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

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ABSTRACT

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

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

KEYWORDS

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

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

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

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

**KNIVES IN THE HANDS OF HUMAN-HEADED DEITIES.**

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

- Knives in the hands of human-headed deities.
- Knives in the hands of demons.
- Knives attached to non-human forms (animal- and bird-headed deities).
- Knives attached to regalia and gates.
- Knives as parts of gates and doors’ names.

**the knife in the hands of human-headed deities in the book of amduat:**

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

*Human-headed deities standing alone.*

A procession of deities, starting with two representations of M3r³, is visible preceding the sun-barque in the Middle Register of the 1st Hour. In front of them, a god carries a knife (n. 54).⁴ His name is Nknw ‘the cutter’ (Fig.1).⁵

¹ About the time the two books understudy were introduced, the structure, the language, and the contents: Hornung, E., *The Ancient Egyptian Books of the Afterlife*, translated by D. Lorton. Cornell University Press (1999).
⁴ The numbers included between two brackets, that followed the scenes, are those given by Hornung, E., *Das Amduat. Die Schrift des Verborgenen Raums*, Teil I, II Wiesbaden, (1963).
The two Maaty- goddesses\(^1\) tow the barque of the sun-god passing through the gateway of this Hour. The representation of this god Nksw holding the knife is convenient: he guards the sun-god against the dangerous beings he might confront when entering the Netherworld. The function of the knife he holds is recognized from the text, an epithet to that god written above the first half of the Middle Register: \(\text{ir nbywy} \, \text{rn} \, \text{n} \, \text{iry.s}\) “Belonging to the flames, is the name of its guardian”.\(^2\) The text connects the knife with the effect of the fire, and vice versa.

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

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

In the same Lower Register, another god carrying a knife (n.186) is standing; his name is \(\text{iry} \, \text{st} \, \text{nTr}\) ‘He who belongs to the divine place’ (Fig. 4).\(^12\) Part of the text

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


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


6. Sales, The ritual scenes of smiting the enemies in the pylons of Egyptian temples, 257-262.

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


10. Wb I 182.

11. Faulkner, CDME 42.

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

\[\text{ntsn rkhw w\textit{3w't }r s3mt hftyyw nw R\^e ntsn wld } h\textit{3w't }hr sdtn}\]

“It is they who heat the embers to burn up the enemies of Re. They are those who throw hearts into the fire”.\(^1\)

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

\[\text{spd } n \textit{sfw.tn knl.tn hftyyw Wsir}\]

“Your knives may be sharp, that you may master the enemies of Osiris”.\(^2\)

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

Two couples are following the five ibis-headed gods depicted in the Lower Register of the 3rd Hour. The first male grasps a knife with both hands (n. 264): \[\text{sdn-sdw } s\textit{3wr } s\textit{r} \]

“Who guards the slaughtering” (Fig. 5).\(^4\) His function is assuredly connected to that of the Stork-headed gods preceding represented in the same Register (n. 263-266).

Another goddess depicted holding a knife and a crook (n. 423),\(^5\) is preceding the three chests containing the threefold burial of the sun-god in the Upper Register of the 6th Hour (Fig. 6). She is: \[\text{twrt } nTrw\]

“She whom the gods respect”.\(^6\) The text attached does not allude to the knife in her hand, whereas the text related to her and to the naked god preceding could indicate her role here:

\[\text{Dd-mdw in } \textit{hm n nTr pn } s\text{\textit{r}} \text{.... twrt } n\textit{trw } twr m \textit{w}d\textit{w.t } s\text{\textit{r}}k n h\text{\textit{f}}w \textit{iwf s3w.tn iw.l } c\textit{p.i } h\textit{r.tn } m \textit{htp}\]

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

\(^1\) Warburton, \textit{Amduat} 65.
\(^2\) Warburton, \textit{Amduat} 71.
\(^3\) These two texts refer as well to the god n. 185 discussed below.
\(^4\) Warburton, \textit{Amduat} 92.
\(^5\) Despite the female name given to this figure, the goddess is represented differently. The headgear is unlike that of goddesses, and that of male gods. The headgear reaches the beginning of the nape and not the beginning of the shoulders as is the case for gods.
\(^6\) Warburton, \textit{Amduat} 188.
\(^7\) It is a mutual relation. She gives respect to the gods by the staffs in her hand in return for the respect they give her.
\(^8\) Warburton, \textit{Amduat} 188.
Therefore, the knife in her hand is the tool with which she protects Osiris.
The action of punishing Apophis, the eternal adversary of the sun-god Re, being caught with a lasso, is evident in the Middle Register of the 7th Hour of Amduat (Fig.7). Facing the barque of Re- on the prow of which stands the goddess Isis reciting incantations, is the huge serpent Apophis.

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

wdi.hr 4rqt-hitt spHw m tp hry-dsw.f dl.f spHw (n) nykt m rdwy.f m-HT nHm Tst 1k3-smsw
pht.f m hkw.sn

"Then Selket throws lassoes at the head, while hry-dsw.f places lassoes (to) nykt 'The punished (one)' around his feet after having Isis and 'The Eldest Magician' deprived (him of) his strength through their magic".

The knives in the hands of groups of human-headed deities
Above, are the deities who were depicted without or with their own text that clarified their function. Here are the groups of deities to all whom the texts are dedicated.

Six mumiform armless enthroned deities, with a knife in their lap, are depicted at the end of the Upper Register of the 2nd Hour (Fig. 8). There are two human-headed ones (n.148-149), a ram one (n.147), an ibis one (n.146), a baboon one (n.145), and a lioness one (n.144). Together they form a tribunal. The first four are the great deities: (n. 149) Ast nDtt (Isis the investigator); (n. 148) Gb qnbty (Geb of the court); (n. 147) xnmw qnbty (Khnum of the court); (n. 146) Dhwty Hry xndw.f (Thoth on his throne). The other two are lesser deities mentioned with their epithets: (n. 145); iwf hry xndw.f ‘Flesh on its throne’; (n. 144) s ‘She of the fireplace who cuts up Ba-soul’.

1 The serpent Apophis is attested for the first time in the tomb of Anchtifi at Mo’alla dating to the First Intermediate Period, in the inscription of ‘the great famine’: s nb mt n hkr hr ts pn n rppp “every man starved to death on this sandbank of Apophis”. Vandier, J - Mo’alla La Tombe d’Ankhtifi et la Tombe de Sebekhotep, (1950), 220.
4 LGG V 403.
5 Hornung, Amduat, Teil I 125; Teil II 133, n.9. Cf. E IV 237, 13 where the king is slaying Apophis: spH ibw wnp lftw m dnn.f ‘the lassoes hearts and pierces foes in his hand’. spH has become a general term for ‘to capture or to constrain’, see Wilson, P., A Lexicographical Study of the Texts in the Temple of Edfou, OLA 78, Leuven (1997), 829. See too Warburton, Amduat 232.
6 Warburton, Amduat 55.
7 LGG I 184. This god could be another form of Thoth n. 146.
8 Warburton, Amduat 55. LGG VII 299.
9 Despite Hornung’s numbers listing from back to front, I endorse the description of this group of seated deities from right / beginning to left / end. This arrangement, which goes against the movement of the barque, holds meaning in confronting dangerous creatures in the underworld that may present an obstacle to the sun-god’s rise.
The text common to all beings of the Upper Register does not describe those gods’
functions. However, the knife in their laps, similarly to the gods depicted in the Lower
Register (n. 173, n. 185 & n.186), could indicate their function: they also were to punish
the enemies of Re and Osiris. As for Re, the annihilation of his enemy Apophis depicted in
the Middle Register of the 7th Hour mentioned above, is followed by another scene
representing four punishing goddesses standing and brandishing knives (Fig. 9). Their
function is referred through their epithets: (n. 518) $\text{dmDyt}$ (She who binds together),
(n. 519) $\text{dmyt}$ (She who cuts), (n. 520) $\text{nykt}$ (She who wounds), (n. 521)
$\text{itmyt}$ (She who destroys);¹ and as well through the text above:

\[
\text{Wnn.sn m shr pn hr nikwt.sn nik.sn 3pp m dw3t r$^6$ nb}
\]

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

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

\[
nik n h3wt.Tn m nikyt …. isk n tpw.Tn …. ds im.Tn n hryt sfw.s ir.s 5di.Tn wdi.s sf.Tn
\]

“Punishment for your corpses by the knife ‘Punisher’ …. severing for your heads …. the
knife of ‘She above her knife’ is in you, she severs you, she commits your slaughter”⁶.

