

About the Judges of the Spell 125B of the Book of the Dead

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ACCORDING TO the ancient Egyptian beliefs of afterlife the deceased should pass the judgment process and confirm his purity in order to be “justified”. This remarkable concept is explicit in the spell 125B of the Book of the Dead. The main purpose of this spell is to emphasize the deceased’s innocence through 42 claims to the court judges of the Netherworld, so he/she could pass the judgment and could enter the realm of Osiris. Here, the deceased addresses each one of the judges by his name and the place to which he is connected. Each address is followed by the deceased’s denial of having committed a specific sin; hence the term of “Negative Confession”.²

The roots of the concept of judgment after death are perhaps dated to the 4th dynasty texts which addressed to the tomb visitors to avoid any kind of desecration that could happen to the purity of the mortuary cult with the judgment before the great god.³ Schott proposes to see the first appearance of this belief in the Instructions of Ptahhotep from the 5th dynasty⁴. It then appears in the Instructions of Merikare from the First Intermediate Period.⁵

There are some elements of the judgment after death also mentioned in the autobiographical texts from the Old and Middle Kingdom. They principally refers to the accomplishments of

¹ This article is a modified version of a paper given by the present author on 18th June 2019 at the *Current Research in Egyptology* (CRE) conference held at University of Alcalá, Alcalá de Henares and it is the abstract of the MA dissertation: R. EL-KEMALY, *Ancient Egyptian Court judges of the Netherworld*. MA unpublished thesis, Egyptology, Helwan University 2014. I am so thankful for Prof. Dr. Mohamed Saleh (Ain Shams University) and Prof. Dr. Laila Azzam (Helwan University) for their academic and moral support during writing this paper. Sincere thanks also go to Dr. Isabelle Régen (Université Paul Valéry, Montpellier) and Prof. Dr. Rita Lucarelli (University of California, Berkeley, Faculty Curator of Egyptology at the Phoebe A. Hearst Museum of Anthropology) for their advice.

² J. SPIEGEL, *Die Idee vom Totengericht in der Ägyptischen Religion*, LÄS 2, Hamburg, 1953, p. 60; É. DRIOTON, *Contribution à l'étude du chapitre CXXV du Livre des Morts. Les Confessions négatives*, BEPHE 234, 1922, p. 545-564; E. HORNUNG, *Das Totenbuch der Ägypter*, Zürich, 1979, p. 492 ; M. SALEH, *Das Totenbuch in den Thebanischen Beamtengräben des Neuen Reiches*, ArchVer 46, Kairo, 1984, p. 63; Chr. SEEBER, *Untersuchungen zur Darstellung des Totengerichts im Alten Ägypten*, MÄS 35, München, 1976, p. 138; G. LAPP, *Totenbuch Spruch 125*, Basel, 2008; M. STADLER, “Judgment after Death (Negative Confession)”, *UCLA Encyclopedia of Egyptology*, 2008. He refers that the Negative Confession's text could be originated from the purity oaths of the priests during their initiations (*ibid.*, p. 2-3; online, accessed 21 August 2019 : <https://escholarship.org/uc/item/07s1t6kj>).

³ J. YOYOTTE, “Le Jugement des Morts dans L'Égypte Ancienne”, *SourcOr* 4, Paris, 1961, p. 27.

⁴ E. SCHOTT, *Die Ägyptischen Sünden*, Göttingen, 1992, p. 45.

⁵ J. QUACK, “Studien zur Lehre für Merikare”, *GOF* 4. 23, Wiesbaden, 1992, p. 118.

the members of the ancient Egyptian elite.⁶ Other elements as weighting of the deceased's heart are present in Coffin Texts.⁷

The vignette of the spell 125 of the Book of the Dead is the most popular pictorial representation of the judgment after death. Its first attestation is dated to the mid of the 18th dynasty.⁸

The beginning of the spell includes the deceased's greetings to the chief of the judgment hall Osiris and his associate group which consists of 42 judges. Then, he claims his innocence in the presence of Osiris and his tribunal by calling each one by his name and place where he is connected and denying a specific sin. These formulas follow the scheme : "O NN who comes from (Place) I have not done (Misdeed)".

Although this spell was studied by some scholars: Drioton,⁹ Luddeckens,¹⁰ Spiegel,¹¹ Yoyotte,¹² Maystre,¹³ Seeber,¹⁴ Assmann,¹⁵ Stadler,¹⁶ they presented the idea of judgment after death in general and do not refer to the role of the judges particularly.

This paper sheds some light on the role of those judges through comparing and analyzing texts in relevant documents from different form dated from the New Kingdom (Table 1)¹⁷. It is focusing on their epithets, explaining their form or appearance in the sources, various sequences where they are mentioned, discusses different points of view of scholars about their total number (42), and the relationship between them, as well as the diverse places to which specific sins are connected.

The court judges of the Netherworld

The first judge of Netherworld's court was  / , *Wsh-nmtt / nmt wt*, "Wide of stride / stride", the later being an epithet of the god Ra.¹⁸

Some of the court judges were major deities such as: Re, Atum, Thot, Horus, Ptah, Sobek, Seth, Wepwawet, Nefertem, Ihy, and the rest of them were demons¹⁹ (Table 2). We can classify them into categories of supernatural beings:

⁶ M. LICHTHEIM, *Ancient Egyptian Literature II*, Berkeley, Los Angeles, 1976, p. 103-106.

