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# **What's in a name? Transforming our Perception of the Function of Demonic Entities in the Ancient Egyptian *Book of Two Ways*.**

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## **Abstract**

The ancient Egyptians came into contact with a wide range of supernatural beings in daily life and in the afterlife, some of which are described in the texts and images decorating the coffins of the Middle Kingdom. This paper will examine the demonic beings encountered in a section of the *Coffin Texts* known as the *Book of Two Ways*, focusing on their varied and often terrifying names, which range from 'He whose face and tongue are dreadful' to 'Aggressive one'. These entities acted as gatekeepers to the afterlife, protecting the deities and spirits that existed within it by destroying any inimical or ignoble beings they encountered. Previously, all guardian demons in the *Coffin Texts* have been assumed to have this same function and their role has not been examined further. This paper will provide a new perspective on how the guardian demons protected the afterlife individually and as a collective. It will develop our understanding of the function of these demons by analysing how they performed this role. The descriptive names given to the demons highlight the key characteristics of each being. These names provide an insight into how each being behaved and the method with which they enacted their function.

## **Demons in the *Book of Two Ways***

The *Coffin Texts* are a collection of funerary spells that were primarily written on coffins from the end of the First Intermediate Period until the reign of Senwosret III in the late Middle Kingdom.<sup>1</sup> These funerary texts are composed and designed with the purpose of guiding a deceased human being in their journey to the afterlife, helping them to overcome geographical and demonic obstacles. The *Book of Two Ways* is a section of *Coffin Text* spells that is found almost exclusively on floors of coffins from

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<sup>1</sup> It is not clear when the *Coffin Texts* really began to be used as their development from the *Pyramid Texts* was gradual (Silverman 1989). In addition, some of the spells from the *Pyramid Texts* continued to be used in the Middle Kingdom and further into later time periods, being incorporated into other collections of funerary spells. Similarly, *Coffin Text* spells continued to be used from the New Kingdom onward.

the Deir el-Bersha cemetery of the Hermopolis district.<sup>2</sup> Arguably the most notable feature of the *Book of Two Ways* is the map of two paths that lead to the afterlife, along which demonic guardians are stationed.<sup>3</sup> It is this map section (*Coffin Text* spells 1037-1069 and 1148-1179) and the seventy demons that reside along those paths that will be the focus of this paper.<sup>4</sup>

The ancient Egyptians believed in a wide range of supernatural beings and forces, such as deities (nTrw), magic (HkA) and demons. The use of the term 'demon' is a frequent topic of debate in modern scholarship,<sup>5</sup> primarily due to the lack of an Egyptian term for demons. This means that modern scholars are applying an etic term to these beings, as well as classifying beings in an etic category. Whilst it is not the intention of this paper to resolve these issues or to define demonic beings, an operant definition must nevertheless be provided for clarification:

Demons are supernatural, liminal entities that are between the categories of deities,<sup>6</sup> personifications,<sup>7</sup> humans and animals.<sup>8</sup>

The *Book of Two Ways* names over a hundred demons, with many more spells mentioning unnamed demons or demons in the collective sense. Each name indicates that the demon has an action, feature or characteristic that distinguishes them from other demons and reveals the individual function, structure or physical

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<sup>2</sup> The coffins on which the *Book of Two Ways* are found are probably dated to within four generations of each other, spanning from the end of Dynasty 11 to the start of Dynasty 12 (Robinson 2006: 128-129). Hoffmeier 1996: 49 and Silverman 1996 discuss the rare examples of the *Book of Two Ways* that are not from Deir el-Bersha.

<sup>3</sup> Robinson 2006: 128 discusses the composition and significance of the landscape depicted in map sections on Middle Kingdom coffins.

<sup>4</sup> Whilst my presentation at the UWICAH Postgraduate Conference 2013 discussed all demons in the *Book of Two Ways*, due to limitations in length this paper will focus on a reduced number of demons. *Coffin Text* spells will henceforth be abbreviated to *CT* followed by the spell number.

