

Study of the Ogdoad Scenes in the Late Period

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Abstract:

The Ogdoad (xmnw) were the original eight great deities, who were primarily worshipped at Hermopolis, but their aspects of the creation were combined in other areas with existing myths. They were thought to have helped Thoth with creation, then died and retired to the land of the dead where they continued to make the Nile flow and the sun rise every day.

Hermopolis means "the city of Hermes" in Greek. The Greeks gave it that name because it was a major cult center of the god Thoth who they associated with their god Hermes, but the Egyptians knew it as *xmnw* (the City of the Eight). The name survived into Coptic as (Shmounein), from which the modern name, El Ashmunein, is derived. It was the capital of the Fifteenth Nome of Upper Egypt and now it is considered a village of El Minia government (approximately 300 km south Cairo).

Each pair of the Ogdoad represented the male and female aspects of the four creative powers or sources, represents also an aspect of the primordial chaos out of which the world was created. They all came into being at the same time. Nun and Naunet represent the primordial water's, Kuk and Kauket represent the infinite darkness, Heh and Hauhet represent empty space, and Amun and Amunet represent quintessence, or the secret powers of creation. The gods are usually depicted as men with the heads of frogs, the goddesses as women with the heads of snakes. Together

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they built an island in the middle of the vast emptiness and the egg that was placed upon it. From this egg, the sun god Atum was born, and he began the process of creating the world while the others withdrew.

This research aimed to:

- Study the scenes of the Ogdoad in the Egyptian Temples and tombs.
- To identify the different forms of Ogdoad where the ancient Egyptian represent it in great and distinctive ways. And study the appearance of its new names and disappearance of another's.
- The relationship between the Ogdoad and the other Gods.

Introduction:

The creation myth promulgated in the city of Hermopolis focused on the nature of the universe before the creation of the world. The inherent qualities of the primeval waters were represented by a set of eight gods, called the Ogdoad. The god Nun and his female counterpart Naunet; Heh and his counterpart Hauhet; Kuk and Kauket; and Amun and Amunet¹. The primeval waters were themselves part of the creation process, therefore, the deities representing them could be seen as creator gods². According to the myth, the eight gods were originally divided into male and female groups.³ They were symbolically depicted as aquatic creatures because they dwelt within the water: the males were represented as frogs, and the females were represented as snakes⁴. These two

¹ During the New Kingdom gods from Upper Egypt came into fame and thus the creator god Thoth was replaced by Atum-Re and Niau and Niaut by Amun and his otherwise seldom mentioned wife Amaunet.

² H. Altenmüller, "Achttheit", *LÄ I* (1975), cols. 56.

عبد الحليم نور الدين ، الديانة المصرية القديمة ، الجزء الثالث (الفكر الديني)، القاهرة ٢٠٠٩ ، ص ٤٣ - ٤٥

³ H. Altenmüller, *op.cit*, p.56.

⁴ R.H. Wilkinson, *The Complete Gods and Goddesses of Ancient Egypt*(cairo, 2003), p. 78.

groups eventually converged, resulting in a great upheaval, which produced the pyramidal mound. From it emerged the sun, which rose into the sky to light the world⁵.

The Ogdoad:

A group of eight Gods; four Gods and four Goddesses who feature in a cosmogony originating from the city of Shmun (xmnw)⁶, known to the Greeks as Hermopolis. They represent a stage of the cosmos prior to the appearance of the land and the light, and in addition to being referred to as 'the eight', are also known as the Hehu, or 'infinities', often translated 'Chaos-Gods'. They are:

Nun and Naunet;

Heh and Hauhet; Kuk and Kauket; Amun and Amunet.

Occasionally Tenem and Tenement are substituted for Amun and Amunet, the latter being increasingly distinguished from the rest of the Ogdoad as Amun rose to prominence as a God of national significance. 'Tenem', coming from a root meaning to go astray or become lost, is sometimes translated 'Gloom', but is perhaps better understood, in accord with the generally privative character of the members of the Ogdoad. Other substitutions in the membership for Amun and Amunet are Gereh and Gerhet, 'Night/Cessation', and Niau and Niaut, 'Emptiness'. The four Gods in the Ogdoad are represented with frogs' heads, the four Goddesses with snakes' heads⁷.

