The HnTyw Demons in the Greco-Roman Temples

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Abstract

We know a very big number and a plentiful kinds of gods and deities in the ancient Egyptian religion, whether they exist in the first and daily life, or in the last day and netherworld of the ancient Egyptians.

Among these gods a kind of protective deities called: HnTyw, they were described as demons or geniies or devils.

According to the previous classification and description they were considered as punishment gods for killing and slaughtering sinners, evil-doers, bad people and enemies of liberal gods in the underworld. In this paper I will deal with them in details, especially in the texts of the Greco-Roman temples.

Philological Derivation

This name HnTyw is derived from the origin-root of the verb HnTy, from old kingdom, HnTy, from new kingdom and HnTy, from late until Greco-Roman period with the meaning of "slay, slaughter".

So, according to this philological derivation from the root-verb we can translate this name HnTyw in its variant writings:

from O.K., from N.K. and from late until Greco-Roman period as "slayers,

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slaughterers". It is an active participle from verb HnTy, they are HnTtyw
" those ones who slay or slaughter ". This name is an adjectival
formula derived from a verb.
This term in its both singular form HnTy, and plural form HnTtyw
was found as a part of long and compound names of gods as
Leitz attested, among them there is also goddess called:

@ntyt " the slaughterer " since
N.K. Most of these group-gods or group-demons were mentioned
in the texts from Greco-Roman period.

Appearance of HnTtyw -Demons in the religious texts through
ages
I will discuss here the occurrence of the term HnTtyw from the
first time as it was mentioned in the religious sources until the
last time we heard about them in ancient Egypt, proving,
certainly, my study by what I could collect of examples for their
existence in the texts from pyramids, temples and other sources .

@ntyw -demons were appeared in the ancient Egyptian texts from
old kingdom until Greco-Roman period ( temples of Edfu,
Dendara and Esna).
Their names were written in different writings through ages.

Their functions and roles were killing, slaughtering, punishing
enemies of gods, kings and deceased’s in pyramid texts and
coffin texts. Sometimes they were threatening dead people in the
netherworld, but in a text from ESNA they act an active or a
beneficent role, that: " they shine the cave of the blessed
deceased’s ", here their name also was written in a unique
writing.
A number of readings are possible for this word as well as it was
written in different variations and readings: @ntw, @ntw, @ntyw,
@ntyw, @ntw, @ntyw( at Esna ).
This word could be equaled with the word "bxrs, killers, slayers" in both determinatives and meanings. The word @nTw with determinative of a knife also appeared as accordance to the word @nTyw" carvers " in the pyramids texts. According to this study and the above discussed examples, I can give to this word @nTyw, @nsyw the accurate and well-known meaning, it is: " the slayers carvers-demons ".

Introduction

There are numerous and plentiful kinds of gods and deities in the ancient Egyptian religion, whether they exist in the first and daily life, or in the afterlife and netherworld.

Among these gods a kind of minor gods as protective deities called: HnTtyw, they were described as demons or genies or devils (Arabic: عفاريت, شياطين, جن afareet, shaïatteen or Jinn )

According to the previous classification and description they were considered as punishment gods for killing and slaughtering sinners, evil-doers, bad people and enemies of the liberal gods and kings in the underworld.

In the following papers I will deal with them in details, especially in the texts of the Greco-Roman temples.

Philological Derivation

This name HnTyw is derived from the origin-root of the verb HnT

from old kingdom, from new kingdom and

from late until Greco-Roman period with the meaning " to slay, to slaughter".


2 Wb III, 122 (10-13).
At the temple of Edfu this verb was written once time in this form:

\[ Hnty \text{ or } HnTy \]

"to slay" \(^3\).

This verb \( Hnt \) "to kill" is using as play of words with \( Hnt.y \) "two horns" \(^4\).

So, according to this philological derivation from the root-verb we can translate this name \( Hnty\) in its variant writings:

- from O.K.,
- from N.K. and
- from late until Greco-Roman period with the meaning "slayers, slaughterers" \(^5\), also \(^6\).