⁷ R. GRIESHAMMER, *Das Jenseitsgericht in den Särgetexten*, *ÄgAbh* 20, Wiesbaden, 1970, p. 46-55.

⁸ H. MILDE, *The vignettes in the book of the dead of Neferrenpet*, *EgUit* 7, Leiden, 1991, p. 48.

⁹ É. DRIOTON, *Contribution à l'étude du chapitre CXXXV du Livre des Morts*, p. 545-564.

¹⁰ E. LÜDDECKENS, *Alter und Einheitlichkeit der Ägyptischen Vorstellung vom Totengericht*, Mainz, 1953, p. 182-199.

¹¹ J. SPIEGEL, *op. cit.*, p. 43-81.

¹² J. YOYOTTE, *op. cit.* p. 17-80.

¹³ Ch. MAYSTRE, *Les déclarations d'innocence (Livre des Morts), Chapitre 125*, *RAPH* 8, Le Caire, 1937.

¹⁴ Chr. SEEGER, *op. cit.*, p. 63-200.






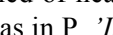
¹⁵ J. ASSMANN, *Mort et au-delà dans l'Égypte ancienne*, Paris, 2003, p. 114-140.


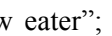
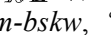
¹⁶ M. STADLER, *op. cit.*, p. 1-4.

¹⁷ The dating of manuscripts according to I. MUNRO, *Untersuchungen zu den Totenbuch Papyri der 18. Dynastie. Kriterien ihrer Datierung*, London, New York, 1987, p. 221-222, 346.


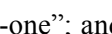
¹⁸ P. BARGUET, *Le Livre des Morts des Anciens Égyptiens*, *LAP* 1, Paris, 1967, p. 106.

¹⁹ There is a difference between gods and demons according to R. Lucarelli: "The main difference between demon and deity seems to be that demons received no cult, at least until the New Kingdom. Within the hierarchy of supernatural beings, demons are subordinate to the gods; although they possess special powers, these powers are not universal but rather limited in nature and scope. In general, their influence is circumscribed to one single task, and in certain cases they act under the command of a deity" (R. LUCARELLI, "Demons (Benevolent and

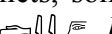


A. The group of snakes: , *Dw-dw.f*, “Double evil”; , *W3mnty*, “Wamemty”; , *Nhb-nfrit*, “Uniter of good”; , *Nhb-k3w*, “Uniter of kau”; , *Dsr-tp*, “Upraised of head”; , *In-f*, “Captor”. They are depicted in some sources in a form of snakes as in P. *'Inhzi* [Fig. 2, col. 19-21] and P. Ani [Fig. 1, col. 21, 38-40].



B. The group of apes: as the judge , *m-swwt*, “Shadow eater”; , *Wnm-snf*, “Blood eater”; , *Wnm-bskw*, “Entrails eater”. They probably represent the aggressive baboon *B3by*.²⁰ This may explain the ape form of the judge *Wnm-snf* in P. *'Inhzi* [Fig. 2, col. 6].


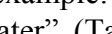
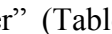
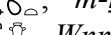
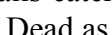

C. The group of theomorphic demons as: , *Hr.f-h3.f*, “backward-faced”; , *Nb-hrw*, “Many faced”; see P. *'Inhzi* [Fig. 2, col.13, 15].

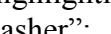
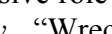
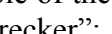
D. The group that has fiery form of appearance as: , *Nbi*, “fiery-one”; and , *T3-rd / rdwy*, “Fiery leg / legged”.²¹

The epithets²² of the court judges

The court judges of Spell 125 B are described with many epithets, some of which refer to their physical attribute. For instance, the epithet of the judge , *Fndy*, “Long nosed”, refers to the god Thot in a form of an Ibis bird; he is depicted in this form in P. *'Inhzi* [Fig. 2, col. 2]. The epithet of the judge , *Hd-ibhw*, “White-toothed”, describes the god Sobek in his crocodile form, when he opens his sharp white teeth against his victim; see P. *'Inhzi* [Fig. 2, col.5]. The epithet of the judge , *T3-rd*, “Fiery leg”, refers to a demon with a frightening appearance to threat sinners in the netherworld. It is worth mentioning here that the modern Egyptian folklore also has a demon with similar name ‘أبو رجل مسلوخة’, “scorched leg”, who appears only at night and terrifies naughty children and wicked people.

Sometimes judges held more than one epithet, like the judge , *'Irty.fy m ht*, “Fiery-eyed”, also called , *'Irty.fy m ds*, “Flinty-eyed” (Table 2), what refers to the sharp eyes of the god Horus as a Hawk.