According to the myth, there was a watery mass of dark, directionless chaos was the only thing existed on earth before there was land. There were four frog gods and four snake goddesses who lived this chaos. They were four pair of deities, Nun and Naunet, Amun and Amunet, Heh and Hauhet and Kuk with Kauket who

⁵ H. Altenmüller, *op.cit*, p.56.

⁶ K. Sethe, *Amun und die Acht Urgötter von Hermopolis* (Berlin, 1929), p. 40.

⁷ R.H. Wilkinson, *op.cit*, p. 78;

عبد الحليم نور الدين ، الديانة المصرية القديمة ، الجزء الثالث (الفكر الديني)، القاهرة ٢٠٠٩ ، ص ٤٥.

represents water, void, infinite time and darkness. This group of eight gods formed the Ogdoad. Then very first land was rose out of Nun in the form of mound.

The Ogdoad gods and goddesses:

They existed even before creation and all of them were worshipped in Hermopolis. They were believed to be the origin of all myths and legends.

Amun (*Imn*) is considered as one of the most important and powerful gods of ancient Egypt. He existed as early as the primeval times of the Ogdoad cosmogony and evolved as one of the gods responsible for the creation of the world from the chaos that is Nun⁸. His name translates into the "Hidden One" suggestive of his role as the invisible god of the wind and air. His wife and consort in the Hermopolitan worship is Amunet⁹.

Amunet (*Imnt*) In Egyptian mythology, Amunet was originally the female forms of the originally androgynous greater god Amun and is one of the eight featured deities in the Ogdoad¹⁰. She although predominantly known as the goddess of the air and invisibility, has changed in personification over the duration of the dynasties of Egypt. Like most of the Ogdoad goddesses, she takes the form of a snake or as a snake-headed woman. Her name means (a female who is hidden, the female hidden one) and her powers are connected to the words silence, stillness, mystery and obscurity¹¹.

kuk (*Kkw*) deities of Darkness, Obscurity and Night, was one of the oldest Egyptian gods in ancient Egyptian history. He is the deification of the primordial concept of darkness. The name Kuk means darkness, the god of the darkness of chaos before the

⁸ Ch Letiz, *Lexikon der agyptischen Gotter und Gotterbezeichnungen*, OLA I (2002), "Imn", p.305-308; [R.H. Wilkinson](#), *op.cit*, p. 92-97; H. Kees, *Der Götterglaube im alten Ägypten* (Berlin,1956), p. 345-352, 390- 401.

⁹ Ch. Letiz, *op.cit*, OLA I, p.357-358.

¹⁰ Ch. Letiz, *op.cit*, OLA I, p.357-358; H. Kees, *op.cit*, p.352-354; [R.H. Wilkinson](#), *op.cit*, p. 136-137.

¹¹ R.H. Wilkinson, *op.cit*, p. 136-137; C. R. Coulter and P. Turner, *Encyclopedia of Ancient Deities* (NewYork, 2012) , p. 44.

creation was began. Kuk has no gender, but has the aspect that can represent as male or female¹². Kuk appearance portrayed as a man with the head of frog or as a frog itself¹³.

Kauket (*kkt*) is one of the female goddesses of Ogdoad. She represented darkness and chaos. She is the consort to her brother and husband, Kuk¹⁴. She is believed to have represented dusk and is given the epithet "Bringer-in of the Night". Like her Ogdoad sisters, a snake or a woman with the head of a snake represents her (attributed to their affinity towards the depths of the earth). She is anthropomorphized as a baboon that is thought to have greeted the coming of the sun (the god Re). Many believe she was not a distinct goddess but a representation of her male form, Kuk¹⁵.

Heh (*hh*) is one of the oldest Egyptian gods in ancient Egyptian history, the deification of eternity in the Ogdoad. Its name means endlessness. He was the god of infinity and time, the god of long life and eternity. Heh has no gender, but has the aspect that can represent as male or female. It is the male aspect of Hauhet. Like the other concepts in the Ogdoad, Heh appearance also portrayed as a man with the head of frog or as a frog itself¹⁶.