<sup>5</sup> See Kousoulis 2011 for a collection of articles on the boundaries between the demonic and the divine. For other brief discussions on definition of demons and the use of alternate terminology such as 'genii' see Lucarelli 2010; Meeks 1971, 2000: 375; Szpakowska 2009; te Velde 1975.

<sup>6</sup> The operant definition of 'deity' for this paper is a being that receives a cult, a being that is the manifestation of a cult-receiving being or a being that has a close familial relation (such as son or consort) to a cult-receiving being.

<sup>7</sup> See Baines 1985; Hornung 1996: 74-82 for a description of ancient Egyptian personifications.

<sup>8</sup> Over the course of time, a supernatural being may fit into different categories as it evolved and changed in the minds of the ancient Egyptians. Therefore, for example, a being that may have first been conceptualised as a demon may in later time periods acquire a cult and become a deity (discussed by Lucarelli 2010: 7). However, this definition of 'demon' and the definition of 'deity' have been designed for application on beings from primarily Middle Kingdom sources and so may not be appropriate for sources from other time periods.

appearance of each demon. As guardians of the paths to the afterlife, the demons in the map section of coffins are protectors of this sacred area that repel or destroy any inimical or ignoble beings that they encounter. The individual function, as indicated by demon names, demonstrates the method by which demons are able to perform the role of protector of the afterlife. The aim of this paper is to develop the understanding of these elusive beings through the examination of their names and epithets. To do this, the demons will first be divided into groups of common aspects that reflect their individual function as follows: names that reflect the temperature of a demon, noise produced by the demon, physical aspects, senses used, actions performed by a demon, and weapon possession. A demon can be discussed in more than one section if its name reflects different aspects. Within these groups the demons will then be compared and examined to see how each of them uses the common aspect individually.

There are cases where two or more demons are given the same name and so each named demon in the map section of the *Book of Two Ways* has been given a number for the purposes of this paper.<sup>9</sup> Although Faulkner tends to translate them slightly differently, perhaps to distinguish between them, this study will not. It will highlight the similarities between demons of the same name that have the same individual function or appearance.

## **Temperature**

There are nineteen demons whose names concern, relate to or mention temperature, which is twenty-seven percent of the corpus examined.<sup>10</sup> There are no demons that have a freezing, cold or warm temperature; only 'hot' and 'fiery' temperatures were found. The use of extreme heat in demon names may be because fire was feared by the Egyptians due to its destructive ability. In daily life fire

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<sup>9</sup> Demon number is indicated by the # symbol directly followed by the number. For a list of all demon names, demon numbers and spell numbers in the map section of the *Book of Two Ways*, see Appendix, Table 1. Not all translatable names will be discussed in this paper due to the large number of demonic entities and limitations in length of the study. Whilst untranslatable names have been included in Table 1 for reference, many will not be discussed in this article due to their unknown meaning.

<sup>10</sup> Since demons can be part of more than one group category, the percentages used do not combine to make 100%. Percentages have been used to highlight the proportion of the category to the entire corpus of demons examined. See Appendix, Table 2 for a list the demon names divided into the groups discussed in this paper.

was used to punish criminals<sup>11</sup> and in the afterlife the Lakes of Fire burn and destroy any unworthy beings that pass through it.<sup>12</sup> Thus, the use of hot temperatures in demon names suggests that these beings are as dangerous and destructive as fire, or as unpleasant as an overbearing heat.

