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THE SEVEN SPIRITS \(3bw-sfhw\) IN THE ANCIENT EGYPTIAN RELIGION

By

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ABSTRACT

This paper tackles an important topic in ancient Egyptian religion; the «Seven Spirits». This term has been repeatedly mentioned in multiple written forms in religious texts from the Middle Kingdom, the New Kingdom, Saite and Late Periods. It seems that these seven deities as creatures or jinn were very important in the doctrine of the dead and their fate in the other world as evidenced by their frequent mentioning in religious texts. These deities are named associated with a number of major deities, such as Ra, Osiris, Anubis, Thoth and the four sons of Horus, and they also have a very deep and profound relationship with the deceased and «Big Dipper» group of stars. The texts explicitly disclosed their seven names in detail, and that number was linked to the god Osiris, as they indicated their multiple roles during the deceased's journey in the next world. This study is based on a number of different textual sources.

This paper tackles some points in ancient Egyptian religion:
the attempt to explain the term »Seven Spirits« in ancient Egyptian religion,
the various written forms of this term,
the texts in which the Seven Spirits are mentioned from the Middle and New kingdoms and Late Period,
the relationship of the Seven Spirits to other deities mentioned in the same texts, as Re, Osiris, Anubis, Thoth, Horus and the four sons of Horus,
the relationship of the Seven Spirits to the symbolism of the number seven in ancient Egypt and its deep connection with the god Osiris, and their association with the group of stars in the northern sky,
their relationship with the deceased in the Underworld.

KEYWORDS: Ancient Egyptian Religion, The Seven Spirits, Coffin Texts, Osiris.
I. INTRODUCTION

The term which this paper attempts to examine and interpret consists of two parts: The first part is: $\textit{\text{Axw «the spirits»}}$ and the second part is: $\textit{sfxw «the seven ones»}$. Here, the research will be dedicated to the first part of this term «Spirits», while the second part of it, «Seven», will be postponed till the end of the study when talking about the connection of these spirits with the number seven, and the link between this same number in its turn with the god Osiris and the group of the «Big Dipper» stars in the northern sky symbolically.

The term $\textit{\text{Ax}}$ has repeatedly occurred in ancient Egyptian religious texts in a variety of writing forms and various meanings (see references below). By reading dictionaries of the ancient Egyptian language through its different ages, one could find this word from the beginning until the last phase of civilization in all its philological forms as: noun, verb, adjective and adjectival verb.

Having conducted an analysis for the valuable textual sources and distinguished versions of the CT and BD, one can get detailed information on the «Seven Souls» and their roles or functions in the ancient Egyptian religious thought, their connections with the dead through their journey and their judgment in the Netherworld, their relationship with the other deities in the Underworld, the symbolism of number seven in their names and its significance to the god Osiris, and the idea of everlastingness among the imperishable stars in the northern side of the sky.

II. EXPLANATIONS OF THE WORD $\textit{\text{Ax}}$

After a long search in valuable ancient Egyptian texts and many dictionaries for the word $\textit{\text{Ax}}$ in its both singular and plural forms, one could determine two groups of meanings for it with different senses, and of course, in plentiful and distinguished writing forms. These two groups will be mentioned, and then the most closely connected words to $\textit{\text{Ax}}$ which are relative to the expression: $\textit{\text{Axw-sfxw «The Seven Akhu}}$ under study will be focused on in order to provide accurate translation.

1- As noun:
A- $\textit{\text{Ax}}, \textit{\text{spirit; spirit-like nature}}^{1}$.
B- $\textit{\text{Axw}}, \textit{\text{spirit & Axw, the spirit-state}}^{2}$.
C- $\textit{\text{Ax}}, \textit{\text{spirit; good spirit & Ax, glorious one}}^{3}$.
D- $\textit{\text{Ax}}, \textit{\text{spirit; ghost; ghost-transfiguration, blessed dead; dead person who transfigured as a good spirit}}^{4} & \textit{\text{Ax, Axw, *Axw, Axw, Axw}}^{5}$.

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1 Gardiner 1957: 470.
3 Lesko 1982: vol.1, 7.
$\text{E-} \text{ hatch, power of god}$

$\text{F-} \text{ hatch, mastery; benefactions, good, excellent things, glorifications, advantage, efficiency, ability, benefit}$

$\text{G- hatch, magical creative power, creative ability of god or king, power of god, spells & glory, magical, creative force, visible power, glory, created glories}$

2- as verb:

$\text{A- hatch, become a spirit}$

3- As adjective and adjectival verb:

$\text{A- hatch, be beneficial}$

$\text{B- splendid, beneficial, useful, profitable}$

$\text{C- to be useful, profitable, excellent, advantageous}$

$\text{D- faithfulness, devoted to, be of benefit to, to be worthy of, to please; to have magic power over; be efficient, glorious, useful, electric}$

Among the previous philological meanings of the word hatch, one may find the required meaning in the category of noun usage. Here, it may be suggested that the meanings in C and E are the most adaptable translations for the term hatch. So, one could give it these two following translations:

1- «The seven spirits of the god».

2- «The seven powers of the god».

It can be inferred that the above two translations are complementary and not contradictory or separated at all, especially, if it would be emphasized that the spirit of

6 ERMAN & GRAPOW (Eds) 1926: Wb. I: 15.
8 ERMAN & GRAPOW (Eds) 1926: Wb. I: 15.
9 LESKO 1982: vol.1, 7.
11 GARDINER 1957: 470.
14 GARDINER 1957: 470.
16 LESKO 1982: vol. 1, 7.
a god is synonymous or equal to his power, ability and creative force. Meanings in G may help in understanding this explanation as well.

Who were the $3\text{hw}$ - $\text{sfhw}$ «the seven spirits of the god« in ancient Egyptian religion?

$3\text{hw}$- $\text{sfhw}$ occurred in the religious texts since the Old Kingdom onwards.

They were described as a group of minor deities or even genii and as followers and sustainers of Some gods (Re and Osiris). They represented the magical creative powers of the god and were depicted as useful, profitable, beneficial and advantageous such god, being like accompanying servants, and they were also seen as helpful for the good dead as will be discussed and proven in detail through different textual evidence below.

III. WRITING FORMS

$\text{3hw «The Spirits», minor gods as a designation of certain demons, almost only from Pyramid Texts (PT)}^{19}$, as first occurrence.

$3\text{hw} - \text{sfhw}$; $\text{m}^4; \text{m}^\prime; \text{m}'' \text{ «The Seven Spirits», from M.K}^{20}$.

$\text{3hw-htpw-sfhw «The Seven Blessed and }$ $\text{sfhw «The Seven Ones}, without the term $\text{«3hw»}^{21}$.

$3\text{hw-htpw-sfhw «The Seven Blessed}$

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19 ERMAN & GRAPOW (Eds)1926: Wb. I: 15, also $\text{h}$ is a title for a human personality between $\text{hji}$ and $\text{k}$, spirit or soul of clarification divine in the human being; spirit as being and as a personality: ERMAN & GRAPOW (Eds)1926: Wb. I: 15.

