

## 3hw ( ) as a divine and demon beings in the Ancient Egyptian Religious texts

الـ (  ) ككائنات إلهية وشيطانية في النصوص

الدينية المصرية القديمة

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### الملخص:

تناولت العديد من الدراسات السابقة الـ 3hw بالدراسة والبحث، حيث تناولتها أحد الدراسات علي أنها بمثابة الأرواح المشعة؛ بينما تناولتها دراسة أخري علي أنها العنصر الضوئي للإنسان 3h، كما تناولتها دراسة ثالثة علي أنها أحد مكونات الإنسان طبقاً لمعتقدات المصري القديم حول الجسد ومكوناته 3h في صورة الجمع. أما الدراسة الحالية فسوف تتناولها من منظور جديد وهو أن تلك الـ 3hw \_ من خلال دراسة العديد من النصوص الدينية من عصر الدولة القديمة والوسطى والحديثة \_ أمكن التثبت أنها بمثابة أحد الكائنات التي تظهر كثيراً في جنبات العالم الآخر كروح خيرة.

إلا أنه من خلال دراسة بعض النصوص الدينية التي تشرح بعض مشاهد العالم الآخر ، يمكن التأكد من أن هذه الكائنات ليست خيره أو نورانية في المطلق ؛ فقد يمثلون الروح الخبيثة لأحد المحكوم عليهم والمدانين الذين ماتوا في العالم الآخر وعانوا من جميع أشكال العقاب والعقاب الجسدي والمعنوي. قد يعاقب الشخص المذنب أو المدان في العالم الآخر ، حتى يتم إرسال روحه إلى روح شريرة ملقاة على جانب ذلك العالم من أجل انتظار أحد الأرواح الطيبة التي تسعى إلى تعريضها لأحد ألوان العقوبة والعقاب في الانتقام. وقد ثبت

ذلك من خلال الدراسة النصية بالإعتماد على المنهج الوصفي والتحليلي والمقارن لبعض النصوص الدينية.

#### الكلمات الدالة

*3hw* - الآخو - كائنات مقدسة - كائنات شيطانية - مرده - أرواح - والتجديد والبعث.

#### ABSTRACT:

Many previous studies dealt with the *3hw* with study and research, as one study dealt with it as a divine beings; While another study dealt with it as the light element of man *3h*, and a third study dealt with it as one of the components of man according to the beliefs of the ancient Egyptians about the body and its components *3h* in the plural form. The current study, it will deal with it from a new perspective, which is that this *3hw* - through the study of many religious texts from the era of the Old, Middle, and New Kingdoms - was possible to prove that it is one of the beings that frequently appear in the corners of the other world as a benevolent divine entity.

Through religious texts explaining some scenes of the other world, it can ascertain that these beings are not righteous or enlightened entities in the absolute; they may represent the malignant beings of one of the convicts and convicts who died in the other world and suffered all forms of punishment and physical and moral punishment. The guilty or condemned person may be punished in the next world so that his soul is transferred to an evil beings lying on the side of that world to await one of the demon beings who seek to subject him to one of the colors of punishment and punishment in revenge. It is proven through the texts study based on descriptive, analytical, and comparative approaches to religious texts.

#### KEYWORDS

*3hw* - Akhw - Sacred beings - Demon beings - Mortals - Spirits Resurrection and rebirth

## INTRODUCTION:

Several previous studies have dealt with the study and analysis. The Wb<sup>1</sup> considered it as a radiant beings ; referred to it as the human element of light, Tippo<sup>2</sup> considered it as a human component according to the ancient Egyptian Thoughts about the body and its components, Etheredge<sup>3</sup> considered it as a characterized of the soul of a deceased person as an effective entity in the next world, another study considered it as another beings entity which “was the transfigured beings that survived death and mingled with the gods<sup>4</sup>, Redford<sup>5</sup> sees that *kh* represented the deceased, who was transfigured and often identified with light. Strudwick<sup>6</sup> writes: “once the akh had been created by this union with k3, it survived as an ‘enlightened beings,’ enduring and unchanged for eternity”, Elshamy<sup>7</sup> considered it as an invisible God’s enlightened of inner self, Britannica Library<sup>8</sup> considered it the soul of a deceased person as an effective entity in the next world, the soul of a human being or of a god<sup>9</sup>, And the transfigured beings of a person in the next world.<sup>10</sup> BjerreFinnestad<sup>11</sup> also considered it as a beings immaterial part of a human being.

<sup>1</sup> Cf. Erman, A.; Grapow, H., **Wörterbuch der Aegyptischen Sprache**, Bande I, Berlin u. Leipzig 1957, S. 13.

<sup>2</sup> They include: “Body *ht*”, “B3” Spirit, “K3” Bioenergy, “*sh*m” Total Power, “Rn” name, “*hbit*” Awareness, “Ib” heart, “*shw*” ability to contact the gods, and “*khw*” the bright part. For more: Tippo R. J., **Encyclopedia of Egyptian Myths and Symbols**, translation: Fatima Abdullah Mahmood, Review: Mahmoud Maher Taha, Supreme Council of Culture, Cairo, 2004, p. 87. (In Arabic)

<sup>3</sup> Etheredge L., “**Akh: Egyptian Religion**”, in: Encyclopædia Britannica, (12/1/2020) <https://www.britannica.com/topic/akh>

<sup>4</sup> <http://myweb.usf.edu/~liottan/theegyptiansoul.html>

<sup>5</sup> Redford, D. B., **The ancient gods speak: a guide to Egyptian religion**. Oxford, New York: Oxford University Press. 2002. p. 7.

<sup>6</sup> Strudwick H. **the Encyclopedia of Ancient Egypt**, Metro Books, 2006, p. 23.

<sup>7</sup> Elshamy M., **Ancient Egypt: The Primal Age of Divine Revelation**, Vol. I: Genesis (Revised Ed.), USA, 2015, p. 94.

<sup>8</sup> “**Akh**”, in: Britannica Library: <https://07107acb-1104-y-https-library-eb-co-uk.mplbci.ekb.org/levels/adult/article/akh/5274>

<sup>9</sup> “**KA**”, in: Britannica Library: <https://07107acd-1104-y-https-library-eb-co-uk.mplbci.ekb.org/levels/adult/article/ka/44242>

<sup>10</sup> “**Egyptian mythology**”, in: Britannica Library: <https://07107acdx-1104-y-https-library-eb-co-uk.mplbci.ekb.org/levels/adult/article/ancient-Egyptian-religion/110695>

*Gomez*<sup>12</sup> proposes to study the meaning of the term fraternity, in the light of the lexical realities of the Afro-Negro languages as well as the Negro-African concept of death and immortality, by the acceptance of Western Egyptologists, which completely resist satisfactory interpretation and translation. *Borghouts*<sup>13</sup> also tried to approach and compare each of the *ḥw* and the *ḥkḥw* as two of the terms denoting the sacred creatures and the magical powers of the individual in the religious texts in ancient Egypt. <sup>14</sup> *Janák*<sup>15</sup> viewed that the northern bald ibises as visitors and messengers from the other world—earthly manifestations of the blessed dead (the akhu).

While the present study will be dealt *ḥ* with a new perspective that the *ḥ* \_ especially in the plural form *ḥw* \_ through the study of many religious texts could be proved to be one of the beings that appear in the other side of the world as a good beings sometimes, an evil beings in another, which making it one of the double-role beings of the afterlife.

The most we can talk about the human body \_ according to the beliefs of modern science \_ consists of three basic elements: the material element, the mental component and the light element. As that last element is a higher degree of absolute beings, we find that this element can cover its brightness and transparency over the other two racists, so the good soul transforms into one of the divine being able to move freely between the flanks of the afterlife; while one of the former

<sup>11</sup> BjerreFinnestad R., **“On transposing soul and body into a monistic conception of being: An example from ancient Egypt”**, in: Religion, Vol. 16, Issue 4, 1986, pp. 359 - 373

<sup>12</sup> Gomez, Jean-Charles C., **“La signification du vocable akhu en Égypte ancienne et en Afrique noire contemporaine”**, in: Ankh: revue d'égyptologie et des civilisations africaines 3, 82-113. n°3, 1994, pp. 82 – 114.

<sup>13</sup> Borghouts, Joris F. **“Akhu and Hekau: Two basic notions of ancient Egyptian magic, and the concept of the divine creative word.”** La Magia in Egitto ai Tempi dei Faraoni, 1987, pp. 29-46.



<sup>14</sup> Roccati, A., **“La magia in Egitto ai tempi dei faraoni: atti convegno internazionale di studi”**, Milano, 29-31 ottobre 1985, pp. 29 - 46.

<sup>15</sup> Janák, J., **“Northern Bald Ibis (Akh-Bird)”**, Edited by Willeke Wendrich in: UCLA Encyclopedia of Egyptology 1.1, 2013, p. 9, fig. 2.

racists may overwhelm it, then the bad soul becomes one Fireworks that search in the flanks of the other world for a valid soul that abuses them and takes revenge on them. This is what the ancient Egyptian realized.<sup>16</sup>

### NAME AND LINGUISTIC CONNOTATION:

The nature of these beings vary \_ as I have already mentioned \_ between the righteous souls of the finest; and the bad beings of the evil, And it is strange that both of them have the same linguistic connotation, especially in the plural form: *3hw*, which gave a new interpretation of the ancient Egyptian synonym, especially that the ancient Egyptian was giving different meanings to antagonists in the ancient Egyptian language, So why in this case did not give a new counter to the synonym of the word divine and devil beings *3hw*, especially the word *3hw* and derivatives are mentioned in many ancient Egyptian dictionaries of with one of the following two aspects:

- ( *3h*): It is also mentioned in the Wb dictionary of Berlin as: "one of the otherworldly beings of the righteous"<sup>17</sup>, which appeared since the pyramid texts, and it may come as a single or plural<sup>18</sup>: () in the sense of: "the righteous of the gods and dead together"<sup>19</sup>, Which representing a " caste or group of beings"<sup>20</sup> such as "*rmt* - humans", "*ntrw* - gods", "*mtw* - dead", "*hftiw* - bad guy"... etc.<sup>21</sup> And it translated as: "glorious", "beneficial"<sup>22</sup>, spirit or the spirit- state.<sup>23</sup>

<sup>16</sup> Pinch, G., **Handbook Egyptian Mythology**, World Mythology, ABC-CLIO, 2002, pp. 107-8.

<sup>17</sup> **Wb.** I. 16. 1-2.

<sup>18</sup> **Wb.** I. 16. 3-6.




<sup>19</sup> **Wb.** I. 16. 7.

<sup>20</sup> **Wb.** I. 16. 8.

<sup>21</sup> **Wb.** I. 16. 9.

<sup>22</sup> Bunson M., **Encyclopedia of Ancient Egypt**, (Revised Edition), Library of Congress publication Press, 2002, p.1.

<sup>23</sup> **FCD**, p. 4.

- (  ) *ʒhw*: This word is also mentioned in Wb's Dictionary of Berlin, which meaning: "Spectrum" "Ghost"<sup>24</sup> or: "Goblin" "Jean" and "Dämon"<sup>25</sup>. Which are derived from one of two items:
- (  ) *ʒh*: Where it is mentioned in the Wb's dictionary of Berlin as having an unclear meaning <sup>26</sup>, It is something wonderful and excellent and useful to one, it is considered as a one of the personal components of humans, gods and dead <sup>27</sup>. It gives meanings of: "to be blessed"<sup>28</sup>, or "to be holy", "to be divine"<sup>29</sup>, "resplendent light", "exaltation", and "transfiguration", or "to be bright"<sup>30</sup> "To be like an Osiris"<sup>31</sup>, or to "be good and beautiful"<sup>32</sup>, or "glorious" and "shining",<sup>33</sup> which is synonymous with: *wsr* and *shm*. And it is one of the anchors and constants for the deceased, such as the synonymous word *wsr* which is in the earth, the *ʒh* synonym that is in the sky<sup>34</sup>, and the *mʒc-hrw* synonym that is in the underworld<sup>35</sup>. So, some researchers try to unite this "*ʒh*" with "Beings seeker".<sup>36</sup>
- (  ) *ʒhw*: It is also mentioned in the Berlin Dictionary, with the meaning of: "light," "beam," "glare," "sun light"<sup>37</sup>, But no deeper about the meaning of this word as what the Sun god "R" in

<sup>24</sup> Rieber sees that the "Akh" is regarded by Historians as another Ghostly aspect of the deceased: Rieber, R. W., Freud Interpretation the Ancient Magical Egyptian and Jewish Tradition: Path in Psychology, Springer, New York, 2012, p. 18.

<sup>25</sup> Wb. I. 16. 10-11.

<sup>26</sup> Wb. I. 13.

<sup>27</sup> Wb. I. 15, 17-19.

<sup>28</sup> Wb. I. 13. 7.