Epithets also reflect the very role of the judge himself for example: the judge , *m-swwt*, “Shadow eater”, also called , *m-h3t*, “Body eater” (Table 2), , *Wnm-snf*, “Blood eater”, and , *Wnm-bskw*, “Entrails eater”. These epithets point to the role of *B3by* described in the spell 17 of the Book of the Dead as , *nh.f m hryt*, “Who lives on eating blood”, and , *Hnp-h3tyw*, “Who extracts hearts”.²³

Moreover, we commonly find epithets highlighting the aggressive role of these judges against Sinners as , *Sd-ksw*, “Bone smasher”; , *Hmy*, “Wrecker”; , *In-f*, “Captor” (Table 2).

Malevolent”, *UCLA Encyclopedia of Egyptology* 13, 2010 (online, <https://escholarship.org/uc/item/1r72q9vv> [Accessed 27 September 2019]).

²⁰ Ph. DERCHAIN, “Bébon, le Dieu et les Mythes”, *RdE* 9, 1952, p. 25-44.

²¹ Those judges are illustrated in most sources in a human form of appearance although having epithets referred to a fiery form of appearance (?).

²² The names and epithets of judges that mentioning here depends on *LGG*.

²³ E. NAVILLE, *Das Ägyptische Todtenbuch der XVIII bis XX. Dynastie* I, Berlin, 1886, pl. XXV, col. 76-77; T.G. ALLEN, *The Book the Dead or going forth by day*, *SAOC* 37, Chicago, 1974, p. 31; St. QUIRKE, *Going out in daylight: “prt m hrw”*, *GHP Egyptology* 20, London, 2013, p. 61.

The sequence of the court judges

The sequence of judges varies according to the sources. In most documents, there is a total of 42 judges, but this number may change due to different reasons:

- A. The space is not large enough to write the complete texts. Therefore, the number of judges is reduced, as seen in the papyrus of *Sn-htp* where there are only 32 [Fig. 3].
- B. The scribe has made a mistake.
- C. The owner of the papyrus or tomb desire to repeat or omit certain judges in his texts, even if there is enough space to write it entirely in some papyri, such as that of *'Iwiz* [Fig. 4].

The places connected to the court judges

Spell 125B mentioned different localities that were connected to the court judges such as: nomes, cities, temples, caverns, necropolises, and judgment places in the netherworld. They were also connected with the sky, earth, backwards, west, darkness, and twilight.

This fact contradicts the proposition of Steindorff²⁴ and Breasted²⁵ that the number 42 of the court judges represents the nomes of Upper and Lower Egypt. This suggestion is further undermined by evidences of the Second Intermediate Period, when the nomes of Egypt were not 42; their number being unstable.²⁶ Rochholz²⁷ and Kees²⁸ suggested that the number of the judges is a multiple of the holy number 7, but there is no strong evidence for this suggestion.

Most judges who were classified as major deities were connected to their cult centers: 𓂏𓂏𓂏𓂏 , *Wsh-nmtt*, “Wide of stride”, (Re) was connected with 𓂏𓂏 , *'Iwnw*, “Heliopolis”²⁹; 𓂏𓂏𓂏𓂏 , *Hd-ibhw*, “White-toothed” (Sobek), was connected with 𓂏𓂏𓂏 , *Tz-š*, “The lake / Fayum”³⁰; 𓂏𓂏𓂏 , *sr-hrw*, “Foreteller of the voice” (Seth) was connected with 𓂏𓂏𓂏 , *Wnsy*, “Bahnasa”³¹.

Demons were associated to localities where they played a specific role, like the judge 𓂏𓂏𓂏 , *Wnm-snf*, “Blood eater”, who was connected to 𓂏𓂏 , *Nmt*, a “slaughter place”,³² because of his role of butcher for sinners in the aforementioned place. It is also possible that they have the same nature or attributes of the local deity of this place, for instance: the judge 𓂏𓂏𓂏 , *Hmy*, “Wrecker”, is connected to 𓂏𓂏𓂏 , *H3sw*, “Xois”³³ because he is as aggressive as the sacred bull who was worshiped in this nome.

²⁴ G. STEINDORFF, *Die Ägyptischen Gau und ihre Politische Entwicklung*, Leipzig, 1909, p. 876.

²⁵ J.H. BREASTED, *The Dawn of Conscience*, London, 1934, p. 257.

²⁶ W. HELCK, *Die alt Ägyptischen Gaue*, TAVO 5, Wiesbaden, 1974.

²⁷ M. ROCHHOLZ, *Schöpfung, Feindvernichtung, Regeneration*, Wiesbaden, 2002, p. 194.

²⁸ H. KEES, *Der Götterglaube im alten Aegypten*, MVAG 45, Leipzig, 1956, p. 158.

²⁹ P. MONTET, *Géographie de L'Égypte Ancienne, La Basse Égypte I*, Paris, 1957, p. 156-162.

³⁰ GDG VI, p. 33-34; P. MONTET, *op. cit.*, II, p. 206.

³¹ *Ibid.*, p. 182.

³² *Wb II*, 264, 1-9; J. ZANDEE, *Death as an Enemy According to Ancient Egyptian Conceptions*, Leiden, 1960, p. 166-167.

³³ W. HELCK, *op. cit.*, p. 164; F. GOMAA, *Die Besiedlung Ägyptens Während des Mittleren Reiches, Unter Ägypten und die angrenzenden Gebiete II*, Wiesbaden, 1987, p. 100-102.