20 CT. III 1947: 147b; LGG. I: 45; CT. IV 1951: 259a.

21 CT. IV 1951: 258a.

22 CT. IV 1951, 259a.

23 CT. IV 1951: 262b.
IV. BEGINNING OF APPEARANCE AND CONTINUANCE

The first attestation and occurrence of the terms jhw-sfhw «The Seven Spirits»; jhw-htpw-sfhw «The Seven Blessed Spirits» and jhw-htpw «The Blessed Spirits»; or even the shortened or abbreviated name for them sfhw «The Seven ones» appearing in religious texts was in the Middle Kingdom, especially, in the so-called Coffin Texts (CT) of that period of ancient Egypt and not before this date, lasting continuingly in the following eras until the end of the Late Period.

It has been mentioned frequently and repeatedly, sometimes with additional words and, of course, in distinguished writing forms, as explained above.

V. TEXTS:

1- (M.K). Spells 205\textsuperscript{28}: «Not to Walk Upside down».

\textsuperscript{24} CT. IV 1951: 263b.
\textsuperscript{25} CT. V 1954: 170g.
\textsuperscript{26} Urk. V 1906: 41, 11; 42, 13; 43, 5 = NAVILLE 1886: 17; LGG. I 2002: 45.
\textsuperscript{27} VERHOEVEN 1993: 12 sp. 17 = NAVILLE 1886: 17 col. 9, 11; LGG. I: 45.
\textsuperscript{28} CT. III 1947: 146 a-e sp. 205; 147 a-e; 148 a-g; 149 a-f; 150 a-e; 151 a-f; 152 a-b.
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Faeces is my detestation, and I will not eat for you; urine is my detestation, and I will not drink for you; walking upside down is my detestation, and I will on no account perform the recitation for you.

What will you live on at this place which you have come? They will not look at you those seven spirits who lift Re up, who show Re, who live on faeces, who quench their thirst with urine, who walk upside down.

I am one equipped against them, I will sever connection with them on that day of going to the tribunal. I will live on what they live on. I will eat of what they eat of, I will sit in the place where they sit, I will live on cucumbers, figs, wnsw and grapes, I will travel around to the limit of the horizon, to the place where my double desires to dwell.

What have you come for, what have you come for?

Seven portions are in the House of Horus, three portions are in the sky and two are on earth; it is the Night-bark and the Day-bark which will bring to me all portions from upon the altars of the Souls of On²⁹.

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2. (M.K)

Spell 206: «Not to Walk Upside down»

An obstacle is built in Djedu. I have ploughed two fields of rushes; two dom-palms are their guardians. I have taken away the tongue of the Silent one; I grind my food with it. I will not eat faeces, I will not drink urine, I will not walk upside down, but I will dwell in the place where I desire to be; that is Djedu.

In spells 205 and 206 entitled: Not to Walk Upside down, one could conclude that the deceased wishes not to eat filth when he is hungry, not drink urine when he is thirsty, and not walk upside down in the realm of the dead as the seven spirits do. He wishes to live on cucumber, figs, dom and grapes, and dwell in the place where he

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30 CT. III 1947: 153 sp. 206 a-e, 154 a-f.
desires to be in Djedu. Also, for being a good deceased, he deserves living with the Tribunal of god Re without a punishment by eating and drinking dirty things, and without walking upside down in the netherworld (= lost) because he is a blessed one.

One can find these meanings and more elsewhere in the Coffin Texts of the Middle Kingdom (spell 211), but without mentioning the seven spirits, and also in some spells with their mention (spells 335; 400 and 401), as will be shown below.

**Functions and Roles**

The text of spell 205 bears an important notification that the seven spirits are extraordinary creatures as demons, genii or invisible powers (= spirits). They have powerful strength that they could lift Re or his bark up.

They are his assistants and always accompany him all the time and they could not abandon him for a moment or move away from his side for a while because they are walking up and down without stopping in order to fulfill their function. That is why they eat excrement and drink urine, for they cannot stop for eating or drinking ordinary food and drinks. The blessed dead wishes that these bad things do not happen to him, or not to be obliged to do so as a punishment against him in the realm of the dead.

But one can wonder on this point precisely: to whom these things (faeces and urine) which were mentioned with the seven spirits belong; themselves or someone else? Here the text is silent!

At any case, they eat these horrible things because they are genii, demons or even devils-of course as it is known about them in some readings-while human beings hate to eat or drink such dirty things, so the blessed dead hope not to live as the seven spirits do, but to live on good things from the altars of gods in the netherworld. Also, these meanings could be found in spell 211, as will be seen in the following.
3. (M.K)
Spell 211\textsuperscript{32}: «Not to Work in the Realm of the Dead».

\textsuperscript{32} CT. III 1947: 166 c-d, 167 d-e, 168 a-e, sp. 211.
I am the bull of the dappled cows, the owner of five portions in the temple; three portions are in the sky with Re, two portions are on earth with Geb. Faeces and urine are my detestation; I live on the sweet things which are issued from the shrine of Re. It is the Night-bark and the Day-bark which come to me daily; I walk on my feet, I am not upside-down in the presence of Re\textsuperscript{33, 34}.

\textsuperscript{33} FAULKNER 1973: vol.1, 169 sp. 211.
\textsuperscript{34} For more texts of CT about not to eat faeces, not to drink urine and not to walk upside down in the realm of the dead, see also: 170 sp. 213; 171 sp. 214; 171-72 sp. 215; 171-72 sp. 216; 172-73 sp. 217; 173 sp. 218; 173 sp. 220; 174-76 sp. 224.
4.(M.K)
Spell 335: «GOING OUT INTO THE DAY FROM THE REALM OF THE DEAD».

35 CT. IV 1951: 253 c sp. 335; 254 a-b; 255 a-b; 256 a-c; 257 a-c; 258 a-b; 259 a-c; 260 a-c; 261 a-d; 262 a-b; 263 a-c; 264 a-c; 265 a-e; 266 a-e; 267 a-e; 268 a-d; 269 a-i; 270 a-c; 271 a-g; 272 a-c.
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And also:
Hail to you, lords of truth, the tribunal which is behind Osiris which put terrors into those who are false when 'those whom it protects are at rest.

See, I have come to you so that you may get rid of the evil which is on me, just as you did for those Seven Spirits who follow after the Lord of the Nomes, when Anubis

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36 Urk. V 1906: 39-41, a text from M.K.

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prepared their seats on that day of 'come thence' as for 'those whom it protected are at rest' it means 'the fiery serpent'.

It follows after Osiris to burn up the powers of his foes. I know the names of the Seven Spirits who are in the following of the Lord of the Nome's, whose seats Anubis made on that day of come thence! As for the chief of this company, his name is 'The Great One is not driven away'.

(The names of the seven spirits are): \( \text{Ndhdh, 3kdkd, } \) «Bull who was not put to his burning», «Black-Faced who is in his hour», «Bloody one who is Pre-eminent in the Mansion of Red Linen», «Radiant-Face who comes out after having turned back», «He who sees in the night what he shall bring by day».

He serves as the chief of this group, where his name is «The Great One who is not driven away».

Functions and Roles

This long spell has proved that the seven spirits are a group of powerful souls depicted as the followers of Osiris. They always accompany him and they were described together as the tribunal which is behind Osiris.

They are the lords of truth and they punish sinners, evil-doers and bad people by putting terror into them.

The text mentioned all their names (7 personalities, in addition to the 8th personality as their chief). The deceased must know their names well-as will be clearly mentioned in spells 400 and 401- keeping them in his heart and recall the names from his mind, because he shall call each member of them by his own name when he needs help in the Hall of Maat (Justice) for his judgment and justification in presence of god Osiris; lord of eternity and ruler of everlastingness.