¹ About the place of destruction Htymt see: Hornung, E., Altägyptische Höllenvorstellungen. Abhandlungen
der Sächsischen Akademie der Wissenschaften zu Leipzig, Philologisch-Historische Klasse 59 (3), Berlin
(1968).
² Warburton, Amduat 233.
³ Warburton, Amduat 344.
⁴ About the use of the term $\text{hfty}$ ‘enemy’ see: Zandee, J., Death as an Enemy: According to Ancient Egyptian
⁵ Warburton, Amduat 344.
⁶ This goddess depicted with a lioness head, could be compared with the goddess n. 144 whose part of her
name is $\text{kwvt}$, the cauldron in which the guilty dead are burned. See above f.n. 35.
⁷ Warburton, Amduat 344.
⁸ Warburton, Amduat 345, 346, 347. Corpses being cut is often accompanied by them burning in the fire.
Human-headed deities depicted without knives, but texts refer to their function involving knives
At the end of the Upper Register of the 5th Hour, there are eight gods (Fig.11) who belong together but are shown in different shapes;¹ (n. 348) HTPW NTRW (He who satisfies the gods), (n. 349) SNW NF IMNTYW (Whom the westerners fear), (n. 350) MST ‘Staff’,² (n. 351) SMV (Swallower), (n. 352) ‘By (The horned one), (n. 353) NYW MTT (Bringer of Maat), (n. 354) N-HP-SFHWT (Backward facing who catches with the lasso)³, (n. 355) bA pf iry mtw (That Ba-soul who belongs to the damned). Those butcher-gods are not depicted with knives in their hands, but the text refers to their function, which is to be done with knives. The line above them reads:⁴

(ntsn)?hrw hr knw mtyw m dwAt irrt sn pi smt hwpw mtw

“They are those who stand punishing the damned in the Netherworld. What they have to do is to burn the corpses of the damned”.⁵

Then followed an appeal from Re to them, asserting their function:

(1) nmyw iryw nmt ‘hryw hr knw mtyw …. spd n sfw.tn

“Oh! Butchers belonging to the slaughter-block nmt,⁶ who are busy punishing the damned! …. May your knives be sharp”.⁷

At the end of this Register, a goddess stands opposite them, seizing a figure of an enemy. The caption reads:

(nh.s m snf mtyw m spd(t) n.s nn-n ntrw

“She lives from the blood of the damned and from what these gods provide her”.⁸

According to the text, this goddess lives on the blood coming forth from the bodies of those damned, as a result of being cut through the knives which are supposed to be in hands of those butcher-gods.

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¹ Warburton, Amduat 150-1.
² Brown, Come my staff, I lean upon you, 189-201.
³ All gods stand with their arms to their sides, except for n. 354. He is with two spirals in his hands that might be the lasso mentioned in his own name.
⁵ Warburton, Amduat 151.
⁶ About the slaughter-block nmt and other places where guilty dead are punished, see: Hornung, Altägyptische Höllenvorstellungen.
⁷ Warburton, Amduat 152-3.
⁸ Warburton, Amduat 151.
Knives in the hands of demons in the Book of Amduat

