



## KNIFE AND KNIFE-WIELDERS IN THE BOOKS OF AMDUAT AND GATES (A COMPARATIVE STUDY)

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### ABSTRACT

The journey of the sun-god Re, vividly depicted in the Books of Amduat and Gates, made him face many obstacles that might prevent his reappearance at the beginning of every day. Among these obstacles, stand Apophis, the enemy of Re, the enemies of Osiris, and the guilty dead, who are either the enemies of Re or Osiris. Dedicated procedures must be taken to overcome and punish them, as delineated in texts and scenes. These methods include annihilating through the fire, falling into fiery pits; restraining with ties, and killing by knife-yielding. This last method is the subject of this article, as the author questions, whether those targeted by the knife in these Books were the same and whether knife-yielders were only deities or perhaps also other figures. Finally, the function of those deities is explored in other religious texts.

Whereas, the purpose of this study is to compare the two books (Amduat and Gates); therefore, it was preferable to rely on the full version for each. Accordingly, scenes from the Amduat from the tomb of Thutmose III will be cited, and those of the Gates will be from the alabaster sarcophagus of Seti I, although there is also reliance on some scenes found in other tombs such as the tomb of Horemheb.

### KEYWORDS

Pyramid Texts; Coffin Texts, Book of the Dead, knives, Rea, Osiris, Seth, Geb, Thoth, Selket, Isis.

### المخلص

واجهت رحلة إله الشمس ، التي تم تصويرها بوضوح في كتب الأمتى ودات والبوابات ، العديد من العقبات التي قد تمنع ظهوره الشمس مرة أخرى في فجر كل يوم. لذلك يجب اتخاذ الإجراءات للتغلب على أبوفيس - العدو اللدود لرع - وأعداء الإله أوزير ، وكذلك الموتى المذنبين الذين تم تصنيفهم إما أعداء رع أو أعداء أوزير.

لتنفيذ هذه العقوبة ، تم استخدام العديد من الطرق. تمثل المناظر والنصوص الإبادة بالنار: الحرق ، السقوط في الحفر النارية ؛ التقييد والقتل بالسكاكين وهو موضوع هذا المقال. في سياق هذه الدراسة ، يجب أن نسأل ، هل يختلف من توجه لهم السكاكين في كتاب الأمتى دوات عن كتاب البوابات؛ أولئك الذين يستخدمون السكاكين أو يصورون بالسكاكين ، هل كانوا مجرد آلهة أو ربما كانوا أيضًا كائنات أخرى ، أو حتى الأشكال التجريدية التي ترمز إلى بعض الآلهة ؛ أخيرًا ، هل لعبت هذه الآلهة نفس الوظيفة في نصوص دينية أخرى أم لا! وحيث أن الغرض من هذه الدراسة هو المقارنة بين الكتابين (الأميدوات والبوابات) ؛ لذلك ، كان من الأفضل الاعتماد على النسخة الكاملة لكل منها. وبناءً على ذلك ، سيتم الاستشهاد بمناظر من الأميدوات من مقبرة تحتمس الثالث ، وستكون تلك الخاصة بالبوابات من تابوت سيتي الأول ، على الرغم من أنه تم الاعتماد أيضًا على بعض المناظر الموجودة في مقابر أخرى مثل مقبرة حورمحب.

### الكلمات الدالة

نصوص الأهرام، نصوص التوابيت، كتاب الموتى، السكين، رع، أوزير، ست، جب، جحوتي، سرقت، ايسه

## Introduction:

Every night, the Egyptians believed that the sun-god Re had to cross the twelve hours of the night prior to his rebirth in the mornings. This nightly journey made Re face many obstacles that could prevent his reappearance at the beginning of every day. The Book of the Amduat and the Book of the Gates focus on this journey. The Book of the Amduat shows it as a linear progression through the twelve hours of the night, while the later Book of the Gates provides variations on this theme.<sup>1</sup>

Among these obstacles, Re, to achieve his rebirth, and Osiris, for his resurrection, have to defeat and annihilate their respective enemies and the guilty dead. They are executed in many ways. These methods include annihilating by fire, falling into fiery pits, restraining with ties, and killing by knife-yielding. This last method is the most well-known: knives are used for killing and destroying.

The knife is the usual weapon carried by demons and gods. It is also held by the keepers of the doors and gates of the Netherworld.<sup>2</sup> As a result, the Books of the Amduat and the Book of the Gates contain many scenes with knife-bearers, and the accompanying texts reveal their function.<sup>3</sup>

## I- KNIVES IN THE HANDS OF HUMAN-HEADED DEITIES.

Throughout the scenes of the Book of the Amduat, figures depicted with or related to knives are divided into four categories:

- I.1 - Knives in the hands of human-headed deities.
- I.2 - Knives in the hands of demons.
- I.3 - Knives attached to non-human forms (animal- and bird-headed deities).
- I.4 - Knives attached to regalia and gates.
- I.5 - Knives as parts of gates and doors' names.

### I.1 the knife in the hands of human-headed deities in the book of amduat:.

The Book of Amduat is vivid with scenes depicting deities holding knives, either standing alone or in a group playing the same function as will be seen later.

#### I.1.1 Human-headed deities standing alone.

A procession of deities, starting with two representations of *M3t*, is visible preceding the sun-barque in the Middle Register of the 1<sup>st</sup> Hour. In front of them, a god carries a knife (n. 54).<sup>4</sup> His name is  *Nknw* 'the cutter' (Fig.1).<sup>5</sup>

<sup>1</sup> About the time the two books under study were introduced, the structure, the language, and the contents: Hornung, E., *The Ancient Egyptian Books of the Afterlife*, translated by D. Lorton. Cornell University Press (1999).

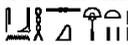
<sup>2</sup> Helck, in: *LÄ IV 112*; Kandil, H., "The role of the knife in the ancient Egyptian beliefs", In: Sharkawy, Basem Samir el- (ed.). *The horizon: studies in Egyptology* in honour of M. A. Nur el-Din (10-12 April 2007). Volume 3, 307-320. Cairo: Supreme Council of Antiquities, (2009), 307-320.

<sup>3</sup> Szpakowska, K., "Feet of fury: demon warrior dancers of the New Kingdom", In Landgráfová, Renata and Jana Mynářová (eds), *Rich and great: studies in honour of Anthony J. Spalinger on the occasion of his 70th Feast of Thoth*, Prague (2016), 320

<sup>4</sup> The numbers included between two brackets, that followed the scenes, are those given by Hornung, E., *Das Amduat. Die Schrift des Verborgenen Raums*, Teil I, II Wiesbaden, (1963).

<sup>5</sup> Warburton, D., *The Egyptian Amduat. The Book of the Hidden Chamber*, revised and edited by Hornung, E., and Abt, t., Zürich (2007), 25.

The two *M3<sup>ty</sup>*- goddesses<sup>1</sup> tow the barque of the sun-god passing through the gateway of this Hour. The representation of this god *Nknw* holding the knife is convenient: he guards the sun-god against the dangerous beings he might confront when entering the Netherworld. The function of the knife he holds is recognized from the text, an epithet to that god written above the first half of the Middle Register:  *ir nbywy rn n iry.s* “Belonging to the flames, is the name of its guardian”.<sup>2</sup> The text connects the knife with the effect of the fire, and vice versa.

The name of another god, seen in the Upper Register of the 2<sup>nd</sup> Hour (n. 141),<sup>3</sup> is  *sbw hsk šwwt* ‘He who causes to fall, he who beheads shadows’. He stands in a dancing attitude as Warburton explains, holding a knife (Fig.2).<sup>4</sup> But this god’s attitude is one about to strike.<sup>5</sup> The posture of that deity who wields a knife indeed evokes that of fighters. As these postures are uncommon in scenes of earthly battles, the profile movement, in particular, resembles the typical symbolical posture of the pharaoh ‘smiting the enemies’.<sup>6</sup> This one tends to be depicted mostly on temples’ pylons.<sup>7</sup> This interpretation matches the name reflecting his function, contrary to Warburton’s statement. This god may be correlated to the scene depicted at the end of this Register (n. 144-148). Accordingly, he may be one of the gods responsible for punishing the guilty ones.<sup>8</sup>

The Lower Register of the same 2<sup>nd</sup> Hour starts with four running gods, the first three carry the sign for ‘season’ in their outstretched hands, while the fourth carries a knife (Fig.3). The name given to this god is *šyw*  (n. 173). Warburton translates the god’s name as the ‘Bearing arm’.<sup>9</sup> However, the Berliner Wörterbuch recorded  *f* as ‘crush out, press out’;<sup>10</sup> whereas Faulkner recorded  *š* as ‘devour’.<sup>11</sup> As a result, it is preferable to consider this deity’s name as “to devour” or “crush,” which is consistent with his depiction of holding a knife. Furthermore, this attitude may be related to the tribunal shown above in the Upper Register of the same Hour.

In the same Lower Register, another god carrying a knife (n.186) is standing; his name is  *iry st ntr* ‘He who belongs to the divine place’ (Fig. 4).<sup>12</sup> Part of the text

<sup>1</sup> According to the article of Higo, the word *mAaty* was used for the name of the barque or the two barques associated with the solar barque or the festival of Sokar, rather than with the dualistic divine name, see: Higo, T., “Transitions of the Egyptian concept of *M3<sup>ty</sup>*”, in: *Bibliotheca Orientalis* 76 (5-6), (2019) , 443-455.

<sup>2</sup> Warburton, *Amduat* 28. About the binary effect of fire see: Cannuyer, Ch., “Une flamme égyptienne aux vertus contrastées”, in: *Mélanges offerts à Claude Vandersleyen*, (1992), 55-60.

<sup>3</sup> With the onset of 2<sup>nd</sup> Hour, we leave the intermediate realm and enter the actual Underworld, which is presented as a fertile region called *Wrns* watered by the primeval ocean *Nun*: cf. Abt, T., & Hornung, E., *Knowledge for the Afterlife. The Egyptian Amduat – A Quest for Immortality*, Zürich, (2003), 38.

<sup>4</sup> Warburton, *Amduat* 54.

<sup>5</sup> This posture is the traditional way of depicting the kings while striking the enemies on the façade of the temples. Compare - for example - the relief of Ramesses III striking enemies on the first pylon of his temple at Medinet Habu, depicted with the same posture, as the feet are a little lifted upward; the same as the knife-wielder here.

<sup>6</sup> Szpakowska, “Feet of fury: demon warrior dancers of the New Kingdom”, 320. About magic see: Kousoulis, “*The Demonic Lore of Ancient Egypt*, 799–805.

<sup>7</sup> Sales, *The ritual scenes of smiting the enemies in the pylons of Egyptian temples*, 257-262.

<sup>8</sup> See fig. 8. As for the text, common to all beings of the Upper Register, it does not mention any reference to the punitive function they play.

<sup>9</sup> Warburton, *Amduat* 62.

<sup>10</sup> *Wb* I 182.

<sup>11</sup> Faulkner, *CDME* 42.

