

God Khenty irty

Mona Ezz Ali

Faculty of Tourism and Hotels, Mansoura University

ARTICLE INFO

Keywords:


Khenty irty;
Khenty n irty;
Mekhenty irty;
Khem.


(JAAUTH)
Vol. 19, No. 1,
(2020),
pp. 12-24.

Abstract

He is one of the falcon gods worshipped in Egypt, as many falcon gods worshipped through Egypt like Horus, Re, Re Horakhety, Montu, Sokar, Sopdu, Dedwen, Dwan anwi and Nemty. He is worshipped in khem (Letopolis). (M)Khenty irty is considered a universal god, whose eyes are the sun and the moon like god (Her wer).¹ He was known also as (M) Khenty n irty²(the one without two eyes in his face) or the blind one. He has a dual nature, sighted and blind. He was worshipped as Khenty-Khem (foremost one of Khem). Khenty-irty is associated to god Her wer (the elder Horus), Shu, and god Montu. The research aims at Spotting light on god (m) Khenty (n) irty and its role in the Egyptian Religion. The study identifies the different forms of this deity and the different forms of his name, referring to the sacred texts, where (m) Khenty (n) irty is mentioned.

Introduction

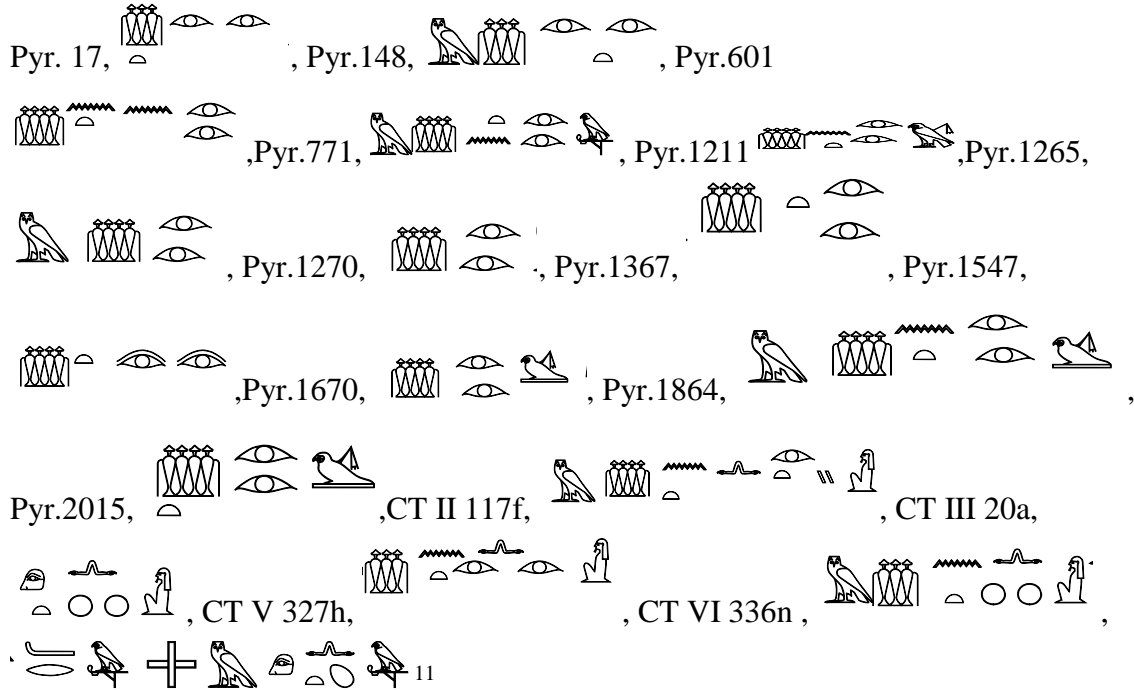
Khem (letopolis):  khem is the 2nd name of Lower Egypt. The cult center of Khenty irty was there. It was known to the Greeks as letopolis, its modern name is Ausim. It is located about 12 Km Northwest of Cairo, on the west bank of the Nile in the delta. According to the Egyptian Mythology Isis gave birth to Horus there, and the left arm of Osiris remained there.³The four sons of Horus (Imesty, Kebehsenuf, Duatmutef and Hapy) were related with Khem, and they were known as the sons of Horus of Khem. It was known as the place of storm, thunderbolt, iron meteoric iron and flint, and all of them related mythological with the Northern sky.⁴ It was related closely with the ceremony of Opening of the mouth, as the chief priests of this ceremony *wn r3* lived there during Old Kingdom, as they easily got their ritual implement of this ceremony from there (city of thunderbolt). Indeed that the four sons of Horus, who are considered as sons of Horus of Khem, participated in this ceremony with their fingers of *bi3*.⁵

