



Iry dndn , The Benevolent Demon of Edfou Temple

Sherin Mohamed Hafez

Faculty of Tourism & Hotels, Suez Canal University, Egypt

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Abstract

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Iry dndn was one of the benevolent, kind demons of ancient Egypt, a mystical entity confronting easy classification as human, animal, or deity. The appearance of these beings was intricately linked to their inherent characteristics and roles. *Iry dndn* was a male demon as most of the demons in ancient Egypt, symbolized the benevolent side of these ancient mystical creatures, whose name means literally “the angry one” or “the one who cuts”, he is represented in many forms such as a standing god adorned with the distinctive *3tf* crown, human headed serpent or a coiled serpent positioned on a pedestal. Each manifestation held significance, encapsulating the multifaceted nature of this beneficent serpent in ancient Egyptian beliefs.

During the Graeco-Roman period, this significant figure appeared at the temple of Edfou, playing diverse roles evident in various texts referencing his name. He is assigned as one of the distinguished serpentine demons, namely “*Iry dndn*, *Hꜣw Hr*, *Hnt Hr*, *S3k hꜣw*, *hꜣ nfr* and *Rnnwtt nfrt*”, who appear frequently in the texts of Edfou and their names and epithets generally refer to specific character traits indicating their protective and beneficent roles. The ancient Egyptians regarded serpents not only as a zoological symbol warding off evil but also as embodiments of sacred power utilized against their adversaries

They assumed an important responsibility in fortifying and preserving the sanctity of *Hr Bhdty*. Manifesting as formidable custodians, these benevolent serpents stand as vigilant sentinels, warding off the encroachment of chaotic forces and potential transgressors symbolized by malevolent serpents. Their role is paramount in defending the temple and its portals, poised to obliterate any intruders seeking access to the sacred confines of the temple. Beyond their role as guardians, these benevolent serpents actively participated in purification and offering rituals within the temple. Their engagement in these sacred practices further emphasized their dual nature, combining vigilant protection and guardianship with a role in the spiritual rituals and religious ceremonies that maintained the sanctity of the temple.

The objectives of the study:

- 1- To clarify the identity of the demon *Iry dndn* by examining various depictions of him.
- 2- A central focus will be placed on unraveling *Iry dndn* 's role within the context of the ancient Egyptian cult.
- 3- To shed light on the significance attributed to *Iry dndn* in the cultural and religious scenes.
- 4- to provide a comprehensive analysis of the scenes in which *Iry dndn* is represented.

Introduction:

Understanding the concept of “demon” within Egyptian religious beliefs poses a significant challenge for scholars. The primary obstacle stems from the absence of clear ontological distinctions between demons and deities in Egyptian terminology and iconography. Unlike many other cultures, there is no specific ancient Egyptian term that directly translates to “demon”, making it difficult to establish a straightforward separation between these malevolent entities and revered deities. Despite this linguistic ambiguity, a noteworthy insight into the recognition of malevolent entities as a distinct ontological category emerges from the scribal practice of writing the names of hostile beings in red ink. Additionally, the inclusion of determinatives associated with evil or slain enemies in their names further indicates the acknowledgment of a unique category – that of the “malevolent demon” (Lucarelli, 2010, p.1)

The primary difference between demons and deities lies in the absence of worship for demons, particularly until the New Kingdom. Within the supernatural hierarchy, demons hold a subordinate position to the gods. While demons may wield distinct powers, these abilities are not all-encompassing but rather constrained in their nature and applicability. Typically, their influence is confined to a singular task, and in specific instances, they operate under the directives of a deity (Edwards 1960, pp.84 – 85; Lucarelli, 2010, p.1).

These entities defied easy classification, as they did not neatly fit into the categories of humans, animals, or traditional deities. Instead, they occupied a unique and intermediate status, existing somewhere between humans and deities. In the Book of the Dead, these demons were not only depicted as individual ones appearing in distinct spells but were also grouped under collective names. Interestingly, the ancient Egyptians did not explicitly define these beings as “demons”; rather, they referred to them as “Minor Divinities”, this term reflects the understanding that they held a significant but somewhat subordinate role in the spiritual hierarchy (Meeks, 2001, p. 375; Lucarelli, 2005, p. 203,204, Velde, LÄ I, p. 980; Richard, 2003, p.81).

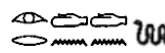

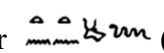





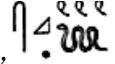
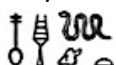
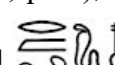
In ancient Egypt, demons were not categorized as a unified group. Instead, the ancient Egyptians assigned specific names and distinctive physical characteristics to individual demons. These designations were more indicative of the roles these beings played rather than providing a comprehensive identity. Notably, these demons could exhibit both benevolent and malevolent qualities. Among the various types of demons, two main categories emerged: guardians and wanderers. The first type, the guardians, were associated with specific locations, either on Earth or beyond, where they diligently protected their designated sites from any potential harm. In

Temples they played a vital role in bolstering the defenses of temple sentinels, strengthening the protective perimeter of revered temples. As steadfast guardians, their primary responsibility was to stand as vigilant protectors at crucial points like entrances, doorways, and passageways within the temple. Their symbolic role as guardians extended beyond physical defense to warding off the potential disruptions brought about by chaos and malevolent snakes or reptiles.

