

Guardian Deities and their Functions in the Underworld in Light of (The Pyramid) Texts

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Abstract

This study addressed the functions related to the guardian deities in the underworld according to the texts of the (pyramids). It is known that the ancient Egyptians saw the death that they would encounter and their belief that the soul would leave the body. Based on this, the ancient Egyptians worked to record these texts on the walls of the royal tombs in order to be an aid to the king and protect him from the danger of evil that would hinder his journey in the underworld. These religious-literary texts were engraved and drawn on the walls of the pyramids, especially in the Saqqara area, starting from the reign of King (Unas) at the end of the Fifth Dynasty (2498-2345 BC). It continued to be recorded on the walls of the burial chambers in the pyramids of the kings of the Sixth Dynasty, and includes spells that address the fusion of the king's spirit with the god (Ra) to complete his daily journey that sails across the sky in the underworld, in addition to the ancient Egyptian belief that the purpose of recording the texts of the (pyramids) is to provide the dead with the provisions they need, especially protection, as many spells aimed to eliminate and get rid of the enemies of the deceased. What concerns us here from those texts that were engraved on the walls of the inner chambers of the (pyramids), is that they address many of the guardian gods present in the underworld, and then gave each of them their job duties, and they were assigned according to their regions in the underworld, as well as tasks according to the hours assigned to protect them.

Keywords: Pyramid Texts, god (Ra), the underworld, Ka, Guardian gods.

1. Introduction

The Pyramid Texts are considered among the most important ancient Egyptian religious-literary products that appeared in a magnificent manner in the Old Kingdom era (2690-2180 BC), but there were attempts before them that preceded them in many early spells that were entrenched in the minds of the ancient Egyptian mentality dating back to before the Old Kingdom (Belal, 2015, p. 79).

We find that these religious literary funerary productions shed light in a synchronous manner on the life after death and hymns and spells related to the underworld (Ali, p. 331), as these religious-literary texts were engraved and drawn on the walls of the pyramids, especially in the

Saqqara area, starting from the reign of King (Unas) (Hornung, 1996, p. 368) at the end of the Fifth Dynasty (2498-2345 BC) and continued to be recorded on the walls of the burial chambers in the pyramids of the kings of the Sixth Dynasty, namely: (Teti, Pepi I, Merenre, Pepi II), in addition to the queens of the Old Kingdom era, namely: (Neith, Ibut II, and Wajeb-Ten) (Prested, 1961, p. 131), and it is likely that the (pyramid) texts are the largest religious-literary ancient Egyptian textual productions written to date in light of what was discovered by archaeological excavations, as their number reached about (714) Paragraph (Leshthaim, 2015, p79).

As for the recording of the (pyramid) texts, they were found in various places where they were engraved and recorded on the walls of the pyramids (Tebo, 2004, p. 51), it is a detailed explanation of the path of the deceased pharaoh that he takes in the afterlife and other deceased people. The ancient Egyptians cared about their dead, because they believed in immortality in the underworld (Hijazi, 2016, p. 261), and provided them with all the needs they required from food and decorative tools of jewelry that please them, in addition to their belief in what is imagined in the afterlife after death (Salih, 1962, p. 368), and this is what appeared in the (pyramid) texts that the soul will leave the human body, the ancient Egyptian interpreted it as power and is called (ka), and this latent power was found in the human body and distinguishes the living from the dead, and it is represented by what resembles a guardian angel for him, as the grave was called the house of (ka), so offerings were presented to the (ka) of the dead in the graves, as The Egyptians believed in the soul and called it (Ba) and imagined it in different forms, such as in the form of a bird with a human head (Saadallah, 1989, p. 41).

The world of the dead for the ancient Egyptians is the underworld, which they called the world of the West, explaining the sunset in the evening from the west and going to another world located under the ground, and then rising again in the morning, and this resulted in their perception of resurrection again, as they quoted from the death and resurrection of the god (Osiris) (Bayoumy, 2021, p. 1), that there is life after death, so this belief had a great impact on the lives of the ancient Egyptians that they will be resurrected to a new life, in addition to that there are special beliefs about the necessity of acquitting the deceased after death because he will stand in the court of the dead and his innocence will be declared and in order for the deceased to obtain his desire and reach the fields of Ayar (Mahran, 1989, p. 519), and enjoy his new eternal life and successfully pass through the regions of the underworld (Lamiaa, 2018, p. 395) which were filled with many guards whose main temporal and spatial function is to protect those regions and they only allow passage to righteous people They inflict punishment on the wicked and the enemies of the god (Ra) (Hornung, 1995, p. 85). The (pyramid) texts also indicated that the soul of the deceased is raised to heaven amidst the cheering and welcome of the guardian gods and companions of the god (Ra), because he will accompany him to the lower heaven in the underworld in his sacred boat and that he will be born and resurrected with the god (Ra) (Khalil, 2015, p. 75).

