



Egyptian Dwarf Deities Associated with Solar Cult in Ancient Egypt

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ABSTRACT

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This study examines the nature relationship between the Ancient Egyptian dwarf gods and the Solar Cult and the solar deities in ancient Egypt. There were two kinds of dwarfs known in ancient Egypt; The African pygmies and the Egyptian dwarfs. The dwarf deities were associated with many of the solar deities in different forms like khepri. From the New Kingdom on ward, the dwarfs emerge as popular deities, best known in their forms of Bes and Path-Pataikoi, who are invoked in a host of magical practices to protect the living and the dead. This study aims to find the reason for this association between the dwarf gods and the solar deities by examining the ancient Egyptian religious text and the statuary of those dwarf deities. The result that the study reaches is that the dwarf deities associated with the solar deities as a symbol of regeneration and rejuvenation and rebirth.

Introduction

Dwarfs have fascinated people throughout history. Such genuine “little people” may have inspired myths and folk tales about elves or fairies. As a numerical minority and a variant of the typical human body, dwarfs have generally been marginalized by the societies in which they lived. Ancient Egyptians may not only have tolerated dwarfs; they seem to have given them more prominence and genuine respect. Pictorial representations of dwarfs are abundant in Egyptian art of some periods.

Human height is a continuously variable trait and is the result of the interaction between many genetic and environmental factors. The distribution of heights is nearly that of the bell-shaped normal curve. A dwarf is defined as a person of smaller than average stature who is at least 3 standard deviations below the mean height of the population of the same age and sex. This definition encompasses the shortest 0.13% of the population and in the modern western world that would include persons with mature heights below 58 inches. While some of these small individuals simply were dealt a handful of “small genes,” in most cases, there is a specific genetic or physiological reason for the individual’s extreme shortness.

More than 100 forms of dwarfism have been identified which vary in their cause and features. In some of these forms, the body while small retains its usual proportions between torso and limbs. In other forms these proportions are dramatically altered. Although modern physicians can readily diagnose true dwarfism and distinguish

among these forms in an actual patient, it is more difficult to do so in ancient representations in which the size of an individual may vary for symbolic reasons. Additionally, it may be impossible to distinguish a well-proportioned adult dwarf from a child unless the latter displays such features as youthful sidelock of hair, finger to mouth, or nakedness, to mention just some of the conventions employed in Egyptian art. Only in those forms of dwarfism in which the proportions are clearly altered and adult features are included is identification relatively certain. One disorder of this type, called achondroplasia. In an individual with achondroplasia, the torso is of about average size, while the length of the upper part of both arms and legs is reduced. As a result, the tips of the fingers may reach only to the top of the thigh or just to the hips. The short legs are slightly bowed (Sampsell, 1889, 8).

1. Types of dwarfs in Ancient Egypt

There were two kinds of dwarfs known in ancient Egypt:

1.1 The African pygmies

The African pygmies had hereditary dwarfism. These pygmies originated in the equatorial forests of Central Africa. The Ancient Egyptians brought them to Egypt from their trade stations in Nubia. The first pygmy was brought from Punt in the time of King Asosi of the 5th Dynasty. Another was brought by Herkhuf from the land of Iam in Upper Nubia for the child King Pepi the Second. The role of the African pygmies was to perform a dance called "*the dance for god*" or to dance in the royal palace to rejoice the king's heart (Dawson, 1938, 185; AGuizy, 1987, 53-54).

1.2 The Egyptian dwarfs

The Egyptian dwarfs had a deformity in their bodies. A big head, a normal trunk, and short arms and legs characterized these dwarfs. These dwarfs were frequently placed in charge of pet animals. The Egyptian dwarfs also engaged in jewelry making, they were also employed as personal attendants, and entertainers (Dawson, 1938, 186).

Several high-ranking dwarfs especially from the Old Kingdom achieved important status and had lavish burial places close to the pyramids. Their costly tombs in the royal cemeteries and the inscriptions on their statues indicate their high-ranking position in Egyptian society and their close relation to the king. Some of them were Seneb, Pereniankh, Khnumhotpe, and Djeder. The most famous Egyptian dwarf was Seneb, who lived during the 5th Dynasty.