The denied sins in the spell 125B

According to most sources the deceased should deny committing specific sins in the presence of each one of the court judges as: lying, stealing, murder, adultery, prattling, raising voice, causing fear, violence, quarrelling, cheating, trimming measurements, stealing god's property, and revealing gods.

Firstly, the deceased states he did not commit *'Isft* which means evil, rebels, sins, chaos, impurity, taboo and all wrong doings in general, and then he specifies each kind of sins.

Not only there is a reasonable connection between the judges and their localities, but also between the denied sins and the judges. This is due to the role of the judge or matching with his nature, the following examples could obviously explain this point:



i Wsh-nmtt pr(w) m 'Iwnw n ir.i isft

O Wide of stride / strides who comes from Heliopolis, I have not done evil.

Here the deceased denies evil because of the role of (here as *Wsh-nmtt*) a creator god who drove chaos and evil out from the universe, and commanded humankind to follow *M3't*.

The deceased denies having committed slaying the sacred cattle to the judge *Wnm-snf*, "Blood eater", who inhabited the slaughter place:



i Wnm-snf pr(w) m Nmt n sm3.i ihw ntry.

O Blood-eater who comes from slaughter place, I have not slain sacred cattle.

The deceased disowns slaying the sacred cattle because this Judge is the butcher of the slaughter place and he sheds the blood of the sinners in the Netherworld.

There are other examples showing the denial of sins to judges according to their aggressive nature:



i Hmy pr(w) m H3sw n th.i.


O Wrecker who comes from Xoïs, I have not transgressed.

The deceased denies committed transgression to the judge *Hmy*, "Wrecker", who inhabited Xoïs, due to his aggressive nature.



i Sr-hrw pr(w) m Wnsy n hnnw.i.

O Foreteller of the voice who comes from Bahnasa, I have not been annoying.³⁴

³⁴ The verb *hnn* "Annoying" can be also determined by the Sethian animal (since the MK) . *Wb* III, 383, 3-9. This point could be an evidence to emphasize the disturbance manner of the god Seth.

Because of Seth, the Foreteller of the voice, is considered as a symbol of evil, disturbance and chaos in the universe,³⁵ the deceased disavows of being annoying.

Conclusion

The Netherworld's court members in Spell 125B were regarded as assistants to the Chief god of the court, namely Osiris; they witness the deceased's innocence from any sin, attesting that he is not guilty and passed the judgment successfully.

Moreover, they may be considered as guardians of the divine discipline. Most of the judges were regarded as guardian demons who tied to and watch over specific places to protect them from chaos and intrusion.³⁶ They are benevolent towards the deceased who holds the secret knowledge of their names and places to which they are attached, and the sins that should be denied in front of them. Other judges were local deities who acted as guardians of the divine order in their localities and perhaps were considered as punitive powers and concerned with certain taboos.³⁷

The court judges of Spell 125 B held many epithets, some of them could held more than once. These epithets refer to their role, or describe their physical attribute which is sometimes illustrated in sources. The sequence of judges is varied. The total of 42 judges may change, so that the proposal to consider that this number has been chosen as a multiple of the number 7 cannot be accepted. Moreover, the connection between court judges and various kind of places reject the assumption that they could represent Upper and Lower Egyptian nomes.

The relationships between court judges, localities and denied sins are logical and reasonable. There is a strong relationship between the role of judges and their cult center. Each denied sin is linked with the role of the judge concerned or was matching with his nature.

The deceased seems to use the magical power of this spell as a defense process and confirmation of his purity. He is afraid of being seen as unjustified, and then forbidden from eternity.

³⁵H. TE VELDE, "The Egyptian God Seth as a trickster", *JARCE* 7, 1968, p. 37-40; *id.*, *LÄ* V, 1984, col. 909.

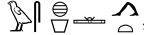
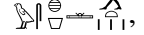
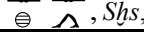






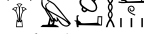
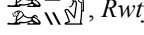


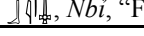




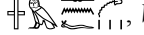

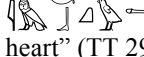
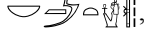
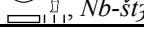


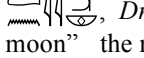




³⁶R. LUCARELLI, "The Guardian Demons of the Book of the Dead", *BMSAES* 15, 2010, p. 85 (online [Accessed 17 August 2019]:

https://www.britishmuseum.org/research/publications/online_journals/bmsaes/issue_15.aspx).

³⁷Chr. SEEBER, *op. cit.*, p. 137; P. MONTET, "Le fruit défendu", *Kémi* 11, 1950, p. 112-116.