Hauhet (*hht*) the feminine of the god Heh, Hauhet is one of the four Ogdoad goddesses and she represented space, eternity and infinity. She is the consort and wife of her brother Heh. She also symbolizes limitless and long life. She is also supposed to be a symbol of the formlessness of the primeval waters of Nun. Like her Ogdoad sisters, a woman with the head of a snake or a serpent represents her. She is also believed to be representative of intelligence and a

¹² Ch. Letiz, *op.cit.*, OLA 7,"kkw", p.296-297; N.de G. Davies, *The Temple of Hibis in el khargeh Oasis*, t. III, The Decoration, (New York,1953), p. 139.

¹³ R.H. Wilkinson, *op.cit.*, p. 16.

¹⁴ Ch. Letiz, *op.cit.*, OLA 7,"Kkt", p.298.

¹⁵ C. R. Coulter and P. Turner, *op.cit.*, p.359; F. Gomaa und E. Hegazy, "Die neu entdeckte Nekropole von Athribis", *ÄUAT* 48 (2001), p.73, pl. 21; R.H. Wilkinson, *op.cit.*, p. 16.

¹⁶ Ch. Letiz, *op.cit.*, OLA 5,"hh ", p.468-470; A. Fakhry, *Bahriyah and Farafra*, (New York, 2003), p.143-145, pl. 34; R.H. Wilkinson, *op.cit.*, p. 109-110.

perceptive mind. Her name literally means “endlessness”, in some myths; she represented fire and had the head of a cat¹⁷.

Nun (*Nwn*) Nun is one of the oldest Egyptian gods in ancient Egyptian history referred as the “father of the god”. The name Nun means “primeval waters” from which the creation was began. Nun has no gender, but has the aspect that can represent as male or female. Nun is the male aspect and Naunet is the female aspect¹⁸.

According to the myth, Nun was the waters of chaos and Nun was the only thing existed on earth before there was land. Nun appearance portrayed as a bearded man or a frog headed man with blue green skin which represents water and wearing the palm frond that symbolized long life, one on his head, and another on his hand. Naunet appearance portrayed as a snake headed woman or as a snake itself. Sometimes, Nun also depicted as man carrying a solar bark on his upraised arms. On the boat standing is by eight deities¹⁹.

Naunet (*Nwnt*) is the one of the eight ancient deities of Ogdoad theology in Hermopolis. She is the consort of Nun and represented chaos and the primeval waters to which everything have sprouted from nothingness. Like her three sisters Kauket, Amunet and Hauhet, she was represented as a woman with the head of a snake, mostly that of a cobra²⁰.

Naunet is believed to be the goddess of the primordial abyss to the underworld. She guards the twelve veils of negation believed to be the flaws of the original creation. Access to these cracks would lead to the void that was Nun. She embodies the primal womb – where cycles of life, death and rebirth continues for all creatures and beings. She is depicted as the one who have freed all creations to pursue their individual life cycles making her “the

¹⁷Ch. Letiz, *op.cit.*, OLA 5, "hht", p.472-473; W. Barta "Zur Unterscheidung der unterschiedlichen Hh Gottheiten", GM 127,(1992), p.7-12.

¹⁸ Ch. Letiz, *op.cit.*, OLA 3, "Nwn", p.543-546.

¹⁹ F. von Bissing, *Denkmaler agyptischer Sculptur,II* (München,1914), pl. 68 A; R.H. Wilkinson, *op.cit.*, p. 117-118; J. Leclant, *Ägypten, III, Spätzeit und Hellenismus* (München,1981), pl. 206.

²⁰ Ch. Letiz, *op.cit.*, OLA 3, "Nwnt", p.550-551.

Mother of all Mothers”. She is also believed to be the mother of the sun god together with the composite deity known as Nun-Ptah²¹.

The Ogdoad scenes occur from the 26th Dynasty and continued to the Roman Period. These scenes were derived from temples, tombs, and scenes of sarcophagus as the follows documents:

Doc. 1: Tomb of Bannentiu (26th Dynasty):

The tomb of Bannentiu (a local wealthy merchant of the 26th Dynasty) is one of the tombs at Qarat Qasr Salim²². The walls of Bannentiu's tomb²³ are very carefully cut, and the paintings on the plastered walls were found in an almost perfect state of preservation.

