$\text{Axw}$ as a divine and demon beings in the Ancient Egyptian Religious texts

الـ(ـ) كائنات إلهية وشيطانية في النصوص الدينية المصرية القديمة

Dr. Reda Attalla
Facaulty of Archaeology - Luxor University

ملخص:
تناولت العديد من الدراسات السابقة $\text{Axw}$ بالدراسة والبحث، حيث تناولتها أحد الدراسات على أنها بمشاهدة الأرواح المشعة، بينما تناولتها دراسة أخرى على أنها العنصر الضوئي للإنسان، كما تناولتها دراسة ثالثة على أنها أحد مكونات الإنسان طبقاً لمعتقدات المصري القديم حول الجسم ومكوناته في صورة الجمع. أما الدراسة الحالية فسوف تتناولها من منظور جديد وهو أن تلك الـ $\text{Axw}$ من خلال دراسة العديد من النصوص الدينية من عصر الدولة القديمة والوسطى والحديثة. أما التثبت أنها بمثابة أحد الكائنات التي تظهر كثيراً في جنوب 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 خيرة أو نورانية في الطاغي، فقد يمثلون الروح الخبيثة لأحد المحكوم عليهم والدائنين الذين ماتوا في العالم الآخر وعائياً من جميع أشكال العقاب والعقوبات الجسدي والعصبي. قد يعاقب الشخص المذنب أو المدان في العالم الآخر حتى يتم إرسال روحه إلى روح شريكة ملائكة على جانب ذلك العالم من أجل انتظار أحد الأرواح الطيبة التي تسعى إلى تعريضها لأحد ألوان العقوبة والعقاب في الانتقام. وقد ثبت
ABSTRACT:
Many previous studies dealt with the Akhw 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, 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 in the plural form. The current study, it will deal with it from a new perspective, which is that this Akhw - 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

Akhw – Sacred beings - Demon beings – Mortals – Spirits Resurrection and rebirth
INTRODUCTION:
Several previous studies have dealt with the study and analysis. The Wb\(^1\) considered it as a radiant beings; referred to it as the human element of light, Tippo\(^2\) considered it as a human component according to the ancient Egyptian Thoughts about the body and its components, Etheredge\(^3\) 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\(^4\), Redford\(^5\) sees that \(\tilde{h}\) represented the deceased, who was transfigured and often identified with light. Strudwick\(^6\) writes: "once the akh had been created by this union with \(k\), it survived as an 'enlightened beings,' enduring and unchanged for eternity", Elshamy\(^7\) considered it as an invisible God’s enlightened of inner self, Britannica Library\(^8\) 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\(^9\), And the transfigured beings of a person in the next world.\(^{10}\) BjerreFinnestad\(^{11}\) also considered it as a beings immaterial part of a human being.

---

2 They include: "Body \(\tilde{h}\)", "Bi" Spirit, "Ki" Bioenergy, "\(s\tilde{h}m\)" Total Power, "\(Rn\)" name, "\(\tilde{h}bit\)" Awareness, "\(\tilde{h}\)" heart, "\(\tilde{s}\tilde{h}w\)" ability to contact the gods, and "\(\tilde{j}w\)" the bright part. For more: Tippo R. J., *Encyclopedia of Egyptian Myths and Symbols*, translation: Fatima Abdullah Mahmoud, Review: Mahmoud Maher Taha, Supreme Council of Culture, Cairo, 2004, p. 87. (In Arabic)
4 http://myweb.usf.edu/~liottan/theegyptiansoul.html
9 “KA”, in: Britannica Library: https://07107acdy-1104-y-https-library-eb-co-uk.mplbci.ebk.ee/levels/adult/article/ka/44242
Gomez\textsuperscript{12} 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\textsuperscript{13} also tried to approach and compare each of the $\text{\textit{\textbf{3h}}w}$ and the $\text{\textit{\textbf{h}}k\textit{3w}}$ as two of the terms denoting the sacred creatures and the magical powers of the individual in the religious texts in ancient Egypt. \textsuperscript{14} Janák\textsuperscript{15} 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 $\text{\textit{\textbf{3h}}}$ with a new perspective that the $\text{\textit{\textbf{3h}}}$ _ especially in the plural form $\text{\textit{\textbf{3h}}w}$ _ 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

\begin{itemize}
  \item \textsuperscript{13} Borghouts, Joris F. \textit{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.
  \item \textsuperscript{14} Roccati, A., \textit{La magia in Egitto ai tempi dei faraoni: atti convegno internazionale di studi}, Milano, 29-31 ottobre 1985, pp. 29 - 46.
  \item \textsuperscript{15} Janák, J., \textit{Northern Bald Ibis (Akh-Bird)}, Edited by Willeke Wendrich in: UCLA Encyclopedia of Egyptology 1.1, 2013, p. 9, fig. 2.
\end{itemize}
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.\textsuperscript{16}

**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: \(3\text{hw}\), 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 \(3\text{hw}\), especially the word \(3\text{hw}\) and derivatives are mentioned in many ancient Egyptian dictionaries of with one of the following two aspects:

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

\textsuperscript{17} \textit{Wb}. I. 16. 1-2.
\textsuperscript{18} \textit{Wb}. I. 16. 3-6.
\textsuperscript{19} \textit{Wb}. I. 16. 7.
\textsuperscript{20} \textit{Wb}. I. 16. 8.
\textsuperscript{21} \textit{Wb}. I. 16. 9.
\textsuperscript{23} \textit{FCD}, p. 4.
- (soon) 3hw: This word is also mentioned in Wb’s Dictionary of Berlin, which meaning: “Spectrum” “Ghost”\(^{24}\) or: “Goblin” “Jean” and “Dämon”\(^{25}\). Which are derived from one of two items:

- (soon) 3h: Where it is mentioned in the Wb’s dictionary of Berlin as having an unclear meaning \(^{26}\), 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 \(^{27}\). It gives meanings of: "to be blessed"\(^{28}\), or "to be holy", "to be divine"\(^{29}\), “resplendent light”, “exaltation”, and “transfiguration”, or “to be bright”\(^{30}\) “To be like an Osiris”\(^{31}\), or to "be good and beautiful"\(^{32}\), or “glorious” and “shining”, \(^{33}\) 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 \(3h\) synonym that is in the sky\(^{34}\), and the \(m^2/hrw\) synonym that is in the underworld\(^{35}\).

So, some researchers try to unite this “3h” with “Beings seeker”\(^{36}\).

- (soon) 3hw: It is also mentioned in the Berlin Dictionary, with the meaning of: “light,” “beam,” “glare,” “sun light”\(^{37}\), But no deeper about the meaning of this word as what the Sun god "Ra" in

\(^{24}\) 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.


\(^{26}\) Wb. I. 13.

\(^{27}\) Wb. I. 15. 17-19.

\(^{28}\) Wb. I. 13. 7.

\(^{29}\) Wb. I. 13. 8.


\(^{31}\) Wb. I. 13. 9.

\(^{32}\) Wb. I. 13.

\(^{33}\) Rieber, R. W., *Freud Interpretation the Ancient Magical Egyptian*, p. 18.

\(^{34}\) 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).

\(^{35}\) Wb. I. 13. 11.


the Book of Gates with the word: (٢٢٠٢ ﯾوﻧﯾو( ٧٢)اﻟﻌدد) "is 3hw dw3t" i.e: "Who shines the underworld dw3t." 38

In both cases, both the 3hw of good doers and 3hw of the bad doers have a radiant beings with a flare or glare on one hand, and each one of them has its sanctity and terror on the other hand. So we can understand that the 3hw concept of ancient Egypt, which is often translated as "active" beings, refers to various meanings, such as the identity of the deceased and the identity of the living who have effectively acted in this life. 3hw as terms belong to the basic terms of the ancient Egyptian religion. Thus, there is much examples to be seen in religious texts concerning the fundamental meaning of the act 3h and the interrelationship between the 3h and the living world which crossed the boundaries between the human and divine domains on the one side, between the world of gods and demons on the other side, and between the world of livings and dead on the third side.

Whether 3hw belongs to the world of the living, the world of the dead, the world of the gods, or even the world of demons and giants, it may be 3h of good or 3h of bad one, healed or convicted one, divine or devil one, which cannot be understood except through texts. 39

MEANING, METAPHOR AND CONCEPT:

Although 3h_ like personal components such as k3, b3, and šw etc._ Which is often depicted in the shape of the feather-crowned ibis called: “3h” (Fig. 1) _ Which lack its counterpart in any modern language, often it has been given the meanings of "beings” 41, It became impossible to find a precise counterpart of the word in different

40 EG, (Sign – List), G25, p. 570.
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 jsonwebtoken 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 jsonwebtoken Bird.


To *Assmann* sees the jsonwebtoken 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 jsonwebtoken, combined with the notion of "effectiveness."  

Asaad sees it as the body of the deceased in the afterlife (the corpse body) which means the union of the *k3* and *b3*. But *Gardiner* and *Englund* see it as a "divine natural beings", while *Hankoff* considered it as a general celestial influence. *Mohamed* and *Ahmed* believe that the brother is nothing but the beings of Ba after its ascension to heaven, where it is described by the

---

light or illuminating beings. While in Alford's\(^{48}\) 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.\(^{49}\)

In order to understand the nature of this \(\tilde{\text{h}}\)\(w\), 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 \(\tilde{\text{h}}\)\(w\) IN ANCEINT EGYPTIAN TEXTS:

Because of the different proportions of those \(\tilde{\text{h}}\)\(w\) 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 \(\tilde{\text{h}}\)\(w\) AS DIVINE BEINGS:

THE DIVINE BEINGS \(\tilde{\text{h}}\)\(w\) IN TEXTS OF THE OLD KINGDOM:

The \(\tilde{\text{h}}\)\(w\) 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;


However, all of its roles _ especially during the old kingdom _ have been singled out as the role of the divine beings. In the 355 verses of the Pyramid texts, we find that the soul of the The blessed deceased dwells in one of the provinces of the underworld which called: (iAt - wrt) “i3t- wrt” “the great province” 50, And it has gained power and influence, and has also enjoyed freedom of movement and wandering around the underworld among the Beings "3hw", which may be deprived of them in other provinces:

\[
\text{di.k } ^{51} \text{k m } ^{3} \text{m}^{5} \text{h}^{3} ^{5} \text{k m } ^{3} \text{t}^{3} \text{t- wrt wnwn.k im.f m- m } 3\text{hw}
\]

“Put your arm on the ground (as a symbol of control), and extend 52 your arm to the great province, and turn back and forth 53 between the divine souls 3hw.”

