

# A discussion on the function, structure and nature of the *mwt* within the category of Ancient Egyptian Demons

## Introduction

The concept of a soul, which can survive beyond the death of the body, is one that anthropologists have thus far found present in all cultures.<sup>1</sup> In many cases there appears to be a distinction between ‘souls’ and ‘ghosts’, who are often considered beneficent and malevolent, respectively.<sup>2</sup> In ancient Egypt the spirits of the human dead could be divided into *akhu* and *mut*.<sup>3</sup> Whilst the transfigured *akhu* display a dual protective and harmful nature, the *mut* exclusively appear as damned spirits, set upon wreaking havoc on the living.<sup>4</sup> This negative nature of the *mut* aligns them with entities from other cultures, such as the Japanese *Onryō*, or what Western writers call, ‘ghosts’,<sup>5</sup> and their behaviour and manifestations can lead to their placement within the taxonomy of Egyptian demonic entities. It is their influence throughout all time periods and all levels of society, as well as their universal nature recognised in cultures worldwide that makes them a formidable demon to encounter.

## Definitions

It is necessary to form a functioning definition of the category of ancient Egyptian demons so that the placement of the *mut* is justified and understood. Due to the lack of an Egyptian word for ‘demon’,<sup>6</sup> we must rely on a cross-cultural perspective to categorise them for ourselves.<sup>7</sup>

Demons can be termed as transitory entities that dwell between the earth-bound realm of the

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<sup>1</sup> Stein & Stein 2008, 169.

<sup>2</sup> Stein & Stein 2008, 178.

<sup>3</sup> Transcribed from the transliteration of the plural, *3ḥ.w* and collective *mwt*; *TLA*, lemma nos. 253 and 69330, respectively.

<sup>4</sup> Discussion on the negative nature of the *akhu* is beyond the scope of this study, however, as will be mentioned, their negative behaviour is often blamed beside that of the *mut*; Teeter 2011, 159.

<sup>5</sup> Coleman 2007, 783; Stein & Stein 2008, 180.

<sup>6</sup> Lucarelli 2010, 2.

<sup>7</sup> Stein & Stein 2008, 10.

living, and the heavenly realm of the gods, not quite fitting in either; this can include protective guardian entities, as well as negative harmful ones.<sup>8</sup> If we accept Panagiotis Kousoulis' use of the Greek term, *daimones*, under the notion that Greek *daimones* are conceptually similar to Egyptian demons, then 'special souls of the dead' can be included.<sup>9</sup> Rita Lucarelli sub-divides Egyptian demons into two categories: 'Wanderers' and 'Guardians'.<sup>10</sup> She argues that spirits such as the *akhu* and *mut* are not to be included as they are spirits of the dead who gained their netherworld status through the transformation of death.<sup>11</sup> Nevertheless, it could also be argued that the structural form and function of the *mut* appear identical to the 'Wanderers', and through death their essential nature is transformed into a demonic one.<sup>12</sup> In terms of an Egyptian classification, the *mut* and other demons are not included in Egyptian *onomastica* as they are considered entities outside the realm of order.<sup>13</sup> The *mut* are often described as the damned, amongst other types of spiritual entities such as *khefetyu* (enemies), and *djaju* (adversaries).<sup>14</sup> Hieroglyphic determinatives may also serve to classify entities,<sup>15</sup> and the word *mut* is determined by a man with blood streaming from his head (fig. 1).<sup>16</sup> The *mut* are specifically the souls of once living humans who failed to transfigure into *akhu* and achieve a place in the afterlife; this may happen because they transgressed against the gods, or suffered a violent death, such as by crocodile, snake or murder, without the correct funerary rites performed.<sup>17</sup> The first place these entities are found is in the Old Kingdom *Pyramid Texts* and they appear in multiple contexts and levels of

<sup>8</sup> Szpakowska 2009, 799.

<sup>9</sup> Kousoulis 2011, x-xi.

<sup>10</sup> Lucarelli 2010, 1-10; Kasia Szpakowska uses an alternative classification under the names of Demon and Genie, Szpakowska 2009, 799-805.