The name of Letopolis related to the worship of the great bear (*mshtyw*), so their standard was in the shape of foreleg of the bull *hps* , which was the same representation for the constellation of the great bear. The four sons of Horus, who were worshiped in this name, were considered also as 4 stars at the constellation of the great bear and their father Khenty irty was the 7th star, referring to the close relation between this constellation and the Letopolitan name.⁶

The name

Khenty irty or Mekhenty irty means the foremost of eyesight, or the one with two eyes in his face, or the one with sharp eyes. He is considered as a universal god, whose eyes are the sun and the moon.⁷ He was known also as (M) Khenty n irty⁸ which means the one without two eyes in his face or the blind one, referring to the state of the sun and the moon in the set at the west⁹.

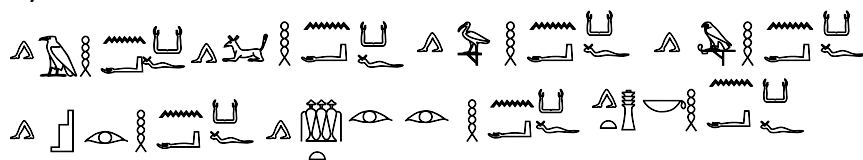
From the texts and the scenes, the name of (m) Khenty (n) irty was written in different ideograms:¹⁰



Khenty irty in pyramid texts

Khenty-irty is mentioned many times in the spells of pyramid texts like the following spells:

Pyr. 17¹²



Pr hr hn^c k3.f pr st hn^c k3.f pr dhwtj hn^c k3.f pr dwn nwy hn^c k3.f pr wsir hn^c k3.f pr hnty irty hn^c k3.f prt dd.k hn^c k3.f

Horus goes with his double, Seth goes with his double, Thot goes with his double, Dwan anwi goes with his double, Osiris goes with his double and Khenty irty goes with his double, p.5 (libation spell)¹³

In this spell Khenty-irty is one of six gods mentioned as they are like the deceased, going with their double, and it refers that the king is like Horus, Seth, Thot, Dwan anwi, Osiris, and Khenty Irty, and all of them go with his double and he will be reunited with his force.¹⁴

Pyr.148¹⁵

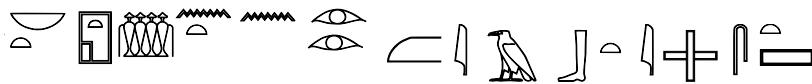


m ḥnty.k mḥnty irty

Your face is Mekhenty irty

The face of the deceased is identified with Khenty-irty in this spell

Pyr .601. ¹⁶



nbt ḥt ḥnty n irty gs ỉzby st

Nephtys and Khenty irty are beside the left side, on which is Seth

In this spell Khenty-irty joins Nephtys and Seth at the left side of the deceased, corresponding to the four sons of Horus and Horus himself on the right side.

Pyr .771. ¹⁷

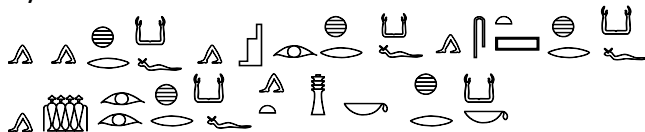


ḥ3 N s3 ṯw mḥnty n irty

O King, Mekhenty n irty will protect you

This spell refers to the protection of Khenty irty to the deceased.