Among those who wield knives in the Book of Amduat, two beneficent demons help Osiris annihilate his enemies. The central subject of the 7th Hour is the triumph over all hostile forces represented by Apophis, the arch-enemy of Re, also by those enemies threatening Osiris. In the Upper Register, the enthroned Osiris is encircled by the serpent Mhn. Three kneeling enemies in front of him are bound and beheaded by a cat-ears-demon who brandishes a lasso and a knife (Fig.12). The demon’s name is (n.495): $\text{mds-Hr}$ ‘Violent faced’. His function is evident from an appeal in which the god Re addresses Osiris:

```
hr n.k hftyw.k hr rdwy.k .... mds-Hr r.sn mds.f sn m'k.f sn m m'k n.f
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“May your foes fall to you, beneath your feet …. ‘Violent-faced’ is against them, and he cuts them down, he grilled them on a skewer for him”.

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

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nik tn nikw m nikt.f n pry.tn m s3wt.f dt
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“The punisher punishes you with his nikt- knife, and eternally you will not escape his watch”.

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

2 Warburton, Amduat 217.


4 Warburton, Amduat 222; or “acute of vision”, see Faulkner, CDME 123.

5 Warburton, Amduat 223.

6 Warburton, Amduat 225.
Knives attached to non-human forms (animals- and birds-headed deities) in the Book of Amduat

The Upper Register of the 3rd Hour accounts for many figures in different forms and positions. The only armed figure is the ram, who is depicted with a knife before his front leg (Fig.13). The attribute given to the ram is (n.200): \( \text{sm} \text{ hftyw} \) ‘Slayer of his foes’. The text above is related to all beings in the Register, but one sentence could suggest the ram’s role, convenient to his name and in addition to him being depicted with a knife:

\[ \text{Irrt.sn pw m imnt nd sby} \]

“What they have to do in the West: Grinding the enemy.”

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

In the Lower Register of the 3rd Hour, four seated figures of Osiris are followed by five stork-headed deities with knives in their hands (n. 258-262). The names given to them are in order (Fig.14):

1. nhA-Hr “Horrible of face”,
2. Agby.sn “Their flood”,
3. Anonymous, itmy “Destroyer”,
4. dnywty “Roarer”.

This register has a...
text standard for all deities, perhaps referring to those ibis-headed deities holding knives’ function:

Irrt.sn pw m imnt irt y b3w lmr šwr lwtw wnn r st.sn ḫmtyt stt.sn sḏt šhp.sn ḫTY r m lmytp sḏw.sn

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

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

Knives attached to regalia in the Book of Amduat

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

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1 Warburton, Amduat 94-5.
2 About these insignias: Calvert, A., “Quantifying regalia: a contextual study into the variations and significance of Egyptian royal costume using relational databases and advanced statistical analyses”, in: Brand, Peter J. and Louise Cooper (eds), Causing his name to live: studies in Egyptian epigraphy and history in memory of William J. Murnane, Leiden, (2009), 49-64.
3 “Shepherd’s crook, Dew of the earth, Heqa-scepter of the Netherworld, Maat of the gods, Nurse of those of the Netherworld, Waterway of Tatenen, She who protects the gods, She who belongs to the heads of the gods, She who belongs to the fields of those of the Netherworld”: Warburton, Amduat 185.
4 They are 16 standing mummies in a group of four: the first nsw wearing the white crown, being the kings of Upper Egypt; the second Htpyw is without attribute; the third bity wears the red crown as kings of Lower Egypt and the fourth also without attribute is called Axw, the usual name for the blessed dead: Warburton, Amduat 196.
5 Although Leitz (LGG II 79) did not explicitly state that awA is Seth except in one text (CT I 265 h-i), CT VII 72k mentions that the deceased wishes to have power over water as awA who is assuredly Seth. Other texts that have the word awA, could be well interpreted if this word being regarded as the god Seth: “who repels the thief away from her son Horus”: a designation of Rrt the female hippopotamus, see LGG VII 561. About Seth see: Te Velde, H., Seth, God of Confusion: A study of his Role in Egyptian Mythology and Religion, Second edition; Leiden: E. J. Brill, (1977).
6 Warburton, Amduat 186.
This sentence confirms that Seth with the negative name ‘w3w does not disparage those regalia and those who carry them, i.e., the kings of Upper and Lower Egypt. Apart from this instance, the names given to regalia do not reflect a terrifying appearance. Accordingly, the knives might be just a threat against who would harm the royal figures depicted in the Middle Register, as said above. Another group of regalia is seen in the Lower Register of the 6th Hour (Fig. 16). In front of the god Nun facing them, nine fire-spitting serpent staffs (n. 477-485). Each is with a knife at the lower end to threaten enemies. They symbolize the deities of the great Ennead, without the goddesses: t3tnn ‘Tatanen’ (n. 477), ltmw ‘Atum’ (n. 478), ḫpri ‘Khepri’ (n. 479), šw ‘Shu’ (n. 480), Gb ‘Geb’ (n. 481), Wsîr ‘Osiris’ (n. 482), hw ‘Horus’ (n. 483), Wpw ‘the judge i.e., Thoth’ (n. 484), ltpy ‘He of the offerings’ (n. 485). The text accompanying these mdw-staff refers to the function they play:

\[
\text{tk} \ n \ hw.\text{tn} \ spd \ n \ sfww.\text{tn} \ 3m.\text{tn} \ hftyw \ 2pri \ ds.\text{tn} \ swwt.\text{sn}
\]

“May your faces burn, and may your knives be sharp, that you may consume the enemies of Khepri and cut their shadows”.3

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

\[
\text{irt m‘k m mtyw rdit bsw r htnyt}
\]

“To roast the dead, and to deliver the Ba-souls into the place of destruction”.4

A third group is found in the Middle Register of the 8th Hour (n. 589-597). The sun-barque drawn by eight deities - corresponding to the Hour’s number - is preceded by nine so-called Shemes- signs personifying the authority of the sun-god, as well as his retinue (Fig. 17). Their names are of a benevolent meaning aside from that the text above defines their fatal function:5

\[
\text{Irrt.sn pw rdit dsw m hftyw R‘ .... m.hr.sn tpw.sn nfw.sn m-hjt ‘pp ntr pn hr.sn}
\]

“What they have to do: Planting knives into the enemies of Re …. Then they will swallow their heads and their knives (again) after this god has passed by them”.6

---

1 See note 65.
2 Régen, Note de Cryptographie, 497-512.
3 Warburton, Amduat 209.
5 lhpw-ti, lmmw, sshw bsw, sshy swt, nb r qr, mnw, mtpw, mtrwy, sdmw: ‘Who rests on the earth, Concealer, who makes the BA-soul secret, who brings the shadows to rest, Lord of all, Offering jar, Road-guide, Witness, Judge’: Warburton, Amduat 262.
6 Warburton, Amduat 263.
It seems that the jury of the sun-god is ready to protect him when passing by them, wielding their knives onto those who might harm him; but when he leaves, they return the knives back.

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

\[ hnw\ t\ tpw\ StAwt \ldots\ pry\ tpw\ dsw\ imyw.sn\ sdm.sn\ hk3\ nh3-hr \]

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

Gates and Doors’ names referring to knives

The ancient Egyptians show their knowledge of the journey to the Netherworld or even into it by knowing its ways, the doors, and gates dividing it. These are recorded vividly in books presenting the Afterlife. In the Book of Amduat, apart from doors are not depicted – only a vertical line separates each Hour from the following- names are given to these lines identified them as doors, names that express their functions. Doors protect the entrance to each division; so sometimes, doors contain the word "knife" as an element of their name.

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

The topography of the 8th Hour is different. Its Upper and Lower Registers are divided into five caverns, closed by wooden doors (painted red) that opened at the invocation of the sun-god passing through them. Again, the doors are called ‘knives’.\(^4\) The doors’ names of the Upper Register are: 1st door: \[ ds\ nb\ dsrw \]‘Knife, lord of sanctity’ (n.588), the 2nd door: \[ ds\ hgw\ t\ tyn \]‘Knife, standing one of Tatenen’, the 3rd door: \[ ds\ hmw\ b\tw \]‘Knife, with hovering Ba-souls’, the 4th door: \[ ds\ shm\ ntw \]‘Knife, belting the gods’, and the 5th door: \[ ds\ swt\ dw\ t\ tw \]‘Knife, shadows of those of the Netherworld’.

The doors’ names of the Lower Register of the 8th Hour are: 1st door (6th cavern): \[ ds\ rmm-ti \]‘Knife, Half of the earth’, 2nd door (7th cavern): \[ ds\ drw\ hfrw.f \]‘Knife, which drives off his enemies’, 3rd door (8th cavern): \[ ds\ shm\ irw \]‘Knife, with powerful forms’, 4th door (9th cavern): \[ ds\ spdw-nsrwt \]‘Knife, with pointed flames’, 5th door (10th cavern): \[ ds\ hj-htw \]‘Knife, with shining Akh-spirits’, door at the end of the 10th

\(^1\) Warburton, *Amduat* 234-5.

\(^2\) Warburton, *Amduat* 113; 119; 125; 133; 171.

\(^3\) Warburton, *Amduat* 180.

\(^4\) Warburton, *Amduat* 252; 252; 254; 255; 256; 257.
cavern: ds s3nw mtyw m imyw.f ‘Knife, which consumes the dead through (the serpent) which are in it’.  

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

THE KNIVES AND KNIFE-WIELDERS IN THE BOOK OF GATES

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

Deities using knives in the Book of Gates

The Upper Register of the 11th Hour (69th scene) starts with a group of four human-headed gods, who have a rope in one hand and a knife in the other (Fig.19): they are intyw ‘The Fetters’. The next group of four serpent-headed gods is armed similarly: they are hntyw ‘The slaughterers’. The serpent Apophis follows them, leashed with a rope around his neck: aApp xrw.f pXr.f m dwAt ‘Apophis, his voice goes round in the Netherworld’.

The rope is tied by srqt ‘Serket’ (the scorpion-goddess). Behind her, four more gods grasp the rope sdfyw ‘Those who enchain’. Opposing the previous two scenes, twelve deities at the rope are called: nTrw DAdyw ‘Gods who cut off throats’.

The text of the first eight deities reads:

```
… i.n.sn (n) Ra . mk n sxr.n aApp di m inTwt.f . aApp Hsbw m snf.f
```

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

The text of the sdfyw-gods and nTrw DAdyw-gods at the rope is:

```
… i.n.sn n R* …. mk sfw dy(w) m Nh3-hr 6 ipp m ‘bwt.f
```

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

---

1 Warburton, Amduat 266; 268; 269; 270; 271.
2 Apophis, like Seth, also falls under the guardianship of Aker: iw.f hr s3w hr 5wy n 3kr nn wn 5wy.f nn wn rdwy.f ‘He is imprisoned in the two arms of Aker, he has neither arms nor legs’: see Bremner-Rhind 29, 7.
4 The scorpion-goddess Selket throws fetters around the snake body, N. 516: Abt & Hornung, Knowledge for the Afterlife, 90. About the temple reliefs of the New Kingdom that show the Scorpion goddess Selkis, the role she plays, being depicted in the temple reliefs as part of the so-called Sedfest symbols, her being depicted together with the goddesses Isis, Nephthys and Neith on royal sarcophagi, coffins from private individuals, on canopy boxes and jars: Stoof, Skorpion und Skorpiongöttin im alten Ägypten. Antiquitates: Archäologische Forschungsergebnisse 23, (2002).
5 Hornung & Abt, Gates 374.
7 Hornung & Abt, Gates 376.
Apart from the first eight deities depicted with knives, the related text mentions what could only be the result of knives, i.e., the blood. The sixteen deities are depicted without knives; they grasp the rope Apophis is bound with. The text above describes Apophis’ status in words analogous to the 7th Hour of the Amduat, in which Apophis is bound to the earth through the knives and the spḥ-lasso.

Apophis is driven off once again in the Middle Register of the 12th Hour (89th scene) where nine deities – four jackal-headed ones – are all armed with a knife and a ḫkꜣ-scepter (Fig. 20). They represent the Ennead: 𓊓𓊒𓊙𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖prü ṣp stringBuilder nḥtp ‘The Ennead which punishes Apophis’. In front of them, the serpent aApp (Apophis) is fettered to five staffs, defined as msw ḫrw ‘children of Horus’, who are only four in number, but the fifth is probably the god Geb.1 The text above reads: 𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖prü ṭsw

“Wnn.sn m shr pn mdw.sn m ṣ.si.sn ṣsp.sn nmwt.sn nḥk.sn ḫpp ntn.sn ḫrw ṣṛ.f wdd ṣḏbw ṭbw ṭsw

imy ḫḥt

“They are like this: their staffs are in their hand, and they receive their knives so that they punish Apophis. It is they who execute this slaughter, and cause (his) damage at the sandbank which is in the sky”.3

Furthermore, a god whose name is ḫḥw bṣy ‘The flaming one’4 is depicted in the Middle Register of the 11th Hour (75th scene), lifting both hands towards a torch, a bull’s head, and a knife combined with a pole (Fig. 21). The text attached reads: 𓊎𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖𓊑𓊖𓊒𓊖prü ṭsw

“Ḥṣ.f n Rʿ…. ṭpr nm ṭsw wnn m ṣms(w) (n) nṯr pn

“He attends on Re …. the (butcher-) knife emerges which is in the hand on the fighter who is in the retinue of this god”.6

This god armed with the knife as the text stated, was certainly one of the guardians of the sun-god, brandishing the knife against his enemy, i.e., the serpent Apophis.7

1 See below n. 113 and 114.
2 Hornung & Abt, Gates 424.
4 Hornung & Abt, Gates 388.
5 Wrongly transliterated as ḫs in Hornung & Abt, Gates 388.
6 Hornung & Abt, Gates 388.
7 Defeating Apophis through different tools is attested in many other Hours in the Books of Amduat and Gates. Despite the only scene depicting killing Apophis in the 7th Hour, we encounter the same idea in other Hours but without being represented. In the Lower Register of the 12th Hour of Amduat, two groups of four gods carry paddles. The accompanying text stresses their struggle against Apophis, who is driven away the last time before sunrise: ntsn ḫsww ḫpp ‘They are those who fend off Apophis’ (Warburton, Amduat 375). Concerning the Book of Gates, in addition to the scenes studied above, Apophis is either mentioned or depicted. He is enchanted by 12 gods named collectively: ḫḥtpyw dwAw ṭsw ‘who are supplied with offerings and who have adorned Re’; they are the gods who ṣww ḫk1.sn ḫpp ‘They have chanted Apophis’ (Upper Register of the 2nd Hour, 5th scene: Hornung & Abt, Gates 32). But in the other two scenes, it is depicted. The Ennead of Re says: sn.t(w) ṭp.k ḫpp sn.t(w) ḫbw ‘Your head is cut off Apophis, the coils chopped up’ (Hornung & Abt, Gates 84). The last scene depicting Apophis is seen in the Upper Register of the 6th Hour (34th & 35th scenes), where 12 deities carry forked sticks ṭḥw driven into Apophis named ṭhw ‘The devourer’ (Hornung & Abt, Gates 198-9). It is depicted as being held by 12 gods. These sticks evoke the scene of the 7th Hour of Amduat where Apophis is transfixed with knives, lest not to move. Apophis is also
Deities depicted without knives but using knives according to the accompanying text

The theme of catching and destroying Apophis is evident in the 10th Hour - 66th scene of the Middle Register. The method used here is different. Fourteen gods swinging nets held above their heads are depicted (Fig.22). The first three are hryw-mdw ‘Those who command (magic) words’; the next three are hk3yw ‘Those who work charm’; four monkeys are s3yw R ‘Who protect Re’; four goddesses are slywt R ‘Who protect Re’. These deities accompanying Re, proceed before him to protect and defend him against Apophis. The text above reads:

\[\text{Wnn.sn m shr pn skdl.sn m-h3t R }\text{hk3.sn n.f }\text{w3y pp hnm.sn r }\text{fr(r)yt nt }\text{3hty }\text{p.sn hr }\text{r hrt }\text{.... i.n.sn }\text{hk3.w.sn lhy sbj w3yw }\text{w3y pp dy }\text{dwt f htmw hr.k }\text{w3y pp ir }\text{w3t n nmyt dsw r.k hs{k}w.k }\text{.... hk3w.n tw m imytw }\text{w3y}\\
\]

"They are like this: they proceed before Re, they enchant Apophis on behalf of him, and they turn back at the gateway of Akhty. They proceed with him to the sky …. They say when they enchant: Hey Rebel; Apophis is bound, to whom his evil is done. Destroyed is your face, Apophis; make (your) way to the slaughterer! Knives are against you, so that you are chopped off. …. We enchant you with what is in our hand".4

Gates in the Book of Gates

Structurally, the Book of Gates is similar to that of the Amduat. Each Hour in the Book of Gates ends with a gate protected by one or more serpents and at least two guardians. To enable Re to pass safely through each gate, the god Sia (percipience) appeals to the guardians to open their gates and unlock their doors. Except that the Book of Gates distinctly includes drawing of gates separating each Hour from the next, only one has been mentioned in other texts with his explicit name aApp or epithets. It is 5mw (The Devourer), hf3w dw (The Evil Serpent), sby ‘The Rebel’, dwy-hr ‘Evil face’, dwy ‘Wicked One’, nh3-hr ‘Terrible of face’. (Hornung & Abt, Gates 200, 82, 202, 88, 376), nh3-hr (Warburton, Amduat 228, 229, 235).