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37 She is the merciful and the protector one» as a name for a goddess: ERMAN & GRAPOW (Eds) 1926:Wb :3, 194 «She is satisfied, when she protects» a title for the goddesses Isis, Skhmet or Hathor from M.K. CT, N.K. BD and temples of Greco-Roman Period Dendera, Philae, Edfu & Tod: LGG. V 2002: 579

She is also entitled in this text as \( \text{Nsrt pw } \) «this fiery Serpent» who burns the enemies of Osiris, and \( \text{Irt pw nt R} \) «this eye of Re» in spell 17 Book of the Dead from New kingdom. Thus she is one of Re’s daughters as violent and aggressive goddesses, the protectors of the universal solar being and its manifestations of their father Re in order to revenge for him and destroy his foes to keep the cosmos order system in balance.


39 These last two bold underlined phrases in transliteration and translation were found in the copy of spell 335 in: Urk. V 1906: 41. I preferred to gather them here in one text for not missing any important tiny details concerning this valuable text about «The Seven Spirits» from M.K.
5. (M.K)

Spell 400\(^\text{40}\): «Spell for [Joining (?)] The Ferry-Boat to the Realm of the Dead, to the Place [Where Osiris Is (?)]»

O you Seven Spirits, the ferrymen spirits of the sky; O M3h-yf, come and bring me the ferry-boat in its name of k3yr-boat and its power of k3yr-boat which is sent from the mountain...

O you gods beside (?) the god, a message have come for me; The Night-bark and the Day-bark are built, flee leans on me and relies on me, and Re is at peace. I sit beside him, and the soul which is in the horizon gives judgment; I have extended my arm over the arm of Horus and the sandal of Seth. I am the twilight which is over the approach of him; I extended (him) be brought to me that I may see the bull-snake, may the warrant of the bull-snake bring to me the crowd of Khnum. Those who ferry over are those who open my paths (to) the lake of shanks. She brings and takes away, for she has knelt at the stairway, she crosses over to the Field of Rushes\(^\text{41}\).

\(^{40}\)CT. V 1954: 170 g; 171 a-f; 172 a-g; 173 a-g sp. 400.

\(^{41}\) FAULKNER 1977: vol. 2, 43-44 sp. 400, 45, notes 17-35.
6. (M.K)
Spell 401: «Spell for A Ferry-Boat».

O you [Seven (?)] Spirits, the ferrymen spirits [of] the West, bring me the ferry-boat when I call out, [because (?)] I know you and I know your names.

O Ma-n.f, bring me the ferry-boat in [its name of K3yt-boat and in] its power of K3yt-boat [...] I will go down in it to the West, I will reach the god who is in [...]3.

Functions and Roles
In spells 400 and 401, one can read about the role of the seven spirits as ferrymen of the sky or ferrymen-spirits of the west.
The dead must know their names as they have been read in spell 355. when the deceased calls them by their names, they will come and bring to him the ferry-boat to cross the sky in his direction to the west, where he could join the celestial journey of god Re in his divine Mn’dt and Msktt boats day and night, in order to be one of his companions.
Then, he shall descend in the ferry-boat to the underworld, in order to join god Osiris who shall judge him as a blessed dead who deserves to live in the Field of Rushes eternally.

These two texts have undoubtedly proved that the seven spirits were assistants and followers of Re and Osiris. They help the good dead in crossing all the hazards and obstacles through the journey of eternity in the west to safely reach the final destination and arrive at the eternal abode in paradise, enjoying all good things in a luxurious stay and an eternal life.

3CT. V 1954: 174 b-k sp. 401.
7. (N.K).

This is spell 17 from Book of the Dead of the New Kingdom [FIGURES 1-4]. It has been found inscribed on a number of sarcophagi from the New Kingdom:
1- Cairo 28023, sarcophagus of Hr-htp.
2- Cairo 28034, sarcophagus of S3t-Bisst.
3- Cairo 28035, sarcophagus of Hr.
3- Berlin 9, sarcophagus of Mntw-htp.
It is completely transmitted from the Coffin Texts of the Middle Kingdom (= CT.IV, spell 335, 253c-272a-c).

See also: LEPSIUS, R., Das Totenbuch der Ägypter nach den Hieroglyphischen Papyrus in Turin, Leipzig 1842, 1869; NAVILLE, E., Das aegyptische Totenbuch Der XVIII. Bis XX. Dynastie Aus Verschiedenen Urkunden, 3 Bde, Erster Band, Text und Vignetten, Berlin, 1886, ss. xxiv-xxvi & pls. xxvii-xxx; Zweiter Band, Varianten, Kapitel 17, ss. 29-74, for Jbew-sftw. For more information and details about this spell, see: SAFAA ʿABDEL MONEIM ṬIBRAM SAYED 2016.

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Hail to you, lords of truth, and the tribunal that is behind Osiris which puts terrors into those who are false when «those whom it protects are at rest».

See, I have come to you so that you may get rid of the evil which is on me, just as you did for those Seven Spirits who follow the «Lord of the Nome's (= Osiris)», when Anubis prepared their seats on that day of «come thence» there.

What does it mean? These gods, lords of truth, they are Setekh (Seth) and Isds45, lords of the west.

The tribunal that is behind Osiris: Imsti, Hapi, Duamutef and Kebehsenuef who are behind the Constellation of the Great Bear in the northern sky. They put terrors into those who are false. They who are behind «those whom it protected are at rest» come, when «those whom it protected are at rest». It is Sobek who exists in water and was made by «those whom it protected are at rest». It is the eye of Re and in another speech it is the fiery serpent which exists after Osiris to burn up the powers of his foes.

«You may get rid of the evil which is on me» means to protect since man descends from the body of his mother, for they are the lords of eternity, where each has a function of these Seven Spirits; I: Imsti, II: Hapi, III: Duamutef, IV:Kebehsenuef, V: «who sees his father», VI: «who holds his tree», or «who is beneath his tree», VII: «Horus, whose face has two eyes» or «Horus, who has two eyes in his face».Protection is executed by Anubis, guarding the burial mound (tomb) of Osiris, and in another speech guarding the purification-house of Osiris. As for the Seven Spirits, I: Nqhdh, II: 3kdd, III: «Bull who was not put to his burning», IV: «Black-Faced who is in his hour», V: «Bloody one who is Pre-eminent in the Mansion of Red Linen», VI: «Radiant-Face who comes out after having turned back», VII: «He who sees in the night he shall bring by day» he serves as the chief of this group, where his name

45 mAA.n.i.tw (m) xsfw sw r Imnt Isds, a title for the Ibis bird! by, the sacred symbol of god Thoth or for Thoth himself from Middle Kingdom, and continued in New Kingdom, Saite, Late and Greco-Roman periods. It seems to be equaled or identified in Late Period with mAA.n.i.tw Isdn «One who Listens carefully, as a judge?» a title for Thoth from New Kingdom, and continued in Saite, Late and Greco-Roman periods LGC.I 2002: 558-61.Isdn, Istn, uncommon name form for the god Thoth from the end of N.K. and Greco.-Roman. Period; Isds also as a name or title for Anubis, Thoth and other gods from M.K; ERMAN & GRAPOW (Eds) 1926: Wb. I: 133-134.
is «The Great One who is not driven away». This Osiris (=deceased) says to Re: coming which you have done to me, I may see you approaching near him in the west.

