fig.54)⁹⁰.

Doc.57

She was also known at Edfu as a goddess of Tod *drt* (fig.55)⁹¹.

Doc.58

At Edfu in the second Hypostyle hall the name of Iwnyt was inscribed between Tnny and Isis.

Iwnj.t styt.t irw (fig.56)⁹². Iwnyt, the maker of the sanctuaries.

Doc.59

She was also appeared as a consort of *Kahtp k3 htp*

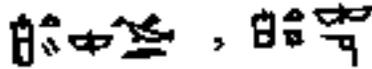


Doc.60

Iwny.t is represented and honored in the birth-house of Edfu⁹⁵

Iwnyt at Esna

Iwnyt was depicted at Esna (fig57)⁹⁶, she was known with the "bow woman as seen in these inscriptions:

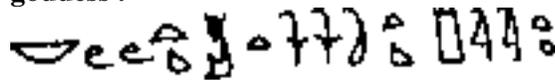


Iwnyt psdt wrt , iwnj.t psdt

Iwnyt the great bowwoman, or *Iwnyt* the bowwoman of Esna Nome⁹⁷

Doc.61

Iwnyt was associated with the goddess *Nebtou* and *Tennyt*⁹⁸ as a one goddess .



Nbtw tnyyt iwnjt

Iwnyt was also depicted in the form of the goddess *Hathor* specially her crowns ,she was also associated with the goddess *Menhjt* as a wife of the god *Khnoum* .



Dd mdw in mnhj.t- iwnyt hnt t3

Words spoken by the goddess *Menhyt- Iwnwt* or *Menhyt- Tnneyt* in front of the land .⁹⁹

Iwnyt at Philea

Doc.62

Iwnj.t was described as ' *Iwnyt* in the Philea Temple'.



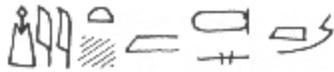
,iwnyt m wcpt

Iwnj.t in Abaton¹⁰⁰ .She was likewise worshipped at Philea in the form of the goddess *Hathor*(fig.58)¹⁰¹

Iwnyt at Deir EL Chelouit

Doc.63

In the propylon of the Temple of Deir EL Chelouit,her name was appeared in the hymn of the goddess *Isis* .



Iwnj.t m rm .s m3^c

Iwnyt is with her real name ¹⁰² .

She was also depicted in the gate of the temple. The scene shows the Emperor Hadrian offers a tray of offerings in front of Montu and Tennyt and Iwnyt .



Dd mdw in tnyty.t iwnty.t /// hrj ib iwnw smct mwt mwwt ///

Word spoken by the goddess Tennyt- Iwnyt /// the god Re who is on Heliopolis of the south the mother of mothers (fig.59)¹⁰³ .

In the same temple Iwnyt was represented after the goddess Tennyt in the from of the goddess Hathor and she was described as :



Dd mdw in iwnty spst wsrt irt r^c hrj ib iwnw rsyt

Word spoken by Iwnyt the noble and powerful one, the eye of Re who is on Heliopolis of the south(fig.60)¹⁰⁴ .

The imperior was entited as the picture or the statue of Iwnyt

S3 R^c nb h^cw (pr-^c3) snn n iwnty.t

The son of Re lord of Diadms.The pharaoh the statue of Iwnyt¹⁰⁵

The paper is dedicated to our professor Ali Radwan with my great respect and best wishes .

Iwnyt at The Temple of Ipet

Doc.64

At Thebes,Iwnyt is twice depicted with the great Ennead in the temple of Opet built by PtolemyVIII and in the scene of processions of Nomes divinities on its outer walls.¹⁰⁶

Iwnyt at The Crypts

Doc.65

At Armant, in the crypts of the temples, she was depicted with the lesser ennead of Armant¹⁰⁷ and also as one of the four s3y of the same temple¹⁰⁸.

Iwnyt as a mother □

Doc.66

At Mamissi Armant *Iwnyt* was appeared as the mother of *Hor-shu-pa gherd*.

Hr- sw-p3 hrd. who was represented in the processions of children of the Egyptian divinities as seated child with his finger in his mouth, above him, there is an inscription is read as follows:

Mswt m iwnj.t, Born from *Iwny.t*(fig.61)¹⁰⁹

Doc .67

Iwnyt was also appeared as a mother of *Hka- pa- Khrd*, who was represent seated on a throne carried by his priest, as seen in *Esna* .



Rsj ssn ndmwj- ib Menhj.t- Iwnj.t mwt.f

The rejoice flower, twice sweet heart *Mnhyt- Iwnyt*, his mother (fig.51)¹¹⁰ .

Conclusion

Iwnyt and The goddesses

-*Iwnyt* was a local and primordial goddess of *Hermonthes* (Armant). She appeared with the gods of Armant in the Theban Nome at Armant and *Tod*¹¹¹ .

-*Iwnyt* first seen in relief's that were dated to the reign of *Montuhotep III* in the Eleventh Dynasty (2000-1998BC). Docs. 1, 2, 3, 4, 5 . So she was older than

Tennyt at Armant¹¹², where *Tennyt* was first mentioned from Twelfth Dynasty with *Iwnyt* doc. 6 .