On one side, the journey of the moon is shown, with the moon, in the form of the god Khonsu, depicted as a source of life and flanked by the goddesses Isis and Nephthys.

Our scene is in two registers (pl.1), the god Shu carries a board colored blue, representing the water or the sky on which stand Isis and Nephthys, each hold the moon with one hand and raises the other in worship. As for the moon, we find the crescent with the full moon between its horns. The god Khonsu “the child” sits inside, four chains of the anX sign fall of the moon over the god Shu. Behind Isis stand three male deities while two males and one female deity stand behind Nephthys. In the bottom register, we see

²¹ J. Leclant, *op.cit.*, pl. 206; F. von Bissing, *op.cit.*, pl. 68 A; A. Fakhry, *Bahriyah and Farafra* (New York, 2003), p.143-145.

²² El Bawiti is the capital of the Oasis of Bahariya, in the governorate of Giza. In the vicinity of the town were found many archeological sites like: the Valley of the Golden Mummies, Tombs of Qarat Qasr Selim (Salim), Tombs of Qarat el-Subi, the Birds Necropolis at Qarat el-Faragi, and the ruins of the Roman temple dedicated to Herishef .

²³ Consisting of a four-columned burial chamber with an inner sanctuary, it is covered in fine reliefs depicting Bannentiu in various positions with the gods.

the eight gods of Hermopolis (the Ogdoad), four males and four females depicted as humans with snakes headed²⁴.

Doc. II: Temple of Hibis:

The temple at Hibis was dedicated to Amun "Lord of Hibis ". It contains on one side, an adaptation of the Theban theology and on the other, several rooms dedicated to Osiris. The naos was decorated with nine registers on its walls, which contain approximately 700 representations of both gods and of what may perhaps be divine statues. At the head of these representations, the king is shown in each register performing a ritual; they present an overview of the active cults of the time, organized by region, so gods of the Hermopolitan region appeared on three scenes of this temple as follow:

Doc. II . I (dated to 27th Dynasty , Darius I): Four primeval gods with their consorts adoring Amun-Re of Hibis (pl.2 a), the four goddesses are with cobra headed and the bearded gods are with vultures heads. The names of the gods are obvious here: *nw*²⁵ and *nw.wt*²⁶ , *hhw* and *hhw.t* , *kkw* and *kkwt*²⁷ , finally *grh* and *grh.t*²⁸ . We notice here the replacement of Amun and Amunet with Gerh and Gerhet²⁹.

Doc.II. II: Another scene from Hibis temple dated to 27th Dynasty (pl.2 b), here the king offers a white loaf to his father. The eight gods here represented by Amun, greatest of the eight gods of Hibis, Amunet, who came forth with the lady of Hibis, Nu and Naunet, Kerh and Kerhet who replace Heh and Hauhet in the Ogdoad. The

²⁴ احمد فخرى، الصحراوات المصرية ، المجلد الثاني ، واحات البحرية و الفرافرة ، ترجمة جاب الله على جاب الله ، (القاهرة ، 1999) ، ص، 109-163؛

A. Fakhry, *op.cit.*, p.143-145.

²⁵ WB II, p.214.

²⁶ WB II, p.215.

²⁷ WB V , p.144.

²⁸ WB IV , p.183.

²⁹ N. de G. Davies, *The Temple of Hibis in El Kharga Oasis* (New York, 1953), pl.33.II, p.28.

four gods here with snakes heads and the goddesses having cobras heads³⁰.

Doc.II. III: The third scene from the same temple describe a detail of a wall of the Hibis Temple: South wall, fifth register: gods of the Hermopolitan region (pl.2 c)³¹.

Here we can see the lotus flower that is said to emerge from the water, the petals of the lotus unfolded and sitting on its centre was the divine child, the sun god (the Ogdoad is called the 'fathers and mothers of Re, for the child that comes forth from this primordial lotus is Re) . And that is the most poetic version of the Hermopolitan myth reverts to creation coming out of the chaotic primeval ocean. The lotus, which has its roots in mud, its stem in water and its leaves and flowers opening out into air, receiving the celestial dew and the sun's rays, has always been a symbol³² of the four elements. Above one pair of the Ogdoad we notice the word (*ssnw*), one of the Ogdoad's names. In this scene the twins Kerh and Kerhet were represented after Kuk and Kauket, and Heh, Hauhet disappeared.