<sup>29</sup> Wb. I. 13. 8.

<sup>30</sup> Elshamy M., Ancient Egypt: The Primal Age of Divine Revelation, Vol. I: p. 8, 14.

<sup>31</sup> Wb. I. 13. 9.

<sup>32</sup> Wb. I. 13.

<sup>33</sup> Rieber, R. W., Freud Interpretation the Ancient Magical Egyptian, p. 18.

<sup>34</sup> Kandil, H. A., "The Function and Symbolism of the Akh in Ancient Egypt", In: Faculty of Arts Journal 49, Mansoura University, 2012, pp. 1-14, (p. 3).

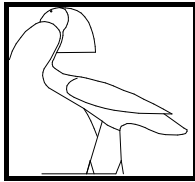
<sup>35</sup> Wb. I. 13. 11.

<sup>36</sup> Frankfort, H., Kingship and the gods: A study of ancient Near Eastern religion as the integration of society and nature, University of Chicago Press, 1948, p. 127; 337, n. 8.

<sup>37</sup> Wb. I. 13.



languages. However, the Egyptian term refers to many different and related meanings, including as examples but not limited to: Transfiguration, success, glorification, blessed. Thus, it is clear that the word *3h* had to conform to the concepts that represent a middle position between the world of ground Livings and space of heavenly gods, to express a fourth type of non-human beings, non-gods and the non-giants. So it is a human being who is innocent and connects to gods, or a human being who is convicted and joins the demons and giants.



(Fig. 1): The *3h* Bird.

Budge, E. A. W., **Egyptian Magic**, p. 50.

To *Assmann* sees the *3h* as the orbit of the divine realm, the beings of the radiant light, the invisible beings, while *Fredmann* sees it as the basic meaning of being *3h*, combined with the notion of "effectiveness."<sup>42</sup> *Asaad* sees it as the body of the deceased in the afterlife (the corpse body) which means the union of the *k3* and *b3*.<sup>43</sup> But *Gardiner* and *Englund* <sup>44</sup> sees it as a "divine natural beings" <sup>45</sup>, While *Hankoff* <sup>46</sup> considered it as a general celestial influence. *Mohamed* and *Ahmed* <sup>47</sup> believe that the brother is nothing but the beings of Ba after its ascension to heaven, where it is described by the

<sup>42</sup> Assmann, J., **The Search for God in Ancient Egypt**, p. 90.

<sup>43</sup> Asaad, T., "**Sleep in Ancient Egypt**", in: **Sleep Medicine, A comprehensive Guide to its Development Clinical Milestone, and Advances in Treatment**, Editor by: Sudhansu Chokroverty & Michal Billiand, Springe, 2015, pp. 13 – 19, (p. 13).

<sup>44</sup> Englund, G., **Akh: Une Notion Religieuse dans l' Egypt Antique**, Uppsala, 1997, p. 17.

<sup>45</sup> Gardiner, A., **Egyptian Grammar**, Being an Introduction to the Study of Hieroglyphs, Third Edition Revised, Oxford 1957, Sign – List, G25, p. 470.

<sup>46</sup> Hankoff, L. D., **Body – Mind Concepts in the Ancient near East**: in R. W Rieber (Ed.), *Mind and Body: Past, Present, and Future*, New York, Academic, 1980, p. 21.

<sup>47</sup> Mohamed D. & Ahmed Z., "**What is the soul and soul between Egyptian and ancient Greek thought?**" In: *International Journal of Heritage, Tourism and Hospitality*, Faculty of Tourism and Hotels, Fayoum University, Vol. 11, (No. 3/1), A special issue for the research of the 10th International Conference on Tourism and Hospitality, Sharm El Sheikh, 8-11 February 2017, pp. 210 – 227, (p. 212).



light or illuminating beings. While in Alford's<sup>48</sup> opinion, it is the divine component that coats the newborn's body in the moment of its birth and loses it after his death. Some also tried to bring the brother and the "Northern bald ibis" closer, Given that this bird is distinguished by the delightful colors of its feathers, such as: purple, green and copper.<sup>49</sup>

In order to understand the nature of this *3hw*, it is necessary to study the various religious and funerary texts starting from the Old kingdom through the Middle and the New Kingdoms, especially the Pyramids Texts, Coffin Texts and the Book of Dead: -

### THE *3hw* IN ANCEINT EGYPTIAN TEXTS:

Because of the different proportions of those *3hw* for good or evil on the one side, because of the difference of its nature between the light and the fire, on the other hand, because of the differences of its synonyms with the gods or the giants, on the third side, and because of the differences of its homeland between heaven and earth and the underworld on the fourth hand. So it will be studied in accordance with the nature of goodly light or evilly fire, followed by its texts' development through the time: -

### THE *3hw* AS DIVINE BEINGS:

### THE DIVINE BEINGS *3hw* IN TEXTS OF THE OLD KINGDOM:

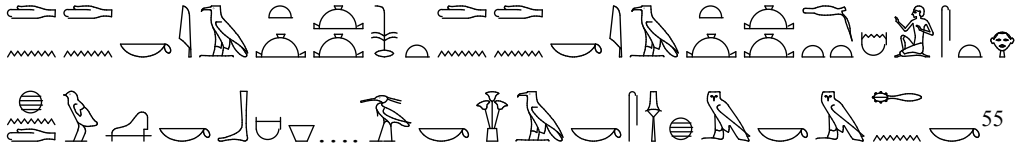
The *3hw* has been mentioned several times in the texts of the old kingdom, especially in the pyramid texts; whereas these beings were mentioned living in one of the provinces of the underworld, where they appeared and played a different role than others;

<sup>48</sup> Alford, A., The Phoenix Solution: Secret of the lost Civilisation, London, 1998, p. 258.

<sup>49</sup> Janak, J., "Spotting the Akh: The Presence of the Noryhern Bald Ibis in Ancient Egypt and Its Early Decline", in: RCE 46, 2010, pp. 17-31, (p. 18).



the blessed deceased should cross in the underworld in order to reach the metal throne *hndw*<sup>54</sup>. And after receiving their own *3hw*, They will be able to protect themselves from diseases and Strengthens on epidemics.



*dndn.k i3wt- rsit dndn.k i3wt- mḥtt ḥms.t<i> ḥr hndw.k bi3 .... 3h.k ḥ3.k shm.k m hn.k*

“Cross<sup>56</sup> the southern provinces, and cross the northern provinces, you might sit on your mental throne...., so that you’re divine being *3h* will become behind you, and thus will strengthen your illness”<sup>57</sup>.

Thus, we can understand that the *3hw* \_ during the texts of the Old Kingdom in general and the pyramid texts in particular \_ represented the transparent and divine beings which can move here and there and wander through from one side to another of the underworld easily<sup>58</sup>, on one hand, The texts also show the *3hw* as a one of the human components of the Egyptian personality, which can unite with its owner in the underworld to strengthen on his diseases which may intended his sins and guilt on the other hand.

<sup>54</sup> “*xndw*”: It is one type of the thrones of kings and gods, and it looks like a chair with a backrest and armrests: **Wb.** III. 314. 4 – 6.

<sup>55</sup> **Pyr.** 1364. a – c (Spruch 553); Compare with: Sanaa Jumaa Al-Rashidi, “**The Concept of Power and its Linguistic connotation through Ancient Egyptian Vocabulary**”, in: Studies in Arabian world Archaeology 2, The Fourth Conference of Arabian Archaeologists, The Third Scientific Symposium, 2001, p. 124.

<sup>56</sup> **Wb.** V. 470: 12.

<sup>57</sup> Cf. **Wb.** III. 367. 11.

<sup>58</sup> Elshamy M., **Ancient Egypt: The Primal Age of Divine Revelation**, Vol. I, p. 8.

## THE DIVINE BEINGS *3hw* IN TEXTS OF THE MIDDLE KINGDOM:

In the texts of the Middle Kingdom, the appearance of the term *3hw* and the term *3h*<sup>59</sup> is less pronounced. We have not found much memory except a little vow to give the meanings of innocence and transparency and the divine and good beings that are associated with the horizon. Perhaps the reason for the lack of the emergence of this term during this important period \_ in my point of view \_ is due to the tyranny of the term “*wsir*”, which is equivalent in meaning and concept of the good, well, successful, victorious over his enemies in the afterlife, which has become the right of the public as well as that of the ruling king on the one side; The texts of the middle kingdom in general, and the coffins texts in particular, were characterized by tolerance, being equal purity and distance from the large expressions of the suffering of the other world and the abuse of the condemned on the other side, Thus the term *3hw* did not appear to give meaning to the demon beings on the third side. Especially that the *3h* represents as a state of inner being equal illumination.<sup>60</sup>

It is worth of noting that the enlightened beings *3hw* in the Middle kingdom’ texts as direct descendants of the *ntrw* and were believed to possess divine memory-knowledge of the names and powers of all sacred beings.<sup>61</sup> And they are living in the province of fire or what is known as: “the island of flame”<sup>62</sup> (Figs 2 – 3), and the beings of righteous return back to them as a radiant beings of light and bright from that pure place after united with gods<sup>63</sup>:

<sup>59</sup> Cf. **Wb.** I. 13-17.

<sup>60</sup> Naydler J., **Shamanic Wisdom in the Pyramid Texts: The Mystical Tradition of Ancient Egypt**, Simon and Schuster, 2004, p. 102.

<sup>61</sup> Elshamy M., **Ancient Egypt: The Primal Age of Divine Revelation**, Vol. I, p. 8.

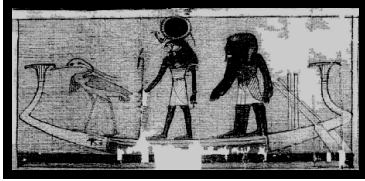
<sup>62</sup> It is a one of the regions of the other world, which enjoys double role, where the good doers to enjoy the white linen and give bread and barley; while depriving the bad doers to enter or pass through it. About the islands of flames and their types and names, see: Reda Ali El-Sayed Attalla: **The Lakes of Fire and the Island of Flames in Ancient Egypt**, unpublished Master thesis, Faculty of Arts, Alexandria University, 2011, pp. 227-229. (In Arabic Language)

<sup>63</sup> Cf. Assmann J., **The Search for God in Ancient Egypt**, p. 100.



*Ti.n s3.i..... r it st-nt-it.fr iw<sup>c</sup>-s<sup>c</sup>h.fr sphr 3hw.fr nhm hhw.f*

“My son came (*Wsir talks*)...., to invade his father's throne, to inherit his bond, and to hold “*sphr*”<sup>66</sup> his divine beings *3hw* to protect his positions.”



(Fig. 4): The soul *3h* after returning from the island of flame.

Speleers, L., *Le Papyrus de Nefer Renpet*, Pl. IV, Fig. 3.

The previous text confirms that the *3hw* is a different component from the other personal components. It can live between heaven and earth and move between the living and the dead. In The verse No. 149 of the coffin texts also refers to the nature of these "*3hw*", which resembles birds flying and landing wherever they wish, making the owner like the falcon “Hour”, who flies wherever he wishes; and come back to land again:



*iw 3hw m nhtw.i..... ink wnt bik r<mt> h3i.i*

“My divine souls *3hw* in my strength..., so I become (like) a falcon flies between <people> and land again”.

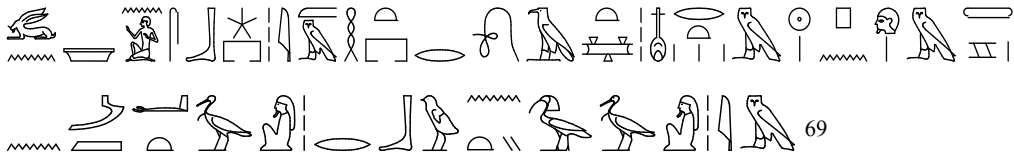
The verse of 341 of the coffin texts speaks about those *3hw* which also inhabit one of the regions in the Kingdom of the Dead (𓏏𓏏𓏏𓏏) *Imht*<sup>68</sup>, which is called: (𓏏𓏏𓏏𓏏𓏏𓏏𓏏𓏏) "*Iw-n-m3<sup>c</sup>tiw*", namely:

<sup>66</sup> **Wb.** IV. 106. 2.

<sup>67</sup> **CT.** II. 252. h, i - j (Spell 149).