We can identify a group of guardian deities in the underworld mentioned in the (Pyramid) texts, and try to uncover their spatial and temporal functions and know their sequence according to what was mentioned, which are as follows:

1- "dt":

This snake is one of the harmful guardian snakes, its documentation appeared in the Old Kingdom during the (Pyramid) texts, and it was represented in the form of a flame coming out of the ground and it came in the spell, as follows (Al-Rashidi, 1998, p. 96):



Its translation: "Down, O snake coming out of the ground, fall, O flame coming out of eternity, I drop the eye on you on its coils, go, O you who are on your column, O you who are in the Naut bush, prevent movement, it is the one who is in Gehen; the saliva, the poison of the snake was not in the dust, it has truly vanished, it has disappeared in the house of its mother, O strange-shaped animal, go down" (Mercer, 1952, p. 110).

The above text explains what came in this spell is the issuance of a ruling for this snake to descend to the earth, as it is known that the earth is the favorite place for all snakes, and as other spells indicated the presence of this snake in the wells of fire "h3st", it came in the texts of (the pyramids), as an indication of the presence of this snake in the gaps of the earth trying to come out and expose himself to the procession of the god (Ra) and the gods and righteous people with him, what came in the text below the righteous deceased, he orders him to fall and move away to get rid of the harm of his fires coming out of the eternal waters (Nun), as the text states, as follows: (Atallah, 2019, p. 125)



Its translation: "So fall, O snake that comes out of the earth, and fall, O flame that came out of Nun, so fall far away" (Faulkner, 1969, p. 55).

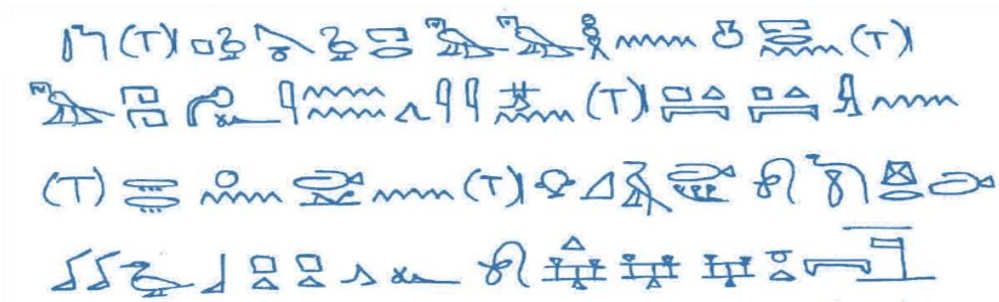
The above text explains that this is the guardian serpent that guards the fiery well or the fiery earth pit, so there had to be spells to protect the deceased from falling into these pits and also to provide himself with protection from its guardians and gods.

2- "Mḥn":

The snake (Mḥn) is known as (the coiled one), because its tail is placed in its mouth and wrapped around itself. It was associated with the god (Ra) on his journey to the underworld directly because it protects him from his enemies (Lami, 2015, p. 103) and lights the way for him because of its ability to move and the nature that makes it able to live in dark places (Badaui, 2023, p. 12). As its name indicates strength, it can wrap its body several times. This snake was documented in the texts of the (pyramids) of the Old Kingdom, as well as the Middle Kingdom texts of the (coffins) and the book of (Emi Duat) and the book of (cave) and others in the era of the modern state, as the functional tasks of this snake were to provide protection for the god (Ra) and accompany him on his journey to the underworld and be the guard who surrounds the god (Ra) with his body in the form of a cabin in his boat, as It is shown in the image below (Shafaa, 2013, p. 235) (Piankoff, 1954, p. 191)