2. Terminology of dwarfs in Ancient Egypt

Three Egyptian words for abnormally short people, real and mythical, are known as *dng*, *nmw* and *hw^c*. These terms are usually accompanied by a determinative

which depicts a disproportionate dwarf with a long trunk and short limbs .

2.1 *dng*

This term is the earliest attested term. It is found in two Old Kingdom texts, the letter of king Pepy II to Harkhuf, and a spell in the Pyramid texts, both dating to the 6th Dynasty, where it may refer to ethnically short people. The pharaohs and nobles of ancient Egypt delighted to have in their households' pygmies and dwarfs. This term

is similar to the Amharic word (*denk*) “dwarf”. This term was used only to describe the African dwarfs (Dasen, 1993, 3; Samsell, 19988; 21, 1987، العجيزي).

2.2 *nmw*

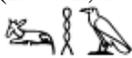
This term is attested from the Middle Kingdom mostly in magical and religious texts. It refers to human and supernatural dwarfs, both with short-limbed bodies. The most complete description of a *nmw* occur in a spell from the Late New Kingdom Harris Magical Papyrus. The divine *nmw* is clearly characterized as an achondroplastic dwarf. He is a god ‘*whose face is big, whose back is long and whose legs are short*’.

The dwarf gods Bes and Ptah Pataikos, who are characterized by similar physical proportions are also called *nmw*. From the New Kingdom it was become *nmi* (Dasen, 1993, 30; 19-17, 1987، العجيزي).

2.3 *hw-ꜥ*

This term is attested as far back as the Old Kingdom, and it was used in ancient Egypt referring to shortness in general (Dasen, 1993, 30; 19-17, 1987، العجيزي).

It has also been suggested that the words *ihw*, *dnb*, *iw* may describe specific types of dwarfism (Dasen, 1993, 30; 19-17, 1987، العجيزي):

-  *ihw*: occurs on several Old Kingdom monuments.
- The two wards *dnb*, *iw* refer to physical anomalies which are associated with short stature in two Middle Kingdom monuments

3. Dwarf gods in ancient Egyptian religion

Egyptian religion was deeply concerned with maintaining the order of the created world, always threatened by the primeval chaos, outside and within creation, full of monstrous hybrid beings. Dwarfs, thought malformed, do not seem to have been assimilated to these disturbing and threatening creatures. Their liminality was made symbolically acceptable by association with positive religious concepts.

From the New Kingdom on ward, and probably also earlier, they emerge as popular deities, best known in their forms of Bes and Path-Pataikoi, who are invoked in a host of magical practices to protect the living and the dead.

Before analyzing the material relating to these two gods, I present the The Religious Texts which associate the Dwarf Deities with Solar Cult, these texts range in date from the New Kingdom to the Graeco-Roman period.

3.1 The religious texts which associate the dwarf deities with solar cult

3.1.1 Texts associate dwarf deities with sun god Re

In most magical texts, dwarf gods appear as a manifestation of the sun-god Re. In several New Kingdom Papyri, they are described as rising up to the sky and going down to the underworld, like Re. In a papyrus formerly in the Borchardt collection, the divine *nmw* is first greeted as: ‘*O this dwarf, the man in Heliopolis, the short one whose legs are between earth and sky*’ and, on the verso, as: ‘*O Re, [who is] half the dwarf of the sky, (half) the dwarf of the earth*’. In other spells, a divine *nmw* is addressed as ‘*the dwarf who is in the middle of the sky*’, Or the ‘*dwarf of the sky*’

the great pillar who starts in the sky and ends in the underworld' (Dasen, 1993, 46; El-Aguizy, 1987, 56).

In papyrus Salt 825 * which dates back to the Graeco-Roman Period, the magician invokes the eyes of the dwarf in an enumeration of magical powers related to Re (Derchain, 1965, VII, 7-VII 2):

snfy n wd3 ib n g3fy tp n i'rt irty n nmi

'Blood of the eye. Heart of the monkey. Head of the uraeus. Eyes of the dwarf (nmi) of Upper and Lower Egypt'.

These eyes are probably the sun and the moon. The cosmic eyes of the creator god Re. The cosmic eyes of this anonymous dwarf may be shown on a New Kingdom pilgrim flask depicting Bes with two eyes in his hands (fig. 1) (Dasen, 1993, 46-47).