This name is an active participle from the verb \( Hnty \), they are \( Hnty\) "those ones who slay or slaughter = the slayers, the slaughterers". It is an adjectival formula derived from a verb.

This term in its both singular form \( Hnty \), and plural form \( Hntyw \) was found as a part of long and compound names of gods as Leitz attested, among them there is also a goddess called:

\[ @ntyt \]

"the slaughterer goddess" since N.K.

Most of these group-gods or group-demons were mentioned in the texts from Greco-Roman period \(^7\).

The determinatives of this word in its singular form \( Hnty \) are:

\(^3\) Edfu VII, 173 (9).
\(^4\) Goyon, Dieux-Gardiens, p.106(10) and notes (10-11); Edfu VIII, 77 (7); 97 (13).
\(^5\) Wb III, 122 (14); WPL, 661.
\(^7\) LGG.V, 228-230.
1- A standing human figure raising one arm holding a knife in his hand and the other arm alongside his body with an empty hand ( INTERRUPTION), it is also a determinative to a number of words and here a group of readings are possible: \( \text{i\(m\)Hy, i\(a\)-\(w\)n, wpwty, m\(n\) \(m\)Hy, msdm\(t\), h\(b\)i, x\(A\)ty, x\(A\)d, Qd\(f\)ty, ds.} \\

2- A standing human figure raising one arm holding a knife in his hand and the other arm alongside his body and holding a knife in the hand ( INTERRUPTION), it is also a determinative to a number of words and here a group of readings are possible: \( \text{i\(m\)H, m\(n\)Hy, sh\(h\)i} \\

**Appearance of **\( \text{Hntyw-Demons in the Religious Texts through Ages} \)

I will discuss here the occurrence of the term **Hntyw** from the first time as it was mentioned in the religious sources until the last time we heard about them in ancient Egypt, proving, certainly, my study with a collection of examples for their existence in the texts from pyramids, temples and other sources.

**Old Kingdom ( pyramid texts )**

The earliest example of these **Hntyw** as demons was found in the pyramid texts from O.K. \(^9\):

\[
\text{Wnmi at mxfK \ Hntyw (sw) n Wsir \ di.f sw m\(x\)nt \ Hntyw}
\]

" I will eat a limb from your foe, I will carve it for Osiris, I will put it in front of the carvers" \(^10\).

Mercer give here a good comment for paragraph 966 ( phrases d-e ) that it begin another interpolation.

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\(^8\) Daumas, F. et autres, Valeures phonétiques des signes hiéroglyphiques d’époque gréco-romaine I, Montpellier ( 1988 ), pp. 31-32; and for other similar signes with heads of lion and jackal, see: 109 and 111; For Qd\(f\)ty and other gennies from texts of Esna temple, see: Radwan, A., The Façade of the Hypostyle hall of Ptolemy VI at the Temple of Esna ( philological-cultural study ) I, unpublished dissertation for M.Sc., Faculty of Archaeology, Cairo University 2007, pp. 264-273.

\(^9\) PT=Pyr. 966, d-e, s.40.

\(^10\) Faulkner, PT, p.165 ( 966 ) and note 7.
966d. The \ at the end of the verb in N. Appears to be an indication of 1st. Pers. Sing. As subject of the verb. The priest is the speaker and has a "limb of the enemy", that is, no doubt a limb of the sacrificial animal which represents the enemy of Osiris, which the king would eat.

966e. The verb **HnT** means to slaughter animals (Wb.III 122). The second sentence, which is a result-clause, says, so that Osiris may make the deceased king as **xnti HnTti.iw**, no doubt, a double paronomasia of **xnti** and **xnt.ti.w** and the verb **HnT**, with perhaps **c xnti-imti.w**(as Osiris) in mind.11

As we saw above, the pyramid texts from old kingdom described

\[\text{HnTyw} \] (the first and the oldest writing of **HnTtyw**-demons) that they are the carvers of meat and they cut and carve the limb of the enemy of both **Osiris** the god and **Osiris** the deceased king.