There are seven demons whose names suggest a hot or fiery form, five of which have hot or fiery whole forms (Asb 'Burning one', #4 and #52, and SAm 'He who is hot', #11, #18 and #57) and two of which have hot or fiery faces (tA-Hr 'He whose face is hot', #13 and #53). The face is the only specified body part chosen to be hot or fiery. Even when the whole demon is fiery, this is implied instead of specified.<sup>13</sup> Perhaps this is because the face is more expressive than other body parts. Additionally, it adds a metaphorical element to the name, denoting hot, angry and raging tempers and personalities. Three different terms for fiery heat have been used in these seven names, distinguishing variations in the type of fiery heat that each being has.<sup>14</sup>

Two demons named nhd-nsr 'Furious of fire' (#33 and #64) have fiery characteristics. This name likens the demons' behaviour as being as destructive and rampaging as fire since the word nhd denotes a raging anger.<sup>15</sup> The word nsr is another term for fiery heat, meaning that four different terms for fiery heat have been used in the names of the nine temperature demons thus far discussed. This again highlights the different nuances in temperatures, emphasising the individuality of the demons.

The other ten demons in this section do not directly have names relating to temperature, but their names are determined with the brazier Q7 , denoting a fiery element. Six of these names (#23-28) are from CT1044 and four (#58-61) are from

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<sup>11</sup> Leahy 1984 notes that this method of execution was particularly feared since it completely destroyed the human body (a preserved human body was required for continued spiritual existence in the afterlife).

<sup>12</sup> Abbas 2010 investigates the Lake of Fire.

<sup>13</sup> Words such as *jr-w* 'form' could have been used to specify the whole body.

<sup>14</sup> Previous translations by scholars such as Faulkner 2004 and Lesko 1972 have not focused on distinguishing these nuances and have even used different translations of the same name in different spells. Unfortunately, the detailed philological study required in order to distinguish between these terms is beyond the scope of this paper.

<sup>15</sup> TLA 2012: lemma-no. 85810; *Wb* 2, 288.2-3.

CT1154. Faulkner believes that no weight can be attached to the fire determinatives and that they are used indiscriminately.<sup>16</sup> However, the use of fiery determinatives for the names of only these two groups of demons does seem to be intentional and significant. The fiery nuance that is signified by these determinatives is most likely linked to the appearance of these demons. This is because the names of all of these demons reflect the senses that they use and the noise that they make, all of which are non-visual characteristics. The determinatives would therefore be an aid to the deceased to visually identify these demons whilst the meanings of the demon names convey the individual functions of the entities.

Of the nine demons whose names (rather than determinatives) denote a fiery or hot form or characteristic, only four (mds-Hr, #66, tA-Hr, #53, and nhd-nsr, #33 and #64) have the fiery determinative Q7 . This determinative may be used to classify the structural appearance of these beings as consisting of flames or to add a further nuance to the names to distinguish between the types of fiery heat. This could mean that the six names that are not classified by Q7  have a different structural appearance or individual function, denoting that these beings have the properties of fire, such as burning and being hot, rather than consisting of flames.

### **Voices and noises**

The sound of the netherworld has previously been examined,<sup>17</sup> but the sounds created by demons in the *Coffin Texts* have not. There are eight demons whose names are related to sound, which is eleven percent of the corpus examined. Five of these directly involve the voice as specified by the term xrw. Two demons are just named xrw (#29 and #61), which has previously been translated as 'Noisy',<sup>18</sup> but this is not a fitting translation when the names of other sound demons are considered. In the three other names, 'xrw' is qualified by adjectives relating to volume (aA-xrw 'Loud of voice' #14 and #54) or emotion (Ahj-xrw 'The miserable-voiced one' #2). This demonstrates that, should the scribe or composer of the texts wish to express loudness, they would use an adjective such as aA. Therefore, it seems more liable

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<sup>16</sup> Faulkner 2004: 135, CT1044, note 1.

<sup>17</sup> Manassa 2008 examined the sounds of the Books of the Underworld from the New Kingdom.

<sup>18</sup> Faulkner 2004: 182; Lesko 1972: 59.

that xrw denotes a demon that has a voice and that speaks, perhaps engaging the deceased in conversation to ensure they are worthy enough to pass by. Whether the demon is loud or quiet is irrelevant. The translation preferred by this author for these demons is thus 'One who speaks'.