In contrast, the second type of demons, the wanderers, traversed the realms both within the world and beyond. They served as messengers, either at the behest of the gods or of their own volition, the roles of these demons were often intertwined with the actions and directives of major deities such as *Rc* and *Wsir*. This nuanced classification reflects the diverse and dynamic nature of these demons in ancient Egyptian beliefs, emphasizing their dual capacities as protectors and messengers (Meeks, 2001, p.375; Lucarelli, 2010, p.1,2)

Who is *Try dndn* ?

Try dndn, a benevolent demon in ancient Egyptian mythology, appeared prominently during the Late and Graeco-Roman period, particularly at the temple of Edfou. The literal translation of his name is “The angry one” (Wb V, p.471) or “The one who cuts” (Wb V, p.472). Depicted in various forms, *Try-dndn* is commonly represented as a standing god adorned with a *3tf* crown, a human-headed serpent, or a coiled serpent positioned on a pedestal.

He is represented in written form as ,  (Leitz I, p.413) or  (Wb V, p.472), assigned as one of the distinguished six particular serpentine demons whose role is documented within some scenes in Edfou temple, they are  *Try dndn*, ,  *H^cw Hr* (Leitz V, p.31), ,  *Hnty Hr* (Leitz V, p. 841),  *S3k h^cw*,  *h^c nfr* and  *Rnnwtt nfrt*.

Try dndn played a beneficial and protective role in safeguarding *Hr Bhdty*. His primary duty was to stand as vigilant protector at the entrances and passages of his temple, serving as formidable sentinel. He is one of the serpentine guardians symbolically repelled the forces of chaos and potential transgressors, often represented by harmful snakes and reptiles. Their presence ensured the sanctity and orderliness of life by thwarting any approaching threats seeking entry into the sacred portals (Velde, LÄ I, p. 980).

He served as crucial defender, maintaining a safe and orderly environment within the temple by acting as formidable deterrents against any attempts to breach its sacred entrances. His significance lies in his capacity to annihilate approaching threats, particularly those of the serpentine and reptilian nature, reflecting the unwavering trust placed in his ability to safeguard the sanctity of the temple.

In addition to his protective duties, he assumed a benevolent role in connection with *Hr Bhdty*. Within his temple, he was not only guardian but also provider and creator of sustenance. This dual function contributed significantly to the overall vitality and spiritual nourishment of the temple, highlighting the multifaceted role of this demon played in the religious and protective aspects of the temple's existence (Lucarelli, 2010, p.1,2; Velde, LÄ I, p.980).

The significance of these guardian snakes extended to their active participation in purification rituals, particularly during the sacred ceremonies of Horus in Buto and within the confines of the temple. Their triumph over such dangerous enemies not only exemplified their protective role but also established them as an essential and dynamic link connecting the invisible realm with daily rituals. The guardian snakes, through their symbolic representation and active involvement, became integral to the spiritual and ceremonial practices associated with *Hr Bhdty*.

These serpents are characterized as the “living kas who are on the great throne”, “The Excellent snakes in front of Edfou”, “the images who are at Edfou”, “the great snakes in front of Edfou”, “these very great gods”, and simply “the great snakes”. These diverse descriptors collectively underscore their revered and paramount status within the context of the Edfou temple, further accentuating their role in the temple's rituals and divine symbolism.

In the subsequent analysis, we will delve into the depictions of *Try dndn* within Edfou temple, elucidating the scenes and elucidating the roles and responsibilities of *Try dndn*, along with other serpent demons featured in these representations.

Doc.1: In the first chamber of Sokar “G”

In the first sacred chamber of Sokar “G”, on the right side of the lintel within the door frame on the western wall, *Try dndn* is depicted in unique inscriptions, safeguarded alongside the high-headed snake *dsr tp* – the deity known for protecting Osiris – the sacred chamber of Sokar *wsht št3.t* (fig.1) (Edfou I, p.176,13; Edfou 15, pl.24; Wb. I, p.366; IV, p.554).



dsr tp m b Trj dndn hr wsh.t skr

dsr tp together with *Trj dndn* guard the chamber of Sokar

fig.1



Doc.2: Mysterious corridor, the base of the right side of the doorway

In this partially damaged scene (fig.2), a mysterious depiction of the king (his cartouche is empty) is depicted, stands before the four serpent-headed demons tasked with safeguarding *Hr Bhdty* and the doorways of his temple. The king is adorned with the White Crown. Eengaging in a reverent act, the king offers tributes to these supernatural guardians, who stand as protectors of a cryptic corridor and its concealed chambers. He is presenting *hnk stpw* before *Try dndn*, *S3k h'w*, *h' nfr* and *Rnnwtt nfrt*