<sup>11</sup> Lucarelli 2010, 2.

<sup>12</sup> The behaviour of the *akhu* can also appear this way, but the essential nature, structural form and reception of a cult raises difficulties in arguing their place in the demonic taxonomy.

<sup>13</sup> Szpakowska 2009, 799; Digital Egypt, Onomastica. <<http://www.digitalegypt.ucl.ac.uk/literature/onomastica.html>, accessed 7/4/2014.

<sup>14</sup> Transcribed from the transliteration of the plural, *hft.yw* and *d3.yw*; *TLA*, lemma nos. 116800 and 181880, respectively; Szpakowska 2009, 800; Hornung 1999, 125.

<sup>15</sup> Frandsen 2011, 60.

<sup>16</sup> Alternatively this could be an axe to the head; A14 of the Gardiner sign list, Gardiner, A. 1979, 443; *TLA*, lemma no. 69320.

<sup>17</sup> Harrington 2010, 22, 25; Kousoulis 2007, 1044.

society thereon;<sup>18</sup> to understand why this is the case, their function and behaviour needs to be studied.

### **Function and Geographical Context**

The *mut* first appear in the *Pyramid Texts* of Unis,<sup>19</sup> and are restricted to texts until the New Kingdom where their structural form comes to be represented.<sup>20</sup> This first piece of textual evidence is not very descriptive of the actions that the *mut* partake in, but it is made clear that they had a negative impact on the deceased: ‘You [the deceased] shall summon your *ka* – namely, Osiris – and he shall defend you from every wrath of the dead.’<sup>21</sup> This generic theme of ‘wrath’ is continued into the *Coffin Texts*, where negative experiences could be attributed generically to gods, goddesses, male or female *akh* spirits and the *mut*;<sup>22</sup> *khefetyu* and *djayu* could also be included or replace others in the lists.<sup>23</sup> It would appear that if something bad happened, that could not be explained by empirical evidence; it would be blamed on these various spirits, with uncertainty on distinguishing who exactly was the culprit. In other cases, however, the culprit is specifically identified as a *mut* or the text aims to prevent all in the list from doing future damage.<sup>24</sup> The *mut* are treated as the same level of threat as any other ‘Wanderer’ demon, because their functions and behaviours manifest in the same way as a number of them.<sup>25</sup> Paul Frandsen provides a specific threat that the *mut* may pose to the deceased in a spell ‘for not eating excrement in the necropolis’; here, an entity known as *Gebga* is described as the servant of the damned dead, who attempts to desecrate the

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<sup>18</sup> PT93.

<sup>19</sup> PT93.

<sup>20</sup> Hornung 1999, 26-27.

<sup>21</sup> PT93.

<sup>22</sup> CT131.

<sup>23</sup> Borghouts 1978, 27, 77, spells 39 and 77; Appendix A.

<sup>24</sup> Borghouts 1978, 85, spell 124; Appendix A.

<sup>25</sup> Such as being found as a collective rather than individual and being responsible for negative behaviour in places they do not belong; Lucarelli 2010, 3-4.

deceased with excremental matter.<sup>26</sup> As a servant of the *mut*, it may be inferred that it is they who sent him to do this. These references specify their threat to the deceased, but other evidence extends this influence to living individuals as well.

Unlike the transfigured *akhu*, the *mut* in theory had restricted access to places in the earthly world and the netherworld; however, in accordance with other ‘Wanderer’ demons, they are always found in places where they are unwanted.<sup>27</sup> As the scenes in the afterlife books show, attempts were made to prevent their appearance (fig. 2),<sup>28</sup> but this was obviously feared and believed to be unsuccessful at times. Where they are to be found often infers the harm they are enacting; a spell within *Papyrus Chester Beatty VIII* (Appendix A) seeks to protect specific areas of a house that may be vulnerable to the intrusion of *khefetyu* and *mut*,<sup>29</sup> affirming that they will ‘not come for him in the night, by day or at any time’.<sup>30</sup> This suggests that the *mut* could potentially function at any time of day, and could enter a house to cause harm.<sup>31</sup> Further examples of this harm are often given in other protective spells, such as spell 348 from *Papyrus Leiden I*, defending against nightmares.<sup>32</sup>