Doc. III: Hawara(30th Dynasty):

Great sarcophagus of Ankhuri, made of wood, painted of a coat of stucco, now at Boulaq. On the second register of the lid of the sarcophagus we can see the Sesennu, or the eight elemental gods standing (pl.3). We notice here an unusual arrangement of the Ogdoad members: they weren't represented as couples but the four

³⁰ *Ibib.*, pl.٢١, p.2١.

³¹ *Ch. Zivie-Coche*, "Late Period Temples", *UCLA Encyclopedia of Egyptology* (Los Angeles, 2008), p.7; H.E. Winlock, *The Temple of Hibis in El Khargeh oasis*, (New York, 1941), fig.6.

³² This symbol is employed often in Egypt, in architecture as well as in myth. It appears in many legends of the creation, including this very explicit one in which the Eight also figure:

"You [the Ogdoad] have made from your seed a germ] *bnn* '[and you have instilled this seed in the lotus, by pouring the seminal fluid; you have deposited in the Nun, condensed into a single form, and your inheritor takes his radiant birth under the aspect of a child] ".*Edfu* VI, 11-12, and *Esna* V, 263

gods (in the form of a human with a frog heads) appeared standing before the four goddesses (as women with cobra heads)³³.

Doc. IV: Saft el Hena (30th Dynasty):

The red granite naos of king Nekhthorheb from the temple of Bastet at Bubastis in the Nile Delta was originally 3.5m tall; fragments were excavated by Edouard Naville in 1880, many of which are now in the British Museum. The Naos is decorating by a long row of gods, and the cycle of creation is obviously a main focus of the decoration³⁴.

We have two fragments related to our research (pl.4), one of them has a relief of five members of the Ogdoad with frog heads, on the other fragment four gods appears also with frog heads. This scene shows that it is possible to see all the Ogdoad gods and goddesses with the head of frogs.

Doc. V: Fayum (time of Ptolemy III):

In this scene Amun and Nun appears with a frog head, Amunet and Naunet with a snake head, so we can conclude that the severed part of papyrus containing the rest of the Ogdoad members (pl. 5)³⁵.

Doc.VI. Temple of Dendera (time of Ptolemy VI):

A hare-headed god and goddess can be seen on the Egyptian temple walls of Dendera, where the female is believed to be the goddess Unut (or Wenut)³⁶, while the male is most likely a representation of Osiris, who was sacrificed to the Nile annually in the form of a hare.

Wenut was the patron goddess of Hermopolis, she has ruled the chaos in the primordial water of El-Ashmonin (*Xmnw*), led to

³³ W.F. Petrie, *Hawara, Biahmu and Arsinoe*, (London, 1889), pl.II, p.21

³⁴ D. Rosenow, "The great temple of Bastet at Bubastis" EA 32, 2008, p.12-13.

³⁵ R.V.Lanzone, *Les papyrus du Lac Moeris*, reunis et reproduits en fascimile et accompagnes d'un texte explicative (Turin, 1896), pl.III.

³⁶ Wenut's name has been interpreted as meaning 'the swift one', from *wni*, 'to hasten', but in practice is clearly related to *wnn*, 'to be, exist', as well as to *wnwt*, 'hour' or division of time generally.

the creation of the Ogdoad; four snakes and four frogs³⁷. She is followed by the Ogdoad of Hermopolis, which they play the same role of protection like the others gods. Hermopolis, was also at times called *Wenu*, 'the city of Hares', probably derived from the fifteenth Upper Egyptian Nome which had as it's emblem the royal hare standard. Hermopolis was its administrative center³⁸. In the Osiris chapels of temple of Dendara, a scene represented the goddess Wenut carrying knives³⁹ followed by the ogdoad and the Ogdoad in this scene is different, it consists of four male deities with frog heads and only three female with snake heads, the fourth female one is represented with a human head⁴⁰.