**Middle Kingdom (coffin texts)**

Although Faulkner didn’t enclose the word of **HnTtyw**-demons in his Concise Dictionary of Middle Egyptian, but he mentioned them in his book about Coffin Texts as we will see below.

The second example of these **HnTtyw** as demons was occurred in the coffin texts from M.K., where their names take the knife determinatives

\[\text{nHm.f sw m ç Abyw; nTwrAw wsrw-aw} \]

"I have saved myself from the slayers, the carvers with mouths, strong of arms ".

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12 CT VI, p. 77 (spell 495 a).
I have saved myself from the slayers, the carvers, strong of arms."

Faulkner suggested that $\text{i ntw}$ with knife - det. appears to be identical with $\text{Hntyw}$ "carvers" of meat, pyr.966, and accords with the preceding $\text{xAyw}$ "the slayers", and the addition of $\text{rw}$ "mouths" suggest confusion in the text with $\text{Hnty}$ "greedy", concise Dict. 173."

Leitz mentioned that $\text{i ntw-rAw}$ are one of the knife-demons, and they are equal with $\text{b Ayw}$ (var. $\text{bntyw}$), so $\text{i ntw-rAw}$ is considered var.of $\text{i ntyw}$ in the coffin texts from middle kingdom and they take the title: $\text{wsrw-aw}$ "strong of arms"."

In the coffin texts $\text{Hntyw}$ are a kind of beneficent demons "the murders with mouths"."

We read also about them once more time in the coffin texts where they being described as carvers who eat and carve the fleshes and limbs of that enemy who harm Osiris (= the god and the deceased person):

\[
\text{iw.n.f \ xr.k nb.i iw.n.f \ xr.k nTr.i iw.n.i xr.k \ Wsir isk afd.i H.t.k Hbs Tw m Hbsw nTr \ wnmi \ at.k \ mir \ r.k \ HtIk sy Wsir wdl.k \ iw m xnt Hntyw(Hntyw) sy}
\]

13 FECT II, p.135 (spell 495).
14 Ibid., p.136 (comments n. 4 & 5).
15 LGG V, p. 229.
16 Goyon, Dieux-Gardiens, p.87 (6) and note (3).
17 CT VII, p. 39 (spell 837 d-j).
I have come to you, My lord, I have come to you, My god, I have come to you, Osiris, that I may wipe your face and cloth you with the clothing of a god. I will eat a limb of him who would harm you, I will carve it (for) you Osiris, I have been put at the head of its carvers. New Kingdom (Book of the Dead)

The third example of HnTtyw-demons was found in New Kingdom funerary texts where they punish Apophis (aApp) and are depicted as having snake heads and carrying a rope and a knife in their hands for the slaughtering of animals (Figures 1-3).

There is a title known from N.K. onwards (saite, late and Greco-Roman periods) for a priest in pr-anx "House of Life" was called: "the slaughterer", he is related in a deep and a close connection with Horus where he is acting as him and performs his role for killing and slaying the enemies of his father Osiris. In P.Leiden 1347 (10, 8) HnTty threaten the epagomenal days. Budge mentioned that the chapter XLII (Repulsing the Slaughtering Knives in Hensu) from the BD is wanting in the papyrus of ANI. The object of this chapter was to enable the deceased to escape from the slaughter that took place in Hensu (Herakleopolis), and presumably from decapitation and dismemberment. It seems as thought the dead feared that he might be mistaken for an enemy of Osiris and be slain accidentally. The only way to avoid this was to place each member of the body under the protection of a god or a goddess, and to identify it with him or her.