In addition to the two demons named aA-xrw (#14 and #54), one other entity is loud: khA-At 'Bellowing of power' (#41). Whilst aA signifies loudness, khA indicates a more aggressive loud noise or bellow,<sup>19</sup> potentially intending to seem terrifying and threatening. There is only one name that denotes volume that is not loud, anx-m-sgr 'One who lives in silence' (#34). By living in silence, this demon may be better able to detect approaching beings, whilst the loud demons scare away anything that approaches.

### **Physical appearance**

There are thirty-eight demons whose names mention or describe their physical form, which is fifty-four percent of the named demons in the map section of the *Book of Two Ways*.<sup>20</sup> Not only does this demonstrate that these beings are physical creatures, rather than spiritual entities,<sup>21</sup> but also that their physical form is the most identifiable aspect of a demon.

Nine names indicate animal body parts, three of which refer to the whole form and six of which refer to just faces. The three demons whose names imply an animalistic whole form are named hjw 'Ass' (#8, #16 and #56).<sup>22</sup> Of the animal-faced names, two demons are dog-faced, Tzm-Hr (#42 and #68), indicating that they perform their function in the same manner as guard-dogs or use the same techniques, such as barking and biting. Two demons are hippopotamus-faced, dbj-Hr (#41 and #67), suggesting that these demons are as dangerous as hippos or have powerful jaws. Finally, two names indicate that the demons have turtle faces, STw-Hr 'Turtle-face' (#22) and STwj-Hr 'The two turtle-faced ones' (#62). They may even be able to

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<sup>19</sup> Wb 5, 136.14-15; TLA 2012: lemma-no. 165200.

<sup>20</sup> This includes the demons whose names indicate that they have a fiery form, whether through the meaning of their names or through the use of fiery determinatives.

<sup>21</sup> Lucarelli 2006: 203 agrees with this view.

<sup>22</sup> Although the word *h<sub>j</sub>w* can be used in the *Coffin Texts* to designate a being in the form of an ass or a serpent, Ward 1978: 23-24 notes that in the coffins from Deir el-Bersha this word is used to refer to an ass.

retract their heads like the animal. The choice of animals is particularly noteworthy in these names, since the head of each of these animals is its most iconic part. It is evident that these names could reflect both physical attributes as well as animal characteristics.<sup>23</sup>

In addition to the demons named hjw, nineteen other demons have names that refer to the whole body.<sup>24</sup> Three names denote the size of the demon, all of which are large aA-jrw (#42, #43 and #68). The mere sight of the large and imposing demon may be enough to repel unwanted beings. There are thirteen names which concern the appearance of the face, excluding the animal-faced entities already discussed. Six names describe the face of the demon by size, all of which are aA-Hr 'Great-face' (#37, #43, #45, #51, #65 and #70). Two names locate the faces of the demons m-Artw 'in dung' (#44 and #69), suggesting their disgusting and backward nature. Frandsen notes that reversed behaviour, such as walking upside down or consuming excrement and urine, were highly undesirable for the deceased as this behaviour would place them in a chaotic and un-godlike state.<sup>25</sup> The consumption or even touching of faeces therefore emphasises the chaotic and ungodly behaviour of these two demons.

## Senses

There are ten demons whose names directly indicate that they use their senses, which is fourteen percent of the demons in the map section. There are no names that suggest a poor use of the senses, for example there is no demon which is blind, deaf, or unaware of their surroundings. Five names refer to the alertness of the face, mds-Hr 'He whose vision is sharp' (#39 and #66), spd-Hr 'He who is sharp-sighted' (#26 and #60) and rs-Hr 'He who is vigilant' (#25). Whilst all of these names have been translated to imply sharp vision and sight, a more literal meaning of the names

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<sup>23</sup> The author will judge whether these animals forms are reflected in the depictions of the demons as part of her PhD thesis.