Doc.VII. Temple of Philæ (time of Ptolemy VIII or Ptolemy XII):

The two extremities of a great scene at Philæ, in which the Ogdoad, divided into two groups of four, frog-headed men, and the goddesses snake-headed women. Morning and evening do they sing; and the mysterious hymns where with the salute the rising and the setting sun ensure the continuity of his course. Ptah and Thot also represented here⁴¹.

Doc.VIII. Temple of Esna(Caracalla, 22nd Emperor of the Roman Empire):

Khnum, the ram-headed god, also has a place among the creator gods of ancient Egypt; however, the inscriptions at his

³⁷ E. Graefe, "Unut", *LÄ VI*, (1986), p. 859-860.

³⁸ M. Lurker, *The Gods and Symbols of Ancient Egypt* (Thames and Hudson, 1980), p. 41.

³⁹ She usually depicted as a hare, woman with a standard bearing a recumbent hare on her head (i.e., the nome sign), a mummiform woman with the head of a hare, or as a lioness-headed woman, or in fully human form wearing the crown of Hathor. She was depicted sometimes in the form of snake and may carry a knife or knives. R.H. Wilkinson, *op.cit.*, p. 199;

مفيدة الوشاحي، الاله التي اتخذت شكل الارنب البري، المؤتمر الثامن للاتحاد العام للآثارين العرب، ٢٠٠٥، ص ٢٦٨-٢٧٣.

⁴⁰ S. Cauville, *Le temple de Dendara Les Chapelles Osiriennes*, IFAO, BdE 117, 1997, pl. x 200.

⁴¹ G. Maspero, *History of Egypt*, vol. I., part B, (London, 1903), p.35.

temple at Esna (Upper Egypt) emphasize how he fashioned mankind. Khnum was seen as the craftsman of mankind because he fashioned humans on his potter's wheel. The temple inscriptions shows Khnum is standing in the sun disk (which represent the god Re). We notice here that all the Ogdoad gods and goddesses are in human bodies and the first one with human body and a baboon's head (god Hedjwer)⁴² (pl.7).

The first person with the head of Baboon, he is the god Thoth combined with the god Hedjwer. Thoth's centre of worshiped was at Khmunu (Hermopolis), where he was the creator god, in Ibis form, who laid the World Egg. The sound of his song was thought to have created four frog gods and snake goddesses who continued Thoth's song, helping the sun journey across the sky. In Hermopolis, Thoth was combined with the god Hedjwer, the local deity in the form of baboon⁴³.

Conclusion:

From these documents we concluded that the most scenes of the Ogdoad are found in temples, and only one documents from a tomb, and one from a sarcophagus as the follows table:

⁴² The city of Hermopolis was also an important religious center in ancient Egypt and was the cult center of Hedjwer during the Early Dynastic Period and the Old Kingdom.

⁴³ M. Lurker, *op.cit.*, p. 83-84; D. Kurth, 'Thot', *LÄ* VI, 1986, cols. 498-523; J.P. Corteggiani, *L'Egypte Ancienne et ses Dieux*, Fayard, 2007, p. 543-545 ; P. Kaplony, 'Hedjwer', *LÄ* II, 1977, cols. 1078-1079 ; S. Sauneron, *Le temple d'Esna* VI, Le Caire, 1975, n° 546.

| Monu-ments | Period | Appearances of Ogdoad | With other gods | Doc. |
|--------------------------|---------------|--|----------------------------|-----------|
| Temple of Hibis | 27 Dynasty | Gods with the head of vultures, and goddesses with the head of cobra. | | Doc.II. 1 |
| Temple of Hibis | 27 Dynasty | Gods with the head of snakes, and goddesses with the head of cobra. | | Doc.II. 2 |
| Temple of Hibis | | Gods with the head of frogs, and goddesses with the head of snakes. | Re | Doc.II. 3 |
| Temple of Bastet | 30 Dynasty | All the Ogdoad with the head of frogs. | Osiris | Doc.IV |
| Temple of Dendera | Ptolemy VI | Gods with the head of frogs, and goddesses with the head of snakes. | Wenut | Doc.VI |
| Temple of Philae | Ptolemy VIII | Gods with the head of frogs, and goddesses with the head of snakes | | Doc. VII |
| Temple of Esna | Romain Period | All the Ogdoad in the form of human body | Hedj-Wer | Doc. VIII |
| Tomb of Bann-entiu | 26 Dynasty | All the Ogdoad with the head of snakes | Shu, Isis, Nephts, Khonsou | Doc.I |
| Sarcoph- agus of Ankhuri | 30 dynasty | The Gods with the head of frogs, and the Goddesses with the head of cobra | | Doc.III |
| Fayum | Ptolemy III | The Gods with the head of frogs, and the Goddesses with the head of snakes | | Doc.V |