This type of spells was mentioned on a lot of the Magical and the religious texts. The purpose of worship each part of the human bodies with its similar one with various gods or a symbol of other gods is to prevent the evil spirits and the harmful animals from attacking any part of the human body because it could not overcome the god's force (العجيزي، 1987، 126).

Here the eyes of the dwarf god are similar to the eyes of the sun god in his different manifestation (day and night), so the dwarf here is a manifestation of the sun god Re as a healer.



Fig.1. New Kingdom pilgrim flask depicting Bes with two eyes in his hands

In the next formula, the deity is addressed as *'the hidden one himself, held in great awe, hidden although he is tall'*. This confirms that *nmi* was a form of sun-god; Re is commonly described as a hidden god, *'with hidden forms'*, whose true name is hidden. In the Demotic Magical Papyrus of London and Leiden, a dwarf god is again

* تذكر هذه البردية الطفوس التي كانت تجرى سنوياً في بيت الحياة في أبيدوس لضمان إحياء الإله أوزير من جديد؛

identified with a hidden god, probably Re: *'I am the noble child who is in the house of Re; I am the noble dwarf (nmw) who is in the [blocked] carven'* (Dasen, 1993, 46-47).

The sun god is often invoked as *'the Lord of the carven'* of the underworld. *'Who belongs to his mysterious and hidden carven'*. The blocked carven could also refer to the tomb of Osiris, perhaps in a Memphite sanctuary, as Borghouts suggests. This hypothesis is supported by the fact that, like Re, dwarf gods may be fused with Osiris in the underworld. Like Re also, these dwarf gods protect Osiris. In the Harris Magical Papyrus, the *nmw* guards *'the powerful corpse (Osiris) which rests in On (Heliopolis); the powerful Lord of life (Osiris) who rests in Dedu (Busiris)*. Similarly, they 'keep whole' the body of the deceased, as in spell 164 of the Book of the Dead. They also guard humans identified with Osiris. In the Harris Magical Papyrus, the magician commands: *'Watch over him by day, watch over him by night! Protect him as you protected Osiris against the one whose name is hidden on the day of the burial in Heliopolis'*. In papyrus Deir El Madina 4, a *nmw* is similarly asked to *'come and save N. daughter of M., as you saved the drowned one (Osiris) on the day of the burial'*. In the papyrus formerly in the Borchardt collection, the *nmw* is thus *'The king of the underworld, the ruler of the Two Banks, the lord of the corpse in Heliopolis (Osiris)'* (Dasen, 1993, 53).

In spell 164 *of the Book of the Dead, a *nmw* is invoked with another deity to protect the body of the deceased:

p3 rw št3 rn p(3) w^cs 3 p3 nmi snw

'The mysterious lion is the name of the one; Son, the dwarf (or son of the dwarf), (is the name of the) second'.

The first god may be Re, often described as a lion in his night form, while the dwarf may represent the morning form of Re, or Horus, the archetypal son. Both deities are depicted as dwarfs in the accompanying vignette, which is described in the directions for recitation. Their attributes, the crown with twin feather and the falcon's head, stress their solar qualities, as el –Aguizy notes (138, 1987, العجيزي).

The function of the dwarf gods is essentially protective. Women in childbirth invoke their help, as in Papyrus Leiden I 348. In the spell 'of the Vulva', the woman in pain shouts 'to the man for a dwarf-statue of clay'. In the spell 'of the dwarf' the magician prays to a *nmw* from heaven, who appears as the messenger of Re (Borghouts; 1971, 29):

Ky r n nmi nmi nfr mi.t hr h3b.tw r dd ntf pw p3 R^c p3 nty ^ch^c dhwty hms rdwy.fy hr s3tw knyw Nwn drt hr s3t

O god dwarf, come, because of the one who sent you – for that is Pre (Re).... Come down placenta, come down placenta, come down!.... Look, Hathor will lay her hand on her with an amulet of health! I am Horus who serve her!

* This magical spell was written with myrah and incense and then with ink on a red cloth to be put on the chest of the deceased to be God in the underworld, and to be his bones and flesh intact as he never dies.

To be recited four times over a dwarf of clay placed on the brow of the woman, who is giving birth while suffering.