Document	Date	Origin
TT 82 (Ta) (<i>'Imn-m-h3t</i>)	18 th dynasty	Thebes (Qurna)
P. <i>Nw</i> (BM 10477)	18 th dynasty	Thebes
P. Reinisch (<i>Sn-wsrt</i>) (P.Vienna 10494-497)	18 th dynasty	Thebes
P. <i>'Imn-htp</i> (Cc) (P. Boulaq 21, CG 40002)	18 th dynasty	Thebes
P. <i>'Imn-htp</i> (Cd) (Cairo, CG 40003)	18 th dynasty	Thebes
P. <i>Sn-htp</i> (Cairo, CG 40004)	18 th dynasty	Thebes
P. <i>M3i-hr-pri</i> (Cairo, CG 24095)	18 th dynasty	Thebes
P. <i>Nfr-wbn.f / twri-šri</i> (Pb) (Louvre 3092 + Montpellier)	18 th dynasty	Thebes
P. <i>Nb-sny</i> (Aa) (BM 9900)	18 th dynasty	Saqqara
P. <i>'Iwi3</i> (Ce) (Cairo, JE 51189)	18 th dynasty	Thebes
P. <i>3ny</i> (BM 10470)	19 th dynasty	Thebes
P. <i>Nht</i> (BM 10473)	19 th dynasty	Thebes
P. <i>Qnn3</i> (La) (Leiden T 2)	19 th dynasty	Thebes
P. <i>Nfr-rnpt</i> (Brussels E5043 & Pennsylvania, university museum Philadelphia E 2115, 16720-22)	19 th dynasty	Thebes
P. <i>H3ri</i> (BM 9949)	19 th dynasty	Thebes
TT 41 (<i>'Imn-m-ipt</i>)	19 th dynasty	Thebes (Qurna)
TT 138 (<i>Ndm-gr</i>)	19 th dynasty	Thebes (Qurna)
TT359 (<i>H'i-ini-hrt</i>)	19 th dynasty	Thebes (Deir el-Medineh)
TT 265 (<i>'Imn-m-ipt</i>)	19 th dynasty	Thebes (Deir el-Medineh)
TT 290 (<i>'Iri-nfr</i>)	19 th dynasty	Thebes (Deir el-Medineh)
TT 296 (<i>Nfr-shrw</i>)	19 th dynasty	Thebes (Chocha)
P. <i>P3-qrr</i> (Leiden T4)	19 th dynasty	Saqqara
P. <i>'Inh3i</i> (BM 10472)	19 th dynasty	Thebes

Table 1. list of documents which contain the spell 125B of the Book of the Dead.

The common sequence of the judge in the spell 125B	Name and epithets of the judge	Deity/ Demon
1	 , <i>Wsh nmtt</i> , “Wide of stride” (<i>LGG I</i> , 586-587)  , <i>Wsh-nmtwt</i> , “Wide of strides”  , <i>Shs</i> , “Hastener” (P. Reinisch, col. 1)	Re
2	 , <i>Hpt-sdt</i> , “Flame grasper” (<i>LGG V</i> , 125)  , <i>Hpt-nsrt</i> , “Flame grasper” (TT290, col. 15)	Atum
3	 , <i>Fndy</i> , “Long-nosed”, (<i>LGG III</i> , 193)	Thot
4	 , ‘ <i>m-swwt</i> , “Shadow eater” (<i>LGG II</i> , 111-112)  , ‘ <i>m-hzt</i> , “Body eater” (P. <i>Nfr-wbn.f</i> [Pb], col. 4)	The ape <i>B3by</i>
5	 , <i>Nh3-hr</i> , “Aggressive-faced” (<i>LGG IV</i> , 271-272)  , <i>Nh3-h'w</i> , “Aggressive body” (P. <i>Nb-sny</i> [Aa], vol. 5)	Demon
6	 , <i>Rwtj</i> , “Lion twins” (<i>LGG IV</i> , 654-655)	Re / Atum
7	 , ‘ <i>Irty.fy-m-ht</i> , “Fiery-eyed” (<i>LGG I</i> , 437-438)  , ‘ <i>Irty.fy-m-ds</i> , “Flinty-eyed”	Horus
8	 , <i>Nbi</i> , “Fiery one” (<i>LGG IV</i> , 193)	Demon
9	 , <i>sd-ksw</i> , “Bone smasher” (<i>LGG VI</i> , 722)	Demon
10	 , <i>Wd-nsrt</i> , “Flame thrower” (<i>LGG II</i> , 619)	Ptah
11	 , <i>Krty</i> , “Cave dweller” (<i>LGG VII</i> , 223)	Re
12	 , <i>Hd-ibhw</i> , “White-toothed” (<i>LGG V</i> , 600)	Sobek
13	 , <i>Wnm-snf</i> , “Blood eater” (<i>LGG II</i> , 410)	The ape <i>B3by</i>
14	 , <i>Wnm-bskw</i> , “Entrail eater” (<i>LGG II</i> , 407-408)  , ‘ <i>Im-kbkw</i> , “Who has bad characteristics in his heart” (TT 296, col. 13)	The ape <i>B3by</i>
15	 , <i>Nb-M3't</i> , “Lord of <i>M3't</i> ” (<i>LGG III</i> , 634-640)  , <i>Nb-st3w</i> , “Lord of secret” (TT 138, col. 14)	(?)
16	 , <i>Tnmy</i> / <i>Tnmy</i> , “Wanderer” (<i>LGG VII</i> , 43)	Demon
17	 , ‘ <i>3dy</i> , “Pale one” (<i>LGG I</i> , 75-76)  , <i>Dni</i> , “Day of the first and third quarters of the moon” the moon” (P. ‘ <i>Twiz</i> [Ce], col. 30)  , ‘ <i>Srdy</i> , “Cause to grow” (P. ‘ <i>3ny</i> , col. 19)	Re
18	 , <i>Dw-dwf</i> , “Double evil” (<i>LGG VII</i> , 613)	Snake ‘ <i>3pp</i>
19	 , <i>W3mnty</i> (<i>LGG II</i> , 245)  , <i>W3sm</i> (?) (TT 138, col. 18)	Snake ‘ <i>3pp</i>