These deities appear as strong guardians at the temple's forefront. *Try dndn*, the first among them, is portrayed as a humanoid figure with a serpent's head, standing adorned with the distinctive and symbolic *3tf* crown. Regrettably, his facial features and body have been extensively damaged or destroyed. The accompanying text like “the strong serpents of Edfou and *wsw* the strong watchers of *M33-Hr*” provides evidence that the safeguarding of *Hr Bhdty* and the temple entrances was entrusted to these benevolent serpentine beings:

wr 3kryw knw nw Hwt-knw twtw imyw St- wnp rsw wsw nw M33- Hr 3wy h't wrw nsyw rnpwt .sn m ihmw skyw.

the strong serpents of Edfou, the images who are at Edfou, the strong watchers of *M33 Hr*, to the length of *h't*, their kingship is great, their years are indestructible stars. Then the name of the four serpents is written (Edfou I, p.354, 15)

The text of *Try dndn*: *Try dndn r hnt wst Hr*

Try dndn in the principal throne of Horus (*hnty wst Hr*)

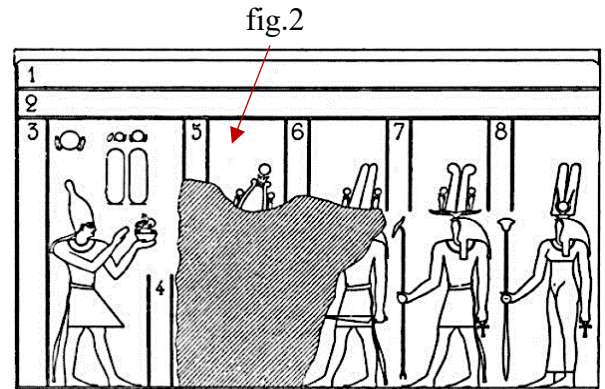
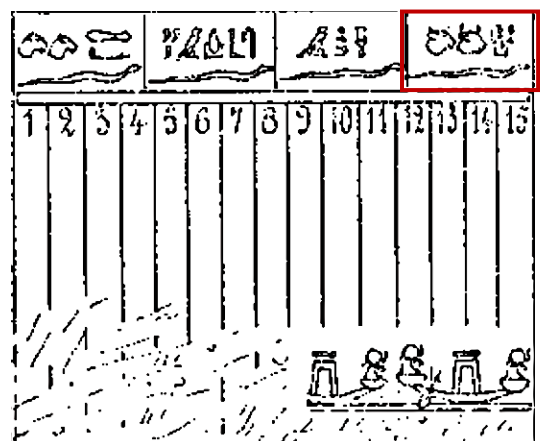


fig.3

Doc.3: The offering hall, exterior door frame, north wall

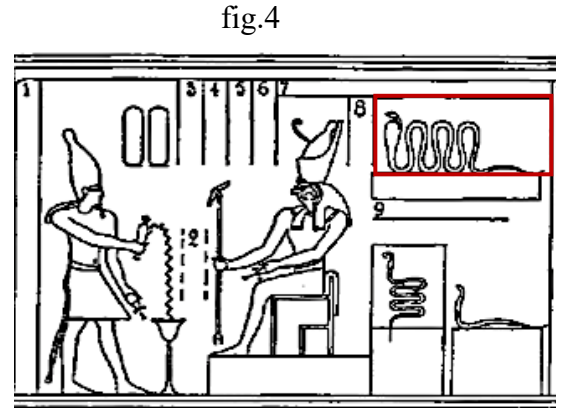
The base is embellished with a decorative frieze that showcases a meticulous depiction of four crawling serpents serving as guardians for this temple section (fig.3).

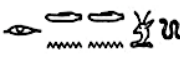

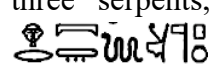
On the left side of this ornate border, the name of the deity *Try dndn* is intricately inscribed as the foremost one (Edfou I, p.360,5; Edfou II, pl.xxxv a), follow him *H'w Hr*, then *Swd3 h'w*, then *3 phty*. Together, they stand as protectors, warding off any potential evils from the sacred space.



Doc. 4: The antechamber to the west of the staircase

In the western antechamber adjacent to the staircase, a significant scene unfolds. Here, the king Ptolemy XII, identifiable by the distinctive white crown atop his head, actively participates in the ceremonial offering of water as a crucial part of the sacred purification rite referred to as the *irt kbhw* ritual. The king extends his right hand gracefully towards *Hr Bhdty* illustrating his profound devotion and reverence holding the *kbhw* vase while he holds the *nh* sign in his left one. *Hr Bhdty*, the divine figure, is depicted seated upon a low-backed throne. In his right hand, he brandishes the esteemed *w3s* scepter, meanwhile, his other hand delicately holds the *nh* sign. (Edfou I, p.525 ,14; Edfou IX Pl.XXXVI b)



The depicted scene showcases  *Iry dndn* in the form of a coiled serpent, positioned atop a pedestal. Notably, *Iry dndn* holds the primary position among a sequence of three serpents, succeeding in order by designations *sn*  (Leitz VI,p.390) and  *Hry t3 n ntr pn* (Leitz V,p. 387).