Beyond the realm of sleep the *mut* are responsible for many of the ailments discussed in medical texts afflicting both men and women.<sup>33</sup> The related word *mtwt*, or *mutut* could be translated as ‘semen’ or ‘poison’, as a harmful substance injected into the body by a hostile entity, commonly blamed on *mut*.<sup>34</sup> The type of attack inflicted upon the living can be called *st-‘*, and is interpreted as a type of illness, affecting numerous places on the body.<sup>35</sup> In one spell the attack is called *t3r* and involves the ‘repelling the *t3r* of a dead man or of a god’

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<sup>26</sup> Frandsen J. 2011, 57.

<sup>27</sup> Such as invading the body, or haunting a house; Borghouts 1978, 10-11, 27, spells 11 and 39; Appendix A.

<sup>28</sup> Although it is difficult to determine whether such scenes are intended to represent the *hft.yw* or *d3.yw*.

<sup>29</sup> Borghouts 1978, 10-11, spell 11; Appendix A.

<sup>30</sup> In both cases, the two genders are specifically mentioned, suggesting that they wanted to cover all possible manifestations.

<sup>31</sup> Lucarelli 2010, 4.

<sup>32</sup> Teeter 2011, 159.

<sup>33</sup> Kousoulis 2007, 1044.

<sup>34</sup> Harrington 2010, 26; Kousoulis 2007, 1048; Eyre 2009, 44.

<sup>35</sup> Kousoulis 2007, 1045.

from further harming a woman's genitalia, or provoking miscarriage.<sup>36</sup> Two other spells aim to prevent male and female *mut*, from causing a headache, or an illness of the eyes (Appendix A).<sup>37</sup> Such things may be caused by a *mut* getting inside the body itself, rather than it haunting from the outside.<sup>38</sup> This possession of the body, known as *nsy*, was the primary method of inflicting internal illness and suffering and was also inflicted upon the living by other spirits, such as the *akhu*.<sup>39</sup> Again, the identity of the spirit could be ambiguous when the effects are the same. This possession appears to have commonly happened during the night, when the ordered world was already at risk from the battle of Ra and Apep over the coming dawn.<sup>40</sup> In the afterlife the *mut* also threatened the deceased with preventing rebirth, and so actions were put in place to prevent this.

The way that people attempted to protect themselves from the *mut* further reflects their function and interaction with the living, as shown by the aforementioned spells, which use the method of naming and listing the entities to control their influence.<sup>41</sup> Magico-medical devices were also used, blending the realms of religion and science to purge the sufferer's body of the dead entity.<sup>42</sup> For the prevention of demonic invasion in the night, headrests were used with an amuletic function, demonstrating the parallel between the rising sun and the awakening sleeper. Shaped like the *3ht*, the horizon, the sleeper's head would rest in the middle and represent the sun, which rose at dawn;<sup>43</sup> the protective effect was heightened by the inclusion of apotropaic entities, such as Bes (fig. 3).<sup>44</sup> This practical and magical tool therefore functioned to defend against any beings that came in the night, such as the *mut*, who desired to harm or disturb the sleeper. Although a single *mut* can inhabit the body, they do

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<sup>36</sup> Kousoulis 2007, 1045-1046.

<sup>37</sup> Borghouts 1978, 27, 48, spells 39 and 77; Appendix A.

<sup>38</sup> Kousoulis 2007, 1046.

<sup>39</sup> Harrington 2010, 26.

<sup>40</sup> Pinch 2002, 106.

<sup>41</sup> Kousoulis 2007, 1049.

<sup>42</sup> Kousoulis 2007, 1048-1049.

<sup>43</sup> Kousoulis 2007, 1045.