<sup>12</sup> Warburton, *Amduat* 63.

describing all beings in the Lower Register of the 2<sup>nd</sup> Hour may refer to the function of those holding-knives-deities:



“It is they who heat the embers to burn up the enemies of Re. They are those who throw hearts into the fire”.<sup>1</sup>

Another indication refers as well - in the closing text- to the function of the knives they hold:



“Your knives may be sharp, that you may master the enemies of Osiris”.<sup>2</sup>

These two texts make the punishment carried out through fire and knife analogous. After killing and cutting the enemies into pieces, one can imagine that they were to be thrown into the fire. The author suggests that knives were used on enemies before burning them into the fire.<sup>3</sup>

Two couples are following the five ibis-headed gods depicted in the Lower Register of the 3<sup>rd</sup> Hour. The first male grasps a knife with both hands (n. 264):  *s3w s<sup>t</sup>* “Who guards the slaughtering” (Fig. 5).<sup>4</sup> His function is assuredly connected to that of the Stork-headed gods preceding represented in the same Register (n. 263-266).

Another goddess depicted holding a knife and a crook (n. 423),<sup>5</sup> is preceding the three chests containing the threefold burial of the sun- god in the Upper Register of the 6<sup>th</sup> Hour (Fig. 6). She is:  *twrt ntrw* ‘She whom the gods respect’.<sup>6</sup> The text attached does not allude to the knife in her hand, whereas the text related to her and to the naked god preceding could indicate her role here:



*dd-mdw in hm n ntr pn s3 .... twrt ntrw twr m wdw.t .... srk n h<sup>c</sup>.w.f iw f s33w.tn iw.i p.i hr.tn m htp*

“Recitations by the person of this great god: .... Oh You (goddess) whom the gods respect, give respect by your staffs of command!<sup>7</sup> .... May his (Osiris) limbs breath, the flesh which you protect, when I pass by you in peace”.<sup>8</sup>

Therefore, the knife in her hand is the tool with which she protects Osiris.

<sup>1</sup> Warburton, *Amduat* 65.

<sup>2</sup> Warburton, *Amduat* 71.

<sup>3</sup> These two texts refer as well to the god n. 185 discussed below.

<sup>4</sup> Warburton, *Amduat* 92.

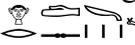
<sup>5</sup> Despite the female name given to this figure, the goddess is represented differently. The headgear is unlike that of goddesses, and that of male gods. The headgear reaches the beginning of the nape and not the beginning of the shoulders as is the case for gods.

<sup>6</sup> Warburton, *Amduat* 188.

<sup>7</sup> It is a mutual relation. She gives respect to the gods by the staffs in her hand in return for the respect they give her.

<sup>8</sup> Warburton, *Amduat* 188.

The action of punishing Apophis,<sup>1</sup> the eternal adversary of the sun-god Re, being caught with a lasso,<sup>2</sup> is evident in the Middle Register of the 7<sup>th</sup> Hour of Amduat (Fig.7). Facing the barque of Re- on the prow of which stands the goddess Isis reciting incantations, -<sup>3</sup> is the huge serpent Apophis.

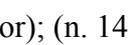
The goddess Selket  *srkt htyt* (She who gives breath) stands at his head (n. 516), and at his tail a god holding his chains  *hry-dsw.f* (He who is over his knives) (n. 517). They together have lassoed Apophis whose body is pierced with knives. The purpose of that action shows up, apparently, through the text accompanied:

  
*wdi.hr 4rkt-htt sphw m tp hry-dsw.f di.f sphw (n) nykt m rdwy.f m-ht nhm 1st 1k3-smsw  
 phty.f m hk3w.sn*

“Then Selket throws lassoes at the head, while *hry-dsw.f*<sup>4</sup> places lassoes (to) *nykt* 'The punished (one)' around his feet after having Isis and 'The Eldest Magician' deprived (him of) his strength through their magic”.<sup>5</sup>

### I.1.2 The knives in the hands of groups of human-headed deities

Above, are the deities who were depicted without or with their own text that clarified their function. Here are the groups of deities to all whom the texts are dedicated.

Six mummiform armless enthroned deities, with a knife in their lap, are depicted at the end of the Upper Register of the 2<sup>nd</sup> Hour (Fig. 8). There are two human-headed ones (n.148-149), a ram one (n.147), an ibis one (n.146), a baboon one (n.145), and a lioness one (n.144). Together they form a tribunal.<sup>6</sup> The first four are the great deities: (n. 149)  *3st ndtt* (Isis the investigator); (n. 148)  *Gb knbty* (Geb of the court); (n. 147)  *hnmw knbty* (Khnum of the court); (n. 146)  *dhwtj hry hndw.f* (Thoth on his throne). The other two are lesser deities mentioned with their epithets: (n. 145);  *iw.f hry hndw.f* ‘Flesh on its throne’;<sup>7</sup> (n. 144)  *s* ‘She of the fireplace who cuts up Ba-soul’.<sup>8, 9</sup>

The text common to all beings of the Upper Register does not describe those gods’ functions. However, the knife in their laps, similarly to the gods depicted in the Lower

<sup>1</sup> The serpent Apophis is attested for the first time in the tomb of Anchtifi at Mo‘alla dating to the First Intermediate Period, in the inscription of ‘the great famine’: *s nb mt n hkr hr ts pn n 3pp* “every man starved to death on this sandbank of Apophis”. Vandier, J - *Mo‘alla La Tombe d’Ankhtifi et la Tombe de Sebekhotep*, (1950), 220.

<sup>2</sup> Gad, M., “Lasso and its Role as Nets in Religious Texts”, in: *Abgadiyat* 8, (2013), 67-74.

<sup>3</sup> About the role Isis played against Apophis: Régén, I., “Note de cryptographie: le nom du bâton-serpent dans la 1re heure de l’Amdouat (N° 62)”, In: Bickel, S. and Díaz-Iglesias, L. (eds), *Studies in ancient Egyptian funerary literature, OLA*, Leuven, (2017), 247-271.

<sup>4</sup> *LGG* V 403.

<sup>5</sup> Hornung, *Amduat*, Teil I 125; Teil II 133, n.9. Cf. *E* IV 237, 13 where the king is slaying Apophis: *sph ibw wnp hftyw m dnn.f* '(he) lassoes hearts and pierces foes in his hand'. *sph* has become a general term for 'to capture or to constrain', see Wilson, P., *A Lexicographical Study of the Texts in the Temple of Edfou, OLA* 78, Leuven (1997), 829. See too Warburton, *Amduat* 232.

<sup>6</sup> Warburton, *Amduat* 55.

<sup>7</sup> *LGG* I 184. This god could be another form of Thoth n. 146.

<sup>8</sup> Warburton, *Amduat* 55. *LGG* VII 299.

<sup>9</sup> Despite Hornung's numbers listing from back to front, I endorse the description of this group of seated deities from right / beginning to left / end. This arrangement, which goes against the movement of the barque, holds meaning in confronting dangerous creatures in the underworld that may present an obstacle to the sun-god's rise.

Register (n. 173, n. 185 & n.186), could indicate their function: they also were to punish the enemies of Re and Osiris. As for Re, the annihilation of his enemy Apophis depicted in the Middle Register of the 7<sup>th</sup> Hour mentioned above, is followed by another scene representing four punishing goddesses standing and brandishing knives (Fig. 9). Their function is referred through their epithets: (n. 518)  *dmdyt* (She who binds together), (n. 519)  *dmyt* (She who cuts), (n. 520)  *nykt* (She who wounds), (n. 521)  *htmyt* (She who destroys);<sup>1</sup> and as well through the text above:



*Wnn.sn m shr pn hr nikwt.sn nik.sn 3pp m dw3t r nb*

“They are like this, carrying their punishing knives, to punish Apophis in the Netherworld, every day”.<sup>2</sup>

Whereas those enemies of the god Osiris - the guilty dead- are shown again in the Lower Register of the 11<sup>th</sup> Hour (Fig.10). Horus decrees their total annihilation; this is done in six pits filled with fire.<sup>3</sup> A serpent and five goddesses holding knives are spitting fire into these pits which contain: the bound enemies  *hfty(w)*,<sup>4</sup> their corpses  *h3wt*, their Ba-souls  *b3w*, their shadows  *šwyt*, their heads  *tpw*, while the last pit contains four inverted figures  *shdw*.<sup>5</sup> The five goddesses guarding these pits are:  *ktwwt.s* (She above her kettles) (n. 807),<sup>6</sup>  *hryt h3dw.s* (She above her pits) (n. 809),  *nknyt* (She who severs) (n. 811),  *hryt nmwt.s* (She above her slaughtering blocks) (n. 813),  *hryt sfw.s* (She above her knives) (n. 815)<sup>7</sup>. The function of these goddesses appears in their names. Moreover, they seem to detail the processes involved in the punishment. A lengthy address by Horus presents the fate of those punished enemies, as the god Re ordered to slaughter those who beat Osiris, Horus’ father:



*nik n h3wt.tn m nikyt .... isk n tpw.tn .... ds im.tn n hryt sfw.s ir.s dt.tn wdi.s šct.tn*

“Punishment for your corpses by the knife ‘Punisher’ .... severing for your heads .... the knife of ‘She above her knife’ is in you, she severs you, she commits your slaughter”.<sup>8</sup>

### 1.1.3 Human-headed deities depicted without knives, but texts refer to their function involving knives

At the end of the Upper Register of the 5<sup>th</sup> Hour, there are eight gods (Fig.11) who belong together but are shown in different shapes.<sup>9</sup> (n. 348)  *htpw ntrw* (He who satisfies

<sup>1</sup> About the place of destruction Htymt see: Hornung, E., *Altägyptische Höllenvorstellungen. Abhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig, Philologisch-Historische Klasse* 59 (3), Berlin (1968).

<sup>2</sup> Warburton, *Amduat* 233.

<sup>3</sup> Warburton, *Amduat* 344.

<sup>4</sup> About the use of the term *hfty* ‘enemy’ see: Zandee, J., *Death as an Enemy: According to Ancient Egyptian Conceptions*, Studies in the history of religions 5, Brill Archive, (1960), 217.

<sup>5</sup> Warburton, *Amduat* 344.

<sup>6</sup> This goddess depicted with a lioness head, could be compared with the goddess n. 144 whose part of her name is *ktwwt*, the cauldron in which the guilty dead are burned. See above f.n. 35.

<sup>7</sup> Warburton, *Amduat* 344.

<sup>8</sup> Warburton, *Amduat* 345, 346, 347. Corpses being cut is often accompanied by them burning in the fire.

<sup>9</sup> Warburton, *Amduat* 150-1.



### I.2- Knives in the hands of demons in the Book of Amduat<sup>1</sup>

Among those who wield knives in the Book of Amduat, two beneficent demons help Osiris annihilate his enemies. The central subject of the 7<sup>th</sup> Hour is the triumph over all hostile forces represented by Apophis, the arch-enemy of Re, and also by those enemies threatening Osiris.<sup>2</sup> In the Upper Register, the enthroned Osiris is encircled by the serpent *Mhn*.<sup>3</sup> Three kneeling enemies in front of him are bound and beheaded by a cat-ears-demon who brandishes a lasso and a knife (Fig.12).