1 Apophis is depicted in five Hours: the 3rd, the 6th, 10th, 11th, and the 12th, despite he is mentioned in words in other texts. Twelve deities named collectively hftp dw 3pp ‘Who are supplied with offerings, who have adorned Re’, they together enchanted him in the Upper Register (5th scene) of the 2nd Hour: wnmw hk3w 3pp ‘they have enchanted Apophis’, he is mentioned as well through many epiteths given to him in other Hours as sby ‘The rebel’, dwy-kd ‘Evil character’, dwy-hr ‘Evil face and hf3w dw ‘The evil serpent’. At the end of the Lower Register of the 3rd Hour Atum, leaning on a staff confronts the coiled serpent Apophis. He is followed by the dqlbt hsb 3pp ‘The council that drives away Apophis’. Even the Ennead of Re says: sny.t(w) tp.k 3pp sny.t(w) k3bw ‘your head is cut off Apophis, the coils chopped up’. The Upper Register of the 6th Hour depicts 12 deities carrying forked sticks m3w with which they ward off aApp; they are given the epithet amw ‘The devourer’; Hornung & Abt, Amduat 32, 82-3, 198-9 (scene 13, 34).


3 The verb w3y is not documented in Wb; see Hornung, Pfb Teil II 236, n. 6.

named with an epithet reflecting its function. In the Upper Register of the 10th Hour (62nd scene), this gate is named $k\hat{3}(w)-dm(w)t$ ‘with high knives!’\textsuperscript{1}

**DISCUSSION: GREAT DEITIES ASSOCIATED WITH KNIVES IN THE BOOKS OF AMDUAT AND GATES.**

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

**Thoth:** Thoth, one of the deities with a knife in their laps in the Book of the Amduat (n.146), punishing the enemies of Re and Osiris, is not attested in the Book of Gates. To retrace this function to Thoth, the Pyramid Texts, in the legend of Osiris, mention that this god appears chiefly as the friend and legal advocate of Horus. In the Horus-Seth myth, Thoth acts as a defender of light against darkness: he brings back the eye of Horus wounded by Seth.\textsuperscript{2} Therefore, it is not surprising that Thoth defends Osiris, and the means through which he executed Osiris’ enemies are carried out using knives. In some Pyramid Texts, Thoth is described as a terrifying creature who kills Osiris’ enemies:

\[
\begin{align*}
h3\; Wsir\; N \; ... \; ndr.n\; n.k\; 9hwty\; hfty.k\; hskw\; hnk'\; imyw-hn\; f\; n\; h3th.n.f\; n.f
\end{align*}
\]

‘Oh Osiris the king …. Thoth has seized your enemy for you, he having been decapitated together with those who are in the following, and he will have no mercy on him’\textsuperscript{3}

\[
[d]md\; ds.k\; nSm\; md.s\; dr\; tpw\; hsk\; h3tyw\; ldr.f\; tpw\; hsk.f\; h3tyw\; nw\; d3yt.sn\; sn\; m\; N\; lw.f\; hr.k\; Wsir\; nw\; hsfy.sn\; N\; pn\; sq3.f\; hr.k\; Wsir
\]

‘Hone your knife, Oh Thoth, the sharp, the cutting, which removes heads, and cuts out hearts. He shall remove the heads, he shall cut out the hearts of those who would oppose themselves in the way of N., when he goes to you, Osiris; of those who would restrain N., when he goes to you, Osiris’\textsuperscript{4}

Thoth, as a punishing deity, must catch the one who plots against Osiris:\textsuperscript{5}

\[\textsuperscript{1} \text{Hornung & Abt, } Gates, 342.\]
\[\textsuperscript{2} \text{Boylan, } Thoth 12, 71, 133. Sometimes Thoth is represented as hostile to the dead king. This concept could be correlated to one aspect of Thoth, the moon. It was associated with magic in the minds of ancient peoples, and it may be that this association gave a sinister and malicious character to the moon. This may shed light on a belief that appeared in the Pyramid Texts. The deceased asked Re to drive away Thoth, and give him his position as scribe: PT 964 a- 955 a.}\]
\[\textsuperscript{3} \text{PT 634 a, 635c.}\]
\[\textsuperscript{4} \text{PT 962 a-b, 963 a-c.}\]
\[\textsuperscript{5} \text{LGG VII 642.}\]
“Oh Thoth, hasten, take away him who is harmful to Osiris, and carry off him who speaks evilly against the king’s name; put him in your hand”.  

A similar idea seems to be conveyed to the Book of the Dead where Thoth is spoken of:  

“Thoth has decapitated them …. this god is the god great in slaughter, mighty in dread, who bathes in your blood and gulps down your red (i.e., blood)”.  

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

This function of Thoth continued during later periods:  

“Recitations by Chons-Thoth …. who makes slaughter among the foes of the Wdjt-eye”.  

Thoth’s presence in the Book of Amduat punishing Apophis, the arch-enemy of Re, and the foes of Osiris is a logical consequence.
GEB: The same function is attributed to Geb: he is one of the deities with knives in his lap in Amduat (n.148). Contrary to Thoth, Geb plays a significant and a greater role in the Book of Gates as one of the deities repulsing Apophis. In the 11th Hour of the Book of Gates (scene n.69), an enormous fist belongs to the imnnw hšt (He with the hidden body), who comes forth from the earth, helping the other deities to grasp the rope with which Apophis is tied (Fig. 23). Of the four serpents chained to this rope, the first is W3mnty (Wamemti). The others are the msw bdšt (the children of the faint one). All are confederates of Apophis, and are, therefore, kept in check by Gb ‘Geb’ and the four sons of Horus above them: Imsti (Amset), Hpy (Hapi), dwt-mwt.f (Duamutef) and kblh-snw.f (Qebehsenuef). The text above them reads:

\[\text{Wnn.sn m shr pn m s3wt nt msw bdšt sAw.sn m ih nikw … Gb sAw.f nTTw.Tn}\]

“They are like this, guarding the children of the faint one. They guard (them) with the punishing rope … Geb, he guards your fetters”.4

The same role played by Geb is seen once again in the Middle Register of the 12th Hour - 89th scene mentioned above (Fig.24). The scene depicts Apophis fettered to five staffs, which are defined as msw hrw ‘children of Horus’, who are four in number and the fifth is supposed to be the god Geb, due to the scene n. 69.5 Noteworthy, the text that refers only to the children of Horus’ actions:

\[\text{wnn h3w sbyw pn m drwt nt msw lrw … msw lrw ndgy.sn sw … wdn.sn k3sw.f}\]

“The ropes of this rebel are in the hand of the children of Horus …. the children of Horus grasp him (i.e., Apophis) …. They put on his fetters”.6

The function of Geb as a repulse of Apophis is well convenient to his nature. He is guarding the snakes in him- being the earth god- for Re because he fears them. Geb knows their magical powers, but Re does not.7

---

5 Hornung & Abt, Gates 424, see above fig.18.
6 Hornung & Abt, Gates 426, 427.
7 LGG VII 304.
Then said the majesty of this god: call me then the majesty of Geb with the following words: come, hurry immediately! And the majesty of Geb came to him. Then said the majesty of this god: Beware of your serpents that are in you! Behold, I am afraid of them as long as I am there, but you know their magical power".  

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

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

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

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

---

1 Should be amended to mk snđ.i n.sn, the last dative n.i is superfluous.
2 Im means here the Netherworld: Hornung, Der Ägyptische Mythos von der Himmelskuh, 64.n. 137.
3 Hornung, Der Ägyptische Mythos von der Himmelskuh, 18, 44.
4 LGG VII 303.
5 In a contradictive aspect of Geb, the deceased threatens to curse him if he would not have his seat ready for him on the horizon: PT 277a-c.
6 Wb III 79.
7 Faulkner sees in the word nn a verb ‘be weary’ as all this is the fate of the evil-speaker: Faulkner, AEPT 41, 5.
8 PT 137d-138a-b.