<sup>44</sup> British Museum, EA63783. <[http://www.britishmuseum.org/research/collection\\_online/search.aspx](http://www.britishmuseum.org/research/collection_online/search.aspx)>, accessed 17/4/2014.

not appear to be seen or dealt with individually, as they are often perceived collectively as a form of chaos.<sup>45</sup>

In their netherworld context, the *mut*, and others identified as the damned, were less influential, and instead were subject to humiliating deprivation, torture and final annihilation.<sup>46</sup> A number of their punishments are described below, involving an effect on their structural form. *Book of the Dead* spell 17 reveals a plea from the deceased to prevent such tortures falling upon them, “Save me from that dog-faced god...Swallowing corpses and dominating hearts, Wounding without being seen... Seizing souls and lapping up rot...” The deceased also specifies a slaughterhouse and its butchers’ blocks, that he wishes to avoid.<sup>47</sup> This spell shows the deceased pleading not to become a *mut*, as this is the fate which the damned are destined. As mentioned before, the Egyptians must have feared that the *mut* could somehow escape this fate in order to haunt the living, despite attempts to prevent this.<sup>48</sup> The negative influences that the *mut* perform are not unique to them, as mentioned before, and can be extended to other demonic entities, even the transfigured dead;<sup>49</sup> however, their structural form and essential nature can make them stand out from the generic lists.

## **Structural Form**

Spells that seek to defend the user from the *mut* and other malevolent entities can specify a distinction between a male and female *mut*, such as in the previously mentioned spell to protect against hauntings in a house.<sup>50</sup> Despite the distinction of genders, the visual representations of *mut* appear to be nude and genderless as can be seen in figures 2 and 4,

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<sup>45</sup> Kousoulis 2007, 1045.

<sup>46</sup> Hornung 1990, 152.

<sup>47</sup> Hornung 1990, 152-153.

<sup>48</sup> Hornung 1990, 152.

<sup>49</sup> Teeter 2011, 150.

<sup>50</sup> Borghouts 1978, 10-11, spell 11; Appendix A.

denying them the ability to reproduce and any indication of status.<sup>51</sup> These images emerge from the New Kingdom royal afterlife books and the figures' identities can be difficult to distinguish between *mut*, *khefetyu* and *djayu*, except when captions are provided.<sup>52</sup> All three belong to the category of the damned, and as such, were depicted in the same structural form in order to render them powerless, under control and defeated.

Another way that the damned could be depicted was decapitated (figs. 2, 4 and 5). By depicting them without a head, as a decapitated body, they would be magically prevented from seeing their victims and administering a harmful gaze.<sup>53</sup> Another common appearance is their being in an upside down position. This is not restricted to the damned and was a state described in the *Book of the Dead*, where the deceased would be reversed until the sun god passed through and order was restored; however, as the damned were not a part of this afterlife and world of order they would be condemned to this reversed existence until their final annihilation.<sup>54</sup> In fact, in scenes where the damned are shown in conjunction with the sun god's nightly journey, the solar disk is not depicted, to emphasise his absence from them.<sup>55</sup> This idea of experiencing a reversed existence is also conveyed in the *Book of Night* with a description of their eating the 'abomination of their hearts', or in other words, excrement.<sup>56</sup> The image of binding the damned is also evident in these scenes (figs. 2, 5, 6, 7 and 8) and functions the same way as bound captives in smiting scenes, preventing enemies from escaping and keeping them indefinitely trapped.<sup>57</sup> Their hearts could be shown outside of their body, blood streaming from their wounds, (fig. 7) the likes of which are seen in the A14 determinative for *mut* (fig. 1), ensuring that they could not survive this fate. A14 also appears as an image in itself, being perpetually burned by a serpent, pierced by an arrow and

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<sup>51</sup> Hornung 1990, 152.

<sup>52</sup> Hornung 1990, 151-164.

<sup>53</sup> Azzam 2009, 107.

<sup>54</sup> Frandsen 2011, 46.

<sup>55</sup> Hornung 1990, 26-27, 152.

<sup>56</sup> The idea of eating excrement is also reflected in their servant *Gebga*; Frandsen 2011, 57; Hornung 1990, 152.