<sup>24</sup> Fifteen of these are temperature demons. The temperature demons with fiery determinatives have been included in this section.

<sup>25</sup> Frandsen 2011: 46 explains that the damned and those who have died the second death are permanently upside down. If the deceased becomes upside down, they could become one of the damned. Frandsen 2011: 48 also notes that a number of entities in the journey to the afterlife test the worthiness of the deceased by attempting to trick the deceased into eating faeces and urine. If the deceased is tricked into the consumption of excrement, this would mean that they have accepted chaos and cannot live in the world of order or *m3t*. On the subject of reversal in the afterlife, see also, for example, Topmann 2002; Zandee 1960:73-78.

would be that these demons have sharp, perceptive or watchful faces. This suggests that all the senses of the face are being used by the demons to detect the presence of approaching beings. Other names that suggest a general awareness and use of multiple senses include spdw 'He who is alert' (#27) and rs-jb 'He who is keen-hearted', or more literally 'Watchful of heart' (#24 and #59). Only two demon names specify the use of only one sense: smtw 'He who listens' (#28), who specifically uses his sense of hearing to detect the sound of approaching beings, and ASbw 'He who swallows' (#23), a name that infers the use of the taste sense. Interestingly, there are no demon names that specify an alert sense of smell. Although the sense of smell is not particularly used by humans as a method of detection, it is used by animals, which could suggest that these demons were perceived to be more human in form than animal. However, since the majority of names in this section indicate the use of multiple senses, the absence of any specific use of one sense is not unusual. Therefore, the use or disuse of specific senses is not an indicator of the form of these entities.

### **Actions**

There are nineteen demons, twenty-seven percent of the corpus examined, whose names denote action. Many names demonstrate that the demons are capable of attacking other beings. Sometimes the beings to be attacked are specified, whilst other demons could potentially attack any type of being. Three names, Adj 'Aggressive one' (#20), Adw 'Aggressor' (#63) and xsf 'He who opposes' (#44), suggest a general aggression that could be used to combat any being. Four demons specifically oppose aggressors, xsf-Atw (#37, #45, #65 and #70), and one opposes destroyers, xsf-xmw (#1). A variety of other actions are designated by demon names, such as snatching away possessions (TA 'Robber', #6, mzw-m-awA 'One who will gain through robbery', #36, and Amm 'He who grasps', #47) or performing movement (SAp 'Leaper', #3, and Astj 'Trembler', #9 and #17).

### **Weapon possession**

There are three demons whose names state that they possess weapons, accounting for four percent of the corpus examined and making this the smallest of the categories discussed in this paper. All of these weapons are knives, although different types of knife are mentioned in the names zjrtjw-ds 'Knife-wielder' (#48),

nds 'He of the sharp knife' (#38) and aAtt 'She of the knife' (#5). It is clear that these demons use these weapons to attack any transgressors. However, a different perspective is apparent when the textual and iconographic evidence is examined together; the infrequent depictions of demons in the map sections of these coffins often portray the demons holding butcher knives. Arguably, the demons whose names indicate knife possession rely on these weapons in their individual functions. In contrast, the demons whose names do not indicate knife possession rely on other features in the performance of their roles, perhaps using them in combination with the knives that are depicted. Nevertheless, the depicted weapons could have a variety of literal and symbolic meanings. The relationship between textual and visual representations of these entities is therefore an area that requires further investigation that is beyond the scope of this paper.

## **Conclusion**

This paper has investigated the individual functions as indicated by the names of the demons in the map section of the *Book of Two Ways*. Through the examination of these demon names, the categorisation of the names into groups of common aspects and the comparison of demons within these groups this paper has developed our understanding of these entities. It has demonstrated the wide variety of individual functions and physical appearances, and even highlighted the differences between the demons within their groups. The fact that it is even possible to group demons according to similar individual functions and traits suggests that that these various features have been selected as the most identifiable part of each demon for a reason.