We continue in the text that he surrounds the enemies of (Ra) within his coils and imprisons them and eliminates them, so these repeated coils were counted in the form of roads indicated by the texts of (coffins) in the spell (758), and they were also indicated in Chapter (131) of the Book of (the Dead), so they formed nine roads, five of which are the roads of fire and they are red, and the other four roads are black, and these roads have gates in the middle of which the god (Ra) sits (Ibrahim, 2015, p. 166), in addition to that (Mahen) represented the circular road that the deceased tries to know their names in order to be able to reach the god (Ra), and it was mentioned in the spell numbered (332) about the deceased escaping to the god (Osiris) from the coils of the snake in the underworld, as stated in the text The following:



Its translation: "This king is he who came out of the coil of the serpent, he came out of his flame, and turned and the heavens went to the king, and the earths attended to the king, the king stepped on the green crops that led under the feet of the god Geb and wandered the paths of the goddess Nut" as follows: (Al-Rashidi, 1998, p.44)

3- "Šsmw":

He is known as the god of (wine juice) (Zandee, 1960, p. 143). The oldest reference to him is the era of the Third Dynasty (2686-2613 BC), where his name was mentioned on a diorite vessel fragment found near the Saqqara pyramid, as it indicated his association with the wine and oil press (AbdAlmonem, p. 179). This guardian god had a group of messengers who were harmful demons whose tasks were bloody deeds and who were hostile to the deceased (the wicked) (Jaco, p. 100). The guardian god (Shesmu) was recorded in the (Pyramid) texts, as having taken on his job duties (butcher), cutting up enemies and presenting them to the king as in the text below, as follows:



Translation: "Shesmu is the one who cuts them up for King Tti and cooks him food from them in his evening hearth" (Al-Hawari, 2017, p. 122).

Obviously, we were able to know the form of the god (Shesmu) who appeared in the form of a human body and a lion's head through the texts written on the walls of the funerary temple of King "Neferirkare", one of the kings of the Fifth Dynasty (2498-2345 BC) in Abusir (ALbarbari, 2005, p. 225).



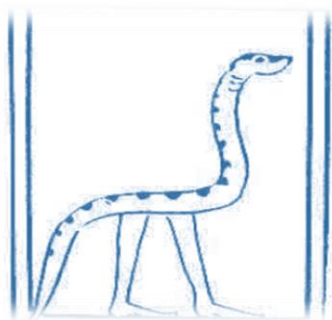
In addition, the god (Shesmu) is recorded in many spells as a cannibal, as in the following text:



Its translation is: “He who cooks his meal of them in his hearth in the evening” (Al-Hawari, 2017, p. 123).

4- "S3 -t3" Sa-Ta:

This god was mentioned in the texts of (the pyramids), and he was also mentioned within the folds of the texts of (the coffins), except that his function appeared more clearly in the era of the modern state. We found chapter (87) in the Book of the Dead talking about transforming the deceased in the underworld into the form of the god (Sa-Ta) who appeared in the form of a snake with human legs according to what the ancient Egyptian imagined, as follows:





Translation: "The deceased was transformed into the form of the snake Sa-Ta, words said by the treasurer of "Nu" the principle of truthful voice, I am the snake Sa-Ta long in years, I sleep and give birth every day, I am the snake Sa-Ta who is in the ends of the earth, when I sleep, I give birth and renew myself every day" (Quirke, 2013, p. 203).

The change in the form of the deceased in the underworld can be explained by the form of the god (Sa-ta), as it gives him strength and the ability to move above the earth (Al-Mesiri, 2018, p. 284).

What concerns us here is what is stated in the texts of (the pyramids), as there are several spells to warn "Sa-ta "S3 -t3" from the earth, as in the following text, (Issa, 2013, p. 81):



Translation: "O snake Sa-ta, beware the earth, O snake Sa-ta, beware the gold."

It is clear from this spell that a warning was directed to "Sa-ta "S3 -t3" from the god of the earth "Gb", as the latter is considered the father of snakes, because snakes live in burrows inside the earth.

Other spells in the (pyramid) texts warn this serpent against the god of the earth "Gb", as stated in the text below:



Translation: "Your sycamore tree will be your grain, your grain will be your sycamore tree, your tail is on your mouth, O snake that has wrapped itself, wrap yourself, O great bull... Sa-ta beware of the earth Sa-ta, beware, the spell is said twice: O earth beware, beware of the earth O Sa-ta beware of your father who formed Osiris, O Sa-ta beware" (ALRashidi, 1998, pp. 50-51).