Doc. 5: Second Hypostyle Hall, the gate, south wall



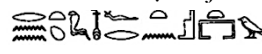
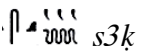
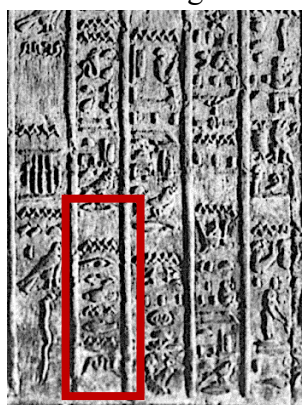
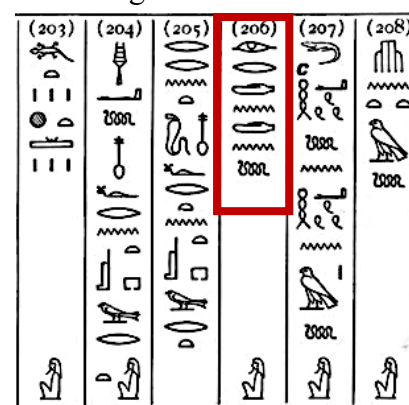
In the context of hieroglyphic inscriptions, the name of *Iry dndn*  is prominently featured among a comprehensive roster of five deities inscribed on the entranceway to the second hypostyle hall. These deities serve as protective entities for the temple, guarding against potential threats from enemies and warding off malevolent forces (fig.5 a,b). Preceding *Iry dndn* is  *hc nfr n st wrt* “the Agathodaemon at the great seat or place” (Leitz II, p. 198) and  *Rnn wtt nfrt nt st wrt* “the perfect Renenutet of the great seat or place” (Leitz IV, p. 691), while following *Iry – dndn*  (Edfou II, p.25; D IX , p.39 [111])

fig.5 a



(D IX , pl.DCCCXXVIII)

fig.5 b



(Edfou II , p.25 (no. 206))

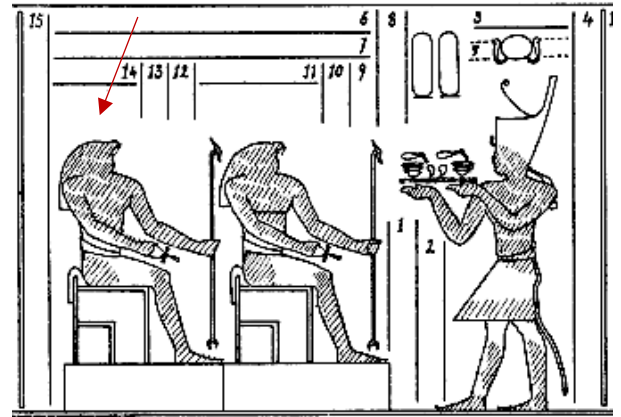
Doc.6: exterior of the Naos, the area of the north wall, west section

In this elaborate scene, king Ptolemy VIII is adorned in the majestic Red Crown, standing in a posture of reverence and delicately presented *hps* offering of “bread and bear” (Wb III, p.268).

fig.6

This sacred act of devotion is a homage to the two benevolent demons of Edfou *S3k h'w* and *Try dndn*, this act reflects the king's genuine spiritual dedication and heartfelt reverence towards these divine entities.

The benevolent demons are seated upon a modest, low-backed throne, *S3k h'w* occupies the foremost position followed by *Try dndn*. Both beings are characterized by a human body adorned with a serpent's head, in the distinctive *nemes* headdress, and a fitting loincloth. In their hands, *S3k h'w* and *Try dndn* hold the *nh* symbol with their right hand, symbolizing life and well-being. Their left hand wields the *w3s* scepter, representing divine authority and power (Edfou IV, p.98 (8); Edfou X, pl.LXXXVIII).



The text of *Try-dndn* reads: 

dd mdw in Try dndn ntr 3 hry ib Bhd t h3 mnh m Tw- nshy .