The 553 verse of the Pyramid texts also indicates that the divine beings 3hw will be returned to their righteous owners after crossing the southern provinces: (iAwt - rsit), and the northern provinces: (iAwt - mHit), as two of the provinces which

---

50 The province of "i3t- wrt" is one of the provinces mentioned in ancient Egyptian texts, as they are also mentioned once in the pyramid texts, and then disappeared again to reappear in the coffin texts and the book of dead. For more about this province, see: Attalla R. A., Lakes of Fire and Islands of Flames in Ancient Egypt, unpublished Master Thesis, Faculty of Arts, Alexandria University, 2011, (in Arabic), pp. 304, 310, 311; It may come in the format of the syllable: “wr.tj”, p. 315, 354; The word "wrt" may be the name of one of the goddess "wAdjit": (the royal serpent). So that the name of the province becomes: "Great (God) Province (WAdjit)"; Wb I 330, 1; 332, 1.


52 Wb. II. 49. 5; And about the use of the trajectory to benefit the meaning of: “together with”, see: Smither, P. C., "A new use of the proposition m", in: JEA 25, 1939, pp. 166 - 169.

53 Wb. I. 318. 1.
the blessed deceased should cross in the underworld in order to reach the metal throne $hndw$ $^{54}$. And after receiving their own $3hw$, They will be able to protect themselves from diseases and Strengthens on epidemics.

$dndn.k$ $i3wt- rsit$ $dndn.k$ $i3wt- m\mathit{tt}$ $hms.t<\i> hr$ $hndw.k$ $bi3$ .... $3h.k$ $h3.k$ $shm.k$ $m$ $hn.k$

"Cross $^{56}$ 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" $^{57}$.

Thus, we can understand that the $3hw$ $^{58}$ during the texts of the Old Kingdom in general and the pyramid texts in particular $^{58}$ represented the transparent and divine beings which can move here and there and wander through from one side to another of the underworld easily $^{58}$, 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.

---

$^{54}$ "$xndw$": It is one type of the thrones of kings and gods, and it looks like a chair with a backrest and armrests: $\textit{Wb}$, III. 314. 4 – 6.


$^{56}$ $\textit{Wb}$, V. 470: 12.

$^{57}$ Cf. $\textit{Wb}$, III. 367. 11.

THE DIVINE BEINGS ʿḥw IN TEXTS OF THE MIDDLE KINGDOM:

In the texts of the Middle Kingdom, the appearance of the term ʿḥw and the term ʿḥ ⁵⁹ 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, beings ual 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 ʿḥw did not appear to give meaning to the demon beings on the third side. Especially that the ʿḥ represents as a state of inner beings ual illumination.⁶⁰

It is worth of noting that the enlightened beings ʿḥw 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.⁶¹ And they are living in the province of fire or what is known as: “the island of flame”⁶² (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 gods⁶³:

⁵⁹ Cf: Wb, I. 13-17.
⁶² 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)
"It became like the divine beings 3ḥt, after it comes from the island of flame."

(Fig. 2): The 3ḥw souls in island of flame.

(Fig. 3): The blessed souls in netherworld islands.

Bonomi, J.; Sharpe, S., *the Alabaster Sarcophagus of Oimenepthah I, King of Egypt*, London 1864, Pl. XV.


Indicating that the 3ḥw beings are higher than the beings of the bꜣ, especially after returning from the “Island of flame”. (Fig 4) The 38th verse of the coffin texts also indicates that Horus' divine beings hover over him to protect him after he retrieved the legacy of his father and his throne from his uncle “Seth”:

64 De Buck, A., *the Egyptian Coffin Texts*, Vol. IV, in: OI (OrInst) 87, Chicago 1952, p. 102. c – c (Spell 316); Sellers, J. B., *the Death of Gods in Ancient Egypt*, p. 32; Cf:

"He brings all of brightness Ax with him from the island of flame":

CT. I. 139. b, (Spell 39); Kees H., "Die Feuerinsel in den Sargtexten und im Totenbuch", in: ZAS 78, Leipzig 1942, S. 41 – 53 (S. 49).

65 CT. I. 161. e – 162 b (Spell 38).
“My son came (Wsir talks)...., to invade his father's throne, to inherit his bond, and to hold "spfr" 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<mf> h3l.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 (ImHt), which is called: "Iw-n-m3tiw", namely:

66 Wb. IV. 106. 2.
67 CT. II. 252. h, i - j (Spell 149).
68 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, i.e: 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- mꜣtiw 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 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 rḥ c 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.

Some see it should read: “Axtiw”, which derived from the word "Axt" in the sense of "horizon"; although the word: (𓊅) in the opinion of Hannig means: "fire with bright / bright end" especially if it’s determinative of the torch: (𓊅). Hannig, R., Die Sprache der Pharaonen, Großes Handwörterbuch, Deutsch - gyptisch, (2800 - 950 v.Chr.), Mainz 2000, S. 413; This indicates that these creatures which belong to the horizon are lightness creatures.