The demon's name is (n.495):  *mds-hr* 'Violent faced'.<sup>4</sup> His function is evident from an appeal in which the god Re addresses Osiris:



*hr n.k hftyw.k hr rdwy.k .... mds-hr r.sn mds.f sn m'k.f sn m m'k n.f*

“May your foes fall to you, beneath your feet .... ‘Violent-faced’ is against them, and he cuts them down, he grilled them on a skewer for him”.<sup>5</sup>

In the following scene, three punished enemies are lying on the ground, bound by another demon named  *nikw* ‘Punisher’ (n.499). He throws those enemies to the earth through the lasso he holds. The text refers to his function as he is going to annihilate them through the knife and guard them lest they not to escape; apart from that, he is depicted just holding these ropes with which he bounds them (see: F.12):



*nik tn nikw m nikt.f n pry.tn m s3wt.f dt*

“The punisher punishes you with his *nikt-* knife, and eternally you will not escape his watch”.<sup>6</sup>

### I.3- Knives attached to non-human forms (animals- and birds-headed deities) in the Book of Amduat

The Upper Register of the 3<sup>rd</sup> Hour accounts for many figures in different forms and positions. The only armed figure is the ram, who is depicted with a knife before his front

<sup>1</sup> In the Egyptian religion, the term demon was used to mean evil spirits or lesser gods. Egyptian demonic entities could be either benevolent or malicious, while "demons" in the modern sense are almost always malicious because they are the factotums of evil forces like Satan. Egyptologists usually understand Egyptian demons as “minor divinities”, assistants to superior powers, or agents of chaos and evil. Bonnet identified demons as “Beings ... who stand between gods and humans and who are endowed with a power that can be useful or harmful to those who oppose them. Yet not only lesser gods who are sometimes called demons in the literature, but also greater gods and even animals, such as Apophis, am mwt, the hybrid monster, nbD the personification of death, lesser gods as Bes. Cf. Te Velde, in: *LA* I 980- 981; Kousoulis, *Introduction: The Demonic Lore of Ancient Egypt*, XIV; Lucarelli, R., “Baba and the baboon demons”, in: *Journal of Ancient Egyptian Interconnections* 25, (2020), 116-127 where he analyses the baboon form of Baba in connection with the baboon-guardian demons in the Netherworld; Kousoulis, Kousoulis, P., *Ancient Egyptian Demonology, Studies on the Boundaries between the Demonic and the Divine in Egyptian Magic*, *Orientalia Lovaniensia Analecta* 175, Leuven, (2011); Bonnet, *RARG*, 146 & Meeks, “Demons”, in: Redford (ed.), *Oxford Encyclopedia*, Vol. 1, 375; Frankfurter, D. *Evil Incarnate: Rumors of Demonic Conspiracy and Ritual Abuse in History*, Princeton/Oxford, (2006), 13-5.

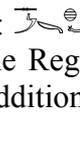
<sup>2</sup> Warburton, *Amduat* 217.

<sup>3</sup> About this serpent see: Piccione, P., “Mehen, Mysteries, and Resurrection from the Coiled Serpent”, in: *JARCE* 27, (1990), 43-52.

<sup>4</sup> Warburton, *Amduat* 222; or “acute of vision”, see Faulkner, *CDME* 123.

<sup>5</sup> Warburton, *Amduat* 223.

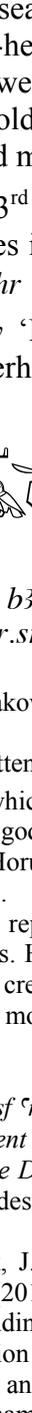
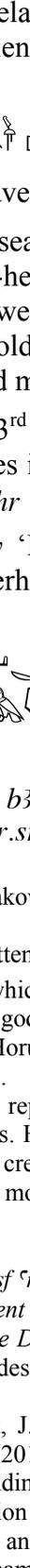
<sup>6</sup> Warburton, *Amduat* 225.

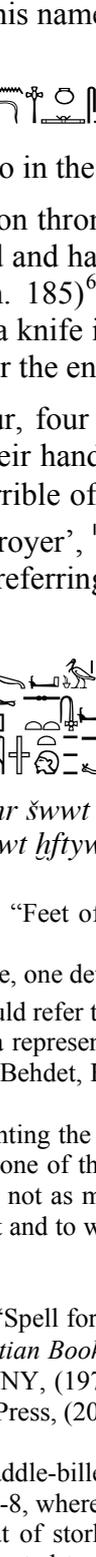
leg (Fig.13).<sup>1</sup> The attribute given to the ram is (n.200):  *sm3 hftyw.f*<sup>2</sup> ‘Slayer of his foes’.<sup>3</sup> The text above is related to all beings in the Register, but one sentence could suggest the ram’s role, convenient to his name and in addition to him being depicted with a knife.<sup>4</sup>

 *Irrt.sn pw m imnt nd sby*

“What they have to do in the West: Grinding the enemy”.<sup>5</sup>

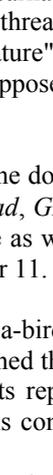
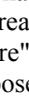
Three mummiform deities are seated on thrones in the middle of the Lower Register of the 2<sup>nd</sup> Hour. The third one is bull-headed and has a knife in his lap (see above F. 4). His name is  *amw aAw* ‘Donkey-swallower’ (n. 185)<sup>6</sup>. This god is depicted in the same Register where two gods are depicted holding a knife in hand. He may have the same role they play, i.e., burn the enemies of Re and master the enemies of Osiris.<sup>7</sup>

In the Lower Register of the 3<sup>rd</sup> Hour, four seated figures of Osiris are followed by five stork-headed deities with knives in their hands (n. 258-262).<sup>8</sup> The names given to them are in order (Fig.14):  *nh3-hr* ‘Horrible of face’,<sup>9</sup>  *3gby.sn* ‘Their flood’, the third is anonymous,  *itmy* ‘Destroyer’,  *dnywty* ‘Roarer’. This register has a text standard for all deities, perhaps referring to those ibis-headed deities holding knives’ function:



*Irrt.sn pw m imnt iryt m'k š'cy b3w hnr šwrt rdit tmw iwtyw wnn r st.sn nt htmyt stt.sn sdt shpr.sn 3mwt hftyw m imyt tpw sfw.sn*

<sup>1</sup> Cf. the foot-knife demons in: Szpakowska, “Feet of fury: demon warrior dancers of the New Kingdom”, 313-323.

<sup>2</sup> Interestingly, the god’s name is written twice, one detailed in red which is to be the name itself () , and another abbreviated in black, which could refer to the function he plays  .

<sup>3</sup> Warburton, *Amduat* 84. Could this god be a representation of Khnum? About this god whose name is used as a designation of many deities as Horus of Behdet, Horus-Re, and Khnum in Esna who could be compared with the figure here, see *LGG* VI 322.

<sup>4</sup> This ram reminds the ‘Black Ram’, representing the pharaoh incarnated as “Lord of Power” in the Pyramid Texts, and in the Book of Two Ways. He is one of the “judges” threatening the deceased. The ‘Black Ram’ seems to be a dangerous and hostile creature not as much “by nature” but by context and situation in which the solar energy exists in a particular moment and to whom it is opposed, cf, Lavrentyeva, *Liminal sources of dangerous powers*, 107-115.

<sup>5</sup> Warburton, *Amduat* 86-7.

<sup>6</sup> *LGG* II 109-110. Cf. *BD* 40: *r n hsf 'm '3* “Spell for repelling the donkey-swallower” in: Quirke, S., *Going out in Daylight, prt m hrw, the Ancient Egyptian Book of the Dead*, *GHP* Egyptology (2013), 116; Faulkner, R., *The Ancient Egyptian Book of the Dead*, NY, (1972), 62. See as well Vandenbeusch, M., *Sur les Pas de l’âne dans la Religion égyptienne*, Sidestone Press, (2020), chapter 11.

<sup>7</sup> See above, n.8, 11.

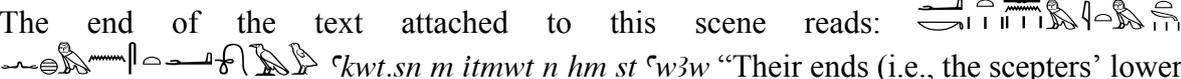
<sup>8</sup> Warburton, *Amduat* 92. See Janák, J., “Saddle-billed stork (Ba-bird). Edited by Willeke Wendrich”, In: *UCLA Encyclopedia of Egyptology*, (2014), 1-8, where he mentioned that in the process of time, the word BA was written with various signs, including that of stork (G 29). Its representation with that sign is both the earliest and the most attested depiction connected to the religious concept of it. Thus, it serves as a crucial witness to the BA’s original meaning and main aspect.

<sup>9</sup> Leitz (*LGG* IV 261) translates the name of this god as ‘der mit vertreibendem Gesicht’, whereas Warburton (*Amduat* p. 92) gives its meaning as ‘Horrible of face’. Since this god’s name appeared once, can we consider it a miswriting of NHA-Hr, especially as this god has a binary nature? NHA-Hr functions as a protective and a punisher god; whereas at the same time, he is a name for Apophis, being tied, burnt, and caught (*LGG* IV 272).

“What they have to do in the west is: doing the roasting and cutting up the Ba-souls, imprisoning the shadows, and putting an end to those who do not exist, who are at their place of destruction. They kindle the flames and let burn the enemies through the (flames) on top of their knives”.<sup>1</sup>

Their names reflect the aggressive attitude described in this label, but the enemies whom they will annihilate are not described, nor are the enemies of the ram depicted in the Upper Register of the same Hour discussed above (n.200).

#### *I.4- Knives attached to regalia in the Book of Amduat*

Regalia, such as the royal scepters, the *mdw*-staff, and the *šms*-sign,<sup>2</sup> is also depicted as having knives. In the Upper Register of the 6<sup>th</sup> Hour, several deities appear in a half-sitting position which signifies the renewal of their lives, awakening from their sleep of death. Nine royal scepters are following them, three with the white crown, three with the red crown, three with uraeus, and all with a knife at their lower end (n. 410-418).<sup>3</sup> According to the text above, they obviously belong to the royal figures in the Middle Register (Fig.15).<sup>4</sup> The end of the text attached to this scene reads:  *ḳwt.sn m itmwt n ḥm st ʿw3w* “Their ends (i.e., the scepters’ lower part) are knives. The Robber (Seth)<sup>5</sup> does not ignore them”.<sup>6</sup>

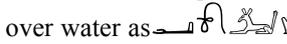
This sentence confirms that Seth with the negative name *ʿw3w* does not disparage those regalia and those who carry them, i.e., the kings of Upper and Lower Egypt. Apart from this instance, the names given to regalia do not reflect a terrifying appearance.<sup>7</sup> Accordingly, the knives might be just a threat against those who would harm the royal figures depicted in the Middle Register, as said above. Another group of regalia is seen in the Lower Register of the 6<sup>th</sup> Hour (Fig. 16). In front of the god Nun facing them, nine fire-spitting serpent staffs (n. 477-485).<sup>8</sup> Each is with a knife at the lower end to threaten enemies. They symbolize the deities of the great Ennead, without the goddesses: *t3tnn* ‘Tatanen’ (n. 477), *Itmw* ‘Atum’ (n. 478), *ḥpri* ‘Khepri’ (n. 479), *šw* ‘Shu’ (n. 480), *Gb* ‘Geb’ (n. 481), *Wsir* ‘Osiris’ (n. 482), *ḥrw* ‘Horus’ (n. 483), *Wpw* ‘the judge i.e., Thoth’ (n.

<sup>1</sup> Warburton, *Amduat* 94-5.