The spell mentioned the snake (Shent), which is one of the harmful snakes and the spell described it as (the great bull), in addition to mentioning the god (Sa-Ta), and warning him of his father, the god (Geb), who will punish him because he represents the father of snakes. There is a text in the texts of (the coffins) explaining that the god (Sa-Ta) is the god (Osiris).



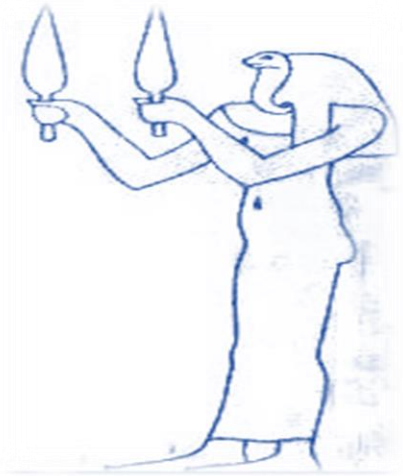
Translation: "He rejoiced and created the son of the earth that he is Osiris", (ALRashidi, 1998, p. 52).

5- "3Sbt" Aspet:

The goddess Aspet "3Sbt" appeared in the texts (of the pyramids), and continued to appear during the late and Greek eras (1085 BC-30 AD), and her name was written in different forms, (Al-Shadhly, 2019, p. 2), as follows:



It is worth noting that the goddess (Aspet) appeared in the form of a human with a snake's head and holding a knife in her right hand and a knife in her left hand, and this scene explains her use of violence and terror against the enemies of the god (Ra) and the guilty, and the scene below:



In addition to a text explaining the functional tasks of this goddess, as follows:



Translation: "Aspet, the lady of Dendera, who strikes hard the body of the person who conspires against his master, and takes care of her brother who was buried in the tomb of (Osiris), the lady of slaughter Against (Set) who no longer exists, the lady of the knife who is keen to annihilate the enemies who watch all night to slaughter the one who comes, his name will no longer exist" (Al-Shadhly, 2019, p. 2).

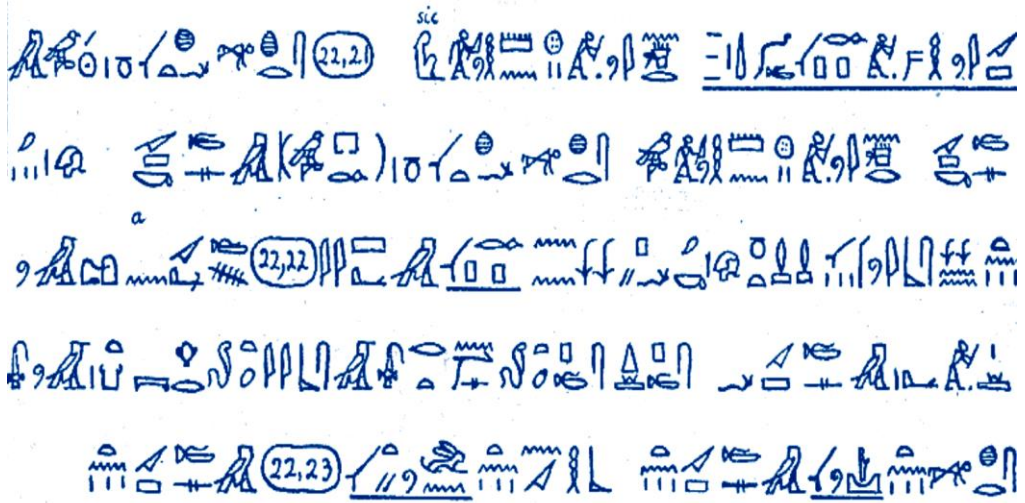
Aspet "3Sbt" is one of the protective goddesses, so her name was linked to the protective goddesses such as the goddess (Isis) and the goddess (Nephthys), and the text is as follows: (ALRashidi, 1998, p. 21)



Its translation is: "Here I am Isis, here I am Aspet, here I am Nebt Hat, come so that you may see your son" (Faulkner, 1969, p. 110).