Pyr.826¹⁸

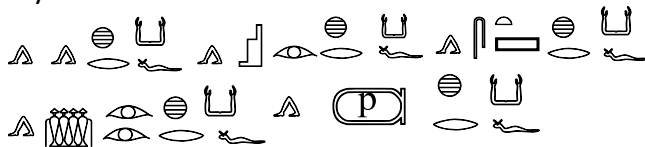


prỉ ḥr k3.f pr wsir ḥr k3.f prỉ st ḥr k3.f prỉ ḥnty irty ḥr k3.f prt dd.k ḥr k3.k

(One) goes to his double, Osiris goes to his double, Seth goes to his double, Khenty irty goes to his double and the king goes to his double.

It implies that the king join his ka, referring to his rebirth after the separation which happen between the body and the ka in the period between the death and the burial.¹⁹ It refers also that the deceased in parallel with Osiris, Seth and Khenty n irty.²⁰

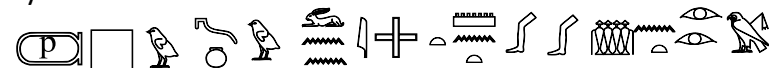
Pyr.832²¹



pr ḥr k3.f pr wsir ḥr k3.f pr st ḥr k3.f pr ḥnty irty ḥr k3.f N ḥr k3.f

(One) goes to his double, Osiris goes to his double, Seth goes to his double, Khenty irty goes to his double and the king goes to his double, p. 149

Pyr.1211.²²



N pw nw wnn imyt mnt rdwy ḥnty irty

I am (the king) this one who was between the thighs of Khenty irty.

Pyr .1265.²³



hrt hri tp twr mhnty irty mki dhwtj

The tomb of the chieftain whom Mekhenty irty respects and Thot protects.

This spell to protect the tomb as Khenty-irty is one of four Gods (Isis, Nephtys, Khenty irty and Thoth), who shows the respect to the deceased and his tomb.

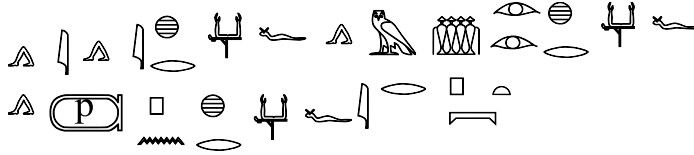
Pyr. 1367.²⁴



di hmsi. f hr st wrt hr mnt rdwy it.f hnty irty

May the king sit on the great throne on the thighs of his father Khenty irty

Pyr.1431.²⁵



ii ii hr k3.f ii mhnty irty hr k3.f ii N pn hr k3.f ir pt

(One) goes to his double, Mekhenty irty goes to his double and this king goes to his double towards the sky.

This spell indicates the importance of Mekhenty irty, who was mentioned in parallel to the deceased alone without the other deities mentioned with him in the similar spells (pyr. 17).²⁶

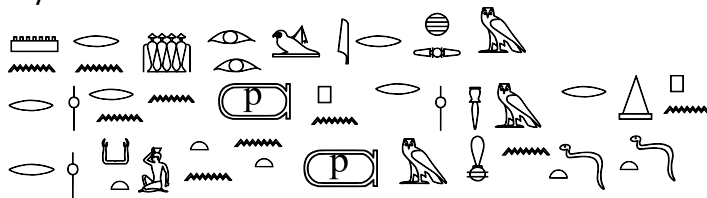
Pyr.1547.²⁷



hnd.f n hnty irty hn^c hrty

Your legs belong to Khenty irty and kherty.