9 PT 578 a-d.
Furthermore, Geb is protecting Osiris from Seth:

\[
Wsr h n tt k Gb ind f tw m-sts
\]

‘Osiris, stand up for your father Geb, that he may protect you against Seth’.  

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

\[
Nis Ti mir N pn ir pt sd N irt hr n.f N pw s3 hnnw n dwt irt n N
\]

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

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

\[
(ir b3 nb ir) ntr nb rdl.f nhm.t(w) 3bt nt N pn m-cf rdl N pn sw3.t(w) tp.f (hr) m-qd 6 pw n
\]

“As for any soul or any god who shall cause N’s family to be taken away from him, N shall cause his head to be broken on the m-qd (anvil!) of Khnum”.

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

\[
3nnw hnty sniw mi hsk dsf m 3ss m-s3 w3t n.t i im.
\]

“Oh Khnum, foremost of the lashes, come, behead the captive, hasting after the road on which I have gone out”.

---

1 *PT* 1033 c.  
2 Representing the dead as Khnum is a way to protect himself from the dangers of insects that he may encounter: *BD* 36: Quirke, *Going out in Daylight*, 109.  
3 This is the only spell in the *PT* where the king is called ‘son of Khnum’. Mercer, *PT* II 616.  
4 This sentence evokes the ‘negative confession’ of *BD* 125, in which the deceased declared his innocence of doing evil deeds.  
5 *PT* 1237 d-e, 1238 a.  
6 Faulkner sees in this word the possibility of ‘Anvil’: *FAECT* I 124, n. 16.  
7 Other texts mention Re or Nephthys instead.  
8 *CT* II 204 c-205a. Despite that, in another spell, Khnum is regarded as an unwelcomed deity: *BD* 63b: 3-4.  
9 Budge, *BD* 63b: 3-4.  
10 Quirke, *Going out in Daylight*, 152.
Furthermore, this function of Khnum is extended to punishing not only the enemies of the deceased but as well the enemies of Re and Osiris. What is noteworthy, is one of the spells in which Khnum participates in punishing Apophis and his children:

\[ \text{shm.s im.k wnm.s h²w.k wnm.s ksw.k sswn.s²wt.k it 3nmw msw.k r nmt.f …. ²pp hft n R°} \]

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

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

\[ nb ³³²-htp, ntr ³³ …. rdi(w) 4tś m ³st \]

“(Khnum), lord of Hypselis, the great god …. who puts Seth to be as an execration figure”.

ISIS: The goddess Isis is generally represented as a protective deity, first to her son Horus but also to the sun-god through his journey into the Netherworld. She is the great goddess who stands at the prow of the solar-barque, enchanting spells to defeat Apophis together with the great magician Seth. They take the power of Apophis away. But as a punitive goddess wielding a knife, as indicated in the Upper Register of the 2nd Hour (No. 149), this function attributed to her must be traced. In describing the net and its parts assimilated to deities in the Middle Egyptian Coffin Texts, Isis is shown here as an owner of the knife which clearly refers to the net as a tool of punishment:

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2 In magical literature, ṭst is a figure of an enemy made of wax or drawn on papyrus or made of wax or clay which could be symbolically destroyed. Thus, the foes of the king and gods could also be annihilated. About ḥṣṣw and ṭṣṭw, Wilson, A Lexicographical Study of the Ptolemaic Texts in the Temple of Edfu, 2064-66.
3 Name of a town in Middle Egypt near Asyut: Wb IV 412. 12.
5 About the iconographic and textual sources relating to the fight between Seth and Apophis; a mythological commentary that deals with differences between Seth and Apophis; the political and religious reasons why the Ramessides, and especially Ramesses II, promoted the positive role of Seth as a defender of the solar-barque, and evidence for the clear differentiation between Seth, the cosmic god that protects Re against Apophis, and the Seth of Avaris with Hyksos origins: De Marée, *Le combat mythique entre Seth et Apophis*. 145-164; but as for his binary role: Turner, P., *Seth – A Misrepresented God in the Ancient Egyptian Pantheon?*, Oxford, (2013)
Because this N knows the name of his knife in it (i.e., the net), it is this cutter of Isis with which she cut the navel - string\(^1\) of Horus\(^2\).

Isis is once again connected with ‘the knife’. In one of the episodes recounting the conflict between the two rivals, Seth asked Horus to plunge with him into the water in the form of hippopotamuses. Afraid of harming and killing her son, Isis threw a harpoon into the body of Seth.\(^3\) During that long battle, the hands of Horus were accidentally severed by his mother Isis with a knife and thrown in the water. The god Sobek, in his role as a catcher, responding to Re’s demand,\(^4\) arrived to secure Horus, restoring him his hands back which his mother Isis could have grown them back in their place.\(^5\)

It is interesting to note that Isis in the Book of Gates plays, together with Nephthys, a different role. It is a protective role, not a punishing one, as attested in the Book of Amduat. The two goddesses are represented as Uraeus-serpents guarding the door of the 12th Hour.\(^6\)

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

Additionally, they are both for the second time represented in the solar-barque guarding the sun-god in the form of Khepri.\(^7\) Isis is to the left of the sun and Nephthys to the right,\(^8\) together with the rest of the crew (iryw-c: ‘Door-keepers’, Gbb ‘Geb’, św ‘Shu’, ḫkbw ‘Magic’, šīt ‘Sia’ and ḫw ‘Hu’).

**Serket:** The goddess Serket is one of the guardian deities who watch over souls in the afterlife. Pinch notes that Serket “is one of the deities who guards a bend in the river on the watery route to paradise”. She was invoked at funerals for her magical abilities as it was

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\(^1\) The word npsw is not attested in Wb.
\(^2\) CT VI 18e-f. Compare the trap whose effects are comparable to those of the knife: I it nfrw m ḫrt-nfr nḥm.tn Wṣr … m-c ḫt nḥt ḏw t m-c nfrw nb ḏw m-c nkn nb ḏw m-c sḥt pḥy mr dm(t) “O father of the gods and mother of the gods who are in the realm of the dead, may you save Osiris … from all things bad, from all things deficient, from all things harmful, from that trap, painful of knife” in: Lefèbure, *Le Mythe Osirien I*, 78. Cf. Faulkner, *The Ancient Egyptian Book of the Dead* (spell148).


\(^4\) Lacau, P., *“Le Panier de Pêche Égyptien”*, in: *BIFAO* 54, (1954), 146; Bidoli, D., *Die Sprüche der Fangnetze in den altägyptischen Sargtexten*, ADAIK, ÄR, Bd 9, (1976), 75. Cf. Leitz, *LGG* VI 259; Alliot, M., “Les Rites de la Chasse au Filet, aux Temples de Karnak, d’Edfou et d’Esna”, in: *RdE* V (1946),112 where it is mentioned incorrectly that the hands were caught according to Isis’ demand!


\(^7\) Hormung & Abt, *Gates*, 453. Two images of the snake result from the ancient Egyptian texts: A negative image created not only because of the poison but rather from the basic aversion of man to everything that creeps and a positive image that has its origin in the molting of the snake. This is interpreted as a process that involves renewal or rebirth: the sun god is rejuvenated in the body of a snake in the 12th Hour: Yasser, S., *Die Schlange und ihre Verehrung in Ägypten in pharaonischer und moderner Zeit*, IBAES IV, Tierkulte im pharaonischen Ägypten, 139.