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\textsuperscript{72}. 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:

\begin{quote}
\textit{h3bt ntrw hr sptwy š- n- h3 m hsfw msw.sn hk3w rhw r.sn r iṭi hk3w.sn r nḥm 3hw.sn}
\end{quote}

“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.”

\textbf{THE DIVINE BEINGS 3hw IN TEXTS OF THE NEW
KINGDOM}\textsuperscript{74}:

Then the terms 3hw and 3ḥ 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

\textsuperscript{72} The body𝑋𝑡 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)

\textsuperscript{73} CT. V. 253 a – 254 a – d: (Spell 418).

\textsuperscript{74} Peter J. Brand, \textit{"Use of the Term Akh in the Reign of Seti I"}, in: Göttinger Missellen
Appears for each of the $3h\text{w}$ 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 $3h\text{w}$ 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 $3h\text{w}$ are the seven souls $^{75}$ that oversee _ accompanied by “Inpw” _ on the tomb of “Wsir” in “Abydos District” “i3t- lbdw”$^{76}$, which appeared in the accompanying scene surrounded by the four children of “Horus” (Fig. 5), in which the following text says:

\[ \text{ir hr } 3h\text{w sfh ipw lms\ft hpi } dwp\text{- } mwt.f \ kbh\text{- swf. } r^3 \text{- } s.sn \text{ Inpw m hwr n krst- nt- Wsir} \]

“For these seven $3h\text{w}$ beings they are: Emesti, Habi, Dua-mut-f, and kbh-snow-f, and...., the adjacent $^{78}$ of Inpw as supervisors of the tomb of Wsir (in Abydos).”

$^{75}$ They are the four sons of Horus, who guard the four canopic vessels of preserving the innards of the dead during the mumification 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”: \textit{Wb}. I. 479. 11.

$^{76}$ The texts of \textit{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 “i\textit{At}” and “qrs” on the one hand; and “Abydos County” “i\textit{At}-lbd\textit{W}” and the “tomb of Wsir” “qsr-nt-wsir” On the other hand is unquestionably certain.


$^{78}$ Cf: \textit{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, 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. 80

Chapter 149 of the Book of the Dead refers to the presence of the good divine souls by district: (\(\text{niwt-nt-qAHw}\)) “The city of the god qAHw,” meaning: “The city of the god k3hw,” in which a god above his head a snake, usurps the beings 3hw, and apprehends shadows (Fig. 6).

---


80 Grajetzki, W., _Burial Customs in Ancient Egypt: Life and Death for rich and poor._ (BCP Egyptology), Duckworth Egyptology, 2003, 42.

81 It is the tenth province of the provinces of the other world, and it takes a rectangular shape that crosses its four strings in the middle (\(\text{ek}\)), and it is also one of the dangerous provinces in which the soul of the person is censored, controls his shadow, and captures his body in it. See: Budge, E. A. W., _the Book of the Dead_, the Chapters of Coming Forth by Day, I: Texts, II: Translation, III: Vocabulary, London 1898, Ch: 149: (BD). I. p. 375, 13 – 14.

82 This snake appears in front of or behind this district _ according to some papyri _ in the human body, wearing a short skirt; while both his hands are held two knives; and its head is surmounted by a snake which the accompanying text is called: (\(\text{ntt-Hr-Wart}\)) "Supervisor of the district of Wart": Milde, H., _The Vignettes in the Book of the Dead of Neferrenpet_, Leiden 1991, p. 128; Hornung, E., _Thb_. S. 310;
(Fig. 6): The god “raper souls” in the 10th 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; so that they can give him his divine $\textit{3hw}$:

\[
\text{imyw i3wt.sn... di.tn hr b3t.tn r sw3i.i hr.tn nn iti.tw 3h.i nn shm.tw m swt.i ... in.i hr.tn ntrw ipw nhm.tn wi di.tn n.i 3hw.i n dt}
\]

“O those who are in their province may you lies on your stomachs, to cross over you. My divine soul $\textit{3h}$ 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 $\textit{3hw}$ forever.”

This confirms the role of $\textit{3hw}$ as one of the complementary personal components of: $b3$, $k3$, $\textit{sw}$... 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

---

83 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).

84 *BD*. 149, (p. 375, 13 – 14).
“i3t-3hw” which meaning “district of souls”\(^{85}\), 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:

\[\text{\ldots}\]

\(\text{I Bt twy- nt- 3hw hrw.tn m p\textsuperscript{i}- dsr w3wt.tn sw\textsuperscript{c}b i3wt.tn iry- wdt.tn n.i pw in Wsir n dt \ldots \text{s\textsuperscript{c}nh.t t3wy tmw m hh n r.s nhm R\textsuperscript{c} m \textsuperscript{cpp}}\]

“O district of the divine beings 3hw. Make your faces in the holy shore \(^{87}\), and purify your ways, and reveal \(^{88}\) your district\ldots\ldots, which revives the two lands of those who are consummate (= pure beings) with the flame of the mouth, which protects “Re” from \(\text{\textsuperscript{c}Apep}.”\]

This makes those 3hw 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 3hw, to open the way for him to cross to the beautiful West\(^{89}\):

\[\text{\ldots}\]

\(^{85}\) 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:


\(^{86}\) Budge, E. A. W., BD, I: Ch. 149 (p. 369, 10 – 16).