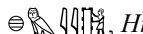



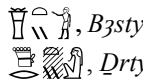




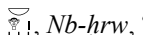
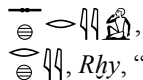









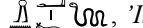
20	 <p><i>M33-int.f</i>, “Who-sees what he has brought” (LGG III, 198) <i>M33-it.f</i>, “Who sees what he has stolen” (TT 138, col. 19) <i>In-n-htp.f</i>, “Who brings his offer” (P. <i>Iwiz</i> [Ce], col. 33)</p>	The ape <i>B3by</i>
21	 <p><i>Hry-izw</i>, “Chief of the nobles” (LGG V, 361) <i>Hry-Wrw</i>, “Chief of the great ones” (P. Reinisch, col. 21)</p>	Demon
22	 <p><i>Hmy</i>, “Wrecker” (LGG V, 740)</p>	Demon
23	 <p><i>Šd-hrw</i>, “Anouncer of the voice” (LGG VII, 158-159)</p>	Seth
24	 <p><i>Nhnw</i>, “Child” (LGG IV, 305-306)</p>	Re / Horus (?)
25	 <p><i>Sr-hrw</i>, “Foreteller of the voice” (LGG VI, 425)</p>	Seth
26	 <p><i>B3sty</i>, “Who comes from Tell basta”, (LGG II, 739) <i>Drty</i>, (?) (TT 296, col. 26)</p>	Demon
27	 <p><i>Hr-f-h3.f</i>, “Backward faced” (LGG V, 303)</p>	Demon
28	 <p><i>T3-rd</i>, “Fiery leg” (LGG VII, 357) <i>T3-rdwy</i>, “Fiery- legged” (P. <i>3ny</i>, col. 14)</p>	Demon
29	 <p><i>Knmty</i>, “Dark-one” (LGG VII, 289)</p>	Demon
30	 <p><i>In-htp.f</i>, “Who brings his offer” (LGG I, 381)</p>	(?)
31	 <p><i>Nb-hrw</i>, “Many-faced” (LGG III, 702)</p>	Demon
32	 <p><i>Shry</i>, “Advisor” (LGG VI, 588) <i>Rhy</i>, “The knower” (P. Reinisch, col. 32.)</p>	Demon
33	 <p><i>Nb-'bwy</i>, “Horned one” (LGG III, 594) <i>bw.f</i>, “The purity of him” (TT 359, col.8)</p>	Wepwawet (?)
34	 <p><i>Nfr-tm</i>, “Nefertem” (LGG IV, 222)</p>	Nefertem
35	 <p><i>Tm-sp</i>, “Timeless one” (LGG VII, 424)</p>	Demon
36	 <p><i>Ir-m-ib.f</i>, “Who acts as he wishes” (LGG I, 441)</p>	Demon
37	 <p><i>Ihy</i>, “Ihy” (LGG I, 542) <i>Hm-Nwnw</i>, “Majesty of Nun” (P. <i>Imn-htp</i> [Cc], col. 37)</p>	<i>Ihy</i>
38	 <p><i>Wd-rhyt</i>, “Commander of people” (LGG II, 634)</p>	Atum / Amun-Re / Soker (?)
39	 <p><i>Nhb-nfrit</i>, “Uniter of good” (LGG IV, 237)</p>	Demon (snake)
40	 <p><i>Nhb-k3w</i>, “Uniter of kau” (LGG IV, 273-274)</p>	Demon (snake)
41	 <p><i>Dsr-tp</i>, “Upraised of head” (LGG VII, 265-266)</p>	Demon (snake)
42	 <p><i>In-.f</i>, “Captor” (LGG I, 371-372)</p>	Demon (snake)

Table 2. The court judges in the spell 125B of the Book of the Dead.