From this table we conclude that:

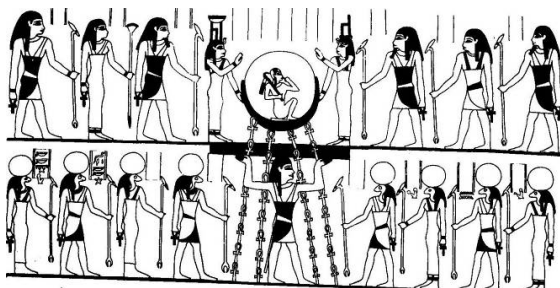
Amun and Amunet are replaced with Gerh and Gerhet in the temple of Hibis, and replaced with Niou and Niout in the temple of Dendera.

On the temple of Esna we notice that all the Ogdoad are in human bodies and the first one with human body and a baboon's head (God Hedjwer).

Heh and Huhet are replaced with Kerh and Kerhet in the temple of Hibis.

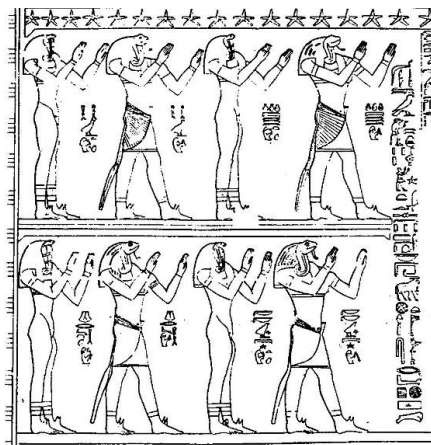
We notice an unusual arrangement of the Ogdoad members, they weren't represented as couples but the four gods than followed by the four goddesses on the lid of Sarcophagus of Ankhuri.

We notice also that in the Ptolemaic period the Ogdoad's members reached 12 gods and goddesses in 6 pairs instead of 8 in 4 pairs.



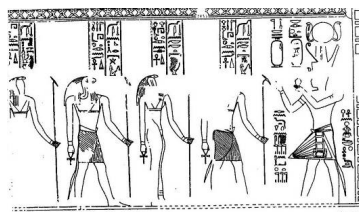
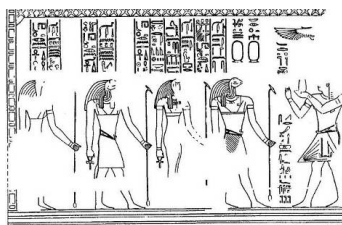
Pl.1: Tomb of Bannentiu (26th Dynasty).

A. Fakhry, *Bahriyah and Farafra*, (New York, 2003), p.143-145.



Pl.2 a: Temple of Hibis.

N. de G.Davies, *The Temple of Hibis in El Kharga Oasis*, (New York, 1953),
pl.33.II.



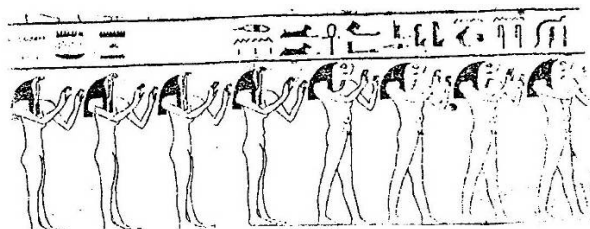
Pl.2 b:North and east wall of temple of Hibis.

N. de G.Davies, *The Temple of Hibis in El Kharga Oasis* (New York,1953),
pl.21.



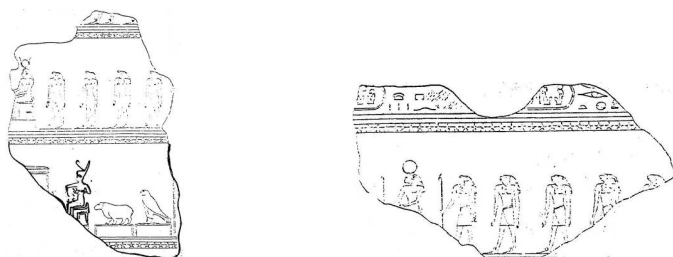
Pl.2 c: Temple of Hibis.