<sup>2</sup> About these insignias: Calvert, A., “Quantifying regalia: a contextual study into the variations and significance of Egyptian royal costume using relational databases and advanced statistical analyses”, in: Brand, Peter J. and Louise Cooper (eds), *Causing his name to live: studies in Egyptian epigraphy and history in memory of William J. Murnane*, Leiden, (2009), 49-64.

<sup>3</sup> *ḳwt, i3dt t3, ḥk3t dw3t, m3ʿt nṯrw, ḥnmt dw3tyw, nt t3tnn, ḥwy nṯrw, iryt tpw nṯrw, iryt šḥwt dwʿtyw* “Shepherd’s crook, Dew of the earth, Heqa-scepter of the Netherworld, Maat of the gods, Nurse of those of the Netherworld, Waterway of Tatenen, She who protects the gods, She who belongs to the heads of the gods, She who belongs to the fields of those of the Netherworld”: Warburton, *Amduat* 185.

<sup>4</sup> They are 16 standing mummies in a group of four: the first *nsw* wearing the white crown, being the kings of Upper Egypt; the second *ḥtptyw* is without attribute; the third *bityw* wears the red crown as kings of Lower Egypt and the fourth also without attribute is called *3ḥw*, the usual name for the blessed dead: Warburton, *Amduat* 196.

<sup>5</sup> Although Leitz (*LGG* II 79) did not explicitly state that *awA* is Seth except in one text (*CT* I 265 h-i), *CT* VII 72k mentions that the deceased wishes to have power over water as  *awA* who is assuredly Seth. Other texts that have the word *awA*, could be well interpreted if this word being regarded as the god Seth: *drt ʿw3yw ḥr s3.s ḥr* ‘who repels the thief away from her son Horus’: a designation of *Rrt* the female hippopotamus, see *LGG* VII 561. About Seth see: Te Velde, H., *Seth, God of Confusion: A study of his Role in Egyptian Mythology and Religion*, Second edition; Leiden: E. J. Brill, (1977).

<sup>6</sup> Warburton, *Amduat* 186.

<sup>7</sup> See note 65.

<sup>8</sup> Régen, *Note de Cryptographie*, 497-512.

484), *Itpy* ‘He of the offerings’ (n. 485). The text accompanying these mdw-staff refers to the function they play:



*tk3 n hrw.tn spd n sfww.tn 3m.tn hftyw 2pri ds.tn šwwt.sn*

“May your faces burn, and may your knives be sharp, that you may consume the enemies of Khepri and cut their shadows”.<sup>1</sup>

So, what they have to do in the Netherworld is:



*irt m<sup>c</sup>k m mtyw rdit b3w r htmyt*

“To roast the dead, and to deliver the Ba-souls into the place of destruction”.<sup>2</sup>

A third group is found in the Middle Register of the 8<sup>th</sup> Hour (n. 589-597). The sun-barque drawn by eight deities - corresponding to the Hour’s number - is preceded by nine so-called Shemes- signs personifying the authority of the sun-god, as well as his retinue (Fig. 17). Their names are of a benevolent meaning aside from that the text above defines their fatal function:<sup>3</sup>



*Irrt.sn pw rdit dsw m hftyw R<sup>c</sup> .... <sup>c</sup>m.hr.sn tpw.sn nfw.sn m-ht <sup>c</sup>pp ntr pn hr.sn*

“What they have to do: Planting knives into the enemies of Re .... Then they will swallow their heads and their knives (again) after this god has passed by them”.<sup>4</sup>

It seems that the jury of the sun-god is ready to protect him when passing by them, wielding their knives onto those who might harm him; but when he leaves, they return the knives back.

A scene to include in this group depicts four caskets (n. 522-525). Each has two human heads as a sign of personification and a knife for protection on its lid (Fig. 18). They represent the burial of the sun-god in his different forms:



*hnw t3 tpw št3wt .... pry tpw dsw imyw.sn sdm.sn hk3 nh3-hr*

“The caskets of the earth, the heads of the mysteries .... the heads and knives in them come out when they hear the enchantment of ‘Horrible of face’”.<sup>5</sup>

### *I.5- Gates and Doors’ names referring to knives*

The ancient Egyptians show their knowledge of the journey to the Netherworld or even into it by knowing its ways, the doors, and gates dividing it. These are recorded vividly in books presenting the Afterlife. In the Book of Amduat, apart from doors are not depicted – only a

<sup>1</sup> Warburton, *Amduat* 209.

<sup>2</sup> Warburton, *Amduat* 209. As for *htmyt* personifying the hell, see: Hornung, E., *Altägyptische Höllenvorstellungen. Abhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig, Philologisch-Historische Klasse* 59 (3), Berlin (1968).

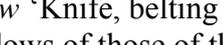
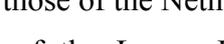
<sup>3</sup> *h<sup>c</sup>tpw-t3, imnw, sšt3w b3w, shny šwt, nb r dr, mnw, m<sup>c</sup>nw, mtrwy, sdmw*: ‘Who rests on the earth, Concealer, who makes the BA-soul secret, who brings the shadows to rest, Lord of all, Offering jar, Road-guide, Witness, Judge’: Warburton, *Amduat* 262.

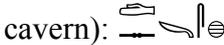
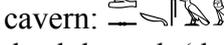
<sup>4</sup> Warburton, *Amduat* 263.

<sup>5</sup> Warburton, *Amduat* 234-5.

vertical line separates each Hour from the following- names are given to these lines identified them as doors, names that express their functions. Doors protect the entrance to each division; so sometimes, doors contain the word "knife" as an element of their name.

The 4<sup>th</sup> Hour is traversed by a zigzag path frequently closed by by doors cutting the way. Therefore, they are called ‘knives’. The 1<sup>st</sup> door of the Upper Register is:  *mds sm3-t3* ‘Knife of the mooring place’; while the gate of its Lower Register is:  *mds m3wy-t3* ‘Knife which renews the earth (Netherworld)’; the 3<sup>rd</sup> gate closing the Register is:  *mds nhh* ‘Knife of eternity’. The last door of the Secret path, found in the Lower Register of the 5<sup>th</sup> Hour, is guarded by a serpent standing on its tail. The door’s name is:  *ds* ‘Knife’<sup>1</sup>, whereas the name of the gate leading to the 6<sup>th</sup> Hour is:  *rn n sb3 n niwt tn spd dmwt* ‘The name of the gate of this place (i.e., Hour) is ‘With sharp knives’.<sup>2</sup>

The topography of the 8<sup>th</sup> Hour is different. Its Upper and Lower Registers are divided into five caverns, closed by wooden doors (painted red) that opened at the invocation of the sun-god passing through them. Again, the doors are called ‘knives’.<sup>3</sup> The doors’ names of the Upper Register are: 1<sup>st</sup> door:  *ds nb dsrw* ‘Knife, lord of sanctity’ (n.588), the 2<sup>nd</sup> door:  *ds h'w t3nn* ‘Knife, standing one of Tatenen’, the 3<sup>rd</sup> door:  *ds hmw b3w* ‘Knife, with hovering Ba-souls’, the 4<sup>th</sup> door:  *ds ssmw ntrw* ‘Knife, belting the gods’, and the 5<sup>th</sup> door:  *ds swwt dw3tyw* ‘Knife, shadows of those of the Netherworld’.

The doors’ names of the Lower Register of the 8<sup>th</sup> Hour are: 1<sup>st</sup> door (6<sup>th</sup> cavern):  *ds rnm-t3* ‘Knife, Half of the earth’, 2<sup>nd</sup> door (7<sup>th</sup> cavern):  *ds drw hftyw.f* ‘Knife, which drives off his enemies’, 3<sup>rd</sup> door (8<sup>th</sup> cavern):  *ds shmw irw* ‘Knife, with powerful forms’, 4<sup>th</sup> door (9<sup>th</sup> cavern):  *ds spdwnsrwt* ‘Knife, with pointed flames’, 5<sup>th</sup> door (10<sup>th</sup> cavern):  *ds 3h-3hw* ‘Knife, with shining Akh-spirits’, door at the end of the 10<sup>th</sup> cavern:  *ds s3mw mtyw m imyw.f* ‘Knife, which consumes the dead through (the serpent) which are in it’.<sup>4</sup>

Since  is the most common determinative for knives or words relating to ‘cut, slaughter, kill’, it is interesting to note that *ds* as a name is the only word used to point to doors or gates, despite other words being also used in the context.

## II- THE KNIVES AND KNIFE-WIELDERS IN THE BOOK OF GATES

The Book of Gates is different: all the actions are exclusively against Apophis. This is valid for deities depicted with knives or accompanying texts with verbs related to the knife’s action. The capture of Apophis,<sup>5</sup> the traditional enemy of Re, is primarily narrated by the Book of Gates. Knives, the main tool used to annihilate the enemies – as seen in the Book of Amduat – are indicated briefly here either in hands of the deities and/or in the texts related to those deities.

<sup>1</sup> Warburton, *Amduat* 113; 119; 125; 133; 171.

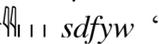
<sup>2</sup> Warburton, *Amduat* 180.

<sup>3</sup> Warburton, *Amduat* 252; 252; 254; 255; 256; 257.

<sup>4</sup> Warburton, *Amduat* 266; 268; 269; 270; 271.

<sup>5</sup> Apophis, like Seth, also falls under the guardianship of Aker: *iw.f hr s3w hr wy n 3kr nn wn wy.f nn wn rdwy.f* ‘He is imprisoned in the two arms of Aker, he has neither arms nor legs’: see *Bremner-Rhind* 29, 7.

## II.1- Deities using knives in the Book of Gates

The Upper Register of the 11<sup>th</sup> Hour (69<sup>th</sup> scene) starts with a group of four human-headed gods, who have a rope in one hand and a knife in the other (Fig.19): they are  *intyw* ‘The Fetters’. The next group of four serpent-headed gods is armed similarly: they are  *hntyw* ‘The slaughterers’. The serpent Apophis follows them, leashed with a rope around his neck:  *ʿ3pp hrw.f phr.f m dw3t* ‘Apophis, his voice goes round in the Netherworld’<sup>1</sup>. The rope is tied by  *srkt* ‘Serket’ (the scorpion-goddess).<sup>2</sup> Behind her, four more gods grasp the rope  *sdfyw* ‘Those who enchain’. Opposing the previous two scenes, twelve deities at the rope are called: *ntrw d3dyw* ‘Gods who cut off throats’. The text of the first eight deities reads:



*i.n.sn (n) R<sup>c</sup> .... mk n shr.n ʿ3pp di m intwt.f .... ʿ3pp hsbw m snf.f*

“They say (to) Re .... Behold, we have overthrown Apophis, who is put into his fetters .... Apophis is smashed in his blood”.<sup>3</sup>

The text of the *sdfyw*-gods and *ntrw d3dyw*-gods at the rope is:



*i.n.sn n R<sup>c</sup> .... mk sfw dy(w) m Nh3-hr<sup>4</sup> ʿ3pp m ʿbwt.f*

“They say to Re .... Behold, knives are planted in the ‘Terrible of face’, and Apophis is in his bonds”.<sup>5</sup>

Apart from the first eight deities depicted with knives, the related text mentions what could only be the result of knives, i.e., the blood. The sixteen deities are depicted without knives; they grasp the rope Apophis is bound with. The text above describes Apophis’ status in words analogous to the 7<sup>th</sup> Hour of the Amduat, in which Apophis is bound to the earth through the knives and the *sph*-lasso.