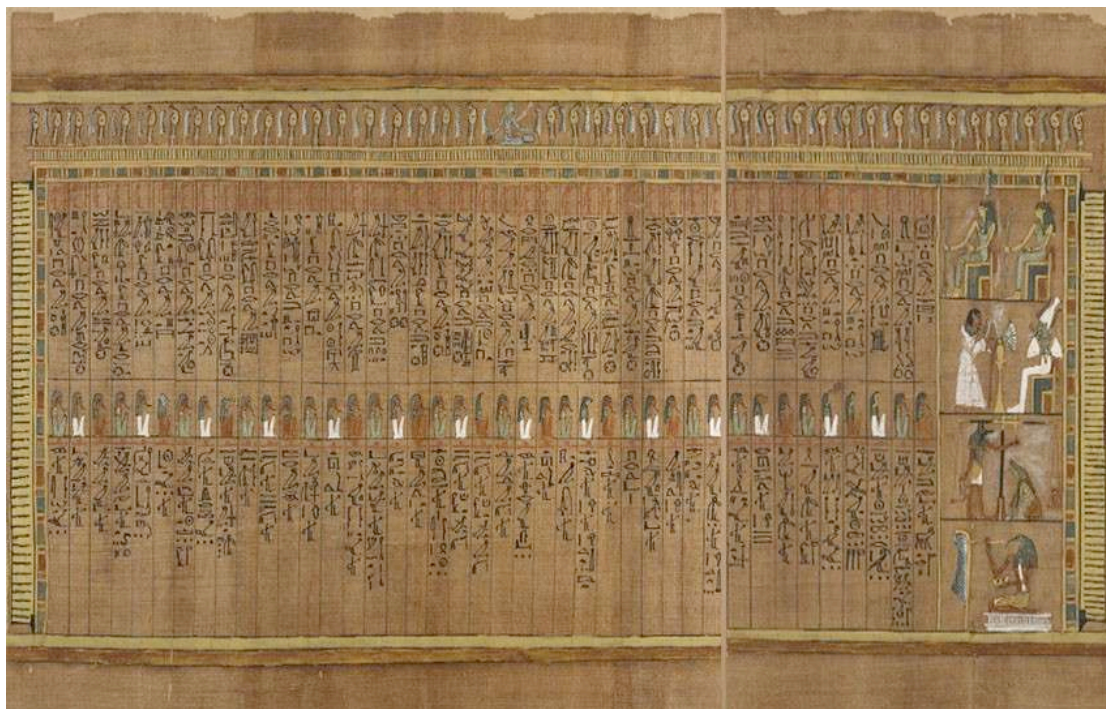


Fig. 1. P. 3ny, British Museum (BM 10470) (<http://134.95.80.50/objekt/tm134517>).

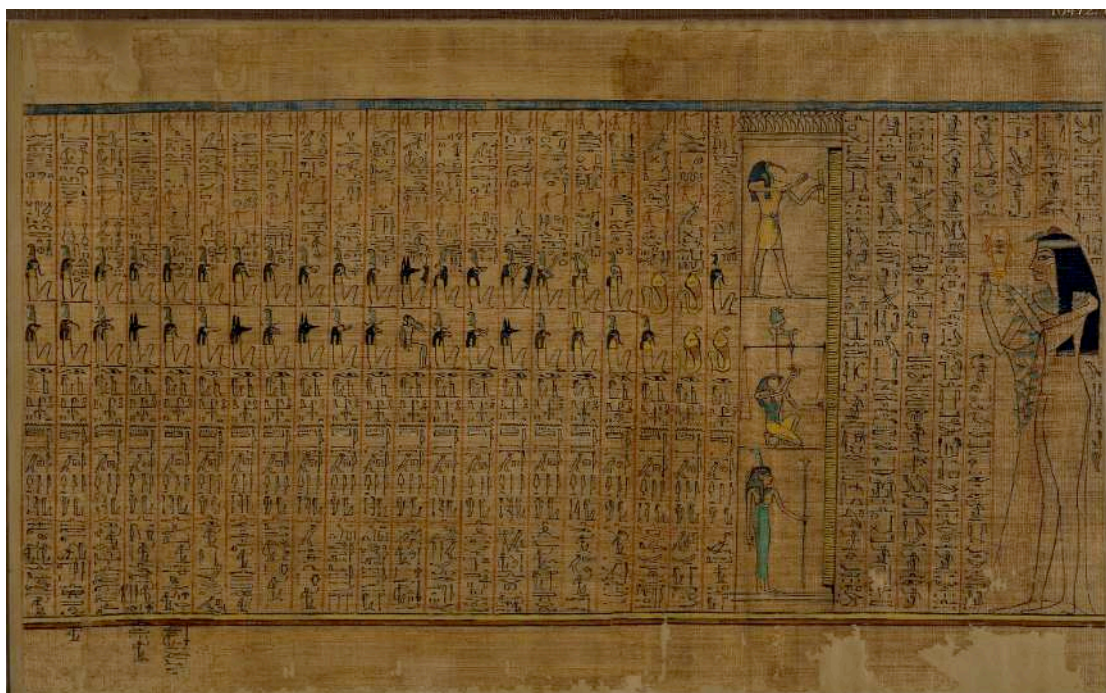


Fig. 2. P. 'Inhzy (BM 10472) (<http://134.95.80.50/objekt/tm134517>).