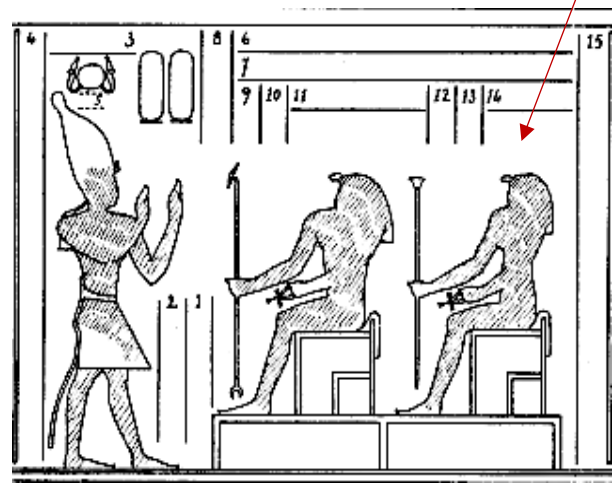
Recitation by *iry dndn*, the great god, who is in the middle of Edfou, the Excellent snake at Edfou

Doc.7: Exterior of the Naos, the area of the north wall, east section

fig.7

In the depicted scene (fig.7), King Ptolemy VIII is shown wearing the *hdt* crown, standing in a gesture of deep respect. He directs his reverence towards the two benevolent demons of Edfou, *S3k h'w* and *Try dndn*, who are seated on a modest throne with low backrests. These entities are depicted with a combination of human and serpentine attributes, with *S3k h'w* in the primary position and *Try dndn* following.

Both of them wear the *nemes* headdress, and *S3k h'w* holds the *w3s* scepter in his right hand, while *Try dndn* holds the *w3d* scepter. Additionally, both demons grasp the *nh* sign in their left hands. The portrayal stands out for its meticulous attention to detail and artistic finesse, capturing the distinct features of each figure in a professional and captivating manner (Edfou IV, p.254, 6; Edfou, X, pl. LXXXIX).




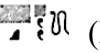


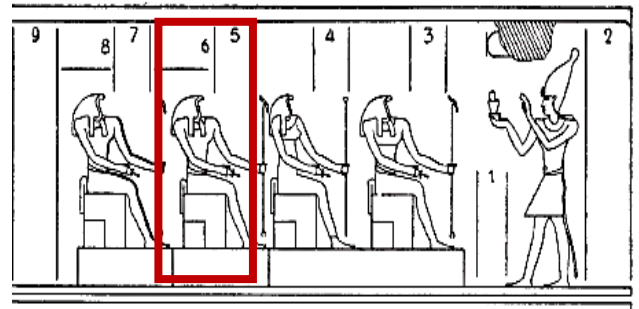
The text of *Iry-dndn* reads: 

dd. mdw in iry dndn ntr 3 hry ib Bhdw wr kf3w m hpš.f mr.f
 “Recitation by *iry dndn*, the great god, who is in the middle of Edfou, great
 Dignity in his arm and love”

Doc.8 : The court, south east passage, lintel of the west gate H -j 2

fig.8

In this illustrated scene (fig.8), the king Ptolemy IV is attired in the *hdt* Crown, standing in adoration and presenting *hnk stpw*  (Wb IV, p.336) before our four serpentine demons. His purpose is to offer an incense oblation as a symbol of devotion to these otherworldly beings. They are all depicted seated upon a low-backed throne, holding the *w3s* scepter in their left hands (except the second one holding *w3d* scepter) and the *nh* sign in their right, symbolizing authority and the bestowal of life. They also wear in the *nemes* headdress and a broad collar. The first one is *h^c nfr* , the second is *Rnnwt nfrt* (Leitz IV, p. 691), then *Iry dndn*  and finally *S3k h^cw*  (Edfou, V, p.166; Edfou X, pl. CXLII).



Doc.9: the court, north east passage, interior frame of the west door (lintel)

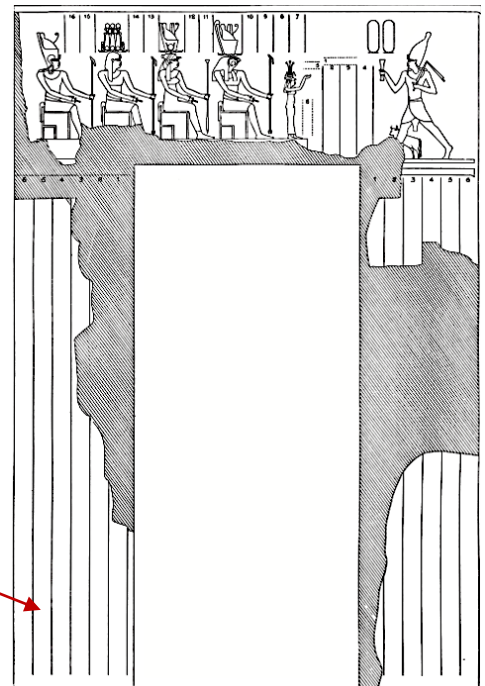
fig.9

In a notably intriguing context, *Iry dndn* alongside together with *H^cw Hr* and *Hnt Hr*, assumed a pivotal role in the purification rituals to Horus in his majesty's residence in the sacred city of Buto (Edfou V, p. 396,8; Edfou X, pl. CXLIV line 5)
 The text of *Iry- dndn*:



S3w t3 ntryw Iry dndn (H^cw) Hr (Hnt) Hr w^cb hm Hr m P.