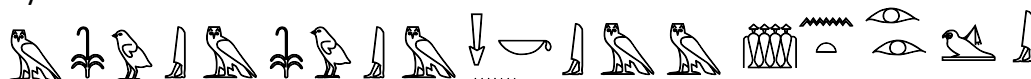
Pyr.1670.²⁸



mn rn hnty irty ir hm rwd rn n N pn rwd mr pn rwd k3t tn nt N mi n dt dt

As the name of Khenty irty endures at khem, the king's name may endure, and his pyramid and his construction may endure likewise forever.

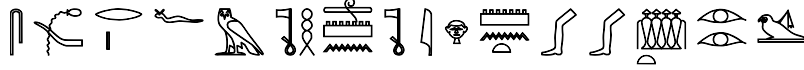
Pyr.1864.²⁹



mk sw ii mk sw ii mk sn.k ii mk mhnty ii

Behold, he has come, behold, he has come, behold, your brother has come, behold, Mekhenty irty has come.

Pyr.2015.³⁰



s'bw r.f m hsmn hr mnt rdwy hnty irty

His mouth (the mouth of the king) is cleansed with natron; he is purified on the thighs of Khenty irty

Khenty irty in Coffin texts

CTI 278, spell 65



pri. n.k is m ntr hz .n.k is m ntr sti m rn.k pw n spdw inpw wp w3wt hnty irty wd3

You have gone as a god, you have ascended as a god, being bandaged in this your name of Sopd, Anubis, Wepwawet and Khenty irty are those who make you very glad.³¹

CTII 114e, spell 105³²



iw wn irty in mhnty n irty

My eyes are opened by Mekhenty n irty

CT II 117f, spell 106³³



iw wn irty in mhnty n irty

My eyes are opened by Mekhenty n irty

CT III 20a, spell 167³⁴



ink hnty n irty hr hndw m pt shm.i n kz.i

I am Khenty n irty, who is upon the throne of the sky. My power belongs to my double.

CT V 327h, spell 455³⁵



pri n.i m hrw wn irty wb3 msdrty in mhnty n irty

(When) I went out into the day. My eyes are opened, and my ears are opened by Mekhenty n irty.

CT VI 336n, spell 705³⁶



hr ti r i mspr im ink mhnti n irty i sz wsir

Keep away from me, O. Mspr. I am Mekhenty n irty (the eyeless one), the son of Osiris.

CT VII 22h, spell 821³⁷

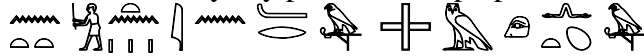


pri hnty irty hr kz.f

Khenty irty goes to his double.

Papyrus of Bremner- Rhind

A Spell part of the book of throwing "Apo phis" at papyrus of Bremner- Rhind, in which Mekhenty irty punished " Apo phis" and his followers.³⁸



ntt.tn in hr mhnty irty

You are bound by Horus Mekhenty irty³⁹

Book of the Night

At the lower register of the 7th hour of the book of the Night god Horus says to his father Osiris.



"hwi.n.i hft.yw .tn pw m hnty irty swt pw swt hwi.f tn iw N m hnty irty hwi.f hft.yw.tn"

I strike your enemy as Khenty irty, it is he who shall smite you, N is as Khenty irty, strikes your enemy"⁴¹

Book of the Quererts

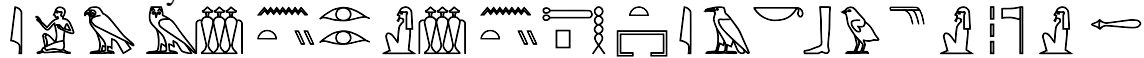
In book of the Quererts at tomb of Ramses VI, God Re addressed gods within the sarcophagi saying ⁴²



T n^cr.w nb hr.w (t) hpr.w hpr m wsir i wnw mhnty n irty ntr.w hpr m hr

O catfish, lord of provisions, which comes from god Osiris. O those who exist as Mekhenty irty, god who formed from Horus.