Functions and Roles

From the N.K religious texts onwards, one can notice a new reading on the seven spirits in the Book of the Dead (BD). In spell 17 from BD, this is the first time the texts mention the so-called 'Four Children (Sons) of Horus': Imst, Hapi, Duamutef and Kehehsenuf as the tribunal which is behind Osiris instead of the seven spirits in the Coffin Texts (CT) of M.K.

Not only that, but also the texts of the N.K, the Saite Period (26th Dynasty) and the Late Period-as will be presented below- have placed the «Four Children of Horus» as members of the seven spirits group; precisely the first four of them, in addition to three new names except in the text of the Late period. They are completely different for the seven spirits whose names have been read in the CT.

In the text of spell 17 from BD, one can read that the Four Sons of Horus are the tribunal behind the constellation of the Great Bear in the northern sky. Also, they put terror into sinners, evil-doers and false or bad dead, and they are protectors as the lords of eternity.

They have also been given functions or appointed by Inpw (Anubis) as guards for the tomb of Osiris and his place of embalmment. In fact, the coffin texts of the M.K mentioned that Anubis is the one who has set their places or has given them their functions (see above: text 335).

These previous roles and functions have been mentioned in spell 17 of the BD, with the new group names of the N.K, not with the old group names of the seven spirits in the CT of the M.K.
8. (Saite Period, 26th Dyn.)

I am one of these gods who are following Horus. He shall speak, on behalf of his beloved lord, what does it mean? Imsti, Hapi, Duamutef and Kebehsenuef.

VERHOVEN 1993: 12-13, cols. 9-17, 10 1-3; Teil 1: Text, 100-102 for a translation with notes.
Hail to you (O) gods, lords of truth, (and) the tribunal which is behind Osiris, which puts terrors into those who are false, and follows when «those whom it protected are at rest».

You behold, I have come to you, (that) you may remove all evil which belongs to me, like what you have done for these Seven Spirits who accompany their lord Sip\textsuperscript{47}. Anubis prepared their seat on that day of coming which you have done to us there, what does it mean? Concerning these gods, lords of truth, it is Thoth and «Isdes» lord of the west.

Concerning the tribunal which is behind Osiris: Imsti, Hapi, Duamutef and Kebehsen[uef]. These [...] reach that which is behind the Great Bear-constellation in the northern sky. Concerning putting terrors [...] those who are false, [who are following after] «those whom it protected are at rest». [It is] Sobek [who exists] in water. Concerning «those whom it protected are at rest», it is the eye [...] [...] It is the flame [...] [...] Osiris to burn up [...] his foes.

Concerning all evil which belongs to me, he shall remove with lords of [...] (since) he descended from the body of his mother. Concerning these Seven Spirits; I: Imsti, II: Hapi, III: Duamutef, IV: Kebehsenuef, V: «who sees [his father]», VI: [...], VII: «Horus, whose face has two eyes». They are performing as guards of the burial mound (tomb) of Osiris, and in another speech, as guards of the embalmment-place of Osiris. Concerning these Seven Spirits; I: N\textdagger, II: 3\textdagger, III: «Bull who was not put to his burning», IV: «Black-Faced who is in his hour», V: «Bloody one who is Pre-eminent in the Mansion of Red Linen», VI: «Radiant-Face who comes out after having turned back», VII: «He who sees in the night what he shall bring by day». Concerning the chief of this group «One who is not driven away, his great for (of / with) his father», and in another speech, «The Great One» is his name.

Concerning that day of coming, Osiris (=dead) says to Re: coming which you have done, he may see Re approaching in the west.

Functions and Roles

In this text, the deceased hope to be one of the Four Sons of Horus (Lords of truth) in order to follow Horus with them, and be among the beloved of father (Horus). Osiris is their lord, and they accompany him as the seven spirits.

All the previous functions and roles which were mentioned in spell 17 of the BD are repeated here precisely without changes.

In the texts of the N.K and the Saite period, one can observe a significant note; this new group of seven spirits is mentioned alongside the CT old names in the same text. However, they were mentioned after the new group names and the writer separated

\textsuperscript{47} Sip «One who inspects»; Sip-\textsuperscript{3} “The Great Inspector» a title for Osiris or Thoth from Saite Period; Sipy-sp\textsuperscript{4} wt-n-shmrw.f «Who inspects the nomes for his images» a title for Osiris in Edfu E.I 1984: 170, 2 and Sip-sp\textsuperscript{4} wt-n-\textsuperscript{8} prw.f «Who inspects the nomes for his manifestations» a title for Sokar-Osiris in Edfu E.I 1984: 87, 16 from Greco-Roman Period; LGG.VI 2002: 169-171; ERMAN & GRAPOW (Eds)1926: Wb. 4: 35-36; WILSON 1997: 798-99; FAULKNER 1991: 212.
between the new and the old group names with a repeated phrase: \( ky \, dd \) «Another speech» or \( ky \, dd \, ir \, 3hw-sfhw \, ipw \) «Another speech, concerning (these) seven spirits». This has not been put in these texts by accident but the writer has intended to follow this pattern to distinguish between the new and old group names of the seven spirits from time to time.

VI. **(Late Period)**\(^{48}\).

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\(^{48}\) Urk. V 1906: 44-46, A text from Late Period.

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ind hr tn nbw m3t d3d t h3 Wsir dd s’t m isftw imyw-ht Htp.s-hw.s mk.tn wi ii.kwy hr tn dr tn dw nbt lry.i mi nn ir tn n 3pw-3fhw ipw imyw sms nb.sn sipy irt n Inpw st.sn hrw pfy nm’ti r k n n ptr rf sw ir nn n ntrw nbw m3t Dhwty pw hnt fsad nb imntt ir d3d t h3 Wsir Imst(y) H3pi Dw3-mwt.f Kbh-snw.f nn pw nty m-s3 pi lps n pt mbt ir dd s’t m isftw imyw-ht Htp.s-hw.s Sbk pw imy mw ir Htp.s- hw.s irt twy nt R3 sh.s Nsrpw imyw-ht Wsir hr s3m biw nw hftyw f
Hail to you (O) gods, lords of truth, (and) the tribunal which are behind Osiris, which puts terrors into those who are false, which follow «those whom it protected are at rest».

You behold, I have come to you, (that) you may remove all evil which belongs to me, like this you have done for these Seven Spirits who accompany their lord Sipy. Anubis prepared their seat (on) that day of coming which you have done to us, what does it mean? Concerning these gods, lords of truth, it is Thoth and «Isdes» lord of the west.

Concerning the tribunal which is behind Osiris: Imsti, Hapi, Duamutef and Kebehsen[uef]. They are these, who are behind the Great Bear-constellation in the northern sky. Concerning putting terrors into those who are false, they are who are following «those whom it protected are at rest». It is Sobek who exists in water. Concerning «those whom it protected are at rest», it is the eye of Re. She reaches, it is the fiery serpent which follows Osiris to burn up the powers of his foes.

Concerning all evils which are belonging to me, he shall remove them with lords of eternity since descending from the body of his mother. Concerning these Seven Spirits; I: Imsti, II: Hapi, III: Duamutef, IV: Kebehsenuef, V: «Who sees his father», VI: «Who is beneath his tree», VII: «Horus, whose face without two eyes = Horus, The eyeless».