It has been demonstrated that the physical appearance of demons is the most frequent aspect of demon names, indicating that the visual identification of the guardian demons was highly important for the deceased. Whilst weapon possession could also be a visual identifier, the names in the other categories reflect non-visual attributes of the demons. The benefit of visual identification for the deceased is that this can be done immediately and from afar, whereas this cannot be achieved for demons whose names do not describe their appearance. For example, it is only possible to recognise an action demon when it performs its action, such as swallowing or opposing. However, the performance of these actions leads to the

annihilation or exclusion of any being facing the demon, such as the deceased. Therefore it does not seem to be an advantage for the deceased in naming demons according to their non-visual characteristics and functions. This highlights the perceived danger for any ancient Egyptian that could not afford to decorate their burial space with *Coffin Text* spells in the Middle Kingdom. It is only by consulting the map and *Coffin Text* spells that the deceased would be able to anticipate the demons that they would encounter and to identify the beings.

This paper has established that the Egyptians perceived these demons as beings that could be hot or fiery, create different sounds or be silent, be physically imposing or animalistic, have different senses, perform different actions, and bear weapons. This indicates that the Egyptians did not perceive other aspects of these demons to be important or to help them distinguish between these beings. Potential aids for visual identification that have not been referred to in demon names include the colour, the pose or the gesture of the entity. The characteristics that the Egyptians did not perceive demons to possess have also become evident through the grouping and comparison of demon names. Many of the categories have the potential to have variables ranging on a scale from one extreme to another. For example, temperature has the potential to range from hot to freezing cold, whilst noise has the potential to range from loud to silent. A range of noises were present in the demon names, however, other categories only had names at one extreme of the scale. On the temperature scale there were no cold demons and on the size scale there were no small demons. This emphasises the traits that these particular demons did not have, most likely because these traits would not assist the demons in performing the task of protecting the afterlife. For example, a small demon could not block the path to the afterlife as effectively as a large demon and would not seem as imposing as a large demon.

The final notable absence is that, despite the evident noises in the demon names in the map section, the spells do not note the exact speech of these entities. In contrast, the words spoken by the deceased to these entities is recorded. This may be due to the small amount of space available on the coffin and the prioritisation of information that will be used by the deceased. On the other hand, the words spoken by demons may not be recorded, because the demon names indicate a potential

power and potential threat to the deceased; the deceased already proves their worthiness and overcomes the demons before the demon has a chance to speak. In a similar manner, some demons have the potential power to use weapons or perform an action against the deceased, but do not do so because the deceased has already demonstrated their worthiness to exist in the afterlife.

In summary, this paper has established the importance of comparing demons with similar names as nuances in the names have been emphasised, the differences in structural appearance and functions have been highlighted and those traits that either do or do not seem to pertain to demons have been ascertained. This demonstrates the need for further investigation of the entire corpus of Coffin Text demons.

**Appendix – Table 1**

<b>Demon number</b>	<b>Demon names and epithets</b>	<b>Transliteration</b>	<b>Spell</b>
1	He who opposes those who would demolish	xsf-xmw	1037
2	The miserable-voiced one	Ahj-xrw	1038
3	Leaper	SAp	1039
4	Burning one	Asb	1039