<sup>68</sup> It is a one of the regions of the other world, it may be considered by some as another name of the underworld, while others consider it as the kingdom of the dead on earth, ie: cowardice, which also explains that the light souls *Axw* as a soul lives between the

“Island of belonging to justice” or "Island of the Prophets", which was made specifically for the good deceased:



*wn n.i sb3w- imḥt r w3wt - nfrt m hrw pn tp- m iw- n- m3<sup>c</sup>tiw r bw nty  
3ḥtiw im <.f>*

*“The Gates of the Kingdom of dead imḥt opened to me to the beautiful roads of the day towards the “Island of belonging to justice”, to the place where the Beings of 3ḥw<sup>70</sup> exist in”.*

Perhaps this confirms that these divine beings always need a warm flame to keep, continue and become in the state of awakening and propagation, what is mentioned in the verse no. 1116 of the coffin texts, which refers to the knowledge of the Beings 3ḥw how to enter the place of fire without being burned, or be this fire is against it:



*st - 3ḥt nw rh <sup>c</sup>k m sdt*

land and the other world, the verse no. 371 of the Pyramid texts tells us: "It is that person who knows who comes down to the kingdom of the dead, that it is the person who knows them, it is the good spirit (Lightness) Ax": **Wb.** I. 88. 1.2; Assman, A., **The Search for God in Ancient Egypt**, p. 1.

<sup>69</sup> **CT.** IV. 344 c – e (Spell 341); cf: **CT.** IV. 344. c – e (Spell 341) B3L.

<sup>70</sup> Some see it should read: “Axtiw”, which derived from the word "Axt" in the sense of "horizon"; although the word: ( ) in the opinion of Hannig means: "fire with bright / bright end" especially if it's determinative of the torch: ( ).

Hannig, R., **Die Sprache der Pharaonen, Großes Handwörterbuch**, Deutsch - gyptgypisch, (2800 - 950 v.Chr.), Mainz 2000, S. 413;

This indicates that these creatures which belong to the horizon are lightness creatures.

<sup>71</sup> **CT.** VII. 447 b (Spell 1116); Cf: Lesko, L. H., **The Ancient Egyptian Book of the Two Ways**, JNES 17, University of California Press, London 1972, p. 120.

*“It is the place of the divine beings 3hw, which know how to enter into the fire”.*

They are like the rest of the personal components that always need physical or moral care or both together<sup>72</sup>. It is worth of mentioning that the gods \_ like human \_ have their divine beings 3hw, who are always seeking to preserve and protect them, which is referred to in the verse no. 418 of the coffin texts:



*h3bt ntrw hr sptwy š- n- h3 m hsfw msw.sn hk3w rhw r.sn r iti hk3w.sn r nhm 3hw.sn*

*“The gods descend on the two sides of the lake of heavenly water h3; to oppose their born with magical powers, who know their sorrows, and draw their magical powers, to protect their divine beings 3hw.”*

### THE DIVINE BEINGS 3hw IN TEXTS OF THE NEW KINGDOM<sup>74</sup>:

Then the terms 3hw and 3h reappear strongly again in the texts of the New Kingdom, as it is mentioned again in religious and funerary texts to give the meanings of the illuminated and cleared souls; however, during the New Kingdom new, meaningful role, and a new concept are

<sup>72</sup> The body Xt needs to be preserved where it is mummified; the material spirit: kA is in need of food and drink where offerings are offered to it, as well as morale spirit: bA it needs aspects of material care, such as food, drink and other world' clothing, as it receives the aspects of moral care such as warm and light, as well as other components. **(Researcher)**

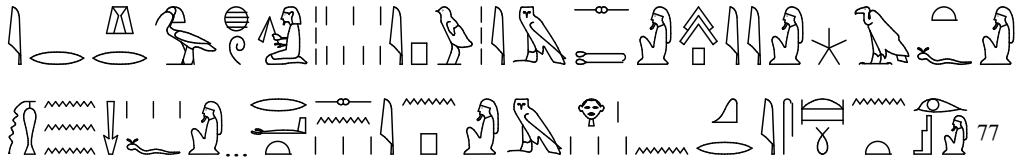
<sup>73</sup> CT. V. 253 a – 254 a – d: (Spell 418).

<sup>74</sup> Peter J. Brand, **"Use of the Term Akh in the Reign of Seti I"**, in: Göttinger Miscellen zu ägyptologische Beiträge No. 168, 1999, pp. 23-33.



Appears for each of the *3hw* and The *3h*; where it began to appear in the form of a dangerous demon evil soul, as its role did not become a dual role as much as it represents an integral role for a new component created by the ancient Egyptian to complement the components of the human personality of the good and the guilty, for both the good and the bad ones. The texts that the *3hw* are unique to the role of illuminati will be displayed only as follows:

Where one of the New Kingdom's texts: Urk. V indicates that the divine *3hw* are the seven souls<sup>75</sup> that oversee \_ accompanied by "Inpw" \_ on the tomb of "Wsir" in "Abydos District" "*i3t- 'Ibdw*"<sup>76</sup>, which appeared in the accompanying scene surrounded by the four children of "Horus" (Fig. 5), in which the following text says:



*ir hr 3hw sfh ipw Imsti hpi dw3 - mwt.f kbh- snw.f.... r3 - sn Inpw m hrw n krst- nt- Wsir*

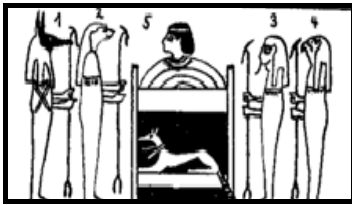
"For these seven *3hw* beings they are: *Emesti*, *Habi*, *Dua-mut-f*, and *kbh-snow-f*, and...., the adjacent<sup>78</sup> of *Inpw* as supervisors of the tomb of *Wsir* (in Abydos)".

<sup>75</sup> They are the four sons of Horus, who guard the four canopic vessels of preserving the innards of the dead during the mummification process, with three other unknown gods, whom the texts call: "He who sees his father", "He who sits under the olive tree", and "Horus with two eyes": **Wb.** I. 479. 11.

<sup>76</sup> The texts of **Urk.** V. are describes Abydos district itself in another text as "qrs-nt-Wsir" which surrounded by the four sons of Horus, that makes the synonym between the words "iAt" and "qrs" on the one hand; and "Abydos County" "iAt-IbDw", and the "tomb of Wsir" "qsr-nt-wsir" On the other hand is unquestionably certain.

<sup>77</sup> Sethe, K., **Urkunden der 18 Dynastie**, Band V, Leipzig 1907, p. 45. 9 – 11; 15 – 16; cf: **Urk.** V. 12. 8 – 10; cf: **Urk.** V. 13. 1 – 3.

<sup>78</sup> Cf: **Wb.** II. 394. 10.



(Fig. 5): Abydos district, which surrounded by the four sons of "Horus".

Urk. V. p. 47. 11 – 15.

This confirms the moderation of these beings between the gods and human<sup>79</sup>, given that "Wsir" and his son "Horus" were the last rulers of the earth from the gods, and these "four sons of Horus" were followed by him in that, and they were a mediator between the gods and human as protective beings.<sup>80</sup>