Anubis has placed them as guards of the burial mound (tomb) of Osiris, (and) come as guards of the embalmment-place of Osiris. Concerning these Seven Spirits, I: Nḫḏḥꜥ, II: kḏkḏ, III: «Bull who was not put to his burning», IV: «Black-Faced who is in his hour», V: «Bloody one who is Pre-eminent in the Mansion of Red Linen», VI: «Radiant-Face who comes out after having turned back», VII: «He who sees in the night what he shall bring by day».

Concerning this tribunal, «One who is not driven away, he is great for (of / with) his father Re».

Concerning that day of coming, this Osiris (=dead) says to Re: coming which you have done, I may see Re approaching in the west.

Functions and Roles

This text is called «The Four Sons of Horus» as: ḥw-sfdw ipw «These seven spirits» are clearly stated, along with fḏḏt hˁ Wsir «The tribunal which is behind Osiris» without mentioning the other 3 names which have been read in the N.K and the Saite Period texts.

Also, the writer here in the text of the Late Period did not write the separation phrase (ky dd ir ḥw-sfdw ipw: Another speech, as for the seven spirits) between the new and old group names of the seven spirits as it has been written in the N.K and the Saite Period texts (see TABLE 1). But, he may have mentioned it in brief as: ir ḥw-sfdw ipww without the repeated expression: ky dd.
VII. RELATIONSHIP WITH THE OTHER GODS

Through the texts connected with the seven-spirits in this study, one can realize some close relationships among them and other gods that were mentioned in these texts since their appearance in the Middle Kingdom until the end of the Late Period with different gods [FIGURE 5]. The following can be concluded:

Re:

Spell 205 from the CT of the M.K. mentioned that the seven spirits lift up Re 3hw-sfhw ipw ft4.w R* or even logically his sacred bark. It seems that they are considered to be the extraordinary strong bearers or hidden powerful spirits which move the solar divine bark, and watch Re in his day and night journey or the movement line of the bark itself without any slight danger or fault. So, they are guards and protectors of the solar system who guarantee its safety and balance in an accurate order, of course, under the authority of Re and by giving his blessing of magical forces to them to perform these heavy and difficult duties.

This role has not been repeated again in the religious texts of the next ages to the end of the Late Period, but why? It could be suggested here because the cult of Osirian circle has been expanded widely since the beginning of the Middle kingdom onwards; this matter could be ensured through the valuable sources found in the Coffin Texts and Book of the dead opposite to Re cult, and side by side at times.

Osiris:

The nature of the relationship among the seven-spirits and the god Osiris is obvious and crystal clear since their first occurrence in spell 355 from the CT of the M.K., in addition to the texts of the Saite and Late Periods. These texts mentioned, in a unified and repeated pattern, that he is their lord through his name Wsir (Osiris) or his titles nb-sp3wt «Lord of Nome’s» and Spy «The Inspector». They always accompany him and follow him all the time as his private tribunal (CT, BD and late texts).

They are also mentioned as the keepers of his tomb and as the guards of his purification and embalmment place (texts of spell 17 from BD, Saite and Late periods). Moreover, they are called nbw-m3t «Lords of Truth» in all the texts of study. This is the same title and role of Osiris in the Netherworld, being the judge of the last day among the dead in the court of judgment to achieve justice between them according to their life-deeds and decide their accusation or innocence. Thus, the seven spirits here are the sustainers of Osiris in performing his sacred and venerable roles in the Underworld.

Anubis:

Beginning from spell 355 of the CT onwards and in all the texts of study, one can find a repeated mentioning and a fixed phrase stating that the god Inpw (Anubis) has made or has given the seats of the seven spirits ir.n Inpw st.sn. Here st.sn perhaps means places or roles, duties and functions during his supervision over them. Anubis is one of the main gods which is strongly connected with Osiris, death and the beyond, mummification,
guiding the necropolis, and keeping the secrets of dead world, and finally his greatest role is weighting hearts of the dead for their judgment in the presence of Osiris in the Afterworld [FIGURE 6]. Anubis and the seven spirits are among the most important followers and sustainers of Osiris

Setekh (Seth) and Thoth:

In texts of spell 355 (CT) the seven spirits and the gods Setekh (Seth) and Isds (=Thot) (spell 17 of BD) were called nbw-mnb ‹lords of the truth / justice›, and especially with Thot only as «lord of the truth» and nb Imntt «lord of the West» in the texts of Saite and Late Periods. The appearance of these common titles between them in the same text clearly proves their close connection and confirms the deep relationship with the otherworld, Osiris and the judgment of the dead in the next world among the great associate of gods and tribunal of Osiris for doing the duties for him in the hall of justice under his control.

God Setekh (Seth) is considered also as a ruler of the northern sky and has a connection with the Great Bear Constellations49. So, he has been mentioned with p3 hps m pt mhtt »the Great Bear constellations in the northern sky» in the text of spell 17 (N.K.).

The Four Sons of Horus

Beginning from the N.K. the fusion of the Seven-Spirits with the Four Sons of Horus has been found in addition to other gods that did not exist in the Coffin Texts from the M.K. (3ḥw-sfḥw ipw I: (T)msty 11: H3p1 111: Dw3-mwt.f IV: Kbh-snw.f V: M33-n-4t.f VI: Hry-bšk.f VII: Hr-m-hnty-lrty) in order to form a new group of the Seven-Spirits in the N.K. while preserving the old group names of the traditional Seven-Spirits from the M.K. in the same text: (3ḥw-sfḥwl: Nqdḥḥ 11: 3ḥdḥd 111: K3-n-rdl.n.f-nby.f-hnty-hwt.f IV: ṣk-hr-lmy-wnwt.f V: Dḥrt-lrty-lmy hwt-lynz VI: ṣsb-hr-prl-m-hšt-hšt VII: M33-m-grH inn.f m hrw)

As for the Four Sons of Horus, no wonder that they were found here among the Seven-Spirits because they are servants, guards, and assistants of Osiris, father of god Horus (father of the Four Sons), so Osiris here is their superior grandfather and their lord in the Netherworld. They follow him as shown in spell 17(BD) (3ḥw-sfḥw ipyw 3ḥms.w nb-sptw; ḏḏḥt hšt Wsir (T)msty H3p1 Dw3-mwt.f Kbh-snw.f)

The new group names of the Seven-Spirits which appeared for first time in spell 17(BD) from the N.K. continued side by side with the old group names in the following texts of the Saite and Late Periods.

VIII. RELATIONSHIP WITH THE DEAD

In Spell 205 of the CT, the text mentioned that the deceased wished that the Seven-Spirits would not look at him, because they put fear and terror in the hearts of bad people as a punishment (spell 355 of CT).

If they look at him, they will take him with them as a sinner dead and he will meet a severe fate by eating excrements, drinking urine and walking upside down.

The dead must also know all their names because he will call them as the ferrymen-spirits of the sky and the west to send a ferry-boat to cross the sky and ferry him in order to join to the procession of Re, then they will transfer him into the west until he reaches the residence of Osiris to live in his neighborhood and enjoy all the beautiful things in the fields of Iaru as a good and venerable dead (Spells: 211; 400 & 401 of CT).

Finally, in the text of Saite Period, one can read about the close connection among the dead, god Horus and the Four Sons of Horus.