5	She of the knife (?)	aAtt	1039
6	Robber (?)	TA	1039
7	Slanderer	waAw	1039
8	Ass	hjwt	1039
9	Trembler	Astj	1039
10	'Aatim'	aAtj(m)	1039
11	He who is hot	SAm	1039
12	Cursed-face	waA-Hr	1041
13	He whose face is hot	tA-Hr	1041
14	Loud of voice	aA-xrw	1041
15	Oppressor	Ar	1041
16	Ass	hjwt	1041
17	Trembler	Astj	1041
18	He who is hot	SAm	1041
19	Face-bringer	jnj-Hr	1041
20	Aggressive one	Adj	1041
21	'My'	my	1041
22	Turtle-face	STw-Hr	1043
23	He who swallows (?)	ASbw	1044
24	He who is keen-hearted	rs-jb	1044
25	He who is vigilant	rs-Hr	1044
26	He who is sharp-sighted	spd-Hr	1044
27	He who is alert	spdw	1044
28	He who listens	smtw	1044
29	One who speaks	xrw	1044
30	Flesh of the enemy	jwf-xftj	1045
31	He whose face and tongue are dreadful	nhd-ns-Hr	1045
32	He who 'ademu' in beauty	Admw-m-nfrw	1045
33	Furious of fire	nhd-nsr	1045
34	One who lives in silence	anx-m-sgr	1045
35	One who lives in the Fledgling-lake	anx-m-TA-S	1045
36	One who will gain through robbery	mzw-m-awA	1050
37	Great-face, who opposes the aggressors	aA-Hr xsf-Atw	1056
38	He of the sharp knife	mds	1057
39	He whose vision is sharp	mds-Hr	1057
40	Protector of the two gods	mkwtj-nTrwj	1059
41	Hippopotamus-face, bellowing of power	dbj-Hr khA-At	1062
42	Dog-face, whose shape is big	Tzm-Hr aA-jrw	1064
43	Great-face, whose shape is big	aA-Hr aA-jrw	1064

44	He who opposes, with two faces in dung (?)	xsf Artw	Hrwj-m-	1066
45	Great-face, who opposes the aggressors	aA-Hr	xsf-Atw	1069
46	'Atyahut'	atjAHwt		1149
47	He who grasps	Amm		1149
48	Knife-wielder	zjrtjw-ds		1149
49	'Abes'	Abs		1149
50	'Pegpy'	pgpy		1149
51	Great-face	aA-Hr		1149
52	Burning one	Asb		1149
53	He whose face is hot	tA-Hr		1152
54	Loud of voice	aA-xrw		1152
55	Oppressor	Ar		1152
56	Ass	hju		1152
57	He who is hot	SAm		1152
58	'Sheb'	Sb		1154
59	He who is keen-hearted	rs-jb		1154
60	He who is sharp-sighted	spd-Hr		1154
61	One who speaks	xrw		1154
62	The two turtle-faced ones	STwj-Hr		1155
63	Aggressor	Adw		1156
64	Furious of fire	nhd-nsr		1156
65	Great-face, who opposes the aggressors	aA-Hr	xsf-Atw	1167
66	He whose vision is sharp	mds-Hr		1168
67	Hippopotamus-face, wakeful of power, 'Shas'	dbj-Hr SAs	nhz-At	1170
68	Dog-face, whose shape is big	Tzm-Hr	aA-jrw	1171
69	Opposed-face, whose face is in dung (?)	xsf-Hr Artw	Hr-m-	1177
70	Great-face, who opposes the aggressors	aA-Hr	xsf-Atw	1178

**Appendix – Table 2**

<b>Demon number</b>	<b>Demon names and epithets</b>	<b>Transliteration</b>
<b>Temperature</b>		
4	Burning one	Asb
11	He who is hot	SAm
13	He whose face is hot	tA-Hr
18	He who is hot	SAm
23	He who swallows (?)	ASbw
24	He who is keen-hearted	rs-jb
25	He who is vigilant	rs-Hr
26	He who is sharp-sighted	spd-Hr
27	He who is alert	spdw
28	He who listens	smtw
33	Furious of fire	nhd-nsr
52	Burning one	Asb
53	He whose face is hot	tA-Hr
57	He who is hot	SAm
58	'Sheb'	Sb
59	He who is keen-hearted	rs-jb
60	He who is sharp-sighted	spd-Hr
61	One who speaks	xrw
64	Furious of fire	nhd-nsr
<b>Voices and noises</b>		
2	The miserable-voiced one	Ahj-xrw
7	Slanderer	waAw
14	Loud of voice	aA-xrw
29	One who speaks	xrw
34	One who lives in silence	anx-m-sgr
41	Hippopotamus-face, bellowing of power	dbj-Hr khA-At
54	Loud of voice	aA-xrw
61	One who speaks	xrw
<b>Physical appearance</b>		
4	Burning one	Asb
8	Ass	hjl
11	He who is hot	SAm
12	Cursed-face	waA-Hr
13	He whose face is hot	tA-Hr