Apophis is driven off once again in the Middle Register of the 12<sup>th</sup> Hour (89<sup>th</sup> scene) where nine deities – four jackal-headed ones – are all armed with a knife and a *hk3*-scepter (Fig. 20). They represent the Ennead:  *psdt nikt ʿ3pp* ‘The Ennead which punishes Apophis’. In front of them, the serpent *ʿ3pp* (Apophis) is fettered to five staffs, defined as *msw hrw* ‘children of Horus’, who are only four in number, but the fifth is probably the god Geb.<sup>6</sup> The text above reads:<sup>7</sup>

<sup>1</sup> Hornung, E., & Abt, T., *the Egyptian Book of Gates*, Zürich, (2014), 372.

<sup>2</sup> The scorpion-goddess Selket throws fetters around the snake body, N. 516: Abt & Hornung, *Knowledge for the Afterlife*, 90. About the temple reliefs of the New Kingdom that show the Scorpion goddess Selkis, the role she plays, being depicted in the temple reliefs as part of the so-called Sedfest symbols, her being depicted together with the goddesses Isis, Nephthys and Neith on royal sarcophagi, coffins from private individuals, on canopy boxes and jars: Stoof, Skorpion und Skorpiongöttin im alten Ägypten. Stoof, M., *Skorpion und Skorpiongöttin im alten Ägypten*. Antiquitates: Archäologische Forschungsergebnisse 23, (2002).

<sup>3</sup> Hornung & Abt, *Gates* 374.

<sup>4</sup> About this serpent: Sayed, R., “Nehaher”, in *BIFAO* 81, Supplément: Bulletin du Centenaire, (1981), 119-140.

<sup>5</sup> Hornung & Abt, *Gates* 376.

<sup>6</sup> See below n. 113 and 114.

<sup>7</sup> Hornung & Abt, *Gates* 424.



Wnn.sn m šhr pn mdw.sn m ʿ.sn šsp.sn nmwt.sn nik.sn ʿ3pp ntsn irrw šʿt.f wdd sdbw r tsw  
imy hrt

“They are like this: their staffs are in their hand, and they receive their knives so that they punish Apophis. It is they who execute this slaughter, and cause (his) damage at the sandbank which is in the sky”.<sup>1</sup>

Furthermore, a god whose name is 𓂏𓂏𓂏 *bsy* ‘The flaming one’,<sup>2</sup> is depicted in the Middle Register of the 11<sup>th</sup> Hour (75<sup>th</sup> scene), lifting both hands towards a torch, a bull’s head, and a knife combined with a pole (Fig. 21). The text attached reads: 𓂏𓂏𓂏 𓂏𓂏𓂏 ... 𓂏𓂏𓂏 𓂏𓂏𓂏

ʿhʿ.f n Rʿ.... pry nm<sup>3</sup> imy ʿh3w wnn m šms(w) (n) ntr pn

“He attends on Re .... the (butcher-) knife emerges which is in the hand on the fighter who is in the retinue of this god”.<sup>4</sup>

This god armed with the knife as the text stated, was certainly one of the guardians of the sun-god, brandishing the knife against his enemy, i.e., the serpent Apophis.<sup>5</sup>

## II.2- Deities depicted without knives but using knives according to the accompanying text

The theme of catching and destroying Apophis<sup>6</sup> is evident in the 10<sup>th</sup> Hour - 66<sup>th</sup> scene of the Middle Register. The method used here is different. Fourteen gods swinging nets held

<sup>1</sup> Hornung & Abt, *Gates* 424-425.

<sup>2</sup> Hornung & Abt, *Gates* 388.

<sup>3</sup> Wrongly transliterated as ds in Hornung & Abt, *Gates* 388.

<sup>4</sup> Hornung & Abt, *Gates* 388.

<sup>5</sup> Defeating Apophis through different tools is attested in many other Hours in the Books of Amduat and *Gates*. Despite the only scene depicting killing Apophis in the 7<sup>th</sup> Hour, we encounter the same idea in other Hours but without being represented. In the Lower Register of the 12<sup>th</sup> Hour of Amduat, two groups of four gods carry paddles. The accompanying text stresses their struggle against Apophis, who is driven away the last time before sunrise: *ntsn hsfw ʿ3pp* ‘They are those who fend off Apophis’ (Warburton, *Amduat* 375). Concerning the Book of Gates, in addition to the scenes studied above, Apophis is either mentioned or depicted. He is enchanted by 12 gods named collectively: *hptyw dw3w Rʿ* ‘who are supplied with offerings and who have adorned Re’; they are the gods who *wnnw hk3.sn ʿ3pp* ‘They have chanted Apophis’ (Upper Register of the 2<sup>nd</sup> Hour, 5<sup>th</sup> scene: Hornung & Abt, *Gates* 32). But in the other two scenes, it is depicted. The Ennead of Re says: *sn.t(w) tp.k ʿ3pp sn.t(w) k3bw* ‘Your head is cut off Apophis, the coils chopped up’ (Hornung & Abt, *Gates* 84). The last scene depicting Apophis is seen in the Upper Register of the 6<sup>th</sup> Hour (34<sup>th</sup> & 35<sup>th</sup> scenes), where 12 deities carry forked sticks *mt3w* driven into Apophis named ʿmw ‘The devourer’ (Hornung & Abt, *Gates* 198-9). It is depicted as being held by 12 gods. These sticks evoke the scene of the 7<sup>th</sup> Hour of Amduat where Apophis is transfixated with knives, lest not to move. Apophis is also mentioned in other texts with his explicit name aApp or epithets. It is ʿmw (The Devourer), *hf3w dw* (The Evil Serpent), *sby* ‘The Rebel’, *dwy-hr* ‘Evil face’, *dwy* ‘Wicked One’, *nh3-hr* ‘Terrible of face’. (Hornung & Abt, *Gates* 200, 82, 202, 88, 376), *nh3-hr* (Warburton, *Amduat* 228, 229, 235).

<sup>6</sup> Apophis is depicted in five Hours; the 3<sup>rd</sup>, the 6<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup>, and the 12<sup>th</sup>, despite he is mentioned in words in other texts. Twelve deities named collectively *hptw dw3w Rʿ* ‘Who are supplied with offerings, who have adorned Re’, they together enchanted him in the Upper Register (5<sup>th</sup> scene) of the 2<sup>nd</sup> Hour: *wnnw hk3w ʿ3pp* ‘they have enchanted Apophis’, he is mentioned as well through many epithets given to him in other Hours as *sby* ‘The rebel’, *dwy-kd* ‘Evil character’, *dw-hr* ‘Evil face and’ *hf3w dw* ‘The evil serpent’. At the end of the Lower Register of the 3<sup>rd</sup> Hour Atum, leaning on a staff confronts the coiled serpent Apophis. He is followed by the *q3d3t hsfw ʿ3pp* ‘The council that drives away Apophis’. Even the Ennead of Re says: *sn.t(w) tp.k ʿ3pp sn.t(w) k3bw* ‘your head is cut off Apophis, the coils chopped up’. The Upper Register of the 6<sup>th</sup> Hour depicts 12 deities carrying forked sticks *mtAw* with which they ward off aApp; they are given the epithet *amw* ‘The devourer’: Hornung & Abt, *Amduat* 32, 82-3, 198-9 (scene 13, 34).

above their heads are depicted (Fig.22).<sup>1</sup> The first three are  *hryw-mdw* ‘Those who command (magic) words’; the next three are  *hk3yw* ‘Those who work charm’; four monkeys are  *s3yw R* ‘Who protect Re’; four goddesses are  *s3ywt R* ‘Who protect Re’. These deities accompanying Re, proceed before him to protect and defend him against Apophis. The text above reads:



*Wnn.sn m shr pn skdi.sn m-h3t R<sup>c</sup> hk3.sn n.f 3pp hmm.sn r r(r)yt nt 3hty 3p.sn hr.f r hrt ....  
i.n.sn hk3w.sn ihy sbj w3yw<sup>2</sup> 3pp dy dwt.f htmw hr.k 3pp ir w3t n nmty dsw r.k hskw.k ....  
hk3w.n tw m imyt<sup>c</sup>.n*

"They are like this: they proceed before Re, they enchant Apophis on behalf of him, and they turn back at the gateway of Akhty. They proceed with him to the sky .... They say when they enchant: Hey Rebel; Apophis is bound, to whom his evil is done. Destroyed is your face, Apophis; make (your) way to the slaughterer! Knives are against you, so that you are chopped off. .... We enchant you with what is in our hand".<sup>3</sup>

### II.3- Gates in the Book of Gates

Structurally, the Book of Gates is similar to that of the Amduat. Each Hour in the Book of Gates ends with a gate protected by one or more serpents and at least two guardians. To enable Re to pass safely through each gate, the god Sia (percipience) appeals to the guardians to open their gates and unlock their doors. Except that the Book of Gates distinctly includes drawing of gates separating each Hour from the next, only one has been named with an epithet reflecting its function. In the Upper Register of the 10<sup>th</sup> Hour (62<sup>nd</sup> scene), this gate is named  *k3(w)-dm(w)t* ‘with high knives!’.<sup>4</sup>

## III- DISCUSSION: GREAT DEITIES ASSOCIATED WITH KNIVES IN THE BOOKS OF AMDUAT AND GATES.

Among all the deities discussed, the ‘lesser deities’ carry the knives in their hands. They are called by epithets rather than names that reflect their role. There are – exceptionally – five main deities: the gods Thoth, Geb, Khnum, and the goddesses Isis and Serket. The punitive function played by these deities is of even greater significance; it is crucial to identify whether they play the same function in other religious texts.

*III.1- Thoth:* Thoth, one of the deities with a knife in their laps in the Book of the Amduat (n.146), punishing the enemies of Re and Osiris, is not attested in the Book of Gates. To retrace this function to Thoth, the Pyramid Texts, in the legend of Osiris, mention that this god appears chiefly as the friend and legal advocate of Horus. In the Horus-Seth myth, Thoth acts as a defender of light against darkness: he brings back the eye of Horus

<sup>1</sup> Alliot, M., “Les Rites de la Chasse au Filet, aux Temples de Karnak, d' Edfou et d' Esna”, in: *RdE* V (1946), 57-118. Using the net as a tool of destruction see: Gad, M., “Catching with nets and traps in religious texts, 1: The origin of the rite of ‘Catching the Enemies of the King’”, in: *ASAE* 86, (2015), 179-209.

<sup>2</sup> The verb *w3y* is not documented in *Wb*; see Hornung, *Pfb* Teil II 236, n. 6.

<sup>3</sup> Hornung, *Pfb* (scene 66), Teil I 344-346. Cf. the commentary thereof in Teil II 235-6. See too Hornung & Abt, *Gates* 350-53. Noteworthy, the text dealt with these nets as knives to cut Apophis into pieces.

<sup>4</sup> Hornung & Abt, *Gates*, 342.