In the beginning of the texts, the dead states that he is one of the gods who are following Horus: ink w referendum m mn ntrw imyw-ḥṯ Hr, he means with «the gods who are following after Horus «the Four Sons of Horus» because he mentioned them in the same first two lines: ntrw nb f ptr irf swt ḫms(t) ḫy H3p1 Dw3-mwt.f Kbh-snw.f

Then, the traditional text of the Seven-Spirits comes, which gathers them with the Four Sons of Horus since the N.K. (Spell 17 of BD). It could be concluded from this text that the dead wishes to be the son of Horus and the brother of his four sons who compose with three other gods a new group of the Seven-Spirits who are around Osiris and follow him as his private tribunal: ntrw nbw mššt ḏḏḥt sw ḫšt Wsir; 3ḥw-sfḥw ipyw 3ḥms nb.sn slp; ḏḏḥt swt ḫšt tp Wsir ḫms(t) ḫy H3p1 Dw3-mwt.f Kbh-sn[w.f]

The text of the Saite Period is the only one since the New Kingdom that mentions the Four Sons of Horus three times in three places of the same text in a relative connection and a close relation with Osiris, Horus, Four Sons of Horus and the dead [FIGURE 7]. It seems that the dead became a god as a member of this sacred family in the afterworld;
one of the gods (Seven-Spirits) who follow their lord Osiris, so he now has a safe and luxurious fate forever in paradise beside the lord of eternity.

**IX. RELATIONSHIP BETWEEN THE SEVEN SPIRITS AND OSIRIS (CONNECTION WITH THE NUMBER SEVEN)**

What remains to consider is the relationship between the number seven, as noted, and the traditional understanding of time and space being cyclic. Number seven symbolizes the creation act from the point of view of the perfection of its potential. Hence, the number seven is symbolic of creative capacity in both its principle and all manifest expressions thereof.

The number seven stands for completion, totality and perfection. It also refers to what is holistic. One can encounters these meanings and more in the texts of this study on the Seven Spirits. Man can wonder here, why the number seven is chosen specifically with the Seven Spirits. In fact, it has been discussed above that they are the followers, sustainers and tribunal who are behind Osiris as stated in the former religious texts.

There are several more associations with the number seven, and its multiples fourteen and twenty one, with Osiris.

The seven Spirits are seven as followers and sustainers of Osiris.

**X. RELATIONSHIP BETWEEN THE CONSTELLATIONS OF THE «GREAT BEAR» AND THE SEVEN SPIRITS**

In the text of spell 17 (BD) from the N.K. and the Saite and Late Periods, one can read that the Four Sons of Horus (the main members of the Seven Spirits) exist -as their place-behind the constellation of the Great Bear in the northern sky: διδότ ηίτ Ωσίρ (T)msty H°πι Dwıs-mwt.f Kbh-snw.f n3 pw nty m-s3 p3 ḫpš m pt mḥtt.

The Great Bear appears as the representative of the constellations of the northern sky, while Orion is the representative of the constellations of the southern sky and their expanses according to the ancient Egyptian astronomy.

The seven stars of the Great Bear were interpreted as a group of seven akhu, at least according to BD chapter 17 in the papyrus of Ani.

These seven akhu are associated with Letopolis, while spell 398 (CT) mentions the «seven gods» in connection with the offerings presented in this city. The Great Bear could be considered as a composite of seven deities.

It must be noted that the passage from the papyrus of Ani is a version of the part of BD 17 specifying the names of the seven akhu. The evidence from this papyrus does not stand in isolation, for the group recurs among the deities attending the northern constellations.

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See also: SETHE 1916; WILKINSON 1994; WASTON 2002.

51 MOJSOV 2007: 149-152.
Orion and the Great Bear are viewed as acting in cooperation for the benefit of the deceased. The Great Bear is a composite of seven deities who may be involved in the Opening of the Mouth at Letopolis and who are the guards of the corpse.

In dealing with the Great Bear, it has been noticed that the seven stars were conceived as the seven akhu and a specific link existed between these and Letopolis. It can hardly be a coincidence that seven gods are mentioned in spell 398 in connection with an offering rite in Letopolis, and also that both deal with a ferry crossing to the abode of Osiris\(^{52}\).

The Seven Spirits, as seven stars of the Great Bear or even seven gods who are living within it, are all some ideas circulating around helping the dead, guarding him from dangers and keeping him safe until he reaches his residence in the Field of Rushes. The Seven Spirits are the gate keepers and ferrymen of the west; they play a subordinate role for both the gods and the dead. They dwelled in the northern sky and were associated with navigation across the winding waterway which led from the northern heaven to the eastern horizon for lifting up the day and night barks of Re. They then make ferry crossing to the west. So, the dead hopes that they come to him when he summons them and calls them by their names to transfer him in a ferry-boat to the Netherworld where he will rest at the end of his journey as a blessed dead.

**XI. CONCLUSION**

After a long search for the suitable meanings of the term 3\(h\)w-sf\(h\)w, especially for the first term 3\(h\)w, it could be translated as: «the seven spirits», as synonymous to power and extraordinary forces.

The seven spirits were a group of minor gods or genii and demons that served as followers, assistants and tribunal behind the greatest and the most important two gods in the religion of ancient Egypt: Re and Osiris. One can read about them in the religious texts of the O.K. (PT, only for the term: 3\(h\)w «spirits, ghosts, demons», the M.K. (CT), the N.K. (BD) and the Late Period (for the term: 3\(h\)w-sf\(h\)w).

They were mentioned repeatedly specifically since the Coffin Texts (CT) of the Middle Kingdom (as first attested and clearly mentioned in religious texts) onwards, then in the Book of the Dead (BD) of the New Kingdom, the religious texts of the Saite Period (26\(^{th}\) Dynasty) and finally in the Late Period.

The term 3\(h\)w-sf\(h\)w has been written in the sides of coffins and in the papyrus rolls in a variety of distinguished writing forms in perfect styles which proves the extraordinary skills of the scribes and their supervisors in Ancient Egypt.

After reading and conducting an analytical study of the major religious texts from different periods, rich and valuable knowledge could be gained about these «Seven

Spirits, in terms of their detailed seven names, roles, functions, importance to gods and the dead in the afterworld, and their relationship with other gods.

The Seven-Spirits were strange creatures like genii, devils, ghosts (spirits) and demons. They eat and drink dirty things like excrements and urine and walk upside down. So, the spells in the CT of the M.K. must be recited by the good dead so as not to meet this miserable fate and disastrous end for a human being in the Next world. They put terrors into the bad dead and sinners by feeding them these detestations, preventing them from enjoying good foods and drinks, and forcing them to walk upside down in the realm of the dead in loss. The Seven-Spirits were the sustainers of god Re. They lift up him or his bark where they reside behind the constellation of the Great Bear in the northern sky.

They were also the followers of god Osiris, being his gang and companions who help him in his affairs and deeds in the afterworld. Thus, they were called nbw-m?tw «Lords of Justice» as tribunal of Osiris who follow him to achieve justification under his control, and put fear in the hearts of the bad dead in the underworld. They were also the guards of the burial-mound or sacred tomb of Osiris and keepers of his sacred embalmment-place or his purification-house.

also, they help the good deceased to cross the hazards and overcome the obstacles and dangers of the Netherworld by transferring him in a ferry-boat to reach his final and last destination to the abode of Osiris in a sound and safe state, where he will enjoy the luxurious stay and good things in an infinite life in 1irw «The Field of Reeds» beside Osiris. So, they were called: 3hw-mhntyw n Imntr «Ferrymen-Spirits of the West».