16	Ass	hjl
18	He who is hot	SAm
19	Face-bringer	jnj-Hr
22	Turtle-face	STw-Hr
23	He who swallows (?)	ASbw
24	He who is keen-hearted	rs-jb
25	He who is vigilant	rs-Hr
26	He who is sharp-sighted	spd-Hr
27	He who is alert	spdw
28	He who listens	smtw
30	Flesh of the enemy	jwf-xftj
31	He whose face and tongue are dreadful	nhd-ns-Hr
37	Great-face, who opposes the aggressors	aA-Hr xsf-Atw
41	Hippopotamus-face, bellowing of power	dbj-Hr khA-At
42	Dog-face, whose shape is big	Tzm-Hr aA-jrw
43	Great-face, whose shape is big	aA-Hr aA-jrw
44	He who opposes, with two faces in dung (?)	xsf Hrwj-m-Artw
45	Great-face, who opposes the aggressors	aA-Hr xsf-Atw
51	Great-face	aA-Hr
52	Burning one	Asb
53	He whose face is hot	tA-Hr
56	Ass	hjl
57	He who is hot	SAm
58	'Sheb'	Sb
59	He who is keen-hearted	rs-jb
60	He who is sharp-sighted	spd-Hr
61	One who speaks	xrw
62	The two turtle-faced ones	STwj-Hr
65	Great-face, who opposes the aggressors	aA-Hr xsf-Atw
67	Hippopotamus-face, wakeful of power, 'Shas'	dbj-Hr nhz-At SAs
68	Dog-face, whose shape is big	Tzm-Hr aA-jrw
69	Opposed-face, whose face is in dung (?)	xsf-Hr Hr-m-Artw
70	Great-face, who opposes the aggressors	aA-Hr xsf-Atw
<b>Senses</b>		
23	He who swallows (?)	ASbw
24	He who is keen-hearted	rs-jb
25	He who is vigilant	rs-Hr
26	He who is sharp-sighted	spd-Hr

27	He who is alert	spdw
28	He who listens	smtw
39	He whose vision is sharp	mds-Hr
59	He who is keen-hearted	rs-jb
60	He who is sharp-sighted	spd-Hr
66	He whose vision is sharp	mds-Hr
<b>Actions</b>		
1	He who opposes those who would demolish	xsf-xmw
3	Leaper	SAp
6	Robber (?)	TA
9	Trembler	Astj
15	Oppressor	Ar
17	Trembler	Astj
20	Aggressive one	Adj
23	He who swallows (?)	ASbw
36	One who will gain through robbery	mzw-m-awA
37	Great-face, who opposes the aggressors	aA-Hr xsf-Atw
40	Protector of the two gods	mkwtj-nTrwj
44	He who opposes, with two faces in dung (?)	xsf Hrwj-m-Artw
45	Great-face, who opposes the aggressors	aA-Hr xsf-Atw
47	He who grasps	Amm
55	Oppressor	Ar
63	Aggressor	Adw
65	Great-face, who opposes the aggressors	aA-Hr xsf-Atw
69	Opposed-face, whose face is in dung (?)	xsf-Hr Hr-m-Artw
70	Great-face, who opposes the aggressors	aA-Hr xsf-Atw
<b>Weapon possession</b>		
5	She of the knife (?)	aAtt
38	He of the sharp knife	mds
48	Knife-wielder	zjrtjw-ds

### Abbreviations

CT – *Coffin Text* spell

TLA - *Thesaurus Linguæ Ægyptiæ*

Wb - *Wörterbuch der ägyptischen Sprache*

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