These small gods also protect humans, especially young children, against diseases and attacks of venomous animals. In the New Kingdom papyrus Boulaq 6, the magician calls for the help of *nmi* to fight the poison of a snake which is represented by the goddess Bastet. The body of the man is assimilated to Re and to a dwarf (Dasen, 1993, 53):

It has gone up into your heart as Bastet, it is great, the one which has entered into the womb of the dwarf and the man. Come out, O poison! Come down Bastet who is in the womb of the dwarf and the man..... Come down, O poison which is in the heart of Re, in the heart of the dwarf, of the man

3.2.2 Texts associate dwarf deities with sun god Horus:

Dwarf gods are also identified with Horus as a child and a sun god, especially on the stela known as Horus-Cippi (fig.2) which was very popular in the Late Period (Dasen, 1993, 48).

Horus Cippi: In connection with the god Horus and his forms as the god of the rising sun and the symbol and personification of Light must be mentioned a comparatively numerous classes of small, rounded stelae on convex bases, on front of which are sculptured in relief nude figures of the god Horus standing upon two crocodiles. These curious and interesting objects are made of basalt and other kinds of hard stones, and they vary in height from 3 ins. to 20 ins.; they were used as talismans by the Egyptians, who placed them in their houses and gardens, and even buried them in the ground to protect themselves and their property from the attacks of noxious beasts, and reptiles, and insects of every kind (Seele; 1947, 43-44).



Fig.2. Stela of Horus Cippi

(http://www.brooklynmuseum.org/opencollection/objects/3684/Cippus_of_Horus_on_the_Crocodiles/image/8510/image)

These monuments covered with magical texts alluding to the healing of the young god, stung by a scorpion in the Delta. His mother Isis appealed Thoth, the master of magic, who descended from the solar bark and brought the child back to life with the

help of other gods. By sympathetic magic, poisoned or sick humans are assimilated to Horus and invoke the help of the divine child, who is occasionally described as a dwarf (Dasen, 1993, 48; 119، 1987، العجيزي).

Thus, a formula on the Metternich stela (fig.3) states that ‘the protection of Horus is that great dwarf (*nmw*) who goes through the underworld in the twilight’. The dwarf god is identified with the man invoking the healing power of water poured over the magical inscriptions (Dasen, 1993, 48).



Fig.3. Metternich stela (Scott, 1951, 202).

This assimilation of dwarfs with Horus is repeated in the Ptolemaic temple of Horus at Edfu. A text describes the birth of the divine child thus: ‘*a lotus emerged in which was there was a beautiful child who illuminated the earth with rays of light, a bud in which a dwarf (*nmw*) who Shu liked to see* (Dasen, 1993, 49).

The identification of dwarfs with Re and Horus is not explained by a specific myth. It relies upon a symbolic analogy. The dwarfs were identified with the sun god in his youthful form as Horus because of their ambiguous physical appearance, infantile and mature at the same time, like a god who is newly born but already wise and experienced. From the New Kingdom on, it is also expressed by a symbolic play upon an image (Dasen, 1993, 49).

3.2.3 Texts associate dwarf gods with Neith as Re, Hours or Osiris

Also dwarfs gods associated with goddess Neith in Late and Graeco-Roman Periods. As a two magical spells mentions that she is protected by an amulet in the shape of dwarf and this amulet was made of faience as it was mentioned in the Mamisi at Edfu Temple (Dasen, 1993, 50; El- Aguizy, 1987, 57), the first one (Chassinat ; 1939, 173):

s3 nmy pf iry thnt

The protection of this dwarf from faience

The Second one is (Chassinat; 1931, 149):

s3 pfy n thnt h̄h n Nt

The protection of this dwarf from faience around the neck of goddess Neith

There is another magical text on a stela from Sais which dates to the 26th Dynasty (Daressy; 1922, 268):

Nmy n thnt hr hr mw nty h̄h nt hrty n.tn r.f

Dwarf from faience fall in water, which is in the neck of Neith, be way from him

This dwarf god had a sanctuary in her temple at Sais called *ḥ t n nmi*, and a priest serving his rituals. A twenty- second Dynasty stela (fig.4) from Sais states that a field of 10 arurae is given