The Names of the Seven-Spirits were fixed in the CT of the M.K. Yet, in the texts of the BD of the N.K onwards, an essential change in the order system of their names was observed, and also it was found that their first 4 names were the same names of the four sons of Horus, of course, in deep and close connection with Osiris, in addition to three other new names to complete their seven names.

But-in an astonishing way-the writer of these texts did not omit the old names and preserved them in another place of the same texts after mentioning the new ones, following the traditional religious knowledge of keeping in mind the following generations while preserving the times of ancient Egypt.

There are strong connections among the Seven-Spirits and some gods which have been mentioned in the religious texts from the M.K., the N.K., and the Saite and Late Periods: Re, Osiris, Anubis, Thoth, Setekh (Seth) and the Four Sons of Horus. Also, there is a close relationship between the good dead and the Seven-Spirits.

The Seven Spirits are connected deeply with the Great Bear constellations in the northern sky, represented as seven stars and seven gods who help the blessed dead in his journey of eternity.

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LIST OF ABBREVIATIONS

CT = DE BUCK, A., Coffin Texts, 7 vols; Chicago (1935-1961).
E = CHASSINAT, E., Le temple de Edfu, 15 vols; IFAO, Le Caire (1892-1933).
OLA = Orientalia Lovaniensia Analecta, Louvain.

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«Letopolis», JEA. 18, 1932, 159-72.


### Tables

<table>
<thead>
<tr>
<th>Spell 355 (CT: M.K)</th>
<th>Spell 17 (BD: N.K.)</th>
<th>Saite Period</th>
<th>Late Period</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Chief</strong></td>
<td>N-3r-wr-rn.f</td>
<td>[N] 3-prf-wr-rn.f</td>
<td>N-3r.f wr-it.f</td>
</tr>
<tr>
<td><strong>Other Possible</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Readings:</strong> 3r-wr, 3r-wr-rn.f, N-3r-wr-rn.f, N-3r-wr-prf-rn.f, N-3r-wr, N-3r-wryn[f], N-3r-wr-rn[f], N-3r-wryn[f], N-3r-wryn[f], N-3r-wry-pr, N-3r-wryn[f], N-3r-wry, N-3r-wryn[f], N-3r-wryn[f].</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. **Dhdh** | [T]Msty | Imst | Imst[i] |
| **Other Possible** | | | |
| **Readings:** Ndhdh, Ndhdh, Ndhdh.rn.f, Dhdh, Ndhdh, Ndhdh[ed], Dhdh, Nydh, Ndhdh, Ndhdh, Ndhdh. |

2. **skkd** | H'pi | H'pi | H'pi |
| **Other Possible** | | | |
| **Readings:** Nydyd, Ndyd, Nkddk rn.f, skkd, Nkddk, Nkddk, Nkddk, Nd, Skkd, skkd, Nkddkn, Knkkn, Ndyd, Nkdmkd. |

3. **k-n-rd.f-hnt-hwt.f** | Dw3-mwt.f | Dw3-mwt.f | Dw3-mwt.f |
| **Other Possible** | | | |

4. **k-n-hr-imy-wnwt.f** | Kbh-snw.f | Kbh-snw.f | Kbh-snw.f |
| **Other Possible** | | | |
| **Readings:** Kk-hr-imy-wnwt, Kk-imy-wnwt r.f.n.f, Kk-hr-imy-wnwt, Kk-n-wr-hr-imy-wnwt.f, Kk-n-wr-hr-imy-wnwt.f, Kk-hr-imy-wnwt.f, Kk-r-hn-wnwt.f, Kk-hr-imy-dw3t.f |

5. **D3r-hnt-hwt-insy** | M33-n-it.f | M33-n-it.f | M33-it.f |
| **Other Possible** | | | |
| **Readings:** D3rty-imy-hwt-hr-insy, Drs-imy-hwt-insy |

6. **Sb-hr-prt-n-hi sp-sn** | Hry-bk.f | Lacuna | Hr-bk.f |

DOI: 10.21608/JGUA2.2020.27175.1028
<table>
<thead>
<tr>
<th>Other Possible Readings: N-[]šb-hr-prr-m-htht, Nb-[3]šb-hr-prr-m-htht, 3šb-hr-pri-m-htht, [3šb-hr]-prr-m-hty</th>
</tr>
</thead>
<tbody>
<tr>
<td>7-Missant-grh-irt-m-hrw</td>
</tr>
<tr>
<td>Other Possible Reading: Missant-grh-[si]f-m-hrw</td>
</tr>
</tbody>
</table>

In the same text, the writer mentioned that in another speech ky ḍd ir 3hw-sfbw, they are called:
1. Dḥdh
2. ḫkd
3. Kṣ-n-rdt.n.f-hnty-hwt.f
4. ṭk-hr-imy-wnwtt.f
5. Dṣrt-irty-imy hwt-insy
6. 3̣sb-hr-pri-m-htht jdt
7. Missant-grh-inn-f-m-hrw

In another place of the same text, the writer mentioned them ir 3hw-sfbw ipwin new names, they are called:
1. Nḏḥḥ
2. ḫkd
3. Kṣ-n-rdt.n.f-nbyt.f-ḥnnt-hh.f
4. ṭk-hr-imy-wnwtt.f
5. Dṣrt-irty-imy-ḥnt hwt-insy
6. 3̣sb-hr-pri-m-htht jdt
7. Missant-grh-inn-f-m-hrw

**[TABLE 1]**: Group-names for the «seven-spirits» in the texts of study
## The Seven Spirits (Axw-sfxw) In the Ancient Egyptian Religion

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
<th>Function</th>
<th>Number of Spell/Chapter</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>And varieties 3hw-sfw</td>
<td>The Seven Spirits</td>
<td>- Lifting Re up or his bark.&lt;br&gt;- Sitting with the sinner or bad dead and judge him.&lt;br&gt;- Put terror into bad dead by looking at him sharply.&lt;br&gt;- Make the bad dead drink the urine, eat the excrements (dirties) and walk upside down.</td>
<td>CT. 205.</td>
<td>De Buck, CT. III (1947), spell 205, 146 (a-e); 147 (a-e); 148 (a-g); 149 (a-f); 150 (a-e); 151 (a-f); 152 (a-b).</td>
</tr>
<tr>
<td>And varieties 3hw-sfw</td>
<td>The Seven Spirits</td>
<td>- They are the lords of truth.&lt;br&gt;- They are the tribunal behind Osiris.&lt;br&gt;- They put terrors into bad dead.&lt;br&gt;- They destroy the enemies of Osiris.</td>
<td>CT. 335.</td>
<td>De Buck, CT. IV, spell 335, 253 (c); 254 (a-b); 255 (a-b); 256 (a-c); 257 (a-c); 258 (a-b); 259 (a-c); 260 (a-c); 261 (a-d); 262 (a-b); 263 (a-c); 264 (a-c); 265 (a-e); 266 (a-e); 267 (a-e); 268 (a-d); 269 (a-i); 270 (a-c); 271 (a-g); 272 (a-c).</td>
</tr>
<tr>
<td>N-ir-wr-rr.f</td>
<td>'The Great One is not driven away'.</td>
<td>The Chief or the leader of the Seven Spirits.</td>
<td>CT. 335.</td>
<td>- Urk. V, ss. 39-41, A text from M.K.</td>
</tr>
<tr>
<td>1- Nqbdh</td>
<td>Unknown?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2- Hktd</td>
<td>Unknown?</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>3- K3-n(rdl)f-hnt-hwt.f</td>
<td>'Bull who was not put to his burning'.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4- Km-hr-lmy wnr.f</td>
<td>'Black-Faced who is in his hour'.</td>
<td></td>
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</tr>
</tbody>
</table>