The sacred snakes (Wb III,p.410), *iry dndn*, (*H^cw*) *Hr*, and (*Hnt*) *Hr* purify majesty of Horus in Buto

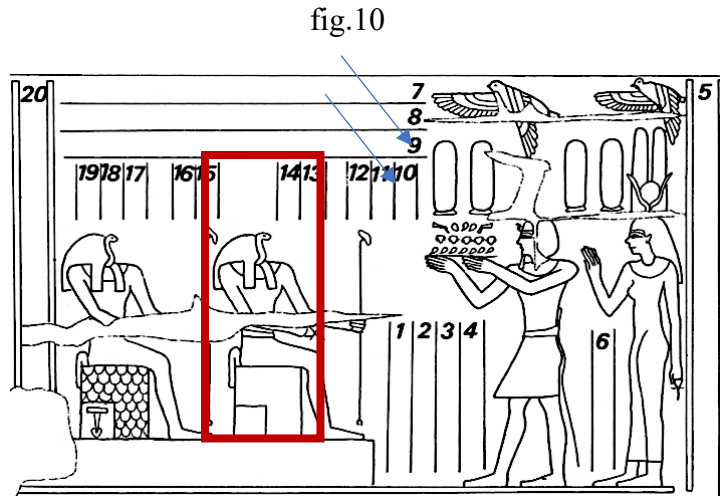


Doc.10: Outside of the gate H -j 2

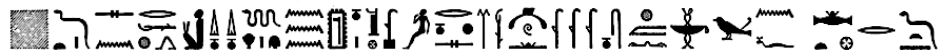
In this particular scene, the Edfou demons serve a crucial and evident role within the temple as formidable serpent guardians, they are the esteemed offspring of the earth. Their primary duty revolves around safeguarding Edfou by actively countering threats posed by Apophis and Seth, thereby fulfilling a vital protective function.

In this depiction, there are two portrayals of the vulture *Nḥbt*, positioned above the heads of Ptolemy VIII and Kleopatra. Ptolemy VIII is depicted engaging in the act of making offerings *ḥnk stpw* (Wb III,p.118) with both hands, directed towards two serpent-headed demons.

Meanwhile, Kleopatra stands in a reverential posture behind the king. Holding the *ḥḥ* sign in her left hand, she extends her right hand in a dual gesture, symbolizing both protection and a profound display of her steadfast love and devotion to the king.



Before them two demons ,the first one is *Iry dndn* follows by *S3k ḥʿw*. They are seated upon a low-backed throne and wearing the *nemes* headdress and board collars. In their right hands both demons hold the *ḥḥ* sign while their left hands firmly grasp the *w3s* scepter. Notably , *S3k ḥʿw*'s throne differs slightly, featuring a distinctive crocodile skin on its base, beneath which lies the *sm3 t3wy* sign, adding a unique element to its design (Edfou VII, p.108; Edfou X (3) , pl.CLXV) The name of *Iry-dndn* appear twice, the first one (line 9 in fig.10)



dt sn r ḥt Iry dndn ḥr tp mw ntrj n Wtst rnpj r nw.š [n] m-ḥt 3wj rnpwt.šn ḥm šky n. mšn r dt.
 the snake of *Iry dndn*, lord of sacred water of Edfou, who renews at their time to the extent of their years , the one who is never ever dying at Edfou for eternity (Edfou VII, p.108,3-4; Wb.II,p.145)

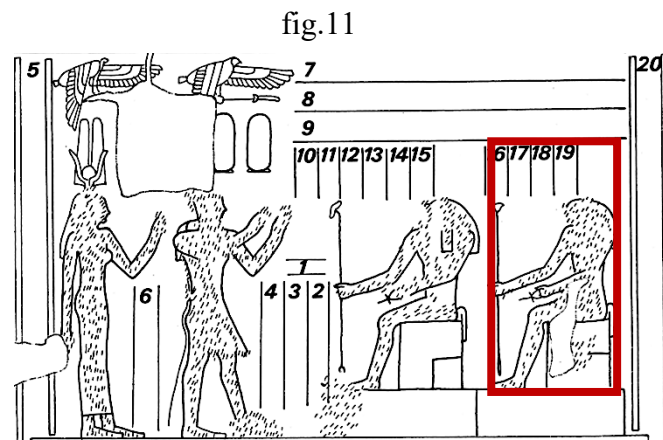
The second one (line 10 in fig.10):

dd mdw in Iry dndn ntr 3 ḥry ib Bḥdt ḥ3 mnḥ m Ḥwt Hr

Recitation by *Iry dndn*, the great god, who is in the middle of Edfou, the excellent snake at Edfou (Edfou VII, p.108,5)

Doc.11:

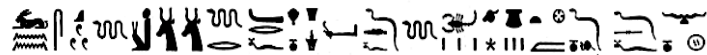
Like the previous scene, two representation of the vulture *Nḥbt* is positioned above the king Ptolemy VIII and Kleopatra. Ptolemy VIII assumes a posture of profound respect, directing his veneration towards the benevolent demons of Edfou, *S3k ḥʿw* and *Iry dndn*. Cleopatra, positioned behind the king, adopts a reverential stance,



clutching the *ḥnh* sign in her right hand and extending her left hand in a dual gesture, symbolizing both protection and an unwavering display of her deep love and devotion to the king.