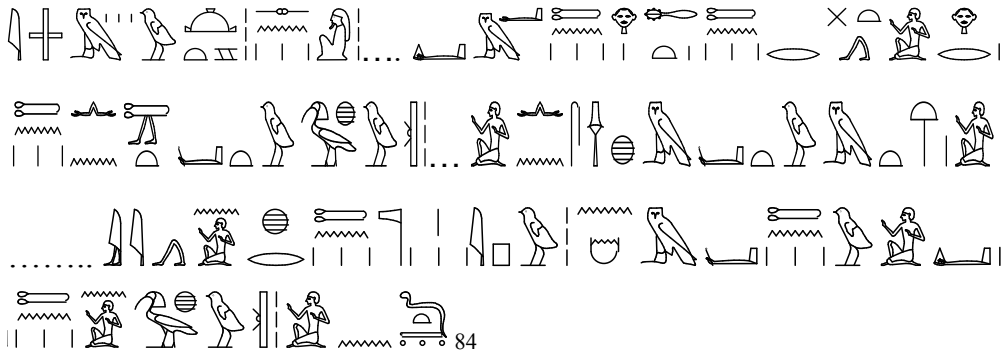
Chapter 149 of the Book of the Dead refers to the presence of the good divine souls by district: (𓄎𓄏𓄐𓄑𓄒𓄓𓄔𓄕𓄖𓄗𓄘𓄙𓄚𓄛𓄜𓄝𓄞𓄟𓄠𓄡𓄢𓄣𓄤𓄥𓄦𓄧𓄨𓄩𓄪𓄫𓄬𓄭𓄮𓄯𓄰𓄱𓄲𓄳𓄴𓄵𓄶𓄷𓄸𓄹𓄺𓄻𓄼𓄽𓄾𓄿𓀀𓀁𓀂𓀃𓀄𓀅𓀆𓀇𓀈𓀉𓀊𓀋𓀌𓀍𓀎𓀏𓀐𓀑𓀒𓀓𓀔𓀕𓀖𓀗𓀘𓀙𓀚𓀛𓀜𓀝𓀞𓀟𓀠𓀡𓀢𓀣𓀤𓀥𓀦𓀧𓀨𓀩𓀪𓀫𓀬𓀭𓀮𓀯𓀰𓀱𓀲𓀳𓀴𓀵𓀶𓀷𓀸𓀹𓀺𓀻𓀼𓀽𓀾𓀿𓁀𓁁𓁂𓁃𓁄𓁅𓁆𓁇𓁈𓁉𓁊𓁋𓁌𓁍𓁎𓁏𓁐𓁑𓁒𓁓𓁔𓁕𓁖𓁗𓁘𓁙𓁚𓁛𓁜𓁝𓁞𓁟𓁠𓁡𓁢𓁣𓁤𓁥𓁦𓁧𓁨𓁩𓁪𓁫𓁬𓁭𓁮𓁯𓁰𓁱𓁲𓁳𓁴𓁵𓁶𓁷𓁸𓁹𓁺𓁻𓁼𓁽𓁾𓁿𓂀𓂁𓂂𓂃𓂄𓂅𓂆𓂇𓂈𓂉𓂊𓂋𓂌𓂍𓂎𓂏𓂐𓂑𓂒𓂓𓂔𓂕𓂖𓂗𓂘𓂙𓂚𓂛𓂜𓂝𓂞𓂟𓂠𓂡𓂢𓂣𓂤𓂥𓂦𓂧𓂨𓂩𓂪𓂫𓂬𓂭𓂮𓂯𓂰𓂱𓂲𓂳𓂴𓂵𓂶𓂷𓂸𓂹𓂺𓂻𓂼𓂽𓂾𓂿𓃀𓃁𓃂𓃃𓃄𓃅𓃆𓃇𓃈𓃉𓃊𓃋𓃌𓃍𓃎𓃏𓃐𓃑𓃒𓃓𓃔𓃕𓃖𓃗𓃘𓃙𓃚𓃛𓃜𓃝𓃞𓃟𓃠𓃡𓃢𓃣𓃤𓃥𓃦𓃧𓃨𓃩𓃪𓃫𓃬𓃭𓃮𓃯𓃰𓃱𓃲𓃳𓃴𓃵𓃶𓃷𓃸𓃹𓃺𓃻𓃼𓃽𓃾𓃿𓄀𓄁𓄂𓄃𓄄𓄅𓄆𓄇𓄈𓄉𓄊𓄋𓄌𓄍𓄎𓄏𓄐𓄑𓄒𓄓𓄔𓄕𓄖𓄗𓄘𓄙𓄚𓄛𓄜𓄝𓄞𓄟𓄠𓄡𓄢𓄣𓄤𓄥𓄦𓄧𓄨𓄩𓄪𓄫𓄬𓄭𓄮𓄯𓄰𓄱𓄲𓄳𓄴𓄵𓄶𓄷𓄸𓄹𓄺𓄻𓄼𓄽𓄾𓄿𓅀𓅁𓅂𓅃𓅄𓅅𓅆𓅇𓅈𓅉𓅊𓅋𓅌𓅍𓅎𓅏𓅐𓅑𓅒𓅓𓅔𓅕𓅖𓅗𓅘𓅙𓅚𓅛𓅜𓅝𓅞𓅟𓅠𓅡𓅢𓅣𓅤𓅥𓅦𓅧𓅨𓅩𓅪𓅫𓅬𓅭𓅮𓅯𓅰𓅱𓅲𓅳𓅴𓅵𓅶𓅷𓅸𓅹𓅺𓅻𓅼𓅽𓅾𓅿𓆀𓆁𓆂𓆃𓆄𓆅𓆆𓆇𓆈𓆉𓆊𓆋𓆌𓆍𓆎𓆏𓆐𓆑𓆒𓆓𓆔𓆕𓆖𓆗𓆘𓆙𓆚𓆛𓆜𓆝𓆞𓆟𓆠𓆡𓆢𓆣𓆤𓆥𓆦𓆧𓆨𓆩𓆪𓆫𓆬𓆭𓆮𓆯𓆰𓆱𓆲𓆳𓆴𓆵𓆶𓆷𓆸𓆹𓆺𓆻𓆼𓆽𓆾𓆿𓇀𓇁𓇂𓇃𓇄𓇅𓇆𓇇𓇈𓇉𓇊𓇋𓇌𓇍𓇎𓇏𓇐𓇑𓇒𓇓𓇔𓇕𓇖𓇗𓇘𓇙𓇚𓇛𓇜𓇝𓇞𓇟𓇠𓇡𓇢𓇣𓇤𓇥𓇦𓇧𓇨𓇩𓇪𓇫𓇬𓇭𓇮𓇯𓇰𓇱𓇲𓇳𓇴𓇵𓇶𓇷𓇸𓇹𓇺𓇻𓇼𓇽𓇾𓇿𓈀𓈁𓈂𓈃𓈄𓈅𓈆𓈇𓈈𓈉𓈊𓈋𓈌𓈍𓈎𓈏𓈐𓈑𓈒𓈓𓈔𓈕𓈖𓈗𓈘𓈙𓈚𓈛𓈜𓈝𓈞𓈟𓈠𓈡𓈢𓈣𓈤𓈥𓈦𓈧𓈨𓈩𓈪𓈫𓈬𓈭𓈮𓈯𓈰𓈱𓈲𓈳𓈴𓈵𓈶𓈷𓈸𓈹𓈺𓈻𓈼𓈽𓈾𓈿𓉀𓉁𓉂𓉃𓉄𓉅𓉆𓉇𓉈𓉉𓉊𓉋𓉌𓉍𓉎𓉏𓉐𓉑𓉒𓉓𓉔𓉕𓉖𓉗𓉘𓉙𓉚𓉛𓉜𓉝𓉞𓉟𓉠𓉡𓉢𓉣𓉤𓉥𓉦𓉧𓉨𓉩𓉪𓉫𓉬𓉭𓉮𓉯𓉰𓉱𓉲𓉳𓉴𓉵𓉶𓉷𓉸𓉹𓉺𓉻𓉼𓉽𓉾𓉿𓊀𓊁𓊂𓊃𓊄𓊅𓊆𓊇𓊈𓊉𓊊𓊋𓊌𓊍𓊎𓊏𓊐𓊑𓊒𓊓𓊔𓊕𓊖𓊗𓊘𓊙𓊚𓊛𓊜𓊝𓊞𓊟𓊠𓊡𓊢𓊣𓊤𓊥𓊦𓊧𓊨𓊩𓊪𓊫𓊬𓊭𓊮𓊯𓊰𓊱𓊲𓊳𓊴𓊵𓊶𓊷𓊸𓊹𓊺𓊻𓊼𓊽𓊾𓊿𓋀𓋁𓋂𓋃𓋄𓋅𓋆𓋇𓋈𓋉𓋊𓋋𓋌𓋍𓋎𓋏𓋐𓋑𓋒𓋓𓋔𓋕𓋖𓋗𓋘𓋙𓋚𓋛𓋜𓋝𓋞𓋟𓋠𓋡𓋢𓋣𓋤𓋥𓋦𓋧𓋨𓋩𓋪𓋫𓋬𓋭𓋮𓋯𓋰𓋱𓋲𓋳𓋴𓋵𓋶𓋷𓋸𓋹𓋺𓋻𓋼𓋽𓋾𓋿𓌀𓌁𓌂𓌃𓌄𓌅𓌆𓌇𓌈𓌉𓌊𓌋𓌌𓌍𓌎𓌏𓌐𓌑𓌒𓌓𓌔𓌕𓌖𓌗𓌘𓌙𓌚𓌛𓌜𓌝𓌞𓌟𓌠𓌡𓌢𓌣𓌤𓌥𓌦𓌧𓌨𓌩𓌪𓌫𓌬𓌭𓌮𓌯𓌰𓌱𓌲𓌳𓌴𓌵𓌶𓌷𓌸𓌹𓌺𓌻𓌼𓌽𓌾𓌿𓍀𓍁𓍂𓍃𓍄𓍅𓍆𓍇𓍈𓍉𓍊𓍋𓍌𓍍𓍎𓍏𓍐𓍑𓍒𓍓𓍔𓍕𓍖𓍗𓍘𓍙𓍚𓍛𓍜𓍝𓍞𓍟𓍠𓍡𓍢𓍣𓍤𓍥𓍦𓍧𓍨𓍩𓍪𓍫𓍬𓍭𓍮𓍯𓍰𓍱𓍲𓍳𓍴𓍵𓍶𓍷𓍸𓍹𓍺𓍻𓍼𓍽𓍾𓍿𓎀𓎁𓎂𓎃𓎄𓎅𓎆𓎇𓎈𓎉𓎊𓎋𓎌𓎍𓎎𓎏𓎐𓎑𓎒𓎓𓎔𓎕𓎖𓎗𓎘𓎙𓎚𓎛𓎜𓎝𓎞𓎟𓎠𓎡𓎢𓎣𓎤𓎥𓎦𓎧𓎨𓎩𓎪𓎫𓎬𓎭𓎮𓎯𓎰𓎱𓎲𓎳𓎴𓎵𓎶𓎷𓎸𓎹𓎺𓎻𓎼𓎽𓎾𓎿𓏀𓏁𓏂𓏃𓏄𓏅𓏆𓏇𓏈𓏉𓏊𓏋𓏌𓏍𓏎𓏏𓏐𓏑𓏒𓏓𓏔𓏕𓏖𓏗𓏘𓏙𓏚𓏛𓏜𓏝𓏞𓏟𓏠𓏡𓏢𓏣𓏤𓏥𓏦𓏧𓏨𓏩𓏪𓏫𓏬𓏭𓏮𓏯𓏰𓏱𓏲𓏳𓏴𓏵𓏶𓏷𓏸𓏹𓏺𓏻𓏼𓏽𓏾𓏿𓐀𓐁𓐂𓐃𓐄𓐅𓐆𓐇𓐈𓐉𓐊𓐋𓐌𓐍𓐎𓐏𓐐𓐑𓐒𓐓𓐔𓐕𓐖𓐗𓐘𓐙𓐚𓐛𓐜𓐝𓐞𓐟𓐠𓐡𓐢𓐣𓐤𓐥𓐦𓐧𓐨𓐩𓐪𓐫𓐬𓐭𓐮𓐯𓐰𓐱𓐲𓐳𓐴𓐵𓐶𓐷𓐸𓐹𓐺𓐻𓐼𓐽𓐾𓐿𓑀𓑁𓑂𓑃𓑄𓑅𓑆𓑇𓑈𓑉𓑊𓑋𓑌𓑍𓑎𓑏𓑐𓑑𓑒𓑓𓑔𓑕𓑖𓑗𓑘𓑙𓑚𓑛𓑜𓑝𓑞𓑟𓑠𓑡𓑢𓑣𓑤𓑥𓑦𓑧𓑨𓑩𓑪𓑫𓑬𓑭𓑮𓑯𓑰𓑱𓑲𓑳𓑴𓑵𓑶𓑷𓑸𓑹𓑺𓑻𓑼𓑽𓑾𓑿𓒀𓒁𓒂𓒃𓒄𓒅𓒆𓒇𓒈𓒉𓒊𓒋𓒌𓒍𓒎𓒏𓒐𓒑𓒒𓒓𓒔𓒕𓒖𓒗𓒘𓒙𓒚𓒛𓒜𓒝𓒞𓒟𓒠𓒡𓒢𓒣𓒤𓒥𓒦𓒧𓒨𓒩𓒪𓒫𓒬𓒭𓒮𓒯𓒰𓒱𓒲𓒳𓒴𓒵𓒶𓒷𓒸𓒹𓒺𓒻𓒼𓒽𓒾𓒿𓓀𓓁𓓂𓓃𓓄𓓅𓓆𓓇𓓈𓓉𓓊𓓋𓓌𓓍𓓎𓓏𓓐𓓑𓓒𓓓𓓔𓓕𓓖𓓗𓓘𓓙𓓚𓓛𓓜𓓝𓓞𓓟𓓠𓓡𓓢𓓣𓓤𓓥𓓦𓓧𓓨𓓩𓓪𓓫𓓬𓓭𓓮𓓯𓓰𓓱𓓲𓓳𓓴𓓵𓓶𓓷𓓸𓓹𓓺𓓻𓓼𓓽𓓾𓓿𓔀𓔁𓔂𓔃𓔄𓔅𓔆𓔇𓔈𓔉𓔊𓔋𓔌𓔍𓔎𓔏𓔐𓔑𓔒𓔓𓔔𓔕𓔖𓔗𓔘𓔙𓔚𓔛𓔜𓔝𓔞𓔟𓔠𓔡𓔢𓔣𓔤𓔥𓔦𓔧𓔨𓔩𓔪𓔫𓔬𓔭𓔮𓔯𓔰𓔱𓔲𓔳𓔴𓔵𓔶𓔷𓔸𓔹𓔺𓔻𓔼𓔽𓔾𓔿𓕀𓕁𓕂𓕃𓕄𓕅𓕆𓕇𓕈𓕉𓕊𓕋𓕌𓕍𓕎𓕏𓕐𓕑𓕒𓕓𓕔𓕕𓕖𓕗𓕘𓕙𓕚𓕛𓕜𓕝𓕞𓕟𓕠𓕡𓕢𓕣𓕤𓕥𓕦𓕧𓕨𓕩𓕪𓕫𓕬𓕭𓕮𓕯𓕰𓕱𓕲𓕳𓕴𓕵𓕶𓕷𓕸𓕹𓕺𓕻𓕼𓕽𓕾𓕿𓖀𓖁𓖂𓖃𓖄𓖅𓖆𓖇𓖈𓖉𓖊𓖋𓖌𓖍𓖎𓖏𓖐𓖑𓖒𓖓𓖔𓖕𓖖𓖗𓖘𓖙𓖚𓖛𓖜𓖝𓖞𓖟𓖠𓖡𓖢𓖣𓖤𓖥𓖦𓖧𓖨𓖩𓖪𓖫𓖬𓖭𓖮𓖯𓖰𓖱𓖲𓖳𓖴𓖵𓖶𓖷𓖸𓖹𓖺𓖻𓖼𓖽𓖾𓖿𓗀𓗁𓗂𓗃𓗄𓗅𓗆𓗇𓗈𓗉𓗊𓗋𓗌𓗍𓗎𓗏𓗐𓗑𓗒𓗓𓗔𓗕𓗖𓗗𓗘𓗙𓗚𓗛𓗜𓗝𓗞𓗟𓗠𓗡𓗢𓗣𓗤𓗥𓗦𓗧𓗨𓗩𓗪𓗫𓗬𓗭𓗮𓗯𓗰𓗱𓗲𓗳𓗴𓗵𓗶𓗷𓗸𓗹𓗺𓗻𓗼𓗽𓗾𓗿𓘀𓘁𓘂𓘃𓘄𓘅𓘆𓘇𓘈𓘉𓘊𓘋𓘌𓘍𓘎𓘏𓘐𓘑𓘒𓘓𓘔𓘕𓘖𓘗𓘘𓘙𓘚𓘛𓘜𓘝𓘞𓘟𓘠𓘡𓘢𓘣𓘤𓘥𓘦𓘧𓘨𓘩𓘪𓘫𓘬𓘭𓘮𓘯𓘰𓘱𓘲𓘳𓘴𓘵𓘶𓘷𓘸𓘹𓘺𓘻𓘼𓘽𓘾𓘿𓙀𓙁𓙂𓙃𓙄𓙅𓙆𓙇𓙈𓙉𓙊𓙋𓙌𓙍𓙎𓙏𓙐𓙑𓙒𓙓𓙔𓙕𓙖𓙗𓙘𓙙𓙚𓙛𓙜𓙝𓙞𓙟𓙠𓙡𓙢𓙣𓙤𓙥𓙦𓙧𓙨𓙩𓙪𓙫𓙬𓙭𓙮𓙯𓙰𓙱𓙲𓙳𓙴𓙵𓙶𓙷𓙸𓙹𓙺𓙻𓙼𓙽𓙾𓙿𓚀𓚁𓚂𓚃𓚄𓚅𓚆𓚇𓚈𓚉𓚊𓚋𓚌𓚍𓚎𓚏𓚐𓚑𓚒𓚓𓚔𓚕𓚖𓚗𓚘𓚙𓚚𓚛𓚜𓚝𓚞𓚟𓚠𓚡𓚢𓚣𓚤𓚥𓚦𓚧𓚨𓚩𓚪𓚫𓚬𓚭𓚮𓚯𓚰𓚱𓚲𓚳𓚴𓚵𓚶𓚷𓚸𓚹𓚺𓚻𓚼𓚽𓚾𓚿𓛀𓛁𓛂𓛃𓛄𓛅𓛆𓛇𓛈𓛉𓛊𓛋𓛌𓛍𓛎𓛏𓛐𓛑𓛒𓛓𓛔𓛕𓛖𓛗𓛘𓛙𓛚𓛛𓛜𓛝𓛞𓛟𓛠𓛡𓛢𓛣𓛤𓛥𓛦𓛧𓛨𓛩𓛪𓛫𓛬𓛭𓛮𓛯𓛰𓛱𓛲𓛳𓛴𓛵𓛶𓛷𓛸𓛹𓛺𓛻𓛼𓛽𓛾𓛿𓜀𓜁𓜂𓜃𓜄𓜅𓜆𓜇𓜈𓜉𓜊𓜋𓜌𓜍𓜎𓜏𓜐𓜑𓜒𓜓𓜔𓜕𓜖𓜗𓜘𓜙𓜚𓜛𓜜𓜝𓜞𓜟𓜠𓜡𓜢𓜣𓜤𓜥𓜦𓜧𓜨𓜩𓜪𓜫𓜬𓜭𓜮𓜯𓜰𓜱𓜲𓜳𓜴𓜵𓜶𓜷𓜸𓜹𓜺𓜻𓜼𓜽𓜾𓜿𓝀𓝁𓝂𓝃𓝄𓝅𓝆𓝇𓝈𓝉𓝊𓝋𓝌𓝍𓝎𓝏𓝐𓝑𓝒𓝓𓝔𓝕𓝖𓝗𓝘𓝙𓝚𓝛𓝜𓝝𓝞𓝟𓝠𓝡𓝢𓝣𓝤𓝥𓝦𓝧𓝨𓝩𓝪𓝫𓝬𓝭𓝮𓝯𓝰𓝱𓝲𓝳𓝴𓝵𓝶𓝷𓝸𓝹𓝺𓝻𓝼𓝽𓝾𓝿𓞀𓞁𓞂𓞃𓞄𓞅𓞆𓞇𓞈𓞉𓞊𓞋𓞌𓞍𓞎𓞏𓞐𓞑𓞒𓞓𓞔𓞕𓞖𓞗𓞘𓞙𓞚𓞛𓞜𓞝𓞞𓞟𓞠𓞡𓞢𓞣𓞤𓞥𓞦𓞧𓞨𓞩𓞪𓞫𓞬𓞭𓞮𓞯𓞰𓞱𓞲𓞳𓞴𓞵𓞶𓞷𓞸𓞹𓞺𓞻𓞼𓞽𓞾𓞿𓟀𓟁𓟂𓟃𓟄𓟅𓟆𓟇𓟈𓟉𓟊𓟋𓟌𓟍𓟎𓟏𓟐𓟑𓟒𓟓𓟔𓟕𓟖𓟗𓟘𓟙𓟚𓟛𓟜𓟝𓟞𓟟𓟠𓟡𓟢𓟣𓟤𓟥𓟦𓟧𓟨𓟩𓟪𓟫𓟬𓟭𓟮𓟯𓟰𓟱𓟲𓟳𓟴𓟵𓟶𓟷𓟸𓟹𓟺𓟻𓟼𓟽𓟾𓟿𓠀𓠁𓠂𓠃𓠄𓠅𓠆𓠇𓠈𓠉𓠊𓠋𓠌𓠍𓠎𓠏𓠐𓠑𓠒𓠓𓠔𓠕𓠖𓠗𓠘𓠙𓠚𓠛𓠜𓠝𓠞𓠟𓠠𓠡𓠢𓠣𓠤𓠥𓠦𓠧𓠨𓠩𓠪𓠫𓠬𓠭𓠮𓠯𓠰𓠱𓠲𓠳𓠴𓠵𓠶𓠷𓠸𓠹𓠺𓠻𓠼𓠽𓠾𓠿𓡀𓡁𓡂𓡃𓡄𓡅𓡆𓡇𓡈𓡉𓡊𓡋𓡌𓡍𓡎𓡏𓡐𓡑𓡒𓡓𓡔𓡕𓡖𓡗𓡘𓡙𓡚𓡛𓡜𓡝𓡞𓡟𓡠𓡡𓡢𓡣𓡤𓡥𓡦𓡧𓡨𓡩𓡪𓡫𓡬𓡭𓡮𓡯𓡰𓡱𓡲𓡳𓡴𓡵𓡶𓡷𓡸𓡹𓡺𓡻𓡼𓡽𓡾𓡿𓢀𓢁𓢂𓢃𓢄𓢅𓢆𓢇𓢈𓢉𓢊𓢋𓢌𓢍𓢎𓢏𓢐𓢑𓢒𓢓𓢔𓢕𓢖𓢗𓢘𓢙𓢚𓢛𓢜𓢝𓢞𓢟𓢠𓢡𓢢𓢣𓢤𓢥𓢦𓢧𓢨𓢩𓢪𓢫𓢬𓢭𓢮𓢯𓢰𓢱𓢲𓢳𓢴𓢵𓢶𓢷𓢸𓢹𓢺𓢻𓢼𓢽𓢾𓢿𓣀𓣁𓣂𓣃𓣄𓣅𓣆𓣇𓣈𓣉𓣊𓣋𓣌𓣍𓣎𓣏𓣐𓣑𓣒𓣓𓣔𓣕𓣖𓣗𓣘𓣙𓣚𓣛𓣜𓣝𓣞𓣟𓣠𓣡𓣢𓣣𓣤𓣥𓣦𓣧𓣨𓣩𓣪𓣫𓣬𓣭𓣮𓣯𓣰𓣱𓣲𓣳𓣴𓣵𓣶𓣷𓣸𓣹𓣺𓣻𓣼𓣽𓣾𓣿𓤀𓤁𓤂𓤃𓤄𓤅𓤆𓤇𓤈𓤉𓤊𓤋𓤌𓤍𓤎𓤏𓤐𓤑𓤒𓤓𓤔𓤕𓤖𓤗𓤘𓤙𓤚𓤛𓤜𓤝𓤞𓤟𓤠𓤡𓤢𓤣𓤤𓤥𓤦𓤧𓤨𓤩𓤪𓤫𓤬𓤭𓤮𓤯𓤰𓤱𓤲𓤳𓤴𓤵𓤶𓤷𓤸𓤹𓤺𓤻𓤼𓤽𓤾𓤿𓥀𓥁𓥂𓥃𓥄𓥅𓥆𓥇𓥈𓥉𓥊𓥋𓥌𓥍𓥎𓥏𓥐𓥑𓥒𓥓𓥔𓥕𓥖𓥗𓥘𓥙𓥚𓥛𓥜𓥝𓥞𓥟𓥠𓥡𓥢𓥣𓥤𓥥𓥦𓥧𓥨𓥩𓥪𓥫𓥬𓥭𓥮𓥯𓥰𓥱𓥲𓥳𓥴𓥵𓥶𓥷𓥸𓥹𓥺𓥻𓥼𓥽𓥾𓥿𓦀𓦁𓦂𓦃𓦄𓦅𓦆𓦇𓦈𓦉𓦊𓦋𓦌𓦍𓦎𓦏𓦐𓦑𓦒𓦓𓦔𓦕𓦖𓦗𓦘𓦙𓦚𓦛𓦜𓦝𓦞𓦟𓦠𓦡𓦢𓦣𓦤𓦥𓦦𓦧𓦨𓦩𓦪𓦫𓦬𓦭𓦮𓦯𓦰𓦱𓦲𓦳𓦴𓦵𓦶𓦷𓦸𓦹𓦺𓦻𓦼𓦽𓦾𓦿𓧀𓧁𓧂𓧃𓧄𓧅𓧆𓧇𓧈𓧉𓧊𓧋𓧌𓧍𓧎𓧏𓧐𓧑𓧒𓧓𓧔𓧕𓧖𓧗𓧘𓧙𓧚𓧛𓧜𓧝𓧞𓧟𓧠𓧡𓧢𓧣𓧤𓧥𓧦𓧧𓧨𓧩𓧪𓧫𓧬𓧭𓧮𓧯𓧰𓧱𓧲𓧳𓧴𓧵𓧶𓧷𓧸𓧹𓧺𓧻𓧼𓧽𓧾𓧿𓨀𓨁𓨂𓨃𓨄𓨅𓨆𓨇𓨈𓨉𓨊𓨋𓨌𓨍𓨎𓨏𓨐𓨑𓨒𓨓𓨔𓨕𓨖𓨗𓨘𓨙𓨚𓨛𓨜𓨝𓨞𓨟𓨠𓨡𓨢𓨣𓨤𓨥𓨦𓨧𓨨𓨩𓨪𓨫𓨬𓨭𓨮𓨯𓨰𓨱𓨲𓨳𓨴𓨵𓨶𓨷𓨸𓨹𓨺𓨻𓨼𓨽𓨾𓨿𓩀𓩁𓩂𓩃𓩄𓩅𓩆𓩇𓩈𓩉𓩊𓩋𓩌𓩍𓩎𓩏𓩐𓩑𓩒𓩓𓩔𓩕𓩖𓩗𓩘𓩙𓩚𓩛𓩜𓩝𓩞𓩟𓩠𓩡𓩢𓩣𓩤𓩥𓩦𓩧𓩨𓩩𓩪𓩫𓩬𓩭𓩮𓩯𓩰𓩱𓩲𓩳𓩴𓩵𓩶𓩷𓩸𓩹𓩺𓩻𓩼𓩽𓩾𓩿𓪀𓪁𓪂𓪃𓪄𓪅𓪆𓪇𓪈𓪉𓪊𓪋𓪌𓪍𓪎𓪏𓪐𓪑𓪒𓪓𓪔𓪕𓪖𓪗𓪘𓪙𓪚𓪛𓪜𓪝𓪞𓪟𓪠𓪡𓪢𓪣𓪤𓪥𓪦𓪧𓪨𓪩𓪪𓪫𓪬𓪭𓪮𓪯𓪰𓪱𓪲𓪳𓪴𓪵𓪶𓪷𓪸𓪹𓪺𓪻𓪼𓪽𓪾𓪿𓫀𓫁𓫂𓫃𓫄𓫅𓫆𓫇𓫈𓫉𓫊𓫋𓫌𓫍𓫎𓫏𓫐𓫑𓫒𓫓𓫔𓫕𓫖𓫗𓫘𓫙𓫚𓫛𓫜𓫝𓫞𓫟𓫠𓫡𓫢𓫣𓫤𓫥𓫦𓫧𓫨𓫩𓫪𓫫𓫬𓫭𓫮𓫯𓫰𓫱𓫲𓫳𓫴𓫵𓫶𓫷𓫸𓫹𓫺𓫻𓫼𓫽𓫾𓫿𓬀𓬁𓬂𓬃𓬄𓬅𓬆𓬇𓬈𓬉𓬊𓬋𓬌𓬍𓬎𓬏𓬐𓬑𓬒𓬓𓬔𓬕𓬖𓬗𓬘𓬙𓬚𓬛𓬜𓬝𓬞𓬟𓬠𓬡𓬢𓬣𓬤𓬥𓬦𓬧𓬨𓬩𓬪𓬫𓬬𓬭𓬮𓬯𓬰𓬱𓬲𓬳𓬴𓬵𓬶𓬷𓬸𓬹𓬺𓬻𓬼𓬽𓬾𓬿𓭀𓭁𓭂𓭃𓭄𓭅𓭆𓭇𓭈𓭉𓭊𓭋𓭌𓭍𓭎𓭏𓭐𓭑𓭒𓭓𓭔𓭕𓭖𓭗𓭘𓭙𓭚𓭛𓭜𓭝𓭞𓭟𓭠𓭡𓭢𓭣𓭤𓭥𓭦