-*Iwnyt* and *Tennyt* have been portrayed together as a twins in docs. 8, 19 and they were depicted together as a one goddess as seen in docs. 6, 7, 34, 43, 51, 63 or a separate goddesses as seen in docs. 3, 8, 9, 11, 13, 15, 17, 19, 20, 21, 28, 40, 63, 64 .

-*Iwnyt* has not been portrayed together with *Re*. Perhaps she was a solar aspect of her. But here in doc.42.*Iwnyt-r^c.t-t3wy* was depicted as a one goddess and the only daughter of *Re* in a special scene.

- *Iwnyt* was also associated with *Isis* as a one goddess at *Tod* as seen in doc.51 .*Iwnyt* was also represented with the goddesses:

Rennwt in doc.9,27-c .

Hathor in doc.10,11,38 .

Imntt,Bastet in docs.27-c .

Wrt-hkaw in doc.17,27-c .

Sekhmet in doc.42.

Menhyt and *Nebtw* in doc.61,62 .

-*Iwnyt* also appeared as a member of the four goddesses of *Shay* as seen in doc, 65.

-*Iwnyt* was also the ureaus the divine serpent on the forehead of the kings as seen in doc.33

Iwnyt and The Gods

Iwnyt appeared as a consort of *Montu* at *Armant* and *Tod* in docs.5, 6, 13,

29, 50, 59 and perhaps in docs.1, 2, 4.She was also appeared with him at *Esna*(doc.63)

-*Iwnyt* appeared as a consort or wife of *Sobek* in docs.8, 9, 15, 17,18,19,20

the god *Ptah* in doc.3,

the god *Horus* in docs.11, 30, 54,

the god *Atum* in docs.12, 24,

the god *Osiris* in doc.59,

the god *Kahotp* in doc.59,

- She was also depicted with the *Ka* of the king in doc.12 .

Iwnyt was represented as a member goddess of the great and lesser eneads of *Thebes* in doc.8,11,17-23 .

Epithets of *Iwnyt*

The personalities of *Iwnyt* and her separate and fusion give *Iwnyt* a prominent part on the relief's from her first appearance at *Armant*,she was

representing giving life, food offerings,prosperity,happiness(doc.1), kingship(doc.2)and the raising up on the throne of *Horus* (doc.5).

-*Iwnyt* is attested with the epithets of daughter of *Re* in docs.9, 10, 14, 17, 34, 42, 51.

-Lady of *Ankhtawy* in docs.2, 3, 4.

-Lady of the heaven in docs.10, 17, 18, 24.

-Lady of the land in doc.17.

- Lady of the two land in docs.1, 10.
- Mistress of all goddesses in doc.34.
- Mistress of Thebes *w3st* in doc.23.
- The only one (goddess) in doc.42.
- The powerful goddess *wsrt* in doc.47.
- The Noble one(goddess)in docs.42,47 .

The Motherhood of *Iwnyt*

In spite of the fact that she appeared in the form of the goddess *Hathor*, holding the *w3s* or *w3d* scepters, she appeared with the cow's valve on her head representing the mother roles as seen in docs.15, 25, 29, and 41.

Iwnyt was depicted as the mother of *Re-Horakhty* at Der el Madineh in doc.42 and the mother of *Hr-sw-pa-khrd* in doc.66 at Mamissi Armant.

- She was also described as the mother of the king *mwt.k* in doc.6 and the mother of the god *mwt ntr* in doc.15 .
- *Iwnyt* was the mother of the mothers as inscribed in doc.63 .
- She was also the mother of *Hkapakhrd* at Esna doc.67 .
- So she is a special goddess of solar origin .

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□ ملخص باللغة العربية

□ الآلهة ايونيت

تعتبر الإله ايونيت اى"المنتمية إلى ارمنت إحدى الالهات المحلية للإقليم الرابع، بل أنها بدأت كممثلة للإقليم الرابع أو أن اسمها هو الاسم الموثث للإله "ايون"فى هليوبوليس والذي كان بدوره أيضا اسما لكلا من أوزير وآمون. بدا ظهور ايونيت فى نصوص الأهرام، ولكن أول ظهور لها كان فى عهد الملك" مونتوحتب سعنخ تاوى"من الأسرة الحادية عشرة، حيث ظهرت كعضو فى ثالوث أرمنت (مونتو وتيت وايونيت) كما كانت ايونيت أيضا عضوا مهما فى كل من التاسوع الكبير والصغير بالكرنك . ارتبطت ايونيت كآلهة واحدة مع العديد من الالهات مثل تيت،رعت تاوى، إيزيس،حتحور،منحيت وارتبطت كذلك بالعديد من الالهات منفصلة عنها مثل سخمت وورت حكاو وبتو وباستت وامنتت .كانت ايونيت زوجة لكل من مونتو وسبك وحورس واوزير واتوم وكذلك كاحتب . وظهرت كأم لكل من رع حوراختى،وحور شو باغرد وكذلك حكا باغرد. وتعددت وظائفها فهي تعطى الحياة والصحة والرخاء والملكية والاراضى الشمالية والجنوبية والقوة والسعادة والسلام والأطعمة والقرايين وعرش حورس وعروش جب كما أتضح ذلك من المناظر والنصوص فى البحث على الرغم من ذلك كان لها دورهم فى عبادة الشمس والتاسوع .