Before them, the two demons, *S3k ḥꜥw* and *Iry dndn*, are seated on a low-backed throne, adorned with the *nemes* headdress. Both demons grasp the *ḥnh* sign in their left hands, while *S3k ḥꜥw* firmly holds the *w3s* scepter, and *Iry dndn* handles the *w3d* scepter in their right hands. This scene captures a moment of ceremonial significance, encapsulating the reverence and mutual devotion within the royal court.

The inscription depicts the collaboration between the snake of *S3k ḥꜥw* and *Iry dndn* as they combat harmful reptiles at Edfou (Edfou VII, p. 30 “5”; Edfou X, pl. CLXXIII)



Wnn S3k ḥꜥw Iry dndn r ḥnꜥf ḥr ḥnp ḏdft ḥnt nst ntrw m ḏd Rꜥ ḏsf

Because the snake of *S3k ḥꜥw* together with *Iry dndn* with him to slay reptiles in front of Edfou by order of Re himself.

Conclusion:

The documents examined in this paper shed light on lesser-known facets of *Iry dndn*, whose name is documented in Edfou temple. In essence, the scenes featuring *Iry dndn* in Edfou Temple visually depict his diverse role as a protector, collaborator with other serpent demons, and an active participant in sacred rituals within the temple precincts.

- Assigned with the responsibility of safeguarding *Hr Bhdty* and the entrances of his temple, he stands as a formidable guardian positioned at the forefront. *Iry dndn* played a crucial and multifaceted role in ensuring the sanctity and functionality of the temple at Edfou. Serving as a steadfast guardian, he bolstered the ranks of temple sentinels, standing unwaveringly at key points within the temple precincts to defend against any threats attempting to breach the sacred portals (docs. 1,2,3 and 5). His symbolic duty went beyond physical defense, encompassing the repulsion of chaos and malevolent forces, particularly those symbolized by snakes and reptiles (doc.11).

- This dual function contributed not only to the physical defense but also to the spiritual vitality of the temple, emphasizing the integral role this serpent played in the holistic well-being of these sacred spaces in ancient Egyptian religious practices. He actively engages in purification rituals dedicated to Horus (docs. 4 and 9), both within the sacred city of Buto and inside the temple premises. Notably, his involvement is significant during the ceremonies alongside *S3k h'w*, emphasizing the commitment to the sanctity and spiritual practices within the temple.

- Moreover, he assumed a benevolent role within the context of *Hr Bhdty*'s temple, where he not only functioned as guardians but also actively participates in the ceremonial offering scenes (docs. 2,6,7,8,10 and 11).

- *Iry dndn*'s visual representations consistently feature a serpent-headed form, documents (doc.2, 6,7, 8, 10 and 11) or alternatively, as a serpent demon, as seen in documents 3 and 4. Notably, limited textual insights from inscriptions in (doc.1, 5 and 9) merely reference his name without delving into descriptive details. In the majority of depictions, he is characterized by the distinctive nemes headdress. However, a notable exception is found in document 2, where he is portrayed wearing the *3tf* Crown introducing a unique aspect to his visual representation.

Here is a comprehensive analytical table summarizing the scenes of in various contexts in the temple , along with the gods, kings and other demons he appears with, the forms he is represented in , and any additional information.

Doc.	Scene place	Try dndn's Form	Other Demons/ Gods Present	King	Role	Offerings and Significance
1	In the first chamber of Sokar "G"	Inscription	- <i>dsr tp</i>	-	Co-guardians of Sokar's chamber	Not specified
2	Mysterious Corridor	Humanoid figure with serpent's head, wearing <i>3tf</i> crown. His facial features and body have been extensively damaged or destroyed.	- <i>S3k h^cw</i> , - <i>h^c nfr</i> and - <i>Rnnwtt nfrt</i>	Cartouche is empty	Safeguarding <i>Hr Bhdty</i> and the doorways of the temple entrances	King offers tributes <i>hnk stpw</i>
3	The offering hall, exterior door frame	Crawling serpent	- <i>H^cw Hr</i> - <i>Swd3 h^cw</i> - <i>3 phty</i>	-	Guardians for this temple section	Not specified
4	Antechamber to the west of the staircase	Coiled serpent on pedestal	- <i>šnn</i> - <i>Hry t3 n ntr pn</i>	Ptolemy XII	participate in purification ritual	Ceremonial offering of water <i>irt kbhw</i>
5	Second hypostyle hall, the gate	Inscription	- <i>h^c nfr n st wrt</i> - <i>Rnn wtt nfrt nt st wrt</i> - <i>S3k h^cw</i>	-	Protective entities for the temple, guarding against potential threats from enemies and warding off malevolent forces	Not specified
6	Exterior of the Naos - west section	Human body with a serpent's head	- <i>S3k h^cw</i>	Ptolemy VIII	participate in offering scene	<i>hpš</i> offering Bread and bear offerings
7	Exterior of the Naos - east section	Human body with a serpent's head	- <i>S3k h^cw</i>	Ptolemy VIII	participate in adoration scene	Not specified
8	Court, SE Passage, Lintel of West Gate	Human body with a serpent's head	- <i>h^c nfr</i> - <i>Rnnwtt nfrt</i> - <i>S3k h^cw</i>	Ptolemy IV	participate in offering scene	presenting <i>hnk stpw</i>