<sup>57</sup> Ritner 2008, 115.

bleeding from the head (fig. 8). The *mut* are stripped of their personal identity and shown as a generalised enemy with violence inflicted upon them, often through the method of burning and fire (fig. 2).

Images of the *mut* are only commonly found in the royal afterlife books, despite a variety of written texts about them. Depictions of malevolent entities in general are uncommon and exist in a few exceptions outside of the afterlife books.<sup>58</sup> The damned appear in these books, such as the *Book of Caverns*, *The Book of Night*, and the *Amduat*,<sup>59</sup> perhaps because the gods, particularly the sun god, guardian demons, and the king have the power to control them, where others may not. The appearance of these entities would also not have been desirable to bring into the home without need to, and so protection spells and amulets must have been believed to function well enough for keeping the *mut* at bay. Although it is the appearance of the damned as a collective group which has been discussed, due to the lack of visual differentiation, the essential nature of the *mut* is distinguishable from other entities.

### **Essential Nature**

The functional role of the *mut* and their structural form reveal the ways in which the Egyptian's saw the manifestations of these beings. An essential analysis would look at who exactly these beings were, beyond what they did and how they manifested. Unlike the *khefetyu* and *djuyu*, the *mut* represented a very tangible threat to the living, not just by harming them, but by the prospect of becoming one. On the one hand a *mut* could be the angry manifestation of an Egyptian that one could have known in life, who suffered and ill fate and returned to seek revenge;<sup>60</sup> on the other, they were a generalised collective who embodied a fate that all Egyptians feared: ceasing to exist in the afterlife and suffering the

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<sup>58</sup> For example, *Sehaqeq*; Azzam 2009, 106.

<sup>59</sup> Hornung 1990, 151-164.

<sup>60</sup> Harrington 2010, 22.

second death.<sup>61</sup> It is perhaps not surprising that the Egyptians believed that those who suffered this fate would be angry and vengeful. The anger of the *akhu* could also be empathised with and understood, for they responded to the actions of the living as they would have responded in life, with additional power, as expressed in numerous letters to the dead.<sup>62</sup> The *akhu*, however, had the luxury of being contented again, whilst the *mut* could never be satisfied. Often no reason for the hostility of the *mut* towards the living was given, besides it being a part of their intrinsic nature as a chaotic force.<sup>63</sup>

The living and the dead not only had to defend against the *mut*, but also defend against becoming one. Whilst the sources say that this fate could befall one who drowned in the river, the afterlife books aimed to prevent this from happening should drowning occur. The *Amduat* and the *Book of Gates* both include scenes of the deification of the drowned, who unlike the damned, can be shown clothed or with genitalia (figs. 9 and 10).<sup>64</sup> These books ensure that if the deceased does drown or suffer harm to their corpse, they will be magically protected and delivered straight to the netherworld.<sup>65</sup> Unfortunately this does not appear to have been possible for everyone, and so the *mut* continued to exist. The guilt of failing to provide adequate funerary rites for a relative may have even contributed to the fear of hauntings.

The concept of ghosts appears in many different cultures and describe what is usually a negative entity, as opposed to a positive ‘soul’.<sup>66</sup> In some cultures exclusively negative ghosts are called a specific name and are distinguishable from other deceased entities,<sup>67</sup> as with the Egyptian *mut*. For the Egyptians, these affected all levels of society, as can be seen in the *mut*’s appearance in afterlife books of the king and elite, as well as spells and amulets

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<sup>61</sup> Hornung 1990, 150

<sup>62</sup> *Papyrus Leiden* I 371; Wente 1990, 216-217.

<sup>63</sup> Kousoulis 2007, 1044, 50.

<sup>64</sup> Hornung 1990, 144.

<sup>65</sup> Hornung 1990, 138; Taylor 2001, 41.

<sup>66</sup> Stein & Stein 2008, 178-180.