\(^{87}\) Cf: (≈\(\equiv\))"pai”, in: Wb. I. 504. 2.

\(^{88}\) Wb. I. 397. 5.

While it appears again in the same chapter of the Book of the Dead as divine beings who resides in one of the important provinces in the other world, which call: (ιβτ-nt-wnt), meaning: “district of the wnt” (3), which the deceased resembles himself with its divine souls, gods and its stars which do not die, where he hopes to live among the gods:

"O Wnt district, I am like the bones that are in <you>, and like the beings 3hw in you, I am like the northern stars that do not know mortality which are in you, so I will not annihilate, nor will my name be destroyed."

It is worth of noting that the 3hw-divine beings that inhabit the Wnt district appear again in it. And since this province is one of the devil

---

90 Budge, E. A. W., BD, I: Ch. 149 (p. 371, 5 – 7).
91 This district appears in the form of a large square bowl with four hands that may have been used to carry it, and it is somewhat similar to the sign ((enemy); while Milde considered it as a rectangular rectangle, and its lower rib was bent slightly higher, making it very similar to the shape of a bowl or basket: Milde, H., The Vignettes in the Book of the Dead, p. 118, Hornung, E., Tb, S. 507.
92 Budge, E. A. W., BD, I: Ch. 149 (p. 377, 10 – 15).
93 Wb, I. 125, 14; cf: Wb, I. 57.
provinces in the other world, the innocent divine beings $3hw$ cannot
drink from that province for fear of its devil water:

"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."\textsuperscript{95}

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 fiery
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:

\textsuperscript{94} Budge, E. A. W., Op- cit, Ch: 149 (, p. 378, 9 – 10).
\textsuperscript{95} \textit{Wb}. IV. 460. 10.
\textsuperscript{96} Budge, E. A. W., Op – cit., (, p. 378, 10 – 12).
“When the gods and the divine beings 3hw see its remote 97 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.” 98

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 3hw are beings that enjoy food and drink in the kingdom of the imḥt:

“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 ṣns, beer bowls, and loaves of prsn, such divine beings 3hw who exists at the entrance and exit of the Restau.”

98 Wb. II. 36; Wb. II. 469. 5.
99 Budge, E. A. W., Op – cit., Ch. 126 (p. 269, 10; 12- 13; 270, 1- 3).
Then the deceased answered by allowing him to open the gates of the kingdom of the dead and enter the Restau, and to give him food and drink like the divine beings 3ḥw:

“Enter the Restau, and pass through the secret gates of the west, for you were given Šns bread, beer bowls, Prsn loaves. Perhaps you will enter in according to your desires such divine souls 3ḥw, who calls (you) in the middle of the horizon.”

So, this chapter gives a clear indication of the place of these divine souls 3ḥw between the sky and the earth, as it hopes that the gates of the Kingdom of the Dead open to enter the Restau. So it is not a soul for the dead or for the living, but rather a mediator creature that lives between death and life, and between heaven and earth; where it is called in the middle of the horizon.

And it is conceived 3ḥw as a transformation from one state of being to another which the deceased must undergo, So the Egyptian language has a specific word for this

---

100 Ibid, Ch. 126 (, p. 270, 4- 10); cf: Hornung, E., Tb. 126, S. 245 f; Faulkner, The Egyptian Book of the Dead (from the Papyrus of Ani), San Francisco 1994, p. 115; Budge, E. A. W., Osiris and the Resurrection, Vol. I., New York 1973, p. 346 f


102 Compare with Friedman’s opinion, where he considers it Acts as entities empowered to live in the earthly worlds and the afterlife. They are cosmic and personality forces. 3ḥ which arises out of the circle of the heavens and hell, and through rituals it can extend to man: Friedman F. M. D., On the Meaning of Akh (Ax) in Egyptian Mortuary Texts, Ph.D. Thesis, Brandeis University, 1982, in: https://www.elibrary.ru/item.asp?id=7334834
"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 $^{103}$ and sets, but also the "land of the blessed" to which the deceased journey after death. $^{104}$

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:

$3wt.sn m t \text{hnkt.sn m } dsrt \text{kbh.sn m mw di n.sn } 3wt.sn m \text{prr } \text{hnty- } 3hw$

"Their food $^{106}$ is from bread, and their beer is from barley syrup $dsrt$ $^{107}$, and their refreshment of water, so that they may give their food when the presenter to the souls $\text{hnty-}3hw$ 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:


$^{105}$ Pfb. I. 122 – 123, Pfb. II. 113.

$^{106}$ They mean these twelve goddesses guardians of the god “Re”, and they devour them from the sons of the evil snake “Hrnt”. In fulfillment of this duty, “Re”, as usual, rewards them by offering them food and drink offerings.

$^{107}$ 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.Rc mi rk r.n  właśc. m wi3.f st3.n.f ir3w.f tk3 3ḥdw 3ḥt irt.f dw3w ihw 3r.k 3ḥ<.k> n.n ntr-3 3.h st3 m irt.f

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

THE 3ḥw AS DEMON BEINGS:

THE DEMON BEINGS 3ḥw IN TEXTS OF THE NEW KINGDOM:

The demon beings 3ḥw 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 3ḥw appeared in Chapter 149 in the form of evil demon beings inhabiting one of the provinces of the other world, which calls: ( вещественно письмо ) i3t-3ḥw (= “district of demon 3ḥw” _ previously mentioned _ where the text alert demon beings 3ḥw of necessity, not to pass across this district, because it's full of those evil demon beings 3ḥw who are trying to burn them with their devil flames:

I i3t twy- nt- 3ḥw iw3t skdw ḫr.s iw.s ḫr 3ḥw iw nsr.s m 3ḥt- nt- bš

109 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.”  