It is clear from the above text that it mentions three goddesses who took the form of one goddess, and they have one function, which is to protect the god (Horus) (ALRashidi, 1998, p. 21).

The text below also mentioned the functional role of the goddess (Aspet), who plays the role of punishing and killing the evil god (Aabeb), the archenemy of the god (Ra), using a knife, as in the text:



Translation: "To receive the ds knife and strike Aabeb, hold on, O butcher, and bring down the enemy of Ra with your ds knife, bring down the enemy of the king with your ds knife, these are your heads, O rebels, this is your head, O Aabeb, which will be cut off with the ds knife, be sharp, O Sopdet, Nesret, Aspet who carries the torch, bring down the evil one with your ds knife, and cut off wnty" (Al-Shadhly, 2019, p. 10).

Another text mentioned that the goddess (Aspet) appeared in the fourth hour of the book (An-Nahar) in order to eliminate Abu Fis (Aabeb) and the functional tasks of the goddess (Aspet) were to burn him and not expose him to the god (Ra), and the text below explains that (Al-Shadhly, 2019, p. 9).



Translation: "Aspet comes to burn Aabeb, she rises for Aspet."

6- "Ȝḥt" Akhet:

This god Akhet "Ȝḥt" who came in the form of a snake is considered one of the protective snakes that guide the deceased and its functional tasks are to search for harmful evil spirits and burn them. Its beginnings of appearance were in the Old Kingdom and continued until the Modern Kingdom. It was mentioned in paragraph (396) of the (Pyramid) texts, as follows:



Its translation: "The king's power is around him and his Hasmut, his own, is under his feet, and his gods are above him, his A'rot snakes are on his forehead, the king's guide in his front, the beholder of the soul and the Akhet snake to burn it" (Al-Rashidi, 1998, p. 17).

The text explains that it combined the characteristics of the two serpents (Shesmut) and (Akhet), where the functions of the first function that shows the evil spirit, and the second that directs the flame to burn it, as the main idea is to burn the enemies, and it is known that the ancient Egyptian mentality received the idea of placing the king's serpent crown as protection for the king to repel the danger of enemies and burn them, similar to what came in ancient Egyptian mythology, that the goddess (Isis) placed her son, the god (Horus) in the Delta forests under the care of the goddess (Wadjet) (Erman, p. 25).

7- "nhb k3w" Nahb Kaw:

This god is considered one of the snakes that have two different characteristics, one harmful and the other beneficial. His name consists of two syllables that have been interpreted into several meanings, including (he who grants ka) and (he bestows souls). The archaeologist (Piankoff) interpreted it as (the collector of souls). This is evident in his dominance and control over souls. The (pyramid) texts described him as a long snake with many coils, as stated in the following text:



Its translation: "Nahb Kaw with many coils" (Al-Rashidi, 1998, p. 106). It also appeared in the texts of (Coffins) as a two-headed snake, in addition to that it was depicted in the New Kingdom in the Book of the Dead and the Book of Caves in the third section as a long, multi-coiled snake with different heads and shapes and living inside the cave. (Hornung, 1992, p. 340-341).

On the other hand, in the texts of (Pyramids) it was mentioned "Nahb Kaw" as a poisonous and harmful snake that causes chaos and disorder, as in the following text:



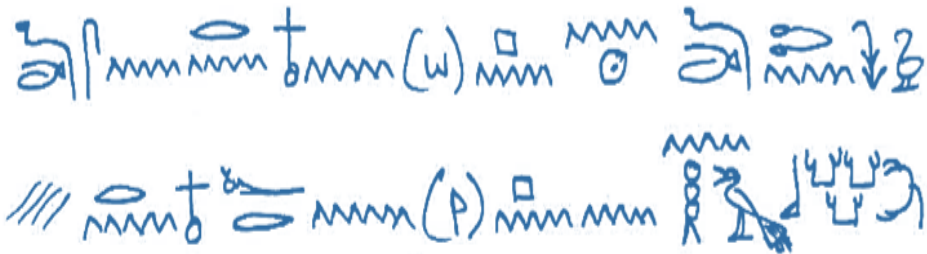
Its translation: "Nahb Kaw burns with his poison" (Al-Rashidi, 1998, p. 110).