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| Image 86x758 | 'Bloody one who is Pre-eminent in the Mansion of Red Linen'. |  |
| Image 86x690 | 'Radiant-Face who comes out after having turned back'. |  |
| Image 85x613 | 'He who sees in the night what he shall bring by day'. |  |
| Image 105x548 | The Seven Spirits | CT. 400 & 401. |
| Image 90x392 | The Seven Spirits | CT. 335. BD. 17. |

And varieties (see texts).

And their detailed seven names as were indicated above and their chief:

1. (I)msty
2. H3pl
3. Dw3-mwtf
4. Kb-hn
5. M33-n-lt
6. Hry-bnk
7. Hm-hnty-iry

- Lords of truth.
- Lords of the West and eternity.
- The tribunal behind Osiris.
- They put terror into sinner and evil-doer dead.
- They dwell behind the Constellation of the Great Bear in the northern sky.
- Guards of the burial mound (=tomb) of Osiris.
- Guards of the Purification Place of Osiris (=mummification and embalmment).

From New Kingdom sarcophagi, transmitted from CT of Middle Kingdom:

- De Buck, CT. V, spell 400, 170 (g); 171 (a-f); 172 (a-g); 173 (a-g).
- De Buck, CT. V, spell 401, 174 (b-k).

- Urk. V, ss. 1; 41-49 (M.K.); 41-44 (N.K.); 44-46 (Late Period). 41-44, a text from N.K. (Book of the Dead, spell 17).
- LEPSIUS1969;NAVILLE 1886;GRAPOW1916: ss. 18-19.
The Seven Spirits (Axw-sfxw) in the Ancient Egyptian Religion

The Seven Spirits

- They accompany their lord Osiris.
- They help the good dead to become one of them (one of the gods who are following Horus, especially: the Four Sons of Horus = his son).
- They are connected in close relationship with the great gods in the Afterworld: Osiris, Horus, Anubis, Thoth and Sobek.

And their detailed seven names with their chief.

(A similar text to the previous one).

[TABLE 2]: Analytical summary of the study

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Radwan 'Abd 'El- Rady Sayed Ahmed

[FIGURE 1]: The «Seven Spirits» in Chap 17 from the Book of the Dead (New Kingdom).
NAVILLE 1886: pl. XXVII

[FIGURE 2]: The «Seven Spirits» in Chap 17 from the Book of the Dead (New Kingdom).
NAVILLE 1886: pl. XXVIII.
THE SEVEN SPIRITS (ṣbw-sfw) IN THE ANCIENT EGYPTIAN RELIGION

[FIGURE 3]: The «Seven Spirits» in Chap 17 from the Book of the Dead (New Kingdom).
NAVILLE 1886: pl. XXIX.

[FIGURE 4]: The «Seven Spirits» in Chap 17 from the Book of the Dead (New Kingdom).
NAVILLE 1886: pl. XXX.

For FIGURES: 1-4
NAVILLE 1886: ss. xxiv-xxvi & pls. xxvii-xxx; Zweiter Band, Varianten, Kapitel 17, ss. 29-74
(for ṣbw-sfw, ss. 53-57).

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[FIGURE 5]: The Relationship among the Seven Spirits and other gods mentioned in the texts of the study.


[FIGURE 7]: The Dead as a member of the Osirian Circle and connection with the Seven-Spirits in the Afterworld according to the text of the Saite Period.
THE SEVEN SPIRITS (Axw-sfw) IN THE ANCIENT EGYPTIAN RELIGION

الأرواح السبعة (أخو-سفخو) في الديانة المصرية القديمة

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الملخص

ذكر هذا المصطلح بصورة متكررة بأشكال كتابية متعددة في النصوص الدينية من عصر الدولة الوسطى والحديثة والعصر المصري والعصر المتوسط، ومصيّرهم في العالم الآخر. يشير المصطلح للصرح الذي يشترك فيه الأرواح السبعة من عصر الدولة الوسطى والحديثة والعصر المصري. ذكرت هذه الأرواح السبعة مرتين بمكتبة الموت، ومصدر اسمها السبعة بالتصustrial، وإرث كثير لمصطلح الألوه السبعة بالمعبودات الكبرى مثل رع وأوزير وأوحب وتلوث وأنبى حورس الأربعة، ما أن لهم علاقة قوية وعميقة جدا بالميتين ومجموعة نجوم «الدب الأكبر». فاصفحت النصوص صراحة عن أسماهم السبعة بالتصustrial، وإرث كثير لمصطلح الألوه السبعة بالمعبودات الكبرى من عصر الدولة الوسطى والحديثة والعصر المصري. ذكرت هذه المعبودات مرتبطة بعدد من المعبودات الكبرى مثل رع وأوزير وأوجير وتحوت وأنبى حورس الأربعة، كما أن له علاقة قوية وعميقة جدا بالميتين ومجموعة نجوم «الدب الأكبر».

ذكرت هذه المعبودات مرتبطة بعدد من المعبودات الكبرى مثل رع وأوزير وأوحب وتلوث وأنبى حورس الأربعة، كما أن له علاقة قوية وعميقة جدا بالميتين ومجموعة نجوم «الدب الأكبر».

أفصحت النصوص صراحة عن أسماهم السبعة بالتصustrial، وإرث كثير لمصطلح الألوه السبعة بالمعبودات الكبرى من عصر الدولة الوسطى والحديثة والعصر المصري. ذكرت هذه المعبودات مرتبطة بعدد من المعبودات الكبرى مثل رع وأوزير وأوجير وتحوت وأنبى حورس الأربعة، كما أن له علاقة قوية وعميقة جدا بالميتين ومجموعة نجوم «الدب الأكبر».

هذه الدراسة تتناول بعض النقاط في الديانة المصرية القديمة مثل:

محاولة تفسير مصطلح الأرواح السبعة في الديانة المصرية القديمة، الأشكال الكتابية المختلفة لهذا المصطلح.

النصوص التي ورد بها ذكر الأرواح السبعة من عصر الدولة الوسطى والحديثة والعصر المصري، علاقات الأرواح السبعة بالمعبودات الأخرى البارزة في نفس النصوص مثل رع وأوزير وأوجير وتحوت وأنبى حورس الأربعة، علاقات الأرواح السبعة برميزية العدد السبعة في مصر القديمة، وارتباطه المعميق بالمعبد أوزير، وارتباطها أيضا بمجموعة النجوم في السماء الشمالية، علاقتهم بالميتين في العالم الآخر.

الكلمات الدالة: الديانة المصرية القديمة، الأرواح السبعة، نصوص التوابيت، كتاب الموتى، العالم الآخر، أوزير.

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