<sup>67</sup> Coleman 2007, 783; Stein & Stein 2008, 178-180.

of the common people.<sup>68</sup> Everyone was at risk of experiencing a *mut*, or of becoming one. Entities that have been categorised as demons do not include those who were once living humans,<sup>69</sup> yet there is an argument for the *mut*'s demonic role, as examples from other cultures may demonstrate. The book, *Ring* by Japanese author Koji Suzuki, popularised in Britain through the movie adaptation,<sup>70</sup> features an antagonist who is the ghost, of a deceased child, who having suffered a cruel death returns to terrorise and harm the living; this entity is entirely negative, with no redeeming behaviours. This example is a modern expression, based on traditional Japanese folklore of wrathful *Onryō* spirits, and demonstrates a timeless relevancy of this concept.<sup>71</sup> The point of this cultural digression is that such entities bear great similarity to the Egyptian concept of a *mut*, and indeed as Christopher Eyre points out, concepts of ghosts may reflect 'socio-psychological phenomena' as a human norm.<sup>72</sup> These are the souls of humans who have become corrupted by the forces of chaos and are condemned to an afterlife of suffering and wrath; in this respect, it can be argued that just as the Egyptian justified dead transfigure into *akh*-spirits, the damned transfigure into 'Wandering' demons known as *mut*.

### **Conclusion and Justification**

The *mut* have been omitted from the category of demons by some scholars, and included by others.<sup>73</sup> Lucarelli supports this omission due to their once human existence, however, the concept of death to the Egyptians involved transformation into another form and thus this new form *could* be demonic. The Egyptians themselves had no clear categories for ghosts,

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<sup>68</sup> Hornung 1990, 151-164; Borghouts 1978, 10-11, spell 11; Appendix A.

<sup>69</sup> Lucarelli 2010, 2.

<sup>70</sup> Suzuki 2003; *The Ring*, dir. Gore Verbinski, feat. Naomi Watts, Martin Henderson, Brain Cox, Daveigh Chase, (Dreamworks Pictures, 2002).

<sup>71</sup> Coleman 2007, 783; Stein & Stein 2008, 180.

<sup>72</sup> Eyre 2009, 34.

<sup>73</sup> Lucarelli 2010, 2; Szpakowska 2009, 800.

gods or demons<sup>74</sup> and so may not have seen this past human existence in the way modern scholars attempt to. They are liminal entities that are not of the realm of the gods, the realm of the living, or fully in the realm of the dead. The omission of the *mut* from onomastica, their structural form and the torture subjected upon them, defines a very clear differentiation between them and the *akhu*, and acts to further align them with other ‘Wandering’ demons. Such demons are the ones that the ‘Guardian’ demons, the *akhu* and the gods, defended the living and against the dead.<sup>75</sup> Therefore, the *mut* should be included in taxonomies of Egyptian demons and should be regarded highly in this, being an entity that all levels of society feared for an extensive time frame; furthermore, this is an entity that represents a timeless and universal human fear of death manifested.

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<sup>74</sup> Eyre 2009, 46.

<sup>75</sup> Seen from amulets, letters to the dead, and spells; British Museum, EA63783. <[http://www.britishmuseum.org/research/collection\\_online/search.aspx](http://www.britishmuseum.org/research/collection_online/search.aspx)>, accessed 17/4/2014; *Papyrus Naga ed-Deir* N 3500; Wente 1990, 213; *Pyramid Texts*, Spell 93.

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## Appendix

**Fig. 1:** (1) *mwt*, singular and collective, transcribed on JSESH: G17 + X1 + A14, (2) *mwt*, feminine form, transcribed on JSESH: G17 + X1 + X1 + A14



**Fig. 2:** Book of Caverns, Ramesses IX; the Damned here are being burned in a cauldron, lit by two uraei.



**Fig. 3:** Headrest with apotropaic figures, including a Bes image.

British Museum Collection Online, EA63783.



**Fig. 4:** The Book of Earth in the tomb of Ramesses VI; the damned are shown upside down, nude, genderless and decapitated.

Hornung, E. (1990) 164, fig. 125.