The texts of the (pyramids) mentioned that the goddess (Mafdet) punished "Nahb Kau" by planting his fangs in the ground, and the following text (Al-Rashidi, 1998, p. 110) states:



Translation: "Your fang in the ground, your ribs in the hole, pouring water while the two kites stand, your mouth is closed with a torture tool, your mouth is closed with the torture tool of Mafdet."

The deceased also took the snake (Nahb Kau) as a guardian god and defended him in the underworld, and purified him from sins, in addition to the deceased's request to mention the attributes and names of the god (Ra), and the following text states:



Translation: "Let them say the beautiful name of this king of Ra, let them mention... the beautiful name of this king of Nahab Kau" (Al-Rashidi, 1998, p. 111).

8- "H3ytyw" Khaytyu:

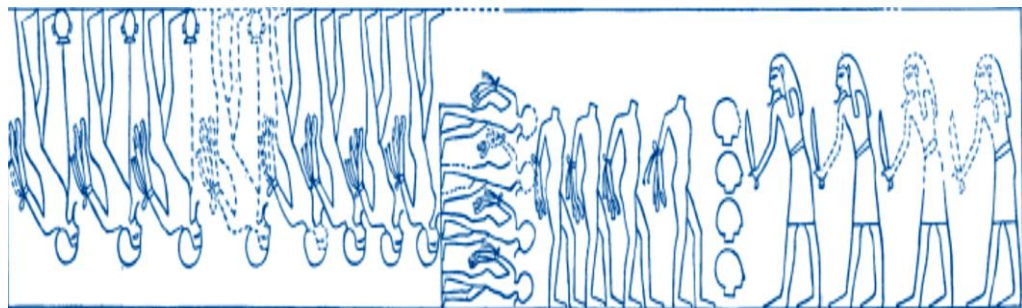


(Khaytyu) is considered one of the gods who punish the guilty enemies of the god (Ra) in the underworld (Zandee, 1960, p. 205). The word Khayty Ḫꜣtyw is derived from the word Ḫꜣwt which means (angry), or in other words, it may mean (night) Ḫꜣwy, so the name means (night demons). The name was also translated to mean (knife demons) due to the presence of the knife mark and they were called (wanderers). They are a group that punishes its victims in different places, which was documented in the (pyramid) texts, and continued until the Ptolemaic era (332 BC - 30 AD). In addition, it is likely that the name of the group is the cause of spreading the disease, as stated in the following text:



Translation: "In order to ward off the winds of disease belonging to "Khaytyu" ḪZytyw and the Ndsty are the messengers of Sekhmet" (Al-Hawari, 2017, p. 75).

HZtyw was also mentioned in the (Pyramid) texts, the (Coffin) texts, and the (Book of the Dead) in chapter (149), where the deceased feared the Khetyus chasing him, as they appeared as four people carrying knives and slaughtering the guilty enemies of the god (Osiris) (Mohamed, 2022, p. 20).



(Piankoff, 1954, p. 54).

What concerns us here is their mention in the texts of (the pyramids), except that there was a change in the meaning of the name (the Khaytiu), so they were called (the butchers), as in the following text: (Al-Hawari, 2017, p. 76):

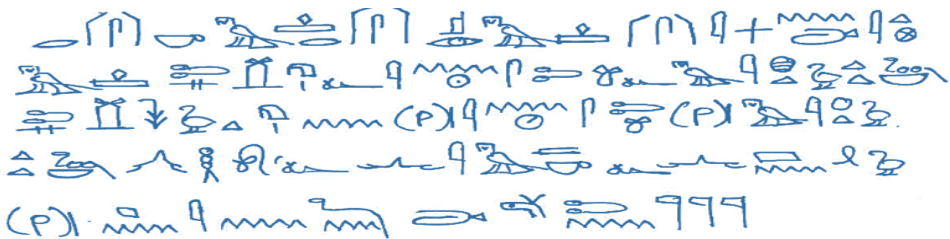


Its translation: "The cemetery sanctuary that the butchers respect, which these ancients protect."

In the era of the modern state, these guards appeared in the Book of Caves in the second section, standing and holding knives in their hands, and in front of them the guilty were tied from behind and their severed heads were placed in front of them, and some of them were standing on their heads. Their functional spatial tasks for these butchers who were present in places in which the slaughtering process was (Salim, 2015, p. 130). The (Khaetu) were associated with the destructive gods such as (Sekhmet and Bastet), as they were sent carrying death and disease (Lucarell, 2010, p. 3).