In other part of the book of the Quererts at tomb of Ramses VI, God Re addressed the mourners says ⁴³




i hr mhnty n irty hnty tph.t iskbw ntr z^c

O Horus, Mekhenty irty, foremost of the cavern of mourning, the great god.

Scenes of Khenty irty

Doc. 1

Khenty irty is standing among the deities who follows god Anubis at Jumilhac Papyrus. He is represented in a human form, while holding a knife in both hands. He is the second

god behind Anubis in the 1st register. He is accompanied with his name  *hnty n irty* ⁴⁴ fig.1

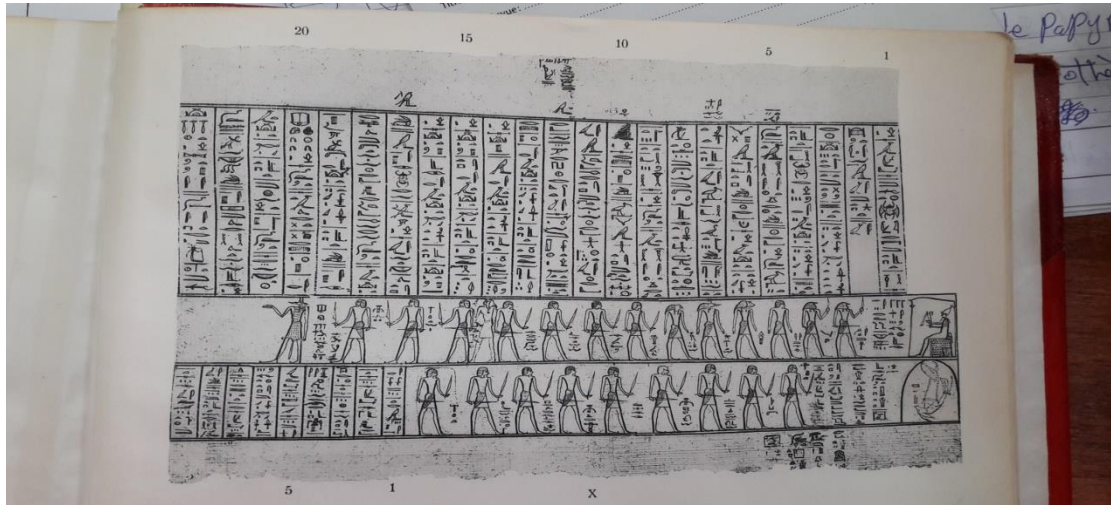



Fig.1. A scene representing god Khenty irty at papyrus Jumilhac, 19th dynasty
After J. Vandier, *Le papyrus Jumilhac*, Paris, 1961, pl. x

Doc. 2

God Khenty n irty  is represented here in a standing attitude among other 27 deities in the book of the day, tomb of Ramses IV at the 1st register of the scene. He is the 3rd god to the right side.⁴⁵ fig.2