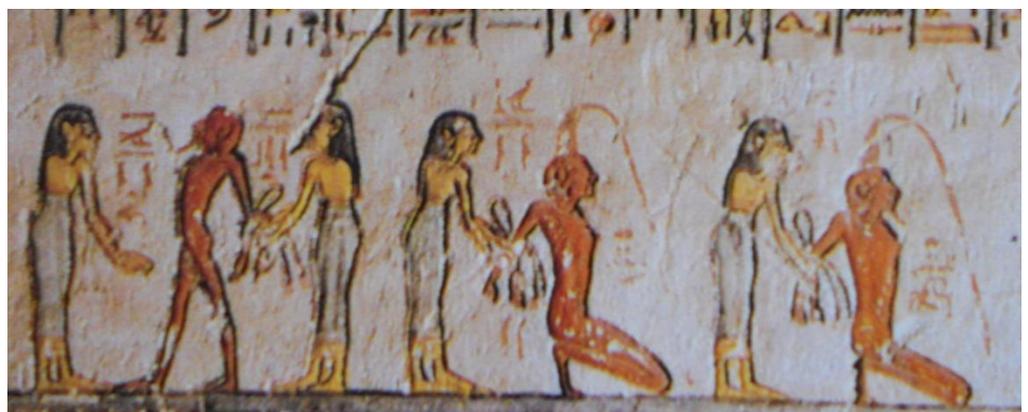
**Fig. 5:** Tomb of Ramesses IX; (1) The damned bound and bleeding, (2) the damned bound, bleeding and decapitated.

Hornung, E. (1990) 161, fig. 119 and 120.

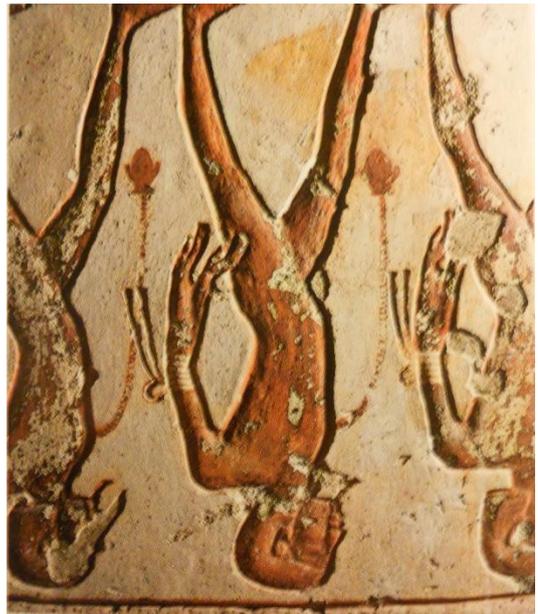


**Fig. 6:** The Book of Earth in the tomb of Ramesses VI;

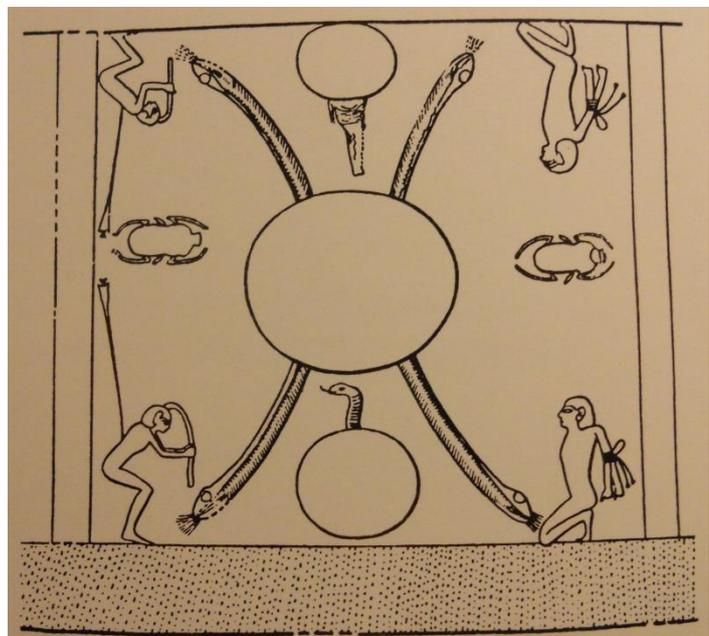
Hornung, E. (1990) 164, fig. 124.