(Fig. 6): The god “raper souls” in the 10<sup>th</sup> District.

Budge, E. A. W., the Book of the Dead, III, p. 40; Speleers, L., *Le Papyrus de Nefer Renpet*, Pl. IX, Fig. 20.

Where the righteous deceased invokes to the gods who is in which to lie down<sup>83</sup>; so that they can give him his divine *šhw*:



*imyw i3wt.sn.... di.tn hr h3t.tn r sw3i.i hr.tn nn iti.tw šh.i nn shm.tw m šwt.i .... ii.n.i hr.tn ntrw ipw nhm.tn wi di.tn n.i šhw.i n dt*

*“O those who are in their province may you lies on your stomachs, to cross over you. My divine soul šh will not be lit, and my shadow will not be controlled...., I have come to you, O gods, to protect me, and to give me the divine souls šhw forever.”*

This confirms the role of *šhw* as one of the complementary personal components of: *b3*, *k3*, *šw*... etc. This is what the chapter itself differs in another paragraph, as it indicates that these light beings are like good beings inhabiting one of the provinces of the other world, namely

<sup>83</sup> Perhaps the affiliation of this province to the god "qAHw", but symbolizes the diagnosis of the Nile Valley in the human picture: Budge, E. A. W., BD. I: Ch. 149: (p. 375, 13 – 14).

<sup>84</sup> BD. 149, (p. 375, 13 – 14).