Temples, *UCLA Encyclopedia of Egyptology* (Los Angeles, 2008), p.7.



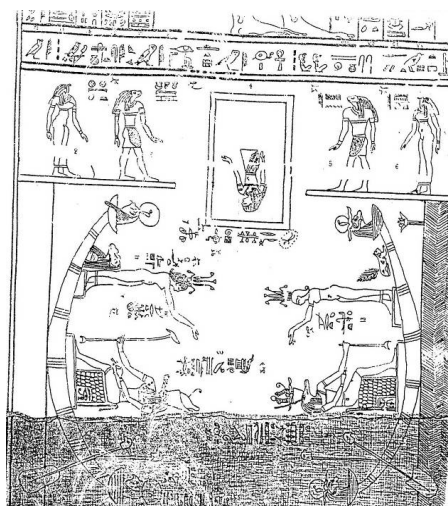
Pl.3:Lid of sarcophagus of Ankhru, Hawara (30 Dynasty).

W.F. Petrie, *Hawara, Biahmu and Arsinoe*, (London, 1889), pl.II.



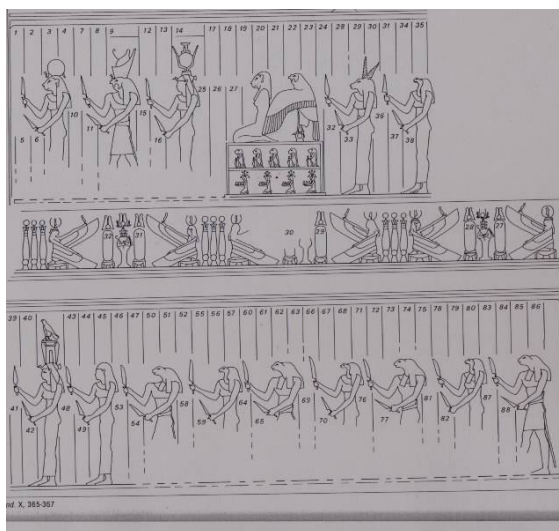
Pl.4: Fragments of the red granite naos of king Nekhtorheb(Saft el Hena).

D. Rosenow, "The great temple of Bastet at Bubastis" *EA* 32, (2008), p.12, 13.



Pl.5: Fayum, time of Ptolemy III.

R.V.Lanzone, *Le papyrus du Lac Moeris*, (Turin, 1896), pl.III.



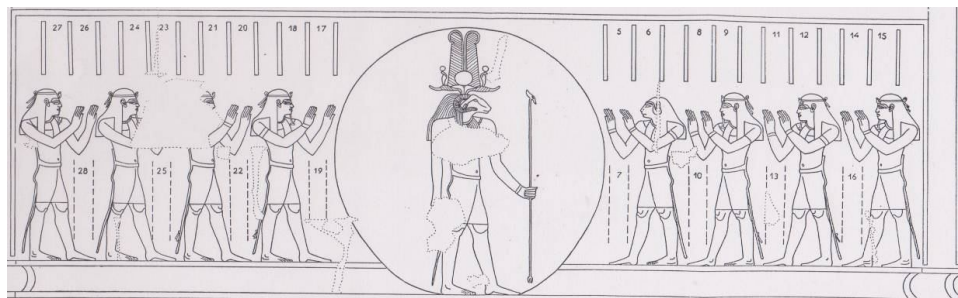
Pl.6: Temple of Dendera.

S. Cauville, *Le temple de Dendara Les Chapelles Osiriennes*, IFAO, BdE 117, 1997, pl. x 200.



Pl.7: Temple of Philæ.

G. Maspero, *History of Egypt*, vol I., part B, p.35



Pl.8 : Temple of Esna.

S. Sauneron, *Le temple d'Esna VI*, (Le Caire, 1975), n° 546.