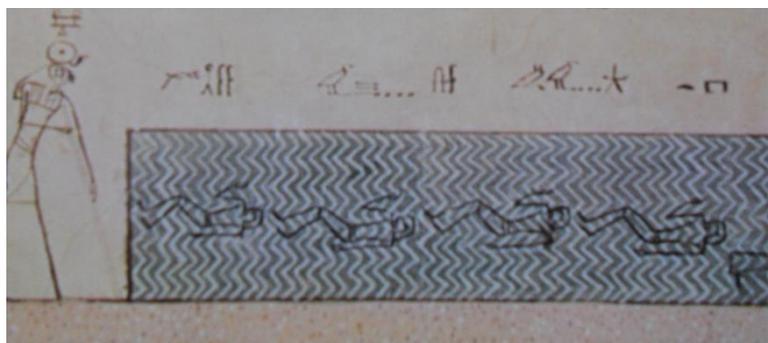
**Fig. 7:** Book of Caverns in the tomb of Ramesses VI; the damned here are upside down, bound, nude, genderless and their hearts have been removed  
 Hornung, E. (1990) 162, fig. 122.



**Fig. 8:** Drawing of an image from the tomb of Ramesses VI  
 Hornung, E. (1990), 156.



**Fig. 9:** Tenth hour of the Amduat from the tomb of Amenophis II; deification of the drowned.  
 Hornung, E. (1990) 144, fig. 98.



**Fig. 10:** Book of Gates from the tomb of Tausert; depiction of the drowned.

Hornung, E. (1990) 144, fig. 99.



### Spells from Borghouts, J. (1978)

11. [... (A PROTECTION OF THE HOUSE)...]

NN born of NN has conjured () the window. He is a tomcat.

NN born of NN has conjured the chink. He is a female falcon.

NN born of NN has conjured the bolts. He is Ptah.

NN born of NN has conjured the hole. He is Nehebkau.

NN born of NN has conjured the hiding-place (*imnw*). He is the one whose name is hidden (*imn-rn=f*).

NN born of NN has conjured the cross timbers. He is the Master of mysteries.

He has conjured his (own) place, his room, his bed. He has conjured the four noble ladies (*šps.t*) in whose mouth is their flame and whose fire goes behind them to chase away any male enemy (*hfty*), any female enemy, any male dead (*mt*), any female dead that is in the body of NN born of NN. They will not come for him in the night, by day or at any time. They will not fall [upon] the four noble ladies [... ...] their flame in [their] mouth [... ...] rushes, colocynths (?) [... ...].

Spell 11, pages 10-11.

### 39. ANOTHER CONJURATION FOR THE HEAD

Oh enemy (*hfty*), fiend (*pfty*), male dead (*mt*), female dead, male opponent (*d3y*), female opponent! Do not fall upon the head of NN born of NN -<for it is> the head of Re himself who illuminates the earth, who keeps mankind alive. Beware lest Re goes to sleep hungry, beware of the mourning of the gods, lest condensed darkness (*kkw sm3w*) come about and the heaven<s> be united and the water of the land be robbed!

Spell 39, page 27.

### 77. A SPELL OF APPLYING A MEDICINE (*phr.t*) TO THE TWO EYES

That Eye of Hours has come (*ii*) which the Souls of Heliopolis created, which Thoth brought from Cusae (*Ggws*) into the Great House which is in Heliopolis, which is in Pe, which is in Dep. What has been said about it: ‘how welcome is this Eye of Hours (and) the Noble One (*šps.t*) which is in the Eye of Horus!’ – It is to do away with the influence (*s.t-’*) of a god, the influence of a goddess, a male opponent (*d3y*), a female opponent, a male dead (*mt*), a female dead, a male enemy (*hfty*), a female enemy who might oppose themselves (*d3i*) against these eyes of the man under my fingers that <I> have brought you. Protection (*s3w*) behind protection, protection has arrived! This spell is to be said 4 times [while] applying a medicine to the two eyes.

Spell 77, pages 47-48.