The prayer and hymn of general Horemheb on his statue in the Metropolitan Museum of Art, New York, lists the specific roles of the god Thoth: he is the chief judge, chancellor, mediator, and record keeper for gods and men. He is also the close companion of the sun-god, and this role includes steering the sun-barque and slaying the serpent Apophis. The latter function is also assigned to other gods.<sup>1</sup>



*sh̄tp R<sup>c</sup> .... sh̄r sby .... ir.k ht r sby pw wd<sup>c</sup>.k tp.f sd.k b3.f it.k šwt(?) .f r sdt ntk ntr ir š<sup>c</sup>t.f*

“Who contents Re .... who fells the fiend .... as you act against that fiend: You cut off his head, you break his Ba-soul, and you cast his corpse (?) in the fire, you are the god who slaughters him”.<sup>2</sup>

This function of Thoth continued during later periods:



*dd-mdw in 2nsw-dhwty .... ir šdt m sbyw n Wd3t*

“Recitations by Chons-Thoth .... who makes slaughter among the foes of the *Wd3t*-eye”.<sup>3</sup>

Thoth’s presence in the Book of Amduat punishing Apophis, the arch-enemy of Re, and the foes of Osiris is a logical consequence.

*III.2- GEB:* The same function is attributed to Geb: he is one of the deities with knives in his lap in Amduat (n.148). Contrary to Thoth, Geb plays a significant and a greater role in the Book of Gates as one of the deities repulsing Apophis. In the 11<sup>th</sup> Hour of the Book of Gates (scene n.69), an enormous fist belongs to the *imnw h3t* (He with the hidden body),<sup>4</sup> who comes forth from the earth, helping the other deities to grasp the rope with which Apophis is tied (Fig. 23).<sup>5</sup> Of the four serpents chained to this rope, the first is *W3mmty* (Wamemti). The others are the *msw bdšt* (the children of the faint one).<sup>6</sup> All are confederates of Apophis, and are, therefore, kept in check by *Gb* ‘Geb’ and the four sons of Horus above them: *Imsti* (Amset), *hpy* (Hapi), *dw3-mwt.f* (Duamutef) and *kbh-snw.f* (Qebehsenuf). The text above them reads:

<sup>1</sup> Lichtheim, *AEL* II 100. The presence of Thoth in the solar barque is to protect Re against his enemies. This function of Thoth is connected to his title: *ink 9hwty sš ikr .... dr dwt .... ink 9hwty .... wr hk3w m wi3 n hhw* ‘I am Thoth excellent scribe .... who repels evil .... great in magic in the barque of millions’ (Budge, *Book of the Dead*, spell 182, 2, 8). The title suggests the power of Thoth’s magic against the serpent Apophis. The *Book of the Apophis* (Brit. Mus. 10188, 25, 15; 31, 20) states that it is by this HkA (magic) that Thoth defeated Apophis by crushing him, and the fire that comes forth from his mouth burning him, cutting him up (Faulkner, R. O., *The Bremner-Rhind Papyrus – III: D. The Book of Overthrowing 3pep*, *JEA* 23, (1937), 170, 178).

<sup>2</sup> *Urk* IV 2092, 2093; Winlock, H. E., “The Tombs of the Kings of the Seventeenth Dynasty at Thebes”, *JEA* 10, (1924), 1-5; Lichtheim, *AEL* II p. 10.

<sup>3</sup> *E* I 263, 8-9.

<sup>4</sup> I.e., the sun-god, cf. Hornung, *Pfortenbuch* Teil II 247.

<sup>5</sup> Hornung & Abt, *Gates* p.372.

<sup>6</sup> About the children of Apophis in the Book of Gates: Tarasenko, M., “Studies on the vignettes from chapter 17 of the Book of the Dead I: The image of *msw bdšt* in ancient Egyptian mythology”, *Archaeopress Egyptology* 16 Oxford, (2016), (Chapter 3-5), 36-104.

*Wnn.sn m šhr pn m s3wt nt msw bdšt s3w.sn m ih nikw .... Gb s3w.f nttw.tn*

“They are like this, guarding the children of the faint one. They guard (them) with the punishing rope .... Geb, he guards your fetters”.<sup>1</sup>

The same role played by Geb is seen once again in the Middle Register of the 12<sup>th</sup> Hour - 89<sup>th</sup> scene mentioned above (Fig.24). The scene depicts Apophis fettered to five staffs, which are defined as *msw hrw* ‘children of Horus’, who are four in number and the fifth is supposed to be the god Geb, due to the scene n. 69.<sup>2</sup> Noteworthy, the text that refers only to the children of Horus’ actions:

*wnn h3w sbyw pn m drwt nt msw lrw .... msw lrw ndry.sn sw .... wdn.sn k3sw.f*

“The ropes of this rebel are in the hand of the children of Horus .... the children of Horus grasp him (i.e., Apophis) .... They put on his fetters”.<sup>3</sup>

The function of Geb as a repulse of Apophis is well convenient to his nature. He is guarding the snakes in him- being the earth god- for Re because he fears them. Geb knows their magical powers, but Re does not:<sup>4</sup>

*dd mdw in hm n ntr pn n 9hwti nis m n.i r hm n Gb r-dd mi sin hr-ε.wy iw. n r.f hm n Gb dd.n hm n ntr pn εh3 tw hr hf3wt.k imyt.k mk snd.i n.sn n.i5 m wn.i im6 iw grt rh.n.k 3hw.sn*

“Then said the majesty of this god to Thoth: call me then the majesty of Geb with the following words: come, hurry immediately! And the majesty of Geb came to him. Then said the majesty of this god: Beware of your serpents that are in you! Behold, I am afraid of them as long as I am there, but you know their magical power”.<sup>7</sup>

Leitz determined the function of Geb as a punitive god in those three texts.<sup>8</sup> Even if this function of Geb dates to the Pyramid Texts, as Thoth’s one, he is never represented using knives in these texts.<sup>9</sup> He punishes those who speak evilly against the king:

<sup>1</sup> Hornung & Abt, *Gates* 377, Hornung, *Pfortenbuch* 248.

<sup>2</sup> Hornung & Abt, *Gates* 424, see above fig.18.

<sup>3</sup> Hornung & Abt, *Gates* 426, 427.

<sup>4</sup> *LGG* VII 304.

<sup>5</sup> Should be amended to *mk snd.i n.sn*, the last dative *n.i* is superfluous.

<sup>6</sup> *Im* means here the Netherworld: Hornung, *Der Ägyptische Mythos von der Himmelskuh*, 64.n. 137.

<sup>7</sup> Hornung, *Der Ägyptische Mythos von der Himmelskuh*, 18, 44.

<sup>8</sup> *LGG* VII 303.

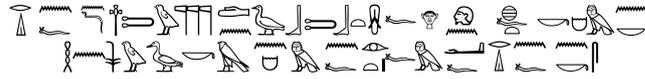
<sup>9</sup> In a contradictive aspect of Geb, the deceased threatens to curse him if he would not have his seat ready for him on the horizon: *I nb 3ht ir st n N ir tm.k ir st n N ir.k3 N f3t m it.f Gb t3 n mdw.n.f Gb n w3.n.f* “Oh lord of the horizon, make place for N. If you fail to make a place for N., N. will put a curse on his father Geb: The earth will speak no more; Geb will no more be able to defend himself”: *PT* 277a-c.



*nttt.k mdwty.fy nb m rn n N (rn.k) dw pr.k wd.n sw Gb m tw3 m niwt iry hmy.f<sup>1</sup> nn.f<sup>2</sup>*

“May you fetter anyone who shall speak evilly against your name. Go up, for Geb has committed him to a low-estate in his town so that he may flee and sink down weary”.<sup>3</sup>

He together with Horus, they support the king against Seth:



*Rdi.n.f nd tw ntrw di.n Gb tbt.f hr tp n hft.k hmy.n.k hwy.n sw s3.k Ir nhm.n.f irt.f m-c.f  
rdi.n.f n.k sy*

“He (i.e., Horus) has caused the gods to avenge you, and Geb has put his sandal on the head of your enemy, who is afraid of you. Your son Horus has smitten him; he has snatched back his eye from him and has given it to you”.<sup>4</sup>

Furthermore, Geb is protecting Osiris from Seth:



*Wsir h<sup>c</sup> n it.k Gb ind.f tw m-c stš*

‘Osiris, stand up for your father Geb, that he may protect you against Seth’.<sup>5</sup>

**III.3- KHNUM:** Sitting next to Thoth and Geb in the same scene, is Khnum (F.2). He shares the duties of punishing the enemies of Re and Osiris. Khnum is mentioned many times in PT, but once as a protector of the deceased.<sup>6</sup> In a spell in which the king is summoned to the sky to deliver to Horus his Eye, the text links Horus with him being the son of Khnum, awarding him protection,<sup>7</sup> declaring that he is free from evil:<sup>8</sup>



*Nis Itm ir N pn ir pt šd N irt hr n.f N pw s3 hnmw n dwt irt.n N*

“Atum summons the king to the sky, and the king takes the Eye of Horus to him. The king is the son of Khnum, and there is no evil which the king has done”.<sup>9</sup>

This highlights the protective role of Khnum. His role in the Book of Amduat as a punitive god is traced back to the Middle Kingdom Coffin Texts. The deceased threatens those who might cause harm to his family that their heads would be then broken on a tool ascribed to Khnum, which could be a kind of a metal instrument as an anvil:

<sup>1</sup> *Wb* III 79.

<sup>2</sup> Faulkner sees in the word *nn* a verb ‘be weary’ as all this is the fate of the evil-speaker: Faulkner, *AEPT* 41, 5.

<sup>3</sup> *PT* 137d-138a-b.

<sup>4</sup> *PT* 578 a-d.

<sup>5</sup> *PT* 1033 c.

<sup>6</sup> Representing the dead as Khnum is a way to protect himself from the dangers of insects that he may encounter:  ...  ...  *r n hsf p83yt ... hr.ti r.i ... ink 3nmw* “Spell to repel a bug ... away from me ... I am Khnum”: *BD* 36: Quirke, *Going out in Daylight*, 109.

<sup>7</sup> This is the only spell in the *PT* where the king is called ‘son of Khnum’. Mercer, *PT* II 616.

<sup>8</sup> This sentence evokes the ‘negative confession’ of *BD* 125, in which the deceased declared his innocence of doing evil deeds.

<sup>9</sup> *PT* 1237 d-e, 1238 a.



(*ir b3 nb ir*) *ntr nb rdit.f nhm.t(w) 3bt nt N pn m-<sup>c</sup>f rdi N pn sw3.t(w) tp.f (hr) m<sup>c</sup>d<sup>1</sup> pw n 3nmw<sup>2</sup>*

“As for any soul or any god who shall cause N’s family to be taken away from him, N shall cause his head to be broken on the *m<sup>c</sup>d* (anvil!) of Khnum”.<sup>3</sup>

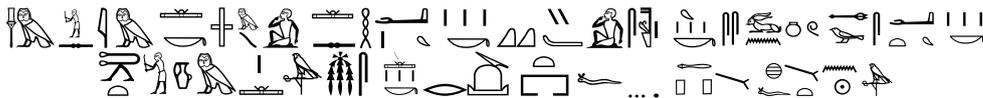
Book of the Dead 63 B, a spell for not being scorched by water, is an original appeal to Khnum in his punitive judicial role to execute a captured enemy whom he is said to be pursuing:



*3nmw hnty smiw mi hsk dsf m š3s m-s3 w3t tn prt.n.i im.s<sup>4</sup>*

“Oh Khnum, foremost of the lashes, come, behead the captive, hastening after this road on which I have gone out”.<sup>5</sup>

Furthermore, this function of Khnum is extended to punishing not only the enemies of the deceased but as well the enemies of Re and Osiris. What is noteworthy, is one of the spells in which Khnum participates in punishing Apophis and his children:



*šhm.s im.k wnm.s h<sup>c</sup>w.k wnm.s ksw.k ssw.n.s <sup>c</sup>wt.k it 3nmw msw.k r nmt.f .... 3pp hft n R<sup>c</sup>*

“It (i.e., the raging fire into which the sharp-knived butchers cast Apophis) shall have power over you, it shall devour your body, consume your bones and chastise your members, and Khnum shall take away your children to his place of execution .... Oh Apophis You are for Re”.<sup>6</sup>

Concerning the assistance given to Osiris, Khnum is depicted as a four rams-headed god standing with two knives in hands (Fig. 25), making Seth one of the figures upon whom an execration text is to be recited:

<sup>1</sup> Faulkner sees in this word the possibility of ‘Anvil’: *FAECT* I 124, n. 16.