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. Where the huge snake inhabiting whom the texts call: (~a) “sti-dswy” (i.e. “Who throwing the two knives”) who slaughtering them and living on food from them:

"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

---

110 Wb. I. 476, 1 – 2.

111 It is a province that was also depicted in Chapter (149) of the Book of the Dead in the form of (L) 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.

112 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 $3\text{hw}$.

Also, the evil demon creatures $3\text{hw}$ came in the fifth province of the other world\textsuperscript{113}, which is known as: ($\text{ibit-nt-3\text{hw}}$) “district of souls $3\text{hw}$” \textsuperscript{114} as well, especially since the accompanying texts indicate that the demon souls "$3\text{hw}$" - which inhabits this province - has very large sizes\textsuperscript{115}. Consequently, the righteous dead fears passing through this province, fearing that those souls _ who live in the shadows of the dead _ will devour him:

\begin{verbatim}
\textit{i b̄t twi nt 3hw iwtt sw̄i ħr.s iw 3hw imyw.s mḥ sfḥ m ḫpdw.sn m šwt nn nniw}
\end{verbatim}

"Oh district of devil beings $3\text{hw}$, which cannot be passed on, the devil beings $3\text{hw}$ 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 $3\text{hw}$ 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 $3\text{hw}$ and

\textsuperscript{113} It is known as: ($\text{ib̄t diw-Ḥnwt wAD}$) “district of souls Axw”, which was depicted as a pictorial mark ($\text{ib̄t diw-Ḥnwt wAD}$): Cf: Gardiner, A., Op-cit, (Sign – List) V32.

\textsuperscript{114} Compare with the role of the same province in the previous p. 14, as devil souls $3\text{hw}$ 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: ($\text{ib̄t-Ḥnwt wAD}$) “district of souls Axw”: Cf: \textbf{BD}, 150. IV. (p. 381. 7).

\textsuperscript{115} Perhaps a metaphor for "hippos" as one of the symbols of the evil god in ancient Egypt: “Seth”.

\textsuperscript{116} Budge, E. A. W., \textbf{BD}, I: Ch. 149 (p. 371, 3 – 5).
the role it plays. Evil devil souls \(3hw\) stand in the way of the guilty dead and even devour their souls on the one hand, while it is like good divine beings \(3hw\) that help the righteous dead to open the crossings for them\(^{117}\), 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 \(3hw\) appeared in the district of (\(\text{imHt}\)) “imHt”, meaning “the kingdom of the dead”\(^{118}\) again, where the accompanying texts indicate that this province is hiding in order to catch pedestrians of the demon beings \(3hw\), 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-\(\mathfrak{d}\)" meaning: "\(\mathfrak{d}\) fisherman"\(^{119}\).

\[
\begin{align*}
\text{imHt twy dstr r ntrw ššt t r } & 3hw \text{ knts r mtw ntr im.š shri } \mathfrak{d} \text{ rnf} \\
\end{align*}
\]

"O kingdom of the dead \(\text{imHt}\), holy to the gods, hidden for demon beings \(3hw\), and disturbing \(^{121}\) for the dead, because the god in it:" the hunter of the \(\mathfrak{d} \)\(^{122}\) "is his name."

---

\(^{117}\) See above, p. 15.

\(^{118}\) It is a province depicted in the form of a rectangle minus a rib (\(\text{imHt}\)) 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: (\(\text{spA}\)), (\(\text{spA}\)) “spA”; while Milde likened it to one of the fish species similar to "Eel": Hornung, E., \(\text{Tb} \). S. 507; Milde, H., \The Vignettes in the Book of the Dead\, p. 115; cf: Pyr. 663.

\(^{119}\) Budge calls her guard “sxri-rmw”, meaning “rmw catcher”: Budge, E. A. W., \E. H. H.,\ III, p. 39; cf: \Wb\, II. 416. 12.

\(^{120}\) Budge, E. A. W., \BD\, 149 (p. 371, 13, 14 - 16).

\(^{121}\) \Wb\, V. 69. 7.

\(^{122}\) The "\(\mathfrak{d}\)" is one of the species of eel-like fish: \Wb\, I. 240. 6.
The demon beings 3ḥw also live in a demon county known as: (𓊸𓊰𓊱) "Iss", which inhabits that snake “Rrk”, where the accompanying texts describe him as living on the devouring of these evil beings 3ḥw that destroyed htm their divine forces ḫksw.123:

Iss pwy hri r m3i iw h.f m sdt iw ḫbw im.f Rrk rn.f ni- sw mh sfh m 3w n psd.f ٍnh.f m 3ḥw ḫtmw m 3ḥw.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 3ḥw deprived of their light beings 3ḥw (shattered by their light beings)."

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

123 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 (𓊈) and has recorded inside it the word (𓊳𓅓) "Rrk", the name of the huge snake inhabited in: Wb. I 133, 2.