9- "ḥt – wtt" Khet – Wett:

The first beginnings of the appearance of Khet – Wett "ḥt – wtt texts (pyramids), it continued to be recorded in the texts of the Middle Kingdom in the texts (coffins), and it is considered one of the snakes protecting the deceased and is distinguished by a pleasant smell that helps the body of the deceased not to rot and gives the deceased freedom of movement in the underworld among the gods, in addition to the deceased acquiring this smell makes him protected from harmful snakes and does not attack him, and the spell No. (576) was mentioned as follows: (Al-Rashidi, 1998, p. 34):



Its translation: "So rise in peace, so rise in peace, O Osiris, in peace, so rise, O you whose head was raised by Ra in the dew, its smell is that of Ikht – Wett, this head of the king was raised by Ra, its smell is the king like the snake Ikht – Wett, it will not rot, it will not Corrupt, the king was not cursed by your anger, O goddess" (Al-Rashidi, 1998, p. 34-35).

10- "hbyw" Hebiw:

The first beginnings of his appearance were in the texts of (the pyramids), where it was mentioned in many spells of the texts of (the pyramids) in giving this guardian god the qualities

of the god (Anubis) (Al-Jubouri, 2022, p. 95), in addition to that, some of the spells compared him to the enemies of (Ra) who were obstructing his ship in the underworld, so he had to stay away or be imprisoned, there is a text that explains that (Al-Rashidi, 1998, p. 47):



Translation: "We hope that you will be silent, in the name of the castle, you may turn against your wrath because you are the serpent Hebiw who lives on his belly and lives in the hearts of these gods who are present in Aun, you returned take yourself from him" (Faulkner, 1969, p.125).

11- "h̥nsw" Khonsu:

Khonsu "h̥nsw" came in the texts of (the pyramids), a god who was sanctified in the Karnak Temple and took multiple forms, including a human form in the form of a mummy with a falcon's head, and also took the form of two monkeys that were sitting on his right and left (Bahnasawi, 2006, p. 126), in addition to that (Khonsu) was represented in the form of a demon who devours the dead and lives on them, this gave the impression that he ate human flesh while devouring his victims in order to overcome their magical power (Zandee, 1960, p. 213), and his association with the crescent and the moon's disk with (Khonsu) is evidence of timing and calculation, as the calculation was determined according to the phases of the moon since its completion, and thus the tracking of the phases of the moon can be used to calculate the time, as it represents the light that illuminates the earth in the darkness of night in order to protect it from the dangers that surround the earthly world when the god (Ra) is absent After entering the underworld, as well as the guardian and protector of the earth against chaos and the power of darkness in the underworld (Suliman, 2016, p. 182).

Khonsu is also one of the gods of healing in ancient Egypt, as he was distinguished by his abilities to expel harmful evil spirits and helped patients who were poisoned to get rid of it, and his role was not limited to inside Egypt only, but his statue was sent outside the country of Egypt in order to heal these patients (Ali, 2024, p. 139).

12- "b3bi" Babi:



He is one of the guardian gods who appeared in the form of a monkey (baboon), as the monkey (baboon) is considered one of the animals that represent strength and terror, and people feared and were terrified of it (Stringer, 2016, p. 11), and it appeared in the form of red ears, and it was

mentioned in the texts (of the pyramids) in paragraph (516) (Adeeb, 2022, p. 141) as stated in the text below:



Its translation: "The king is Babi, the lord of the night sky" (Rizq, 2022, p. 224).

It was mentioned in the texts of (The Coffins) as representing the bull of monkeys and whoever sees it will not live, as in the following text:



Translation: “It turns into my door in the other world... because this so-and-so is my door, the bull of monkeys, and whoever sees it will not live, they fear this so-and-so” (Al-Hawari, 2017, pp. 44-45).

It was mentioned in the spell (548) of the texts of (coffins) that knocked on my door from the lineage of the god (Ra), as in the following text" (Rizk, 2022, p. 222):



Its translation: "Do not allow the person to be transferred to the east in the world of the dead, O penis of Ra that deviates from it in the loud voice through which my door comes into existence" (Faulkner, 1977, p. 162).