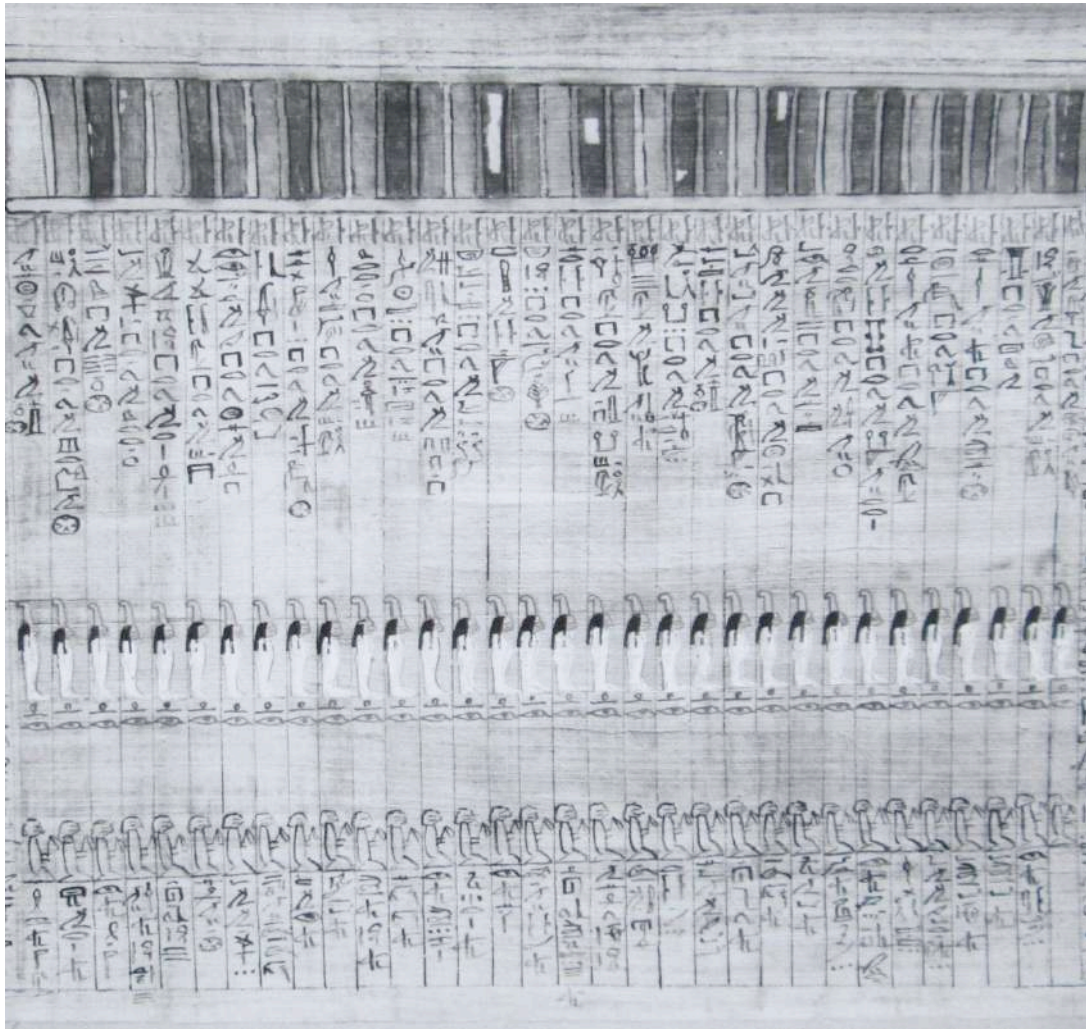


Fig. 3. P. *Sn-ḥtp* (Egyptian Museum Cairo JE.95652) (I. Munro, *Die Totenbuch-Handschriften der 18. Dynastie im Ägyptischen Museum Cairo, ÄgAbh* 45, Wiesbaden, 1994, pl. 97).

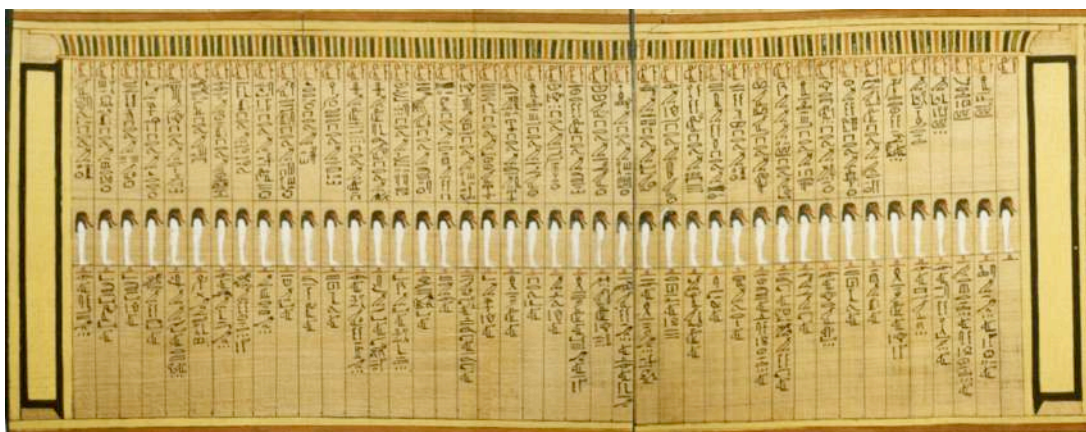


Fig. 4. P. *'Iwiz* (Egyptian Museum Cairo JE 51189) (<http://134.95.80.50/objekt/tm134267>).