18 FECT III, pp.23-26 with comments (spell 837).
19 WPL, p. 661.
21 Budge, BD, p. 317, and pp. 606-612 for a text with translation from the papyrus of NU (sheet 6); Allen, BD, 145, 337.11; 146, 351.14.
Zandee in his study about death stated that Hntyw-demons are appeared in the Book of the Dead (145; 146; 337.11; 351.14) as the slayers who put fear into the hearts of dead people in the underworld, threaten them and apply the hard and painful punishment on sinners.\(^{22}\)

Hntyw-demons are among demons whose names indicate a function, Hntw “slaughterers”, these are executioners, who torture the sinners. In the Book of the Gates (X, upper register, B.S. pl.xi) they punish Apophis. They are represented with four snack’s heads and with a rope and knife in their hands, the rope being for tying up the slaughter-beasts, the knife for killing them off. A gate-keeper in the realm of the dead is called “cutter of the rebel to pieces”. These demons who threaten the dead, are called: “slaughterers, strong of arms”, and they hinder the dead on his flighty to the Axt and keep the bAoff\(^{23}\).

A ritual from the temple of Osiris at Abydos written in a small cursive on a papyrus (papyrus Louvre 3129: from col.B, 39 to col. E.42), and the second example of this ritual is the papyrus British Museum (BM. 10252: from col. 13,4 to col. 18, 27) considered them as assistants of Seth the enemy of Osiris, and they must be cut off by him, the ritual says:

**Title:**

Sad f mds

"He slaughters with the flint (knife)".

**A recitation:**

nDr sp-sn Hnty

Seizing twice the slaughterer

\(^{22}\) Zandee, Death as an enemy according to ancient Egyptian conceptions, New York (1977), p.204.

\(^{23}\) Ibid., pp. 204-205 with notes and comments.
You seize your knife with your hand

Making a slaughter with your knife by your hand²⁴.

**Greco-Roman period (temples)**

The fourth and last example of these demons occurs in the texts of the Greco-Roman temples in EDFU, DENDARA and ESNA.

**EDFU**

The study of EDFU texts by Blackman and Fairman has so far shown that @nTyw, var.ハ, is employed as a determinative in a number of words such as: ḥbyw "(muderous) messengers"; xAyw "executioners"; wpwtyw "(avenging) angels = messengers"; ist "crew", "company"; mHwy "butcher".

Among these words @nTyw; }nTyw "slayers" was found²⁵.

Horus the lord of BHdt (Edfu) make them acting their role as hostile to enemies of the king:

@nTywHH HnH fisft n.k

@nTyw demons go slaughtering badness for you²⁶.

Both the name @nTyw "the slayers", the verbs HH "go", HnT "slaughter" and preposition Hr are used here as a clear playing of signs, focusing on letter H²⁷.

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²⁴ Urk.VI, 147 (18-20).
²⁵ Blackman, A. M. & Fairman, H.W., "The myth of Horus at Edfu–II, c. the triumph of Horus over his enemies: a sacred drama", in: JEA 2.9 (1943), pp. 20-21 (n.6, a-f; see n.c for îmTyw); Derchain, Ph., op. cit., pp. 139-140; Edfu VIII, 3, 67, 183.
²⁶ Edfu IV, 264 (2-3); 111 (10); 112 (17); 213 (2).
²⁷ This kind of writings as puns, alliterations and playing of signs are repeated in the texts of Edfu and elsewhere, see also about îmTyw in the temple of Edfu: EDFU VII. 173, titre et formule, 3-4; Gutbub, A., Jeux de Signes dans Quelques Inscriptions des Denderah et d’Edfou, BIFAO 52, 1953, pp. 57-101.
The goddess Mentyt is considered in Edfu as their mistress:

The goddess Mentyt is considered in Edfu as their mistress:

Recitation by Mentyt, the great one who resides in Edfu, the mistress of \textit{@nTtyw}-demons, the mistress of the messengers, the powerful one, the mistress of fear who puts the fire into opponents, Meskhent, the mistress of that which exists in her year\textsuperscript{28}.

In the net text (a damaged context) at Edfu temple: the king cuts the enemies of Horus with help of \textit{@nTtyw}-demons who were described as choppers with butchers:

Some examples of this word in Edfu are written only by the sign of a butcher holding two knives:

\textsuperscript{28} Edfu IV, extérieur du Naos, 273 (15-17), Mntyt text:7.
\textsuperscript{29} (.sn= animals inside the net as enemies of Horus at Edfu ).
\textsuperscript{30} Edfu VI, 57 (3-4); WPL., pp. 925-926, 928-929, 997.
@nTtyw-demons of her majesty, the messengers of the strong one\textsuperscript{31}.