\(^8\) This scene reminds the common representations of the two goddesses on both sides of the god Osiris. See the vignette of BD 17 that depicts both goddesses on the mummy’s sides lying on a bed.
thought she could help the dead to breathe again when they were reborn from their bodies in the afterlife.\textsuperscript{1}

Serket, an Egyptian goddess of protection, was associated with healing, magic, and protection. She is depicted as nursing the kings of Egypt as attested in PT §1375.\textsuperscript{2} This function ascribed to her is evident in the Middle Kingdom Coffin Texts:

\begin{quote}
hsf Rrk .... tpht.i m srkt hft m-\textsuperscript{c}.i n <psn.f> wi
\end{quote}

“To drive off a snake. …. my cavern is (that of) Serket, the snake is in my hand and cannot bite me”.\textsuperscript{3}

\begin{quote}
lt.i Wsir .... rd.t(w) hftyw.i m nk\textsuperscript{w}t hrkt hr k\textsuperscript{s}w.sn
\end{quote}

“O my father Osiris …. May my enemies be reduced to sycamore-figs, with Serket on their ponds”.\textsuperscript{4}

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

\begin{quote}
wdl.hr 4rqt htyt sphw m tp
\end{quote}

“This Then Serket throws the lasso at the head”.\textsuperscript{5}

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

\begin{quote}
(in) srkt wdl k\textsuperscript{s}w.f
\end{quote}

“It is Serket who puts on his fetters”.\textsuperscript{6}

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


\textsuperscript{2} “My mother is Isis, my nurse is Nephthys….Neith is behind me, and Serket is before me”. These four goddesses were later represented in Tutankhamun’s tomb on the Canopic chest and as gold statues protecting the gilded shrine.

\textsuperscript{3} CT VII 94, 97n.

\textsuperscript{4} BD (Budge) 175, pl. XXIX, p. 188, L. 23, 25.

\textsuperscript{5} BD 175 (Quirke, going out in Daylight, 438).

\textsuperscript{6} Warburton, *Amduat* 232.

\textsuperscript{7} Warburton, *Amduat* 375.
<table>
<thead>
<tr>
<th>Name of the Book</th>
<th>Number of the Hour-Register</th>
<th>Number and Name of the god/gods or epithets</th>
<th>Posture of the god/gods</th>
<th>Against whom the knife is directed</th>
<th>Name of the knife</th>
<th>Verbs used with knives</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Amduat</em> (gods)</td>
<td>1st Hour-MR</td>
<td>(N. 54) Nkw</td>
<td>Standing, right hand next to his body</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2nd Hour-UR</td>
<td>(N. 141) sbn hsk swtw</td>
<td>Standing, raising his right hand up and his left in an attitude of attacking</td>
<td>The guilty dead (!)</td>
<td>-</td>
<td>hsk (?)</td>
<td></td>
</tr>
<tr>
<td>2nd Hour-LR</td>
<td>(N. 173) ḫy ṣy</td>
<td>Running, right arm stretching holding the knife while the left bent to his chest</td>
<td>Enemies of Re and of Osiris</td>
<td>sfw</td>
<td>spd</td>
<td></td>
</tr>
<tr>
<td>2nd Hour-LR</td>
<td>(N. 185) ṣmw ṣw</td>
<td>Bull-headed god sitting on a throne with a knife in lap</td>
<td>Enemies of Re and of Osiris</td>
<td>sfw</td>
<td>spd</td>
<td></td>
</tr>
<tr>
<td>2nd Hour-LR</td>
<td>(N. 186) ḫy ṣt nṯr</td>
<td>Standing, right hand next to his body</td>
<td>Enemies of Re and of Osiris</td>
<td>sfw</td>
<td>spd</td>
<td></td>
</tr>
<tr>
<td><em>Amduat</em></td>
<td>3rd Hour-LR</td>
<td>(N. 264) sḏw ḫt</td>
<td>Standing and grasping a knife with both hands</td>
<td>Burning the enemies through the (flame) on top of the knife</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6th Hour-UR</td>
<td>(N. 423) twt nṯrw</td>
<td>Standing and holding a knife and a crook across her chest</td>
<td>Against enemies of Osiris?</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>7th Hour-MR</td>
<td>(n. 516) ṣrḥ tḥtyt</td>
<td>Standing at Apophis head, stretching her arms grasping the lasso</td>
<td>Apophis</td>
<td>Text mentioned sphw apart from dsw also depicted</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(n. 517) ḫy-duw.f</td>
<td>Standing at Apophis tail, stretching his arms grasping the lasso</td>
<td>Apophis</td>
<td>Text mentioned sphw apart from dsw is depicted</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td><em>Amduat</em> (group of gods)</td>
<td>2nd Hour-UR</td>
<td>(n. 144) ḫwbt dmt ḫw</td>
<td>Sitting on thrones with a knife in lap</td>
<td>The enemies of Re and those of Osiris</td>
<td>-</td>
<td>dḥn</td>
</tr>
<tr>
<td></td>
<td>(n. 145) lwḥ ḫṛ ḫḥw.f</td>
<td>Sitting on thrones with a knife in lap</td>
<td>The enemies of Re and those of Osiris!</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(n. 146) ḫḥw ḫḥw.f</td>
<td>Sitting on thrones with a knife in lap</td>
<td>The enemies of Re and those of Osiris!</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td><em>Amduat</em> (group of gods)</td>
<td>7th Hour-MR</td>
<td>(n. 147) ṣnw ḫḥw.f</td>
<td>Sitting on thrones with a knife in lap</td>
<td>The enemies of Re and of Osiris!</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>(n. 148) Gb ḫḥw.f</td>
<td>Sitting on thrones with a knife in lap</td>
<td>The enemies of Re and those of Osiris!</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(n. 149) ḫḥw.f</td>
<td>Sitting on thrones with a knife in lap</td>
<td>The enemies of Re and those of Osiris!</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>7th Hour-MR</td>
<td>(n. 518) ḫmt</td>
<td>Standing, left arm along the body and right arm to chest holding a knife</td>
<td>Apophis</td>
<td>ṅḥ</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Deities without knives</td>
<td>Amduat</td>
<td>Deities</td>
<td>Amduat</td>
<td>Amduat</td>
<td>Amduat</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>(n. 519) dmyt</td>
<td>Standing, left arm along the body and right arm to chest holding a knife</td>
<td>Apophis</td>
<td>nik</td>
<td>dmyt</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(n. 520) nykt</td>
<td>Standing, left arm along the body and right arm to chest holding a knife</td>
<td>Apophis</td>
<td>nik</td>
<td>nik</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(n. 521) hmyt</td>
<td>Standing, left arm along the body and right arm to chest holding a knife</td>
<td>Apophis</td>
<td>nik</td>
<td>htm</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Amduat</strong> (group of gods)</td>
<td>11th Hour LR</td>
<td>(n. 807) hryt ktwrt.s</td>
<td>Standing, holding the knife with the two hands</td>
<td>Guilty dead classified as enemies of Osiris</td>
<td>Nikyt</td>
<td>ds</td>
</tr>
<tr>
<td>(n. 809) hryt bldw.s</td>
<td>Standing, holding the knife with the two hands</td>
<td>Guilty dead classified as enemies of Osiris</td>
<td>Nikyt</td>
<td>ds</td>
<td>Tr $^{	ext{st}}$</td>
<td>Tr $^{	ext{rd}}$</td>
</tr>
<tr>
<td>(n. 811) nknyt</td>
<td>Standing, holding the knife with the two hands</td>
<td>Guilty dead classified as enemies of Osiris</td>
<td>Nikyt</td>
<td>ds</td>
<td>Tr $^{	ext{st}}$</td>
<td>Tr $^{	ext{rd}}$</td>
</tr>
<tr>
<td>(n. 813) hryt nwnt.s</td>
<td>Standing, holding the knife with the two hands</td>