( ) “*ī3t-3ḥw*” which meaning “district of souls”<sup>85</sup>, in which they play a prominent role in uncovering Dangerous provinces and clean roads in front of pure souls, so that they cross peacefully and enjoy life and protection together:



*I ī3t twy- nt- 3ḥw ḥrw.tn m p'ī- dsr w3wt.tn sw' b ī3wt.tn iry- wdt.tn n.i pw in Wsir n dt ..... s'nh.t t3wy tmw m hh n r.s nhm R' m 'pp*  
 “O district of the divine beings *3ḥw*. Make your faces in the holy shore<sup>87</sup>, and purify your ways, and reveal<sup>88</sup> your district...., which revives the two lands of those who are consummate (= pure beings) with the flame of the mouth, which protects “Re” from ‘Apep.”

This makes those *3ḥw* as good beings inhabiting the flanks of the other world, and plays a prominent role in helping the good deceased and paving the way for his path. And in the following text confirms that the nature of those creatures which differ from the souls of the dead themselves. As a result of the keen of the righteous deceased to passing through this important province \_ which is considered one of the places of transit in the other world \_ we find him calling on the divine beings *3ḥw*, to open the way for him to cross to the beautiful West<sup>89</sup>:



<sup>85</sup> It is a province that appears in an oval shape (☉) like island, and it is also described as "green", and the god in it is "Wsir" or "Ra" as Budge sees:

Budge, E. A. W., **The Egyptian Heaven and Hell**, Vol. III: The Contents of the Book of the Other World Described and Compared, London 1905, p. 38.

<sup>86</sup> Budge, E. A. W., **BD**, I: Ch. 149 (p. 369, 10 – 16).

<sup>87</sup> Cf: ( ) "pai", in: **Wb**. I. 504. 2.

<sup>88</sup> **Wb**. I. 397. 5.

<sup>89</sup> Budge, E. A. W., **E. H. H.**, Vol. III, p. 38.



provinces in the other world, the innocent divine beings *3hw* cannot drink from that province for fear of its devil water:



*ni- mrwt tm swri mw.s r hm ibt.sn m ntt im.sn n wr n snd.sn <n> k3 šfšft.s*

*“They should not drink from its water to extinguish the thirst that is in them; because of the greatness of their fear <of> its high status”<sup>95</sup>.*

Perhaps the previous text confirms that these innocent souls, despite being divine and not demon beings, but they need warm fire in order to keep them fresh and full of life, which makes them inhabit firey provinces such as the Island of Flames and the district of the *Wnt* on the one hand, and perhaps forbid the texts for the divine souls not to drink from the waters of that province, rather, it is due to its needs for light and warm, not for drinking water from that province, which, on the contrary, spreads mold and stink in it, which makes the divine souls distressed when see it on the another side:



*m33 ntrw 3hw mw.s m w3w n hm.sn ibt.sn n htp ibw.sn ni- mrwt tm tkn im.sn mh.t<w> itrw 3hi mi n mit m rdw*

<sup>94</sup> Budge, E. A. W., Op- cit, Ch: 149 (, p. 378, 9 – 10).

<sup>95</sup> **Wb.** IV. 460. 10.

<sup>96</sup> Budge, E. A. W., Op – cit., (, p. 378, 10 – 12).

“When the gods and the divine beings *šhw* see its remote<sup>97</sup> waters, they do not quench their thirst, and their hearts are not being happy; rather, it is preferred that no one approaches them. The river of plants is filled with (stinks) like that in the waters of urine.”<sup>98</sup>

Perhaps the previous text confirms the difference in the nature of the divine beings from the gods, because it is repeated mention each of them in the text on the one hand, and the text itself confirms the closeness of the illumination beings to the degree of the gods and their sanctity on the other hand.

It is worth of noting that chapter 126 of the Book of the Dead indicates that the divine beings *šhw* are beings that enjoy food and drink in the kingdom of the *imḥt*:



*dī.tn wb3.ī imḥt ḳ.ī r-st3w sw3i ḥr sbḥwt št3wt nw imntt k3i dītw n.ī šns dsy prsn mī šhw wnnw ḥr ḳ prt m R3-st3w*

“May you make me open the Kingdom of the Dead *imḥt*, and enter the Restau, may i pass through the secret gates of the west. May you give me bread of *šns*, beer bowls, and loaves of *prsn*, such divine beings *šhw* who exists at the entrance and exit of the Restau.”

<sup>97</sup> **Wb.** I. 245. 14.

<sup>98</sup> **Wb.** II. 36; **Wb.** II. 469. 5.

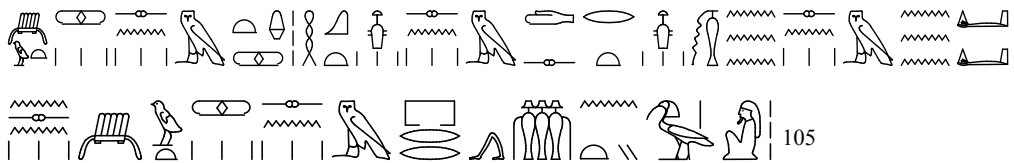
<sup>99</sup> Budge, E. A. W., Op – cit., Ch. 126 (p. 269, 10; 12- 13; 270, 1- 3).





"other " state of being: *3h*, which is usually rendered as "beings" and "beings -state." The phonetic root (*j*)*3h* conveys the basic meanings of "light," "brightness" and "radiance." The feminine form *3ht* designates that "radiant place" in the heavens where the sun rises<sup>103</sup> and sets, but also the "land of the blessed" to which the deceased journey after death.<sup>104</sup>

It is worth of noting that the divine souls *3hw* did not appear during the New Kingdom in the Book of the Dead only. Rather, it also appeared in the Book of Gates, where the following text indicates that the divine souls *3hw* follow the god "Wsir", where they come out after him from the Kingdom of the Dead:



*3wt.sn m t hntk.sn m dsrt kbh.sn m mw di n.sn 3wt.sn m prr hnty- 3hw*  
 "Their food<sup>106</sup> is from bread, and their beer is from barley syrup *dsrt*<sup>107</sup>, and their refreshment of water, so that they may give their food when the presenter to the souls *hnty-3hw* goes out."

As one of the texts of the Book of Gates also indicates that the righteous dead give their divine souls *3hw* as soon as the god "Re" reaches the other world:



<sup>103</sup> Cf: Utt 217 & 152: Naydler J., **Shamanic Wisdom in the Pyramid Texts**: The Mystical Tradition of Ancient Egypt, Simon and Schuster, 2004, p. 207, n. 59.

<sup>104</sup> Assmann J., "**Death and Initiation in the Funerary Religion of Ancient Egypt**", In: Original- veröffentlichung in: W.K.Simpson (Hrsg.), **Religion and Philosophy in Ancient Egypt**, Yale Egyptological Studies 3, 1989, pp. 135-159, (p. 137-8).

<sup>105</sup> **Pfb.** I. 122 – 123, Pfb. II. 113.

<sup>106</sup> They mean these twelve goddesses guardians of the god "Re", and they devour them from the sons of the evil snake "Hrrt". In fulfillment of this duty, "Re", as usual, rewards them by offering them food and drink offerings.

<sup>107</sup> The "Dsrt", which belongs to the texts of the pyramids, is a type of beverage, which is barley, or what is known as "beer" or "malt": Wb. V. 616. 8.



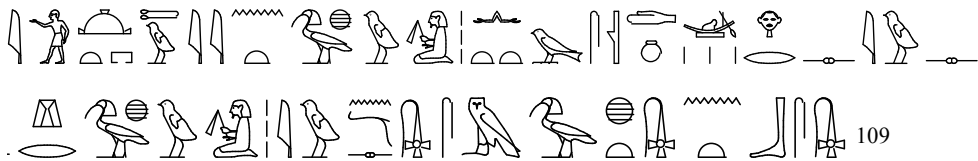
*in.sn n.R mi rk r.n d3.f m wi3.f st3.n.f irtw.f tk3 shdw 3ht irt.f dw3w ihy r.k 3h.k n.n ntr-3 st3 m irt.f*

*“They say to Re: Lets come to us, who sails in his holy boat, who lit his burning eyes, whose eyes lights the horizon, who rejoices the inhabitants of the underworld when you and our divine beings 3hw reach us, O mighty God, who (has) his fire in his own eyes. ”*

**THE 3hw AS DEMON BEINGS:**

**THE DEMON BEINGS 3hw IN TEXTS OF THE NEW KINGDOM:**

The demon beings 3hw did not appear in the texts of the Old and Middle Kingdom, but rather the texts of the New Kingdom, in general, were unique to them, especially in the Book of the Dead. Where the 3hw appeared in Chapter 149 in the form of evil demon beings inhabiting one of the provinces of the other world, which calls: (i3t-nt-3hw) (= “district of demon 3hw” \_ previously mentioned \_ where the text alert demon beings 3hw of necessity, not to pass across this district, because it's full of those evil demon beings 3hw who are trying to burn them with their devil flames:




*I i3t twy- nt- 3hw iwtt skdw hr.s iw.s hr 3hw iw nsr.s m 3ht- nt- bs*

<sup>108</sup> Pfb. I. S. 60 - 61.

<sup>109</sup> Budge, E. A. W., **BD**, I: Ch. 149 (p. 369, 7 – 10).

“Oh district of demon beings *3hw*, which cannot be passed on, because it is located under demon beings *3hw*, whose flames are from searing fire.”<sup>110</sup>

The evil demon beings *3hw* also appear as beings of the condemned dead who was condemned to the second death to die in non-existence where there is nothingness, and they appear again in the fourth province of the other world’s provinces<sup>111</sup>. Where the huge snake inhabiting \_ whom the texts call: (  ) “*sti-dswy*” (i.e. “Who throwing the two knives”) \_ who slaughtering them and living on food from them:




*I i3t-3t I dw pwy k3i 3 imy hrt- ntr hnni pt hr.f..... iw hf3w hr.f sti dswy rn.f..... nh.f m hsk 3hw mtw m hrt- ntr*

*"O great district, O great and high mountain which is in the kingdom of the dead, on which the sky rests....., the snake on it its name: "Throwing the two knives"....., he lives on slaughter devil beings *3hw* and dead in the kingdom of the dead."*


As it is understood from the previous text that the demon beings *3hw* are like another new being that differs from human and divine nature on the one hand, as it also differs from the nature of the wretched dead

<sup>110</sup> **Wb.** I. 476, 1 – 2.

<sup>111</sup> It is a province that was also depicted in Chapter (149) of the Book of the Dead in the form of (  ) as a letter (L) in foreign languages; but it is reversed, and the phrase “Dwy-qAwy-aAwy”, which meaning "the two great high provinces," was recorded in this previous shape. For more: Speleers, L., **Les Papyrus de Nefer Renpet**, Bruxelles 1917, p. 14.

<sup>112</sup> Budge, E. A. W., **BD**, I: Ch. 149 (p. 369. 16 – 370. 7).

on the other hand; Rather, it is like a new being emanating from the wretched, and it becomes an evil demon being *3hw*.



Also, the evil demon creatures *3hw* came in the fifth province of the other world<sup>113</sup>, which is known as:  "iAt-nt-3hw" (i.e., "district of souls *3hw*"<sup>114</sup> as well, especially since the accompanying texts indicate that the demon souls "3hw" - which inhabits this province - has very large sizes<sup>115</sup>. Consequently, the righteous dead fears passing through this province, fearing that those souls \_ who live in the shadows of the dead \_ will devour him:




*i i3t twi nt 3hw iwtt sw3i hr.s iw 3hw imyw.s mh sfh m hpdw.sn m šwt nn nniw*

*"Oh district of devil beings 3hw, which cannot be passed on, the devil beings 3hw in which the sizes of their butts are seven cubits wide, they live on the shadows of those tired (i.e. The dead)."*

From that text we realize the true role of the evil devil creatures *3hw* in that province, which is trying to catch the tired and guilty dead in the afterlife, while the righteous dead can escape from their traps and nets. From here, we can distinguish between the dual nature of this *3hw* and

<sup>113</sup> It is known as:  "iAt diw-nwt wAD" meaning: "the fifth green interrupt", which was depicted as a pictorial mark (): Cf. Gardiner, A., Op-cit, (Sign – List) V32.

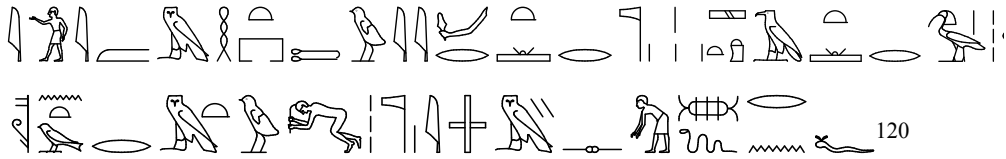
<sup>114</sup> Compare with the role of the same province in the previous p. 14, as devil souls *3hw* also appear in chapter 150 of the Book of the Dead in the fourth province of the provinces of the underworld, which the texts call the same name:  "iAt - Axw", meaning: "district of souls Axw": Cf. **BD**. 150. IV. (p. 381. 7).