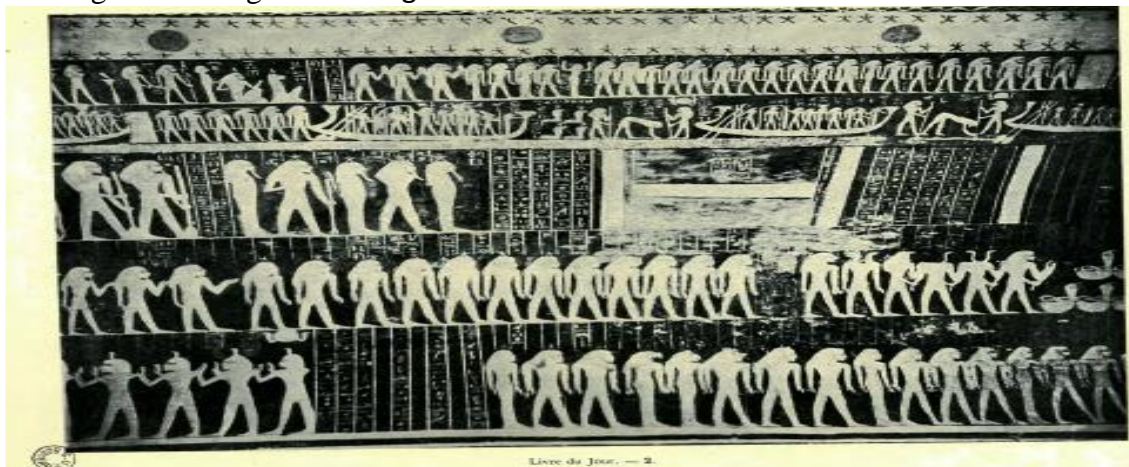


Fig.2. A scene representing Khenty irty among other standing gods.
After A. Piankoff, *Le livre du jour et de la nuit*, le Caire, 1942, 7, pl. ii

Doc. 3

God Mekhenty n irty is represented at the 4th section of the book of the caverns as a mongoose. He is considered here as the son of god Osiris who appeared here as a bull of the west.⁴⁶ fig.3



Fig. 3. A scene representing Mekhenty n irty as a mongoose.
After E. Horning, *the ancient Egyptian Books of the afterlife*, London, 1999, fig. 50

Doc.4

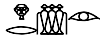
In many anthropoid coffins Khenty irty was represented as mummified god with a falcon head together with the four sons of Horus. For example the coffin of *ist wrt* at Cairo museum 23/1/21/9. Khenty irty  appears in the 3rd register behind ibis god *hr bzk.f*, and the four sons of Horus stand at the 1st and the 2nd registers.⁴⁷ fig.4



Fig.4. God Khenty irty appeared at the anthropoid coffin of *ist wrt* in the shape of falcon. After M.L Buhl, *the late Egyptian Anthropoid Stone Sarcophagi*, Kopenhagen, 1959, fig.

16

Doc.5


Her Khenty n irty  appeared at another sarcophagus of *Hr (w)* at Cairo museum n° 35198, dating to 30th dynasty. He appears in the companion of four sons of Horus decorated the left shoulder of the lid. He appears at the 5th register in the mummified form with falcon head.⁴⁸ fig.5



Fig.5. God Khenty irty appeared at the anthropoid coffin of *Hr (w)* in the shape of falcon. After M.L Buhl, *the late Egyptian anthropoid Stone Sarcophagi*, Kopenhagen, 1959, fig. 67

Doc. 6

God Khenty irty appears as a crocodile headed god holding the *w3s* and the *ϵnh* signs among other mummified gods in the southern chamber at Osirion at Abydos⁴⁹ fig.6



Fig.6. A scene representing Khenty irty as a crocodile headed god, osirion, 19th dynasty
After M. Murray, *the Osireion at Abydos*, London, 1904, pl. IV


Doc. 7



God Khenty irty is represented as one of the gods of the ninth cave (*ntrw krrt psdt nwt*) in Papyrus BM 1. He appears as a crocodile headed god holding *w3s* scepter and *ϵnh* sign in the other hand⁵⁰ fig.7




Fig.7 A scene representing Khenty irty as a crocodile headed god, Papyrus BM 1
After A. Piankoff, *the Wandering of the Soul*, Prineton, 1974, pl. 22

His assimilation to other gods

Montu: At the temple of Tod god Montu appeared as an ox, and it is accompanied with his name as  *dd mdw in mntw rϵ hnti n irty* "recitations said by Montu re Khenty n irty⁵¹

Horus wer: At the central hall of the temple of Kom Ombo god Horus wer appeared as a falcon headed god , and he is accompanied with his name as  *hr wr hnty irty* "Horus wer Khenty irty⁵²and other time he is accompanied with his name as 

 *dd mdw in hr wr mhnty irty* "Horus wer Mekhenty irty

of six gods mentioned as they are like the deceased king, going with their doubles, and he will be reunited with his force. He is considered as the father of the deceased king and in other spell he is considered as his brother, the king is purified on the thighs of Khenty irty, and he is upon the throne of the sky, and his power belongs to his double, and he is considered as son of Osiris like Horus.