This guardian god was also depicted as carrying knives in both hands, killing everything he meets in his path with just a look and living on human intestines, whoever sees him does not live, and the deceased had to identify himself to this terrifying guardian god, in addition to all the brutal actions that distinguished him, he is the guardian of the vehicle of the god (Ra) (Zandee, 1960, p. 210).

As mentioned in paragraph (668) of the texts of (coffins) that I mentioned that (Babi) is the baboon bull, and the ancient Egyptians were afraid of him, so the deceased was looking forward to transforming him into (Babi) in the underworld in order to enjoy the same qualities, as in the following text (Rizk, 2022, p. 224):



Translation: "To become my baboon in the world of the dead, so-and-so departed in the middle of the night from which the stars tremble, he appeared strong and equipped like my baboon, the spirit of the one in the darkness, of the one in his hand, he belongs to the lord of the sky and the gods who fear him, and people tremble from him, because this so-and-so is my baboon bull, and whoever sees him will not live" (Faulkner, 1977, p. 240).

The god (Babi) was also mentioned in Chapter (125) of the Book of the Dead, where the deceased addresses the gods present in the (court) hall to save him from (Babi) who feeds on the entrails of the deceased sinners, as stated in the following text:

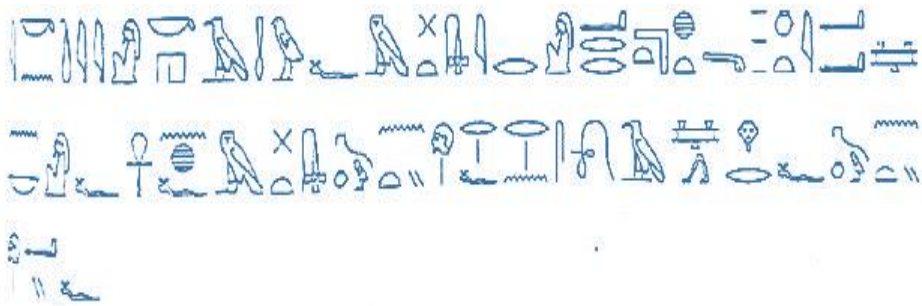


Translation: "Save me from Babi, who lives on the entrails of the deceased on this great Day of Judgment" (Rizq, 2022, p. 225).

13- "Iknty":



He is one of the types of guardian gods whose spatial and temporal functional tasks are to guard the lake of fire. He lived on fire and breathed flames from his mouth (Zandee, 1960, p. 140). His name was mentioned in many spells and in different forms, including, and that is (the sacred), as he was a guardian of the third gate of the lake of fire with a loud voice. In order for the deceased to pass through it in peace, there is an important step for the deceased to recite this spell (Atta Allah, 2019, p. 199):



Translation: "Iknty who blows on fire, he is the guardian of the third gate, who approaches his master to live on fire, the fire on his mouth, this is his spell for passing, the one in front of him" (Faulkner, 1978, p. 161).

2. Conclusion

Through the research entitled (Guardian gods and their functions in the underworld in light of (The Pyramid) Texts), we have reached several conclusions, which are as follows:

1- The purpose of the emergence of the (pyramid) texts is the philosophical interpretation of the ancient Egyptian's vision of the underworld that he will encounter after death and his belief

that the soul will leave the body, so he had to record those texts in order to be a help to the deceased and protect him from dangers during his journey in the underworld.

2- Those texts resulted in the recording of many guardian gods whose role is distinguished in protecting the deceased from the dangers that he encounters during that journey and their main role in the arrival of the righteous deceased to his goal, which is the fields of bliss (paradise).

3- The presence of many harmful guardian gods that the deceased had to fortify himself with magic spells in order to keep them away from him and complete his journey through his night journey with the god (Ra) in the underworld.

4- The ancient Egyptian thought explained to us many basic components through his religious ideas about the underworld, which is a world similar to his world in his life. Daily, these texts explained the ascent of that soul to heaven and what fate it would meet upon arriving at the hall (the court of the dead) that would decide its final fate.

5- The forms of these guardian deities varied in terms of shape, some of them appeared in the form of a monkey, some in the form of a human, and others in the form of snakes. They also possessed torture tools such as knives in order to carry out punishment against the guilty in the underworld, especially in the sections of hell.

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