<sup>115</sup> Perhaps a metaphor for "hippos" as one of the symbols of the evil god in ancient Egypt: "Seth".

<sup>116</sup> Budge, E. A. W., **BD**, I: Ch. 149 (p. 371, 3 – 5).

the role it plays. Evil devil souls  $\beta h w$  stand in the way of the guilty dead and even devour their souls on the one hand, while it is like good divine beings  $\beta h w$  that help the righteous dead to open the crossings for them<sup>117</sup>, which indicates their different nature and duplication of their role towards the souls of the righteous and the guilty dead alike.

It is worth noting that devil souls  $\beta h w$  appeared in the district of (𓆎𓆏𓆐𓆑) "*imht*", meaning "the kingdom of the dead"<sup>118</sup> again, where the accompanying texts indicate that this province is hiding in order to catch pedestrians of the demon beings  $\beta h w$ , as they play the role of the hunter who he hides for his prey, especially since the texts indicate the existence of a deity in it known as "*shri-ꜥd*", meaning: "*ꜥd fisherman*"<sup>119</sup>:



*I'Imht twy dsrt r ntrw šṭṭt r βhw ḳsnt r mtw ntr im.s shri ꜥd rn.f*

"O kingdom of the dead *imht*, holy to the gods, hidden for demon beings  $\beta h w$ , and disturbing<sup>121</sup> for the dead, because the god in it:" the hunter of the  $\epsilon d$ <sup>122</sup> "is his name."

<sup>117</sup> See above, p. 15.

<sup>118</sup> It is a province depicted in the form of a rectangle minus a rib (𓆎𓆏𓆐𓆑) known as: "*imHt*", which means "the underworld" or "the kingdom of the dead." Inside this rectangle was depicted one of the types of insects which known in ancient Egypt, an insect which Hornung likened to "insect" With a "thousand feet" and known in the

ancient Egyptian language as: (𓆎𓆏𓆐𓆑), (𓆎𓆏𓆐𓆑) "*spA*"; while Milde likened it to one of the fish species similar to "Eel": Hornung, E., **Tb.** S. 507; Milde, H., **The Vignettes in the Book of the Dead**, p. 115; cf: Pyr. 663.

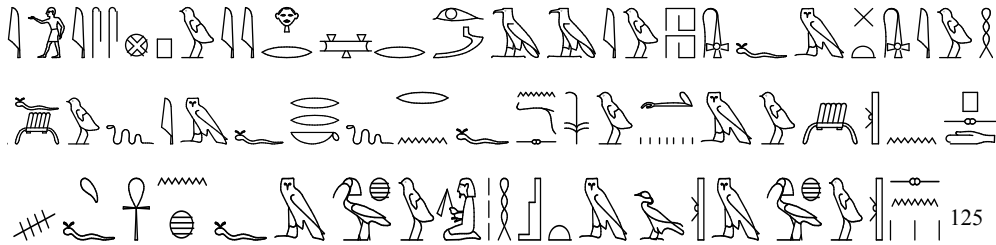
<sup>119</sup> Budge calls her guard "*sxri-rmw*", meaning "rmw catcher": Budge, E. A. W., **E. H. H.**, III, p. 39; cf: **Wb.** II. 416. 12.

<sup>120</sup> Budge, E. A. W., **BD.** 149 (p. 371, 13, 14 - 16).

<sup>121</sup> **Wb.** V. 69. 7.

<sup>122</sup> The "*aD*" is one of the species of eel-like fish: **Wb.** I. 240. 6.

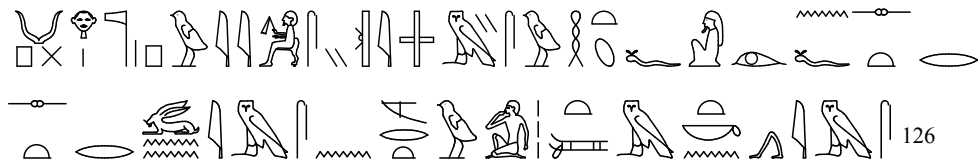
The demon beings *3hw* also live in a demon county known as: (𓆎𓆏𓆐𓆑) "Iss"<sup>123</sup>, which inhabits that snake "Rrk", where the accompanying texts describe him as living on the devouring of these evil beings *3hw* that destroyed *htm* their divine forces *hk3w*<sup>124</sup>:



*T'Iss pwy hri r m33 iww hh.f m sdt iw hf3w im.f Rrk rn.f ni- sw mh sfh m 3w n psd.f nh.f m 3hw htmw m 3hw.sn*

*"O the out-of-sight Iss province, which is flamed by fire, and the snake with its name: Rrk, whose back is seven arms long, he lives on the demon beings of 3hw deprived of their light beings 3hw (shattered by their light beings)."*

Given the gravity of this province, it was dedicated specifically to the evil beings of *3hw*, which inhabited it:



<sup>123</sup> The "Iss" is one of the names of the devil provinces in the Kingdom of the Dead, which is mentioned in the Book of the Dead, a province that takes the form of three-quarters of the oval shape with an opening in one of its sides (𓆎) and has recorded inside it the word (𓆎𓆏𓆐𓆑) "Rrk", the name of the huge snake inhabited in: **Wb** I 133, 2.

<sup>124</sup> The word "Htm" means every mistake or error that affects food, decorations, life and authority, shape, body and organs such as the eye, as in the eye of the desolate Horus: **Wb**, III. 196. 9- 15.

<sup>125</sup> Budge, E. A. W., **BD**. 149: (, p. 372, 7; 8 – 12).

<sup>126</sup> **BD**. p. 374, 8 – 12.

*Wpw-ḥr ntr pwy sšp imy swḥt.f ir.n.f st r wnn im.s ni- mrwt tm tkn im.s*

*“This noble god comes out of his egg, having made it for those in it (meaning ʒḥw) who prefers not to be approached by (anyone).”*

The devil beings of ʒḥw\_ are also shown here as one of the personal components of the bad deads \_ the province of (𓆎𓅓) *Wḥrt*<sup>127</sup> where they are being cut by the snake crowned to the god supervising it, which the texts call: *kʒḥw*:



*ḳt mḥt md ntt ḥr Wḥrt.... i niwt twy- nt- kʒḥw itt ʒḥw šḥmt m šwwt*

*“The 10th District that oversees the Wḥrt (area)... O city belonging to the God kʒḥw, who takes the demon beings of ʒḥw, and controls the shadows.”*

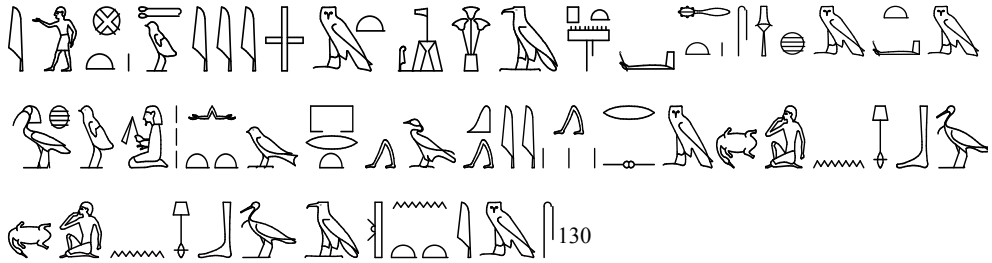
The demon beings of "ʒḥw" are also subjected in district: (𓆎𓅓) *ḥrt-ntr*<sup>129</sup> to capture by: (𓆎𓅓) *Wr-ḥkʒw*, i.e., "(God of) a great magical power", and this god seems to play a role in protecting this province, thanks to his knife with magical powers. (Fig. 7) There is no way out of those who enter of these souls:

<sup>127</sup> This province has emerged as the home of the Light spirits of Axw. See above p. 13. It is the tenth province of the other world, and it was depicted in the form of a rectangle

that intersects its four strings in the middle (⊠), which the accompanying texts called: "niwt-nt-qAHw", i.e., "City of (the God) qAHw", and appeared in front of him or behind him according to some papyrus - one of the gods in the human body, Wearing a short skirt, while holding two knives in both hands, while above his head is a snake called "ntt-Hr-Wart", i.e., "who (oversees) the Wart (province)", see: Milde, H., *The Vignettes in the Book of the Dead*, p. 128; Hornung, E., *Tb.* S. 310. The city of god qAHw may have been meant as "the land of the world" or "Nile Valley"; See: *Wb.* V. 12. 9.

<sup>128</sup> Budge, E. A. W., *BD.* I: Ch. 149 (p. 375, 1; 2 – 4; 6 – 9).

<sup>129</sup> It is the 11th province of the underworld, which is considered a dangerous province, and is a synonym for the "Kingdom of the Dead".



*I niwt twy imit hrt- ntr h3pt ht shmt m 3hw iwtt prt k̄iw r.s m snd n wb3 ntt im.s*

“O city in the Kingdom of the Dead “*hrt-ntr*”<sup>131</sup>, which hides the body and controls the devil beings of 3hw, do not go out the enter ones for fear of being revealed in it.”



(Fig. 7); The god: “*Wr-hk3w*” i.e., “(God of) Great magical powers”.

Budge, E. A. W., **The Book of the Dead**, III, p. 40; Speleers, L., *Le Papyrus de Nefer Renpet*, Pl. VIII, Fig. 16.

Perhaps the words in the previous two texts make 3hw as a one of personal component, as do the name *rn*, body *ht*, shadow *šw*, pair *k3* and beings *b3...* etc., especially since the 3hw was mentioned with the shadow *šw* on one hand<sup>0</sup>, and the body cast *ht* on other. As lies in the Kingdom of the Dead a group of gods, which swoop down on the demon beings of 3hw, and the text says:



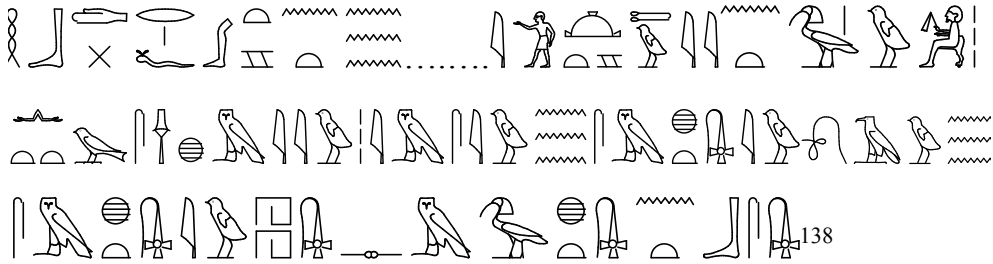
<sup>130</sup> Budge, E. A. W., **BD**, I: Ch. 149 (p. 375, 15 – 376, 2).

<sup>131</sup> This province is depicted in the form of a ladder of several degrees (𓏏) while standing in front of him a god in the form of a doll with a falcon's head, or with the head of the son of Oi \_ according to some papyrus \_ and carrying a knife in both hands. **(Researcher)**





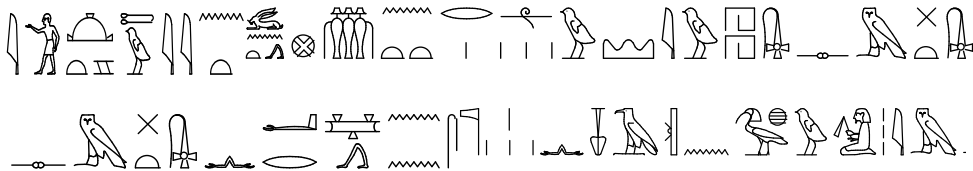
Perhaps the presence of the devil waters of this province, along with its inflamed waves, explains why these evil beings *3hw* are in:



*i3t mht md hmt w3d hbd- r.f W<sup>r</sup>t- nt- mw .... i i3t twy nt 3hw iwtt shmyw im.s iw mw.s m ht iw w3w.s m ht iw hh.s m 3ht nt bs*

*"It's "open his mouth," w<sup>r</sup>t district of water<sup>139</sup> ..., O province of devil beings 3hw, which no one controls, its waters are from fire, its waves of fire, and its flames<sup>140</sup> from the fire."<sup>141</sup>*

While demon beings *3hw* appeared in chapter 149 of the Book of the Dead in the 12th district of the other world, *Wnt* Province<sup>142</sup>, these *3hw* appeared as demon beings that should not be united with the gods and should not cross their province, because they are surrounded by four cobras, known as: "destroyed ones."<sup>143</sup>, The text says:



<sup>138</sup> Budge, E. A. W., **BD**, I: Ch. 149 (p. 378, 2 – 3; 4 – 9).