- He protects people from the blindness and cured them from the other diseases of the eye, and he became as doctor for the gods.⁵⁵
- He helps the king to be a durable one as well as his pyramid and its construction (Pyr.1670, PT 601).
- He opens the eyes and the ears of the deceased to enable him to see and hear in the hereafter, and he purifies the deceased.
- He protects the deceased and his tomb.
- He punishes Apo phis and his companion at the spell of binding Apo phis
- He strokes the enemies of Osiris as if his son (seventh hour of the book of the night)

Bibliography:

1 David Klotz, *Adoration of the Ram : five hymns to Amun-Re from Hibis temple*, New haven, 2006, 161
 2 (M)khenty n irty associated to The shrew mouse and other blind animals lived under the ground, while (M)khenty irty associated to the Ichneumon and other animals having sharp eyes; see A. K. Eyma, C. J. Bennett , *A Delta-man in Yebu* , Canada, 2003, 218

³ R. Bauval, *secret chamber revisited. Quest for the lost knowledge of ancient Egypt*, London, 2014, 72

⁴ C Graves Brown, *Daemons and Spirits in Ancient Egypt*, Cardiff, 2018, 109

⁵ G. A. Wainwright, " Iron in Egypt", *JEA* 18, 1932 , 6

⁶ *Id.*, " Letopolis", *JEA* 18, 1932 , 163

7 D. Klotz, *Adoration of the Ram : five hymns to Amun-Re from Hibis temple*, New haven, 2006, 161

8 (M)khenty n irty associated to The shrew mouse and other blind animals lived under the ground, while (M)khenty irty associated to the Ichneumon and other animals having sharp eyes; see A. K. Eyma, C. J. Bennett , *A Delta-man in Yebu*, 218

9 R.Weil, " Notes sur l'histoire primitive des grandes religions égyptiennes", 104-105

¹⁰ CHR. LEITZ, *Lexicon der Ägyptischen Götter und Götterbezeichnung III*, OLA 112, (Leuven- Paris, 2002),394

¹¹ R.O. Faulkner, *the papyrus Bremner- Rhind* , 22, 20

¹² Pyr. 17, pt 25

¹³ N. Billing, *The Performative Structure: Ritualizing the Pyramid of Pepy I*, Leiden, 2013, 194

¹⁴ R.Weil, " Notes sur l'histoire primitive des grandes religions égyptiennes", *BIFAO* 47, Le Caire, 1974,106

¹⁵ Pyr.148, pt 215

¹⁶ Pyr.601, pt 359

¹⁷ Pyr.771, pt 424

¹⁸ Pyr.826, pt 447

¹⁹ N. Billing, *The Performative Structure*, 151

²⁰ R.Weil, " Notes sur l'histoire primitive des grandes religions égyptiennes", 106