9	Court, NE Passage, Interior Frame of West Door	Inscription	- $\overline{H}^{\epsilon}w \overline{H}r$ - $\overline{H}nt \overline{H}r$	-	Pivotal role in purification rituals to Horus in Buto	Not specified
10	Outside of the Gate H-j 2	Human body adorned with a serpent's head	- $S3k h^{\epsilon}w$	Ptolemy VIII and Kleopatra	Active participation in offering scene; also safeguarding Edfou by actively countering threats posed by Apophis and Seth	$hnk \overline{st}pw$
11	Outside of the Gate H-j 2	Coiled serpent on pedestal	- $S3k h^{\epsilon}w$	Ptolemy VIII and Kleopatra	Collaboration against harmful reptiles	Not specified

Note:

- Distinctive Attributes: *Iry dndn*'s form is consistently depicted as a coiled serpent on a pedestal, or human with serpent's head, emphasizing his role as a benevolent serpent deity in various scenes.
- Symbolic Significance: The coiled serpent on a pedestal symbolizes *Iry dndn*'s role as a protective deity, while the humanoid form with a serpent's head emphasizes his intermediate status between humans and deities.
- Consistent *nemes* Headdress: In his humanoid serpent-headed form, *Iry dndn* is characterized by the distinctive *nemes* headdress, a symbol of royalty and divine authority. In some scenes, he is adorned with a *3tf* crown, enhancing his regal and divine attributes.
- The analysis emphasizes the importance of *Iry dndn*'s form in conveying his multifaceted roles as a protector, collaborator, and participant in sacred rituals.
- Varied Scenes, Consistent Form: Despite diverse scenes and contexts, *Iry dndn*'s form remains consistent, underlining his unwavering role as a benevolent serpent deity at Edfou Temple.

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الملخص العربي:**إيري دندن العفريت الخير في معبد ادفو****شيرين محمد حافظ**

إيري دندن هو أحد العفاريت الخيرة التي اتخذت من الثعبان رمزاً لها في مصر القديمة ، وقد كان من الصعب تصنيف تلك الكائنات ذات الكيان الغامض على انها بشر أو حيوانات أو آلهة ، فكانت الهيئة التي تبدو عليها معبره عن خصائصهم وأدوارهم. وقد ظهر إيري دندن خلال العصرين اليوناني والروماني في معبد ادفو بصفة خاصة على هيئة عفريت ذكراً مثل معظم العفاريت في مصر القديمة، وهو يجسد الجانب الخير لهذه المخلوقات الغامضة القديمة ، فلم يكن قدماء المصريين يعتبرون الثعابين رمزاً حيوانياً مرتبطاً بالشر او لدرء الشر فحسب، بل أيضاً تجسيداً للقوة المقدسة المستخدمة ضد خصومهم وارتبطت بالخير حيث كانت تمثل الحياة والخلق. و قد تم تمثيله بأشكال عديدة مثل هيئة آدمية برأس ثعبان أو ثعبان ملفوف على قاعدة و كان لكل مظهر أهمية، إذ يلخص الطبيعة المتعددة او الدور الذي يقوم به هذا الثعبان الخير في المعبد.

يظهر ايري دندن كأحد الحراس الهائلين للمعبد ، فهو يقف كحارس يقظ ، ويمنع زحف القوى الفوضوية والمخالفين المحتملين الذين يرمز إليهم بالثعابين الخبيثة، ، له ايضاً دور بالغ الأهمية في الدفاع عن المعبد وبواباته، وهو على أهبة الاستعداد للقضاء على أي متطفلين يسعون إلى الوصول إلى الحدود المقدسة للمعبد. بالإضافة إلى ذلك، شارك بنشاط في طقوس التطهير وتقديم الطقوس المختلفة داخل المعبد و هذا يؤكد على طبيعته المزدوجة، حيث يجمع بين الحماية اليقظة والوصاية مع دور في الطقوس الروحية والاحتفالات الدينية التي تحافظ على قدسية المعبد. ويهدف هذا البحث الى دراسة وصفية للعفريت الخير ايري دندن: هيئته، دوره والأشكال المختلفة التي ظهر بها اسمه طبقاً للنصوص الخاصة به.

الكلمات الدالة : إيري دندن ، العفاريت الخيرة ، معبد ادفو ، الثعابين