<sup>2</sup> Other texts mention Re or Nephthys instead.

<sup>3</sup> *CT* II 204 c-205a. Despite that, in another spell, Khnum is regarded as an unwelcomed deity:  *im sm šhd hsf 3nmw inn hs* “Not to walk upside down and to repel Khnum who brings faeces”. *CT* III 173a.

<sup>4</sup> Budge, *BD* 63b: 3-4.

<sup>5</sup> Quirke, *Going out in Daylight*, 152.

<sup>6</sup> Faulkner, *The Papyrus Bremner-Rhind* 26,15; Faulkner, R. O., *The Bremner-Rhind Papyrus – III: D. The Book of Overthrowing 3pep*, *JEA* 23, (1937), 172. The main purpose of this text is to protect the sun-god from his arch-enemy Apophis, and the king who is the earthly representation of Re, from his foes ‘whether dead or alive. Faulkner, R. O., *The Bremner-Rhind Papyrus – III: D. The Book of Overthrowing 3pep*, *JEA* 23, (1937), 166.



It is interesting to note that Isis in the Book of Gates plays, together with Nephthys, a different role. It is a protective role, not a punishing one, as attested in the Book of Amduat. The two goddesses are represented as Uraeus-serpents guarding the door of the 12<sup>th</sup> Hour:<sup>1</sup>



*ntsn s3w sb3 pn št3 n Imnt*

“It is they who guard this mysterious gate of the West”.

Additionally, they are both for the second time represented in the solar-barque guarding the sun-god in the form of Khepri.<sup>2</sup> Isis is to the left of the sun and Nephthys to the right,<sup>3</sup> together with the rest of the crew (*iryw-ꜥ3* ‘Door-keepers’, *Gbb* ‘Geb’, *šw* ‘Shu’, *hk3w* ‘Magic’, *šib* ‘Sia’ and *hw* ‘Hu’).

*III.5- Serket*: The goddess Serket is one of the guardian deities who watch over souls in the afterlife. Pinch notes that Serket “is one of the deities who guards a bend in the river on the watery route to paradise”. She was invoked at funerals for her magical abilities as it was thought she could help the dead to breathe again when they were reborn from their bodies in the afterlife.<sup>4</sup>

Serket, an Egyptian goddess of protection, was associated with healing, magic, and protection. She is depicted as nursing the kings of Egypt as attested in PT §1375.<sup>5</sup> This function ascribed to her is evident in the Middle Kingdom Coffin Texts:



*hsf Rrk .... tꜣht.i m srkt hf3 m-ꜥ.i n <ꜣsh.n.f> wi*

“To drive off a snake. .... my cavern is (that of) Serket, the snake is in my hand and cannot bite me”.<sup>6</sup>



*T it.i Wsir .... rd.t(w) hꜣftyw.i m nkꜥwt hrkt hr k3sw.sn<sup>7</sup>*

“O my father Osiris .... May my enemies be reduced to sycamore-figs, with Serket on their ponds”.<sup>8</sup>

However, this myth may also deal, as Alliot suggested, with a legend destined to be the base of a myth of the dedication of the hands of Horus to the land of *t3-rmw*, cf. - Alliot, M., “Les Rites de la Chasse au Filet, aux Temples de Karnak, d’Edfou et d’Esna”, in: *RdE* V (1946), 112-113; Lefébure, *Le Mythe Osirien*, 20-21.

<sup>1</sup> Hornung & Abt, *Gates*, 451.

<sup>2</sup> Hornung & Abt, *Gates*, 453. Two images of the snake result from the ancient Egyptian texts: A negative image created not only because of the poison but rather from the basic aversion of man to everything that creeps and a positive image that has its origin in the molting of the snake. This is interpreted as a process that involves renewal or rebirth: the sun god is rejuvenated in the body of a snake in the 12<sup>th</sup> Hour: Yasser, S., *Die Schlange und ihre Verehrung in Ägypten in pharaonischer und moderner Zeit*, IBAES IV, Tierkulte im pharaonischen Ägypten, 139.

<sup>3</sup> This scene reminds the common representations of the two goddesses on both sides of the god Osiris. See the vignette of BD 17 that depicts both goddesses on the mummy’s sides lying on a bed.

<sup>4</sup> Pinch, G. *Egyptian Mythology: A Guide to the Gods, Goddesses, and Traditions of Ancient Egypt*, Oxford University Press, (2004), 189.

<sup>5</sup> “My mother is Isis, my nurse is Nephthys...Neith is behind me, and Serket is before me”. These four goddesses were later represented in Tutankhamun’s tomb on the Canopic chest and as gold statues protecting the gilded shrine.

<sup>6</sup> *CT* VII 94, 97n.

<sup>7</sup> *BD* (Budge) 175, pl. XXIX, p. 188, L. 23, 25.

<sup>8</sup> *BD* 175 (Quirke, *going out in Daylight*, 438).

Unsurprisingly, the goddess Serket is to stand before the prow of the solar-barque, helping to annihilate the serpent Apophis. The scene- in the Middle Register of the 7<sup>th</sup> Hour of Amduat- depicts her standing, at the head of Apophis who is bound by the lasso in her hand and pierced with knives:



*wdi.hr 4rkt htyt sphw m tp*

“Then Serket throws the lasso at the head”.<sup>1</sup>

This theme is recalled once again in the Book of Gates. The Upper Register of the 11<sup>th</sup> Hour- 69<sup>th</sup> scene- depicts Apophis tied around his neck by a rope in the hand of the goddess Serket (Fig.26), with other deities:



*(in) srkt wdi k3sw.f*

“It is Serket who puts on his fetters”.<sup>2</sup>

The names and postures in which the knife-wielders are depicted, the names used to refer to knives, against whom the knives are directed, and the verbs connected to knives, are included in this table:

Name of the Book	Number of the Hour-Register	Number and Name of the god/gods or epithets	Posture of the god/gods	Against whom the knife is directed	Name of the knife	Verbs used with knives
<i>Amduat</i> (gods)	1 <sup>st</sup> Hour-MR	(N. 54) <i>Nknw</i>	Standing, right hand next to his body	-	-	-
	2 <sup>nd</sup> Hour-UR	(N. 141) <i>sbn hsk swwt</i>	Standing, raising his right hand up and his left in an attitude of attacking	The guilty dead (!)	-	<i>hsk(?)</i>
	2 <sup>nd</sup> Hour-LR	(N.173) <i>ʿ3yw</i>	Running, right arm stretching holding the knife while the left bent to his chest	Enemies of Re and of Osiris	<i>sfw</i>	<i>spd</i>
	2 <sup>nd</sup> Hour-LR	(N.185) <i>ʿmw ʿ3w</i>	Bull-headed god sitting on a throne with a knife in lap	Enemies of Re and of Osiris	<i>sfw</i>	<i>spd</i>
	2 <sup>nd</sup> Hour-LR	(N.186) <i>iry st ntr</i>	Standing, right hand next to his body	Enemies of Re and of Osiris	<i>sfw</i>	<i>spd</i>
<i>Amduat</i>	3 <sup>rd</sup> Hour-LR	(N.264) <i>s3w sʿt</i>	Standing and grasping a knife with both hands	Burning the enemies through the (flame) on top of the knife		
	6 <sup>th</sup> Hour-UR	(N.423) <i>twrt ntrw</i>	Standing and holding a knife and a crook across her chest	Against enemies of Osiris?	-	-
	7 <sup>th</sup> Hour MR	(n. 516) <i>srkt htyt</i>	Standing at Apophis head, stretching her arms grasping the lasso	Apophis	Text mentioned <i>sphw</i> apart from <i>dsw</i> also depicted	-

<sup>1</sup> Warburton, *Amduat* 232.

<sup>2</sup> Warburton, *Amduat* 375.

		(n. 517) <i>hry-dsw.f</i>	Standing at Apophis tail, stretching his arms grasping the lasso	Apophis	Text mentioned <i>spḥw</i> apart from <i>dsw</i> is depicted	-
<i>Amduat</i> (group of gods)	2nd Hour UR	(n. 144) <i>ktwytt dnt b3w</i>	Sitting on thrones with a knife in lap	The enemies of Re and those of Osiris	-	dn
		(n. 145) <i>iwf hry ḥndw.f</i>	Sitting on thrones with a knife in lap	The enemies of Re and those of Osiris!	-	
		(n. 146) <i>ḏḥwty hry ḥndw.f</i>	Sitting on thrones with a knife in lap	The enemies of Re and those of Osiris!	-	
<i>Amduat</i> (group of gods)		(n. 147) <i>3nmw ḳnbty</i>	Sitting on thrones with a knife in lap	The enemies of Re and of Osiris!	-	
		(n. 148) <i>Gb ḳnbty</i>	Sitting on thrones with a knife in lap	The enemies of Re and those of Osiris!	-	
		(n. 149) <i>3st ndtt</i>	Sitting on thrones with a knife in lap	The enemies of Re and those of Osiris!	-	
	7 <sup>th</sup> Hour MR	(n. 518) <i>dmḏyt</i>	Standing, left arm along the body and right arm to chest holding a knife	Apophis	<i>nik</i>	-
		(n. 519) <i>dmyt</i>	Standing, left arm along the body and right arm to chest holding a knife	Apophis	<i>nik</i>	<i>ḏm</i>
		(n. 520) <i>nykt</i>	Standing, left arm along the body and right arm to chest holding a knife	Apophis	<i>nik</i>	<i>nik</i>
		(n. 521) <i>ḥtmyt</i>	Standing, left arm along the body and right arm to chest holding a knife	Apophis	<i>nik</i>	<i>ḥtm</i>
<i>Amduat</i> (group of gods)	11 <sup>th</sup> Hour LR	(n. 807) <i>ḥryt ktwwt.s</i>	Standing, holding the knife with the two hands	Guilty dead classified as enemies of Osiris	<i>Nikyt ds</i>	<i>Tsk Ir sꜥt Ir ʿḏt</i>
		(n. 809) <i>ḥryt ḥ3dw.s</i>	Standing, holding the knife with the two hands	Guilty dead classified as enemies of Osiris	<i>Nikyt ds</i>	<i>Tsk Ir sꜥt Ir ʿḏt</i>
		(n. 811) <i>nknyt</i>	Standing, holding the knife with the two hands	Guilty dead classified as enemies of Osiris	<i>Nikyt ds</i>	<i>Tsk Ir sꜥt Ir ʿḏt</i>
		(n. 813) <i>ḥryt nmwt.s</i>	Standing, holding the knife with the two hands	Guilty dead classified as enemies of Osiris	<i>Nikyt ds</i>	<i>Tsk Ir sꜥt Ir ʿḏt</i>
		(n. 815) <i>ḥryt sḥw.s</i>	Standing, holding the knife with the two hands	Guilty dead classified as enemies of Osiris	<i>sḥw Nikyt ds</i>	<i>Tsk Ir sꜥt Ir ʿḏt</i>
<i>Amduat</i> Deities without knives	5 <sup>th</sup> Hour UR	(n. 348) <i>ḥtpw nṛw</i>	Standing arms to the body	The damned in the Netherworld	<i>sḥw</i>	Qni, sAm, nD, Sa, spd