<td>Guilty dead classified as enemies of Osiris</td>
<td>Nikyt</td>
<td>ds</td>
<td>Tr $^{	ext{st}}$</td>
<td>Tr $^{	ext{rd}}$</td>
</tr>
<tr>
<td>(n. 815) hryt sfw.s</td>
<td>Standing, holding the knife with the two hands</td>
<td>Guilty dead classified as enemies of Osiris</td>
<td>sfw</td>
<td>Nktyt</td>
<td>ds</td>
<td>Tr $^{	ext{st}}$</td>
</tr>
<tr>
<td><strong>Amduat</strong> Deities without knives</td>
<td>5th Hour UR</td>
<td>(n. 348) htpw ntrw</td>
<td>Standing arms to the body</td>
<td>The damned in the Netherworld</td>
<td>sfw</td>
<td>Qnt, sAm, nD, Sa, spd</td>
</tr>
<tr>
<td>(n. 349) sngw n.f imntyw</td>
<td>Standing arms to the body</td>
<td>The damned in the Netherworld</td>
<td>sfw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(n. 350) mst</td>
<td>Standing arms to the body</td>
<td>The damned in the Netherworld</td>
<td>sfw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(n. 351) rnyw</td>
<td>Standing arms to the body</td>
<td>The damned in the Netherworld</td>
<td>sfw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(n. 352) rby</td>
<td>Standing arms to the body</td>
<td>The damned in the Netherworld</td>
<td>sfw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(n. 353) wwyw mn$t$</td>
<td>Standing arms to the body</td>
<td>The damned in the Netherworld</td>
<td>sfw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(n. 354) $^n$-hr-sphwnt</td>
<td>Standing, having two spirals in hands</td>
<td>The damned in the Netherworld</td>
<td>sfw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(n. 355) b$^r$ pf iry mtw</td>
<td>Standing arms to the body</td>
<td>The damned in the Netherworld</td>
<td>sfw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Amduat</strong> Demons</td>
<td>7th Hour UR</td>
<td>(n. 495) Mds-kr</td>
<td>Standing, brandishing a lasso and a knife</td>
<td>Enemies of Osiris</td>
<td>Mds?</td>
<td>Mds $^{	ext{mds}^{	ext{rd}}}$</td>
</tr>
<tr>
<td>(n.499) nkw</td>
<td>Standing with a lock of hair bounding the enemies with a lasso</td>
<td>Enemies of Osiris</td>
<td>nik</td>
<td>nkt</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Amduat</strong> Fire-spitting serpent mdw-staffs</td>
<td>6th Hour LR</td>
<td>(n. 477-485)</td>
<td>Enemies of Khepri</td>
<td>sf</td>
<td>tk$^2$</td>
<td>3m</td>
</tr>
<tr>
<td><strong>Amduat</strong> ram</td>
<td>3rd Hour UR</td>
<td>(n. 200) sm? hftyw.f</td>
<td>-</td>
<td>His enemies</td>
<td>nd</td>
<td>sm3</td>
</tr>
</tbody>
</table>
The most common word for the knife is ds. In the Books of Amduat and Gates, many other names are given to the knife. sf(w), nik(w)t, nikt, mds, itmwt, nfw, dwwt, dmt, sfw are also attested. Additionally, only four names for knives are attested in the Book of Gates: sfw, nm(w)t, dww, and dmt. More names are used in Amduat: nikt, mds, itmwt, nfw, and ds ‘s well. The knives’ shapes are identical in all scenes, and the determinatives are also similar: except the knife-nikt and the knife-dmt.

Helck mentioned in his article about ‘Messer’ (LÄ IV 111) that most other names for the knife are derived from different verbs for cutting as dmt, nikt, hsk, hsbt qr nikt ‘the punishing’. According to the table above, texts dealing with knives are also connected with verbs, such as: dn, htm, kni, st3n, nj, spd, mds, mft, tk3, 3m, ds, sm3, shr, ir sft, and ir sgt.
Scenes with deities are classified into two groups: a group that depicts deities wielding knives, and the other with deities whose functions and use of knives are revealed from the texts. Occasionally, the text attached is dedicated to a group of deities in the same attitude and play the same function; but sometimes the text is confined to a specific deity.

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

Apart the two compositions are to some extent similar in many aspects, knives in the Book of Amduat, are directed against the enemy of Re, ‘Apophis’, those of Osiris, those of the god Thoth, and the guilty dead who are classified as either the enemies of Re or Osiris. Whereas the knives in the Book of Gates are always directed against Apophis. Many of the gates separating the divisions of the Amduat have mds as part of their names. In the Book of Gates, only the gate of the Upper Register of the 10th Hour is named: ‘with high knives’.

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

Since the punishment is directed in the Book of Amduat against the enemies of Re and Osiris, including the dead sinners, and not solely targeting Apophis, as in the Book of Gates, the Book of Amduat is replete with scenes that represent extermination using knives. Knives are not only carried by deities, as the royal scepters belonging to the kings of Upper and Lower Egypt have their own knives at their lower end, and the mdw-staffs, embodiment of the Ennead, also. These are only depicted in the Book of Amduat.

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

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

Fig. 1: Amd. Detail of 1st Hour (after: Abt & Hornung, Knowledge for the Afterlife, 23)

Fig. 2: Amd. Detail of 2nd Hour (after: Abt & Hornung, Knowledge for the Afterlife, 37)

Fig. 3: Amd. Detail of 2nd Hour (after: Abt & Hornung, Knowledge for the Afterlife, 37)

Fig. 4: Amd. Detail of 2nd Hour (after: Abt & Hornung, Knowledge for the Afterlife, 37)

Fig. 5: Amd. Detail of 3rd Hour (after: Abt & Hornung, Knowledge for the Afterlife, 47)

Fig. 6: Amd. Detail of 6th Hour (after: Abt & Hornung, Knowledge for the Afterlife, 79)

Fig. 7: Amd. Detail of 7th Hour (after: Abt & Hornung, Knowledge for the Afterlife, 86)

Fig. 8: Amd. Detail of 2nd Hour (after: Abt & Hornung, Knowledge for the Afterlife, 35)

Fig. 9: Amd. Detail of 7th Hour (after: Abt & Hornung, Knowledge for the Afterlife, 89)

Fig. 10: Amd. Detail of 11th Hour (after: Abt & Hornung, Knowledge for the Afterlife, 128)

Fig. 11: Amd. 5th Hour (after: Abt & Hornung, Knowledge for the Afterlife, 67)

Fig. 12: Amd. Detail of 7th Hour (after: Abt & Hornung, Knowledge for the Afterlife, 88)

Fig. 13: Amd. Detail of 3rd Hour (after: Abt & Hornung, Knowledge for the Afterlife, 46)

Fig. 14: Amd. Detail of 3rd Hour (after: Abt & Hornung, Knowledge for the Afterlife, 46)
Fig. 15: Amd. Detail of 6th Hour (after: Abt & Hornung, Knowledge for the Afterlife, 78)

Fig. 16: Amd. Detail of 6th Hour (after: Abt & Hornung, Knowledge for the Afterlife, 79)

Fig. 17: Amd. Detail of 8th Hour (after: Abt & Hornung, Knowledge for the Afterlife, 101)

Fig. 18: Amd. Detail of 7th Hour (after: Warburton, Amduat, 215)

Fig. 19: Gates 11th Hour, scene 69 (after Hornung & Abt, Gates 372)

Fig. 20: Gates 12th Hour, scene 89 (after Hornung & Abt, Gates 424)

Fig. 21: Gates 11th Hour, scene 75 (after Hornung & Abt, Gates 388)

Fig. 22: Gates 10th Hour, scene 66 (after Hornung & Abt, Gates 350)

Fig. 23: Gates 11th Hour, scene 69 (after Hornung & Abt, Gates 373)

Fig. 24: Gates 12th Hour, scene 89 (after Hornung & Abt, Gates 425)

Fig. 25: Khnum depicted as a four ram-headed god: Cauville, Le Temple de Dendara. Les Chapelle Osiriennes, pl. 202.

Fig. 26: Gates 11th Hour, scene 69 (after Hornung & Abt, Gates 3)