The 3\textsuperscript{rd} sin.fem.suffix pronoun \((.s)\) in the above text refers to the goddess Hathor at Dendara, the HnTtyw-demons are her messengers.

Hathor and the HnTtyw-demons represent together the gods of the daily winds of the day in the ancient Egyptian calendar. She goes forth in the 4\textsuperscript{th} and 24\textsuperscript{th} days of the 1\textsuperscript{st} month of the Axt-season with them:

Prt in @H HnTtyw (HnTyw/HnTtyw)
Going forth by Hathor with HnTtyw-demons\textsuperscript{32}.

Goyon in his study about the guardian gods and the geniies of the temples from Greco-roman period mentioned them in singular form as: \((\text{Edfu III, 34,1})\); \((\text{Edfu VI, 330,1})\); \((\text{Edfu VIII, 126,8})\) Hnty “the killer, the slayer, the slaughterer “, and in plural form as: \((\text{Edfu VI, 57,4})\) HnTw(ty) “the killers, the slayers, the slaughterers “, a frequently term applied of demons or geniies in the religious texts as in “the myth of the creation of the first temple at Edfu“\textsuperscript{33}.

DENDARA
Cauville in her index of the Osirian chapels mentioned them among the words from the texts of DENDARA temple in this form: as a verb: Hnt/HnT “to sacrifice “ equal to “

\textsuperscript{31} Edfu I/4, 464 (4), Bandeau de la fries, côté droit ( ouest ): 4, g ; see the same sign in line 6,g.
\textsuperscript{32} Leitz, Ch., Tagewählerei, Das Buch Hnt nHH pHwy Dt und Verwante Texte Band, Wiesbaden (1994), pp. 16-17; p.94: \(\text{; pp. 95-101.}\)
\textsuperscript{33} Goyon, Dieux-Gardiens, p.87( 7 ) and notes ( 4 -7 ).
to slay, to kill, to slaughter, to bucher, to chop up "... And as a noun: "HnTt / HnTty" the sacrificer " equal to " the slayer, the killer, the slaughterer, the bucher, the chopper "... 34.

**ESNA**

In the second volume of Sauneron's publication for ESNA temple, on the eastern roman façade we read about them, the word here is written in a rear and unusual writing @nsyw:

Your @nsyw-demons illuminates the cave of the blessed deads 35.

Their role here at Esna is not aggressive to kill or to slay the enemies, but they are potent and kind minor deities in the netherworld to make shine the cave of the blessed deads. This is the unique difference of their role and the only distinguished function in the religious texts which mentioned them.

**Conclusion**

1- @nTtyw-demons were appeared in the ancient Egyptian texts from old kingdom until Greco-Roman period ( tempels of Edfu, Dendara and Esna).

2- Their names were written in different writings through ages.

3- Their functions and roles were killing, slaughtering, punishing enemies of gods, kings and deceased’s in pyramid texts and coffin texts. Sometimes they were threatening dead people in the netherworld, but in a text from ESNA they act an active or a beneficent role, that: " they shine the cave of the blessed deceased’s ", here their name also was written in a unique writing.

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34 Cauville, S., Index, p.379; Dendara X/1, les chapelles osiriennes, IFAO, Le Caire (1997), 314 (10-11), côté est: Nephthys texte.
35 Esna II, n.82, p.178, 5, the small door way in the first northern ( right ) screen-wall of the roman façade.
4-A number of readings are possible for this word as well as it was written in different variations and readings: @ntw, @ntw, @nTyw, @nTyw, @ntAw, @nsyw (at Esna).
5-This word could be equaled with the word #Ayw “buchers, killers, slayers” in both determinatives and meanings.
6-The word @ntw with determinative of a knife also appeared as accordance to the word @nTyw "carvers" in the pyramids texts.
7-According to this study and the above discussed examples, I can give to this word @nTyw, @nsyw the accurate and well-known meaning, it is: "the slayers carvers-demons".