²¹ Pyr.832, pt 450

²² Pyr.1211, pt 519

²³ Pyr.1265, pt 534

²⁴ Pyr.1367, pt 553

²⁵ Pyr.1431, pt 568

- ²⁶ R. Weil, " Notes sur l'histoire primitive des grandes religions égyptiennes", 1974,106
- ²⁷ Pyr.1547, pt 580
- ²⁸ Pyr.1670, pt601
- ²⁹ Pyr.1864, pt 659
- ³⁰ Pyr.2015, pt 676
- ³¹ R. O. FAULKNER, *The Ancient Egyptian Coffin Texts I*, (Warminster, 1973), 60
- ³² *Ibid.*, 104
- ³³ *Ibid.*, 109
- ³⁴ *Ibid.*, 144
- ³⁵ R. O. FAULKNER, *The Ancient Egyptian Coffin Texts II*, (Warminster, 1977), 86
- ³⁶ *Ibid.*, 266
- ³⁷ R. O. FAULKNER, *The Ancient Egyptian Coffin Texts III*, (Warminster, 1978), 11
- ³⁸ S.L. Colledge, *the process of Cursing in Ancient Egypt*, Liverpool, 2015, 268.
- ³⁹ R.O. Faulkner, *Bibliotheca Aegytiaca III. the papyrus Bremner- Rhind*, Bruxelles, 1993, 22, 20
- ⁴⁰ G. Roulin, *le livre de la Nuit II*, Zürich, 1996, 90-91
- ⁴¹ C. Manassa, *the late Egyptian underworld: Sarcophagi and related Texts from the Nectanebid Period*, Wiesbaden, 2007, 141.
- ⁴² A. Piankoff, " le livre des Quererts 2", *BIFAO* 42,1942, 5, PL. XII
- ⁴³ *Ibid.*, 7, pl. xv
- ⁴⁴ J. Vandier, *Le papyrus Jumilhac*, Paris, 1961, pl. x
- ⁴⁵ A. Piankoff, *Le livre du jour et de la nuit*, le Caire, 1942, 7, pl. ii
- ⁴⁶ E. Hornung, *the ancient Egyptian Books of the afterlife*, London, 1999, 87
- ⁴⁷ M.L Buhl, *the late Egyptian anthropoid Stone Sarcophagi*, Kopenhagen, 1959, 50, fig. 16
- ⁴⁸ G. Darressy, " un Sarcophage de Gaou", *ASAE IV*, le caire, 1903, 121
- ⁴⁹ M. Murray, *The Osireion at Abydos*, London, 1904, pl. iv
- ⁵⁰ A. Piankoff, *The Wandering of the Soul*, Prineton, 1974, pl. 22
- ⁵¹ É Drioton, G. Posener, and J. Vandier, *Tôd : Les inscriptions du temple ptolémaïque et romain. La salle hypostyle*, le Caire, 1980, 62
- ⁵² A. Gutbub, *Kôm Ombo I. Les inscriptions du naos* , Le Caire, 1995, 61
- ⁵³ *Ibid.*, 243
- ⁵⁴ A. K. Eyma, C. J. Bennett , A Delta-man in Yebu, 218
- ⁵⁵ A. K. Eyma, C. J. Bennett , A Delta-man in Yebu, 218



مجلة اتحاد الجامعات العربية للسياحة والضيافة

(JAAUTH)

المجلد 19، العدد 1، (2020)، ص 12-24.

الموقع الإلكتروني: <http://jaauth.journals.ekb.eg>



المعبود خنتي إيرتي

منى عز الدين

كلية السياحة والفنادق جامعة المنصورة

المخلص

المعبود خنتي إيرتي هو أحد المعبودات التي اتخذت شكل الصقر والتي عبدت في مصر القديمة، ومنها على سبيل المثال حورس، رع، رع حور أختي، موننتو، سكر، سوبو، ديدون، داون عنوي، ونمتي. وكانت مركز عبادته في خم (ليتوبوليس). ويعتبر مخنتي إيرتي أو خنتي إيرتي إلهها عالميا، عيناه الشمس والقمر مثل الإله حورس الكبير. ويعرف أيضا مخنتي إن إيرتي أو خنتي إن إيرتي (التي تعني الذي لا يملك عينان في وجه أو الكفيف). لذلك هذا المعبود له طبيعتان مختلفتان: البصير والأعمى. ويعرف أيضا باسم خنتي خم (إمام خم). وارتبط بالمعبود حورس الكبير وموننتو وشو. وتهدف هذه الدراسة إلى إلقاء الضوء على الإله خنتي إيرتي ودوره في الديانة المصرية القديمة، موضحا الأشكال التي ظهر بها هذا المعبود والنصوص المقدسة التي ذكرته.

معلومات المقالة

الكلمات المفتاحية

خنتي إرتي؛ خنتي إن إرتي؛ مخنتي إرتي؛ خم.

(JAAUTH)

المجلد 19، العدد 1،

(2020)

ص 12-24.