124 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.

125 Budge, E. A. W., BD. 149: (, p. 372, 7; 8 – 12).

126 BD. p. 374, 8 – 12.
"This noble god comes out of his egg, having made it for those in it (meaning 3ḥw) who prefers not to be approached by (anyone)."

The devil beings of 3ḥw are also shown here as one of the personal components of the bad deads - the province of (\(\text{\textwrt} 127\)) where they are being cut by the snake crowned to the god supervising it, which the texts call: \(k3\text{ḥw}\):

\[
\text{\textwrt} \text{ḥt md ntt ḥr k3\text{ḥw} itt 3\text{ḥw} šḥmt m šwtt}
\]

"The 10th District that oversees the \(\text{\textwrt}\) (area)... O city belonging to the God \(k3\text{ḥw}\), who takes the demon beings of 3ḥw, and controls the shadows."

The demon beings of "3ḥw" are also subjected in district: (\(\text{\texthrt-ntr}\) 129) to capture by: (\(\text{\textwrk}\) \(\text{ḥk3w}\), 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:

127 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 (\(\text{\textwrt} 127\)), 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.

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

129 It is the 11th province of the underworld, which is considered a dangerous province, and is a synonym for the "Kingdom of the Dead".
"O city in the Kingdom of the Dead "‘hrt-nṯr’"\textsuperscript{131}, which hides the body and controls the devil beings of ʒḥw, do not go out the enter ones for fear of being revealed in it."

Perhaps the words in the previous two texts make ʒḥw as a one of personal component, as do the name rn, body ḫt, shadow sworth, pair ḳṯ and beings bʒ... etc., especially since the ʒḥw was mentioned with the shadow sworth on one hand\textsuperscript{0}, and the body cast ḫt on other. As lies in the Kingdom of the Dead a group of gods, which swoop down on the demon beings of ʒḥw, and the text says:

\textsuperscript{130} Budge, E. A. W., \textit{BD}, I: Ch. 149 (p. 375, 15 – 376, 2).

\textsuperscript{131} This province is depicted in the form of a ladder of several degrees () 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)
"While the gods in it are see them (i.e. The demon beings of \( \tilde{\mathfrak{I}} \)), while the dead in it are seen them like the mortals with his knife \( \text{Wb. IV. 417. 9.} \), and the gods in it (i.e. in the Kingdom of the Dead) come out in their concealment against the demon beings of \( \tilde{\mathfrak{I}} \)."

Since the devil beings of \( \tilde{\mathfrak{I}} \) are often depicted in the provinces of the underworld, they reappear in the province of: (\( \mathfrak{Wrt-nt-mw} \)), i.e., "province of (devil) water" \( \text{Wb. I. 439. 11.} \), which is inhabited by a composite mythical god named: (\( \mathfrak{hbd-r.f} \)), i.e., "open his mouth".\(^{136}\) (Figure 8)

(Fig. 8): The god \( \mathfrak{hbd-r.f} \) i.e: “opened his mouth”.

Budge, E. A. W., op – cit, III, p. 40; Speleers, L., *Le Papyrus de Nefer Renpet*, Pl. VIII, Fig. 18.

---

\(^{132}\) Budge, E. A. W., *BD*. I: Ch. 149: (p. 376, 3 - 5).

\(^{133}\) Wb. I. 439. 11.

\(^{134}\) Wb. IV. 417. 9.

\(^{135}\) It is the 13th province of the other world, which takes the form of: (\( \mathfrak{A} \)), It is one of the devil provinces, which containing devil water and waves which no one can control its destructive power, and is another synonym for "province of souls". (Researcher)

\(^{136}\) Cf: (\( \mathfrak{hbd-r.f} \)), Speleers, L., *Le Papyrus de Nefer Renpet*, Un Livre des Morts de La XVIII Aux Musées Royaux du Cinquantenaire á Bruxelles, Bruxelles 1917, p. 13, n. 3.

\(^{137}\) This god is depicted in the form of a mythical god compound of a hippopotamus, a crocodile tail and a lion's leg, and appears standing in front of the fire province like the pause of The Lord "Tawert"; while he reaches out to a beetle in front of him, his stance and name may explain his role in punishing devil spirits \( \tilde{\mathfrak{I}} \): Budge, *E. H. H.*, III, p. 38.
Perhaps the presence of the devil waters of this province, along with its inflamed waves, explains why these evil beings $3hw$ are in:

"It's "open his mouth," w'rt district of water$^{139}$ ...., O province of devil beings $3hw$, which no one controls, its waters are from fire, its waves of fire, and its flames$^{140}$ from the fire."$^{141}$

While demon beings $3hw$ appeared in chapter 149 of the Book of the Dead in the 12th district of the other world, $Wnt$ Province$^{142}$, 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.”$^{143}$ The text says:

$^{138}$ Budge, E. A. W., BD, I: Ch. 149 (p. 378, 2 – 3; 4 – 9).
$^{139}$ Translated by some as: "a hill" or "a Water Basin": Ahmed Mohammed al-Ansari, Fields of Bliss: "Ayarou", p. 143.
$^{140}$ "hh": meaning "his breath and his devil flames": Wb. II. 501. 15.
$^{141}$ Wb. I. 17. 6.
$^{142}$ Compare with previous page: 15.
$^{143}$ Budge called it “Hmt-bAw”, i.e., “Spirits of destroyed (zone)”. While it means “Hmt-bAw”, i.e., "shattered spirits", to be synonymous with the 10th District Guards in Chapter 150, known as “Hmt-bAw”, also described as “wDAwt-n-imntt”: which means: “Cobra lives in the West”: Budge, E. A. W., E. H. Hs, III P. 40.
"O province of Wnt, 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 3lw 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 3lw is considered a middle being between humans and gods, as the texts are forbidden from approaching the gods to them. 3lw beings also have appeared in the water district: "wfrt-nt-mw" living in its devil waters; just as the divine beings 3lw emerged as they move away from this province, the devil beings 3lw reappear within this province, where the god "opening his mouth" is removed its devil water from the divine beings s 3lw, and directs it towards the devil ones:

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

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


147 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 (𓊓𓊝𓊒) “Ikst”\(^\text{148}\) 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\(^\text{149}\) 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: “Ikst”.

(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.

---

\(^{148}\) It is the 9th province of the other world, which takes the form of a large vase or jar upside down: ( getMessage() the accompanying text is called it: (𓊓𓊝𓊒) “Ikst”. cf: (𓊓𓊝𓊒) “Ikst”, in: Wb. I. 140. 9.

\(^{149}\) 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 “Ikst”, 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:

"O province of Ikṣi, hidden from the gods, which feared by the divine beings ḫw, 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 from his egg, to put his fear in the gods, and direct his terror against the demon beings of ḫw, Its gate is from fire, and its air is broken noses and mouths."

**CONCLUSION:**

The study proved that the ḫw 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.

---

150 Budge, E. A. W., *BD*, I.: Ch. 149. (p. 374, 1:2 – 8).
151 *Wb* I 301, 15.
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: \((b3, imht, hrt-ntr)\), and the underworld and its provinces with their synonyms: \((Dw3t - wrt - wnt - Rc-st3w)\)

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 \(wrt-nt-mw\), 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”, “b3t-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 "iṣt-ṣrt" and "ṣrt-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 3ḥw divine souls are beings that blessed and blesses other righteous souls, while 3ḥw demon souls are punishment beings punish other bad dead and sinners.

The study proved that 3ḥw divine and 3ḥw 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 3ḥw, or emanating from the bad ones and becomes an evil demon souls 3ḥw... and so on.

The study proved the share of 3ḥw, whether divine or demon beings, in them places where each of them lives and resides, such as the province: “iṣt-imḥt”, “iṣt-nt-wnt”, “iṣt-nt-3ḥw” “iṣt - ıkšl”, “niwt-nt-kḥḥw”, “iṣt-ṣrt”; while each of them was unique to other regions as a monopoly over the other, such as districts: “iṣt-mṭwiw” for divine souls; and districts: “iṣt-ıss” and “iṣt- wṛf” for demon souls.

The study demonstrated the uniqueness of the 3ḥw, 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 “R”, and Horus “Ḥr”, “The Four Sons of the Horus” and Anupis “Inpw”; while demon souls often live in the company of “sling knife” sti- dswy, “ṣḥ fisherman” shr-iḥḥ, “snake ṭhrk”, genie “Who is opening his mouth” ḥbd-rf, and the four cobras who called: “shattered” ḥtm. Although this does not prevent them from sharing both terms: “gods” nṯrw, and god “kḥḥw”. 
• REFERENCES:
- Attalla, R. A., Lakes of Fire and Islands of Flame in Ancient Egypt, Unpublished Master's Thesis, Faculty of Arts, Alexandria University, 2011. (in Arabic Language)
- Bonomi, J.; Sharpe, S., the Alabaster Sarcophagus of Oimenepthah I, King of Egypt, London 1864, Pl. XV.
- Budge, E. A. W., the Book of the Dead, the Chapters of Coming Forth by Day, I: Texts, II: Translation, III: Vocabulary, London 1898.
- De Buck, A., the Egyptian Coffin Texts, VII Vols. in: OI (OrInst) 87, Chicago 1935-61.
- El-Rashidi, G. (Sanaa): “The Ethereal Fire is an influential element in the process of Creation” in: Studies in the Antiquities of the Arab World (3), the fourth Meeting of Arab Archaeologists, Part 1, Cairo, 2000, pp. 121-136. (in Arabic Language)
- Faulkner, R. O., the Egyptian Book of the Dead (from the Papyrus of Ani), San - Francisco 1994.
• ELECTRONIC REFERENCES:
  - http://myweb.usf.edu/~liottan/theegyptiansoul.html
  - https://www.britannica.com/topic/akh
  - “Akh”, in: Britannica Library:
    https://07107acbz-1104-y-https-library-eb-co-uk.mplbc.ekb.eg/levels/adult/article/akh/5274
  - “Ba”, in: Britannica Library:
    https://07107acdy-1104-y-https-library-eb-co-uk.mplbc.ekb.eg/levels/adult/article/ka/44242
  - “Egyptian mythology”, in: Britannica Library:
    https://07107acd-1104-y-https-library-eb-co-uk.mplbc.ekb.eg/levels/adult/article/ancient-Egyptian-religion/110695
  - https://www.elibrary.ru/item.asp?id=7334834