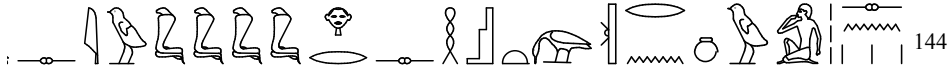
<sup>139</sup> Translated by some as: "a hill" or " a Water Basin": Ahmed Mohammed al-Ansari, **Fields of Bliss: "Ayarou"**, p. 143.

<sup>140</sup> "hh": meaning "his breath and his devil flames": **Wb.** II. 501. 15.

<sup>141</sup> **Wb.** I. 17. 6.

<sup>142</sup> Compare with previous page: 15.

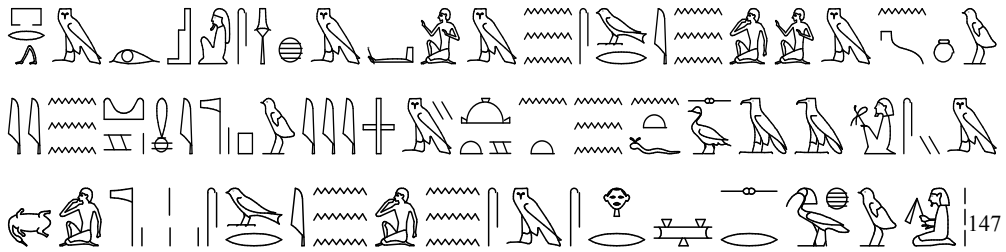
<sup>143</sup> Budge called it "Htmit-bAw", i.e., "Spirits of destroyed (zone)". While it means "Htmt-bAw", i.e., "shattered spirits", to be synonymous with the 10th District Guards in Chapter 150, known as "Htmt-bAw", also described as "wDAwt-n-imntt": which means: "Cobra lives in the West": Budge, E. A. W., **E. H. H.**, III P. 40.



*I i3t twy nt Wnt hntt R<sup>c</sup>- st3w iw hh.s m sdt n r.n n.s ntrw n sm3.n 3hw im.s iw i'rw' fdw hr.s htm rnw.sn*

*"O province of Wnt <sup>145</sup>, which is at the forefront of the Restau, its flames are from the fire, (therefore) the gods does not approach to it, and they should not be united with the devil beings 3hw in which, because the four cobras on which they are: "The broken" is their name."*

It is worth mentioning that the previous text confirms that the 3hw is considered a middle being between humans and gods<sup>146</sup>, as the texts are forbidden from approaching the gods to them. 3hw beings also have appeared in the water district: "w<sup>c</sup>rt-nt-mw" living in its devil waters; just as the divine beings 3hw emerged as they move away from this province, the devil beings 3hw reappear within this province, where the god "opening his mouth" is removed its devil water from the divine beings s 3hw, and directs it towards the devil ones:



*pr m Wsir shm.i m mw.s swri.i m nwy mi ntr pwy imy i3t- nt- mw ntf s3w sy m snd ntrw swri mw.s shri.s r 3hw*

<sup>144</sup> Budge, E. A. W., **BD**. I: Ch. 149: (p. 377, 4 – 5; 6 – 10).

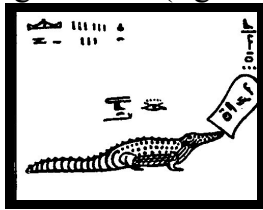
<sup>145</sup> This devil province reminds us of the fire lake known as "š-n-wnt", whose waters are from the fire, and next to it a mythical god with complex features rests. Review above: pp. 28 - 30.

<sup>146</sup> Compare with Szpakowska's opinion, where she considers it as transfigured spirit of male: (Akh), and of female: (Akht): Szpakowska K., "**Demons in Ancient Egypt**", In: Religion Compass 3/5, 2009, pp. 799–805, (p. 799).

<sup>147</sup> **BD**. 149 (p. 379, 1-3).

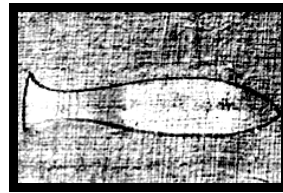
“I wish I could go out as *Wsir*, I wish I could control the water, I wish I could drink from the floodwaters like that god in the water province (God of “opening his mouth”), he is the one who guards it for fear that the gods drinks its water, and then he removed it (i.e. Water) in the direction of the devil beings *3hw*.”

It is worth mentioning that the divine and devil beings *3hw* appear together within the province (𓆎𓅓𓏏𓏏) “*Iksi*”<sup>148</sup> in the other world, where the divine beings *3hw* fear going through it because of its danger, while the demon beings *3hw* are prevented from coming out of it forever, where the God living in it<sup>149</sup> his horror and anger against them, which appears in the form of a lying crocodile extending his mouth towards its lower opening (figure 9), While it appears in the "Nefer-Renept" papyrus which preserved in the Brussels Museum in the form of a "huge whale" (figure 10).



(Fig. 9): The crocodile who guarding the district: “*Iksy*”.

Budge, E. A. W., **Book of the Dead**, III, p. 40; Speleers, L., **Le Papyrus de Nefer Renpet**, Pl. VIII, Fig. 15.



(Fig. 10): The Whale who guarding The district: “the hidden one from the gods”.

Budge, E. A. W., **Book of the Dead**, III, p. 40; Speleers, L., **Le Papyrus de Nefer Renpet**, Pl. VIII, Fig. 15.

<sup>148</sup> It is the 9th province of the other world, which takes the form of a large vase or jar upside down: (𓆎𓅓𓏏𓏏) the accompanying text is called it: (𓆎𓅓𓏏𓏏) “*Ikst*”, in: Wb. I. 140. 9.

<sup>149</sup> Her guardian crocodile is called: “*mAA-dgi iTi.f*”, which means: “who watches what he will rape”, in which some see an acceptable explanation commensurate with the image of the crocodile next to it, which is believed to be a pictorial custom that expresses the power of the province of “*Iksi*”, from which no one can escape, as described its God by: “*imy swHt.f*”, i.e., “who is inside his egg”. See: Budge, E.A.W., **E. H. H.**, III, p. 40.

The texts also describe it as “hidden from the gods”, and its gate is described as being from fire, and its air is broken noses and mouths:



*i Tksī twy št3t r ntrw snd n.s 3hw r rh rn.s iwtt prt ʿkiw r.s wpw- hr ntr  
pwy špsy imy swht.f di snd.f n ntrw hriwt.f r 3hw iw wn.s m sdt iw t3w.s  
htm r fndw rw*

"O province of *Tksi*, hidden from the gods, which feared by the divine beings *3hw*, and also afraid to know its name, and from which those who enter it do not come out, where this noble god (meaning crocodile) comes out<sup>151</sup> from his egg, to put his fear in the gods, and direct his terror<sup>152</sup> against the demon beings of *3hw*, Its gate is from fire, and its air is broken noses and mouths."

## CONCLUSION:

The study proved that the *3hw* is a dual-role beings or most likely complementary role, among which are innocent, benevolent, illuminating, and good souls. While including also demon, condemned, and evil beings, depending on their affiliation with either good or bad dead.

<sup>150</sup> Budge, E. A. W., **BD**, I.: Ch. 149. (p. 374, 1;2 – 8).

<sup>151</sup> **Wb** I 301, 15.

<sup>152</sup> **Wb** III 148, 9 – 10.

The study proved that the *3hw* divine souls are appeared in the texts of the Old and Middle Kingdom and continued in the texts of the New kingdom; Perhaps the reason behind that is in the need for texts of the three ages to have reassuring texts for the righteous deceased encouraging him to overcome the difficulties of the other world; while *3hw* demon souls did not appears except in texts of the New kingdom, and the reason for that is due to the diversity of texts of the New kingdom and its persistence in showing the dangers and fears of the afterlife and displaying the most hellish areas of hell in it figuratively.

The study also proved that the *3hw* is a new being from the other world's creatures, between the gods and humans on the one hand, and between humans, apostates, and humors, on the other hand, where we find in many texts the repetition of mention the gods, humans, and apostates side by side with the *3hw*, whether they are Illuminati accompanied by the gods and the blessed dead; or fleeing fires hidden from the gods and accompanied by the apostates and the bad dead.

The study proved that the nature of the *3hw* is an intermediate being between the living and the dead, where we find in many texts the repeated mention of them as living souls attributed to the living who have absolute freedom of movement and going however they want; or that they are destitute souls attributed to the dead who have been subjected to the second death, so they were referred to nothingness, or they continued to be restricted in the movement in the other world without moving or going out of it.

The study proved that the nature of the *3hw* is a dual, intermediate and complementary nature between the light and the fire, so that them nature make them approaches to the divine gods; while others approach the fire of the apostate and the defector. If they were attributed to the righteous dead, they were transparent lights close to the sanctification of the gods; While if they were attributed to the mortal dead, they were burning fires approaching the dust of apostate and the defector.

The study proved that the homeland of the *3hw*, whether it is divine or demon, their place of residence is also medieval between the sky and

the horizon with their synonyms: (*pt*, *3ht*), and the earth and a cemetery with their synonyms: (*t3*, *imht*, *hrt-ntr*), and the underworld and its provinces with their synonyms: (*Dw3t* - *w<sup>c</sup>rt* - *wnt* - *R<sup>c</sup>-st3w*)

The study proved that the *3hw*, whether divine or demon, is a being living between water and land, so we find it inhabiting, in sometimes, watery districts such as *w<sup>c</sup>rt-nt-mw*, or celestial water channel *nh3*; The realm of the dead *imht* or the province of the underworld *hrt- ntr*.

The study proved that the *3hw*, whether it is divine or demon beings, is being with mouths to eat or forbidden food, thirsty and quench his thirst or prevent from it, has hearts that make happiness and sadness, have legs that walk and exit and enter with them to and from the provinces and flats and roam in and out going And back, or he is forbidden to enter or leave, and hands simplify it, extend it to his property, usurp his thrones and provinces, or pay and keep away from it, he strengthens diseases or falls prey to a hunter... etc.

The study demonstrated that *3hw*'s divine souls playing a prominent role in protecting the gods and the righteous by opening roads to them and closing them in front of sinners and wicked dead, paving ways, detecting provinces, protecting the tomb of Wsir, and securing Ra's boat; while demon souls *3hw* playing a prominent role in imposing punishment on sinners, So it devours the shadows of the dead and works to disturb them, it also prevents them from drinking the water under their guard.

The study proved that *3hw* divine beings, is a light beings with freedom of movement and flight between the necropolis, the underworld, and the sky, especially since some texts likened it to the stars in the sky and to the birds flying and landing, while *3hw* demon beings were described as huge creatures with large sizes.

The study proved that the *3hw*, whether it is divine or demon beings, may live in each other's places. Divine souls were seen in demon provinces such as "*iw-nsrsr*", "*i3t-nt-wnt*" and "*niwt-nt- k3hw*", which contains devil water, burning waves, and burning air. Perhaps this is

due to the need for those divine souls to get a warm fire that works on their continuity, permanence and recovery, especially since they know how to enter the fire without burning; while demon souls have been seen in the water provinces Such as the district of "*i3t-wʕrt*" and "*wʕrt-nt-mw*" which contain either demon water that is burned in and prevented from leaving it, Or a cold water is forbidden to drink from.

The study proved that the *3hw* divine souls are beings that blessed and blesses other righteous souls, while *3hw* demon souls are punishment beings punish other bad dead and sinners.

The study proved that *3hw* divine and *3hw* demon beings is like another new being that differs from human and divine nature on the one hand, as it differs from the righteous and the evil one's nature on the other hand; rather, it is like a new being that either emerges from the righteous ones and becomes a good divine souls *3hw*, or emanating from the bad ones and becomes an evil demon souls *3hw*... and so on.

The study proved the share of *3hw*, whether divine or demon beings, in them places where each of them lives and resides, such as the province: "*i3t-imḥt*", "*i3t-nt-wnt*", "*i3t-nt-3hw*" "*i3t - iksi*", "*niwt-nt-k3hw*", "*i3t-wʕrt*"; while each of them was unique to other regions as a monopoly over the other, such as distructs: "*i3t-mʕtiw*" for divine souls; and distructs: "*i3t-iss*" and "*i3t- wrt*" for demon souls.

The study demonstrated the uniqueness of the *3hw*, whether it is divine or demon beings, with a number of deities that existed in the company of each of them. The divine souls often live in the company of: Wsir "*Wsir*," Re "*Rʕ*," and Horus "*Hr*", "The Four Sons of the Horus" and Anupis "*Inpw*"; while demon souls often live in the company of "sling knife" *sti- dswy*, "*ʕd* fisherman" *shri-ʕd*, "snake *Rrk*", genie "Who is opening his mouth" *hbd-rf*, and the four cobras who called: "shattered" *ḥtm*. Although this does not prevent them from sharing both terms: "gods" *ntrw*, and god "*k3hw*".



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