Bibliography and Abbreviations

I- Periodicals:
BdÉ = Bibliothèque d’Étude, Institut Français d’Archéologie Orientale, Le Caire.
OLA = Orientalia Lovaniensia Analecta, Löwen.
SO = Sources Orientales, Paris.

II- Books:


Leitz, Ch., Tagewählerei, Das Buch HAt nHH pHwy Dt und Verwante Texte Band, Wiesbaden (1994).
Zandee, J., Death as an enemy according to ancient Egyptian conceptions, New York, 1977.
PLATES

Fig.1
Henstyw-demons in the Book of the dead
Fig. 2
Henstyw-demons in the Book of the dead
Fig. 3
Henstyw-demons in the Book of gates
تمت الدراسة المصرية القديمة العديد من الألهة والمعبدات، سواء جاء ذكرها في النصوص الدينية على أنها معبدات دينية توجد في الحياة اليومية أو معبدات أخرى توجد في الحياة الأخرى أو العالم الآخر أو العالم السفلي.

من بين هذه المعبدات مجموعة من الألهة الصغرى الحامية تسمى "الحنستي" أوردت في النصوص الدينية على أنهم: "مردة "، "عفاري "، "جن "، "شيئين ".

التوصيف:
اعتبرت هذه المعبدات ألهة عقبات لقتل وذبح الأعداء والمذنبين وأصحاب الأعمال السئية والأشرار ضد الألهة والملوك الخيرين في المعابد، وكذلك في نصوص العالم الآخر.

الاشتقاق اللغوي:
اشتقت هذه التسمية من عصر 
من عصر الدولة القديمة، و
من عصر الدولة الحديثة، و
من العصر المتآخر والعصر الروماني والعصر اليوناني والرومان. بمعنى: "يقتل "، "يذبح "، "يسلخ أو ينحت اللحم ".

وطبقًا لهذا الاشتقاق اللغوي السابق فإن هذا الاسم في صيغة الجمع يكون بمعنى: "الذبحين أو الذين يذبحون "، "ناحتي اللحم أو الذين ينحتون اللحم ".

ومن الواضح أن هذا الاسم هو اسم فاعل أو صيغة وصفية مشتقة من فعل. يدخل هذا الاسم في العديد من الأسماء الطويلة أو المركبة للألهة كما أوردتها في قاموسه عن الألهة المصرية. Leitz
دراسات في آثار الوطن العربي 15

أشكال الكتابة:
كتب هذا الإسم بعده أشكال في النصوص الدينية عبر الفترات الزمنية المختلفة لمصر القديمة، ومنها:

أولاً: من عصر الدولة القديمة (متون أو نصوص الأهرام)
ثانياً: من عصر الدولة الوسطى (متون أو نصوص التوابيت)
ثالثاً: من عصر الدولة الحديثة (كتاب الموتى - وبرديات مختلفة)
رابعاً: من العصر المتأخر وفترة العصرين اليوناني والروماني (معاب دندرة وإسنا وإدفو)

وأكثر أسماء هؤلاء المرة ذكرًا جاء في نصوص العصرين اليوناني والروماني.

والقراءات الصوتية المختلفة لها:
تعددت قراءات هذا الإسم الصوتية حسب اختلاف طرق كتابته، ومن هذه القراءات الصوتية:

@ntw, @ntw, @ntyw, @ntyw, @ntAw, @nsyw

المخصص:
جاء مخصص هذا الإسم معبراً تماماً عن طبيعة الكلمة ووظيفة أصحابها وهي الذبح والسخ ونحت اللحم، كما يلي:

المخصص الأول:

رجل واقف يرفع ذراعه الأيمن قليلًا ممسكاً في يده بسكين، والذراع الأخرى (اليسرى) مفرودة بجانب الجسم واليد فارغة لا تمسك بشيء.

imnHy, i-an-wn, wpwty, m،

ومن القراءات الأخرى لهذا المخصص:

imHWy, mdmt, hbl, xAty, xAd, Qdft, ds
المخصص الثاني:

رجل واقف يرفع ذراعيه اليمني وبعدها كثيراً ممسكاً في يده بسكين شاهراً إياها، والدراز الآخر (اليسر) بجانب الجسم بإحناء بسيطة واليد ممسكاً بسكين آخر.

imH, mHwy, shṭ

الوظائف والأدوار وعلاقاتهم بالآلهة الأخرى كما بينتها النصوص التي جاء ذكرهم فيها:

1- أكل أعضاء ونحت لحم عدو أوزير (أوزير الإله وأوزير الملك المتوفي) (الدولة القديمة - نصوص الأهرام - فترة (d-e) (966)

2- "الذابحين ذوي الأفواه" التي تأكل اللحم، و"الأذرب القوية" التي تذبح وتتحطى اللحم، وهم يخفون ويهددون الموتى وعلي المتوفي أن يتجنبهم وينتقد نفسه منهم (الدولة الوسطى - نصوص التوابيت - تعويذة رقم (a) (495)

3- يأكلون ويتحتون لحم وأعضاء الأعداء الذين يذبحون أوزير (أوزير الإله وأوزير المتوفي) (الدولة الوسطى - نصوص التوابيت - تعويذة رقم (d-J) (837)

4- يعاقبون الثعبان (أبو فيس)، ويصورون بأربعة رؤوس ثعبان يمسكون ببعض وساسكان بهم يذبح الأشرار وأموات ست بكل مظاهرهم والحيوانات رموز الشر، ويهدفون عقوبة الإعدام ويقتلون العصاة "الذابحين ذوي الأذرب القوية", ويساعدون الموتى الصالح في الهروب نحو الألق، ويراكمون على "باه" معافاة سليمة من التجزء والتفكك (كتاب الموتى).

5- الذابنين الذين يهددون الموتى ويذبحون الرعب في قلوبهم في العالم الآخر، وينزلون العقاب القاسي والمؤلم على العصاة والمذنبين والمتمردين أصحاب الأعمال السيئة (كتاب الموتى).

6- أداء نفس وظيفة ودور الإله حورس في قتل وأذب أعداء أبيه الإله أمير (P. Leiden burdens 1347: 1025: 3129/Brüderliche-Britischen Louvre 129)

7- مساعدون وأعوان لمصر عدو أوزير، ولا يطلق من قتلهن ويذبحهم عب طريقة أوزير أو الملك المتوفي أو المتوفي نفسه (P. B.M. 129: 1025: 3129/Brüderliche-Britischen Louvre 129)

8- رسل أو خدم لسيدتهم الإلهة "منتيت" التي تضع الخوف والرعب والذعر في قلوب أعداء الملك والتمدرين ضد الملك أو الإله حورس

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9- مساعدين للملك في تقطيع أعداء حورس والذين يوصفون بأنهم "الجزارين" (نض الشبكة بمعبد إدفو).

10- رسول أو خدم للإلهة حتحور في دندرة، ويوصفون بأنهم "رسول القويدة" و"مردة الجنسيو الخاصين بجلالتها" (معبد دندرة).

11- يمثلون سوياً مع الإلهة حتحور في التقويم المصري القديم "اللهة الرياح اليومية" عندما يخرجون معها في يومي الرابع والرابع والعشرين من الشهر الأول من فصل الاخت (الفيضان).

12- يكثر ذكرهم كذابين للأشرار وكمحاربين ضد قوي الشر ومظاهره ورموزه في أسطورة: "خلق المعبد الأول بإدفو" أو "خلق أول معبد بإدفو" كتجسيد للكوب المخالق للقوى الخيرية التي تحفظ النظام الكوني وعناصر الكون من الانهيارات والاضطراب بسبب القوي والأرواح الشريرة التي تحاول إعاقة بناء المعبد في البقعة المقدسة بإدفو، ولهذا يكونوا رسلاً أو خدماً للإله حورس كخالق كوني في إدفو (معبد إدفو).

13- يضيفون كهف الحتبتيو "الموتي المباركين" في العالم الآخر (معبد إسنا).