		(n. 349) <i>sndw n.f</i> <i>imntyw</i>	Standing arms to the body	The damned in the Netherworld	<i>sfw</i>	
		(n. 350) <i>mst</i>	Standing arms to the body	The damned in the Netherworld	<i>sfw</i>	
		(n. 351) <i>mw</i>	Standing arms to the body	The damned in the Netherworld	<i>sfw</i>	
		(n. 352) <i>by</i>	Standing arms to the body	The damned in the Netherworld	<i>sfw</i>	
		(n. 353) <i>inyw m3t</i>	Standing arms to the body	The damned in the Netherworld	<i>sfw</i>	
		(n. 354) <i>n-hr-sphwt</i>	Standing, having two spirals in hands	The damned in the Netherworld	<i>sfw</i>	
		(n. 355) <i>b<sup>c</sup> pf iry mtw</i>	Standing arms to the body	The damned in the Netherworld	<i>sfw</i>	
<i>Amduat</i> Demons	7 <sup>th</sup> Hour UR	(n. 495) <i>Mds-hr</i>	Standing, brandishing a lasso and a knife	Enemies of Osiris	<i>Mds?</i>	<i>Mds</i> <i>m<sup>c</sup>k</i>
		(n.499) <i>nikw</i>	Standing with a lock of hair bounding the enemies with a lasso	Enemies of Osiris	<i>nikt</i>	<i>nik</i>
<i>Amduat</i> Fire-spitting serpent mdw-staffs	6 <sup>th</sup> Hour LR	(n. 477-485)		Enemies of Khepri	<i>sf</i>	<i>tk3</i> <i>3m</i> <i>ds</i> <i>m<sup>c</sup>k</i>
<i>Amduat</i> ram	3 <sup>rd</sup> Hour UR	(n. 200) <i>sm3 hftyw.f</i>	-	His enemies		<i>nd</i> <i>sm3</i>
<i>Amduat</i> 5 Stork-headed deities	3 <sup>rd</sup> Hour LR	(n. 258-262) <i>nh3-hr</i> , <i>3gby.sn</i> , Anonymous, <i>itmy</i> , <i>dnywty</i>	Standing with knives in hands	Enemies	<i>sf</i>	<i>M<sup>c</sup>k</i> <i>s<sup>c</sup></i>
<i>Amduat</i> Nine royal scepters	6 <sup>th</sup> Hour UR	(n. 410-418)	-	Enemies of the royal office!	<i>itmwt</i>	-
<i>Amduat</i> Sms-signs	8 <sup>th</sup> Hour MR	(n. 589-597)	-	Enemies of Re	<i>dsw</i> <i>nfw</i>	-
<i>Gates</i> Groups of deities	11 <sup>th</sup> Hour scene 69	Four gods <i>intyw</i>	Standing, their arms stretched high before them armed with rope and knife	Apophis	-	<i>shr</i> <i>hsb</i>
Groups of deities with knives	11 <sup>th</sup> Hour scene 69	Four gods <i>hntyw</i>	With four serpent heads, standing, their arms stretched high before them armed with rope and knife	Apophis	-	<i>shr</i> <i>hsb</i>
Groups of deities without knives	11 <sup>th</sup> Hour scene 69	Four gods <i>sfdyw</i>	Standing, grasping the rope	Apophis	-	
Groups of deities without knives	11 <sup>th</sup> Hour scene 69	Twelve gods <i>ntrw d3dyw</i>	Standing and grasping the rope	Apophis	<i>sfw</i>	-

Groups of deities with knives	12 <sup>th</sup> Hour 89 <sup>th</sup> scene	Nine gods <i>psdt nikt ʿ3pp</i>	Standing, holding knives in their right arms being stretched before their faces	Apophis	<i>nmwt</i>	<i>Nik Tr sʿt Wdd sdbw</i>
	11 <sup>th</sup> Hour 75 <sup>th</sup> scene	<i>bsy</i>	Standing before a torch, a bull's head and a knife combined with a pole	Apophis!	<i>nm</i>	
Groups of deities without knives	10 <sup>th</sup> Hour 66 <sup>th</sup> scene	<i>hryw-mdw, hk3yw, s3yw Rʿ, s3ywt Rʿ</i>	Standing, holding nets with both hands	Apophis	<i>dsw</i>	<i>htm hsk</i>

## CONCLUSION

The most common word for the knife is *ds*. In the Books of Amduat and Gates, many other names are given to the knife. *sf(w)*, *nik(w)t*, *nikt*, *mds*, *itmwt*, *nfw*, *dmwt*, *dmt*, *sʿt* are also attested. Additionally, only four names for knives are attested in the Book of Gates: *sfw*, *nm(w)t*, *dsw*, and *dmt*. More names are used in Amduat: *nikt*, *mds*, *itmwt*, *nfw*, and *ds ʿs* well. The knives' shapes are identical in all scenes, and the determinatives are also similar:  except the knife-*nikt*  and the knife-*dmt* .

Helck mentioned in his article about 'Messer' (LÄ IV 111) that most other names for the knife are derived from different verbs for cutting as *dmt*, *sʿt*, *hskt*, *hsbt qr nikt* 'the punishing'. According to the table above, texts dealing with knives are also connected with verbs, such as: *dn*, *htm*, *kni*, *s3m*, *nd*, *spd*, *mds*, *mʿk*, *tk3*, *3m*, *ds*, *sm3*, *shr*, *ir sʿt*, and *ir sdt*.

Scenes with deities are classified into two groups: a group that depicts deities wielding knives, and the other with deities whose functions and use of knives are revealed from the texts. Occasionally, the text attached is dedicated to a group of deities in the same attitude and play the same function; but sometimes the text is confined to a specific deity.

Yet to ask about those against whom the knives are directed in the Books of Amduat and of Gates, the function of the knives, how are those knives-wielders depicted, and the verbs used to denote the act done by these knives.

Apart the two compositions are to some extent similar in many aspects, knives in the *Book of Amduat*, are directed against the enemy of Re, 'Apophis', those of Osiris, those of the god Thoth, and the guilty dead who are classified as either the enemies of Re or Osiris. Whereas the knives in the Book of Gates are always directed against Apophis,

Many of the gates separating the divisions of the Amduat have *mds* as part of their names. In the Book of Gates, only the gate of the Upper Register of the 10<sup>th</sup> Hour is named: 'with high knives'.

The deities associated with knives are depicted as human- or animal-headed, ranging from the ram, both the lion and the lioness, the baboon, and the bull. They are most commonly in a 'standing posture' and rarely sitting; the latter is seen only in deities n. 185 and the group forming a tribunal n. 144-149 in Amduat. One may assume that the high frequency of the standing and striking positions is related to the effectiveness of hitting when standing.

Since the punishment is directed in the Book of Amduat against the enemies of Re and Osiris, including the dead sinners, and not solely targeting Apophis, as in the Book of Gates, the Book of Amduat is replete with scenes that represent extermination using knives.

Knives are not only carried by deities, as the royal scepters belonging to the kings of Upper and Lower Egypt have their own knives at their lower end, and the *mdw*-staffs, embodiment of the Ennead, also. These are only depicted in the Book of Amduat.

When it comes to the main deities mentioned in both books, we can make some points. The god Thoth - who is shown in Amduat as one of the judges and of the Ennead (*mdw*-staffs) punishing the enemies of Re and Osiris - is not attested in the Book of Gates. He is punishing those who would harm Osiris in the Pyramid Texts, and Apophis on the statue of Horemheb. He is mentioned in the Book of Gates, in the judgment scene (5<sup>th</sup> Gate, 33<sup>rd</sup> Scene) as *wd<sup>c</sup>.f mdw dḥwty* ‘he renders judgment, (namely) Thoth’ (Hornung & Abt, Gates, 189), or when spoken about his retinue *imyw-ht dḥwty* depicted as four gods with ibis-heads, with others (Ba-souls of the West, retinue of Horus, and the retinue of Re) grasping a rope bound to the legs of a serpent manifesting *ḥpri* (Hornung & Abt, Gates, 356). The god Geb is punishing the enemies of Re and Osiris together with the other great gods in both books. His role is more significant in the Book of Gates than the Amduat, contrary to Thoth. Isis, who stands at the prow of the solar-barque with Seth casting spells against Apophis, is seen sitting as one of the tribunals holding a knife, punishing the enemies of Re and Osiris. The punishing role of the goddess in the Amduat is not attested in the Book of Gates. She is with Nephthys guarding the last door of the 12<sup>th</sup> Hour.

As for the goddess Serket, her relevance to repelling snakes is evident from the Old Kingdom Pyramid Texts, the Middle Kingdom Coffin Texts, and The Book of the Dead, where she plays in both books understudy a similar role.

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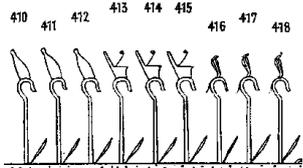
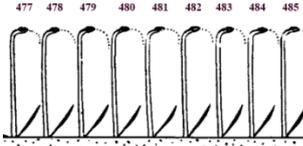
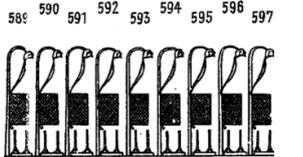
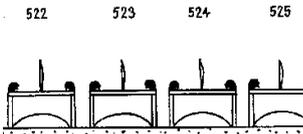
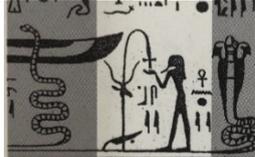
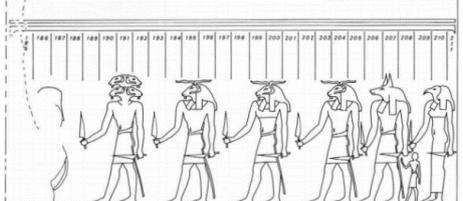
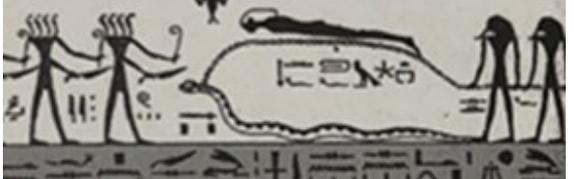
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PLATES

<p>Fig. 1: Amd. Detail of 1<sup>st</sup> Hour (after: Abt &amp; Hornung, Knowledge for the Afterlife, 23)</p>	<p>Fig. 2: Amd. Detail of 2<sup>nd</sup> Hour (after: Abt &amp; Hornung, Knowledge for the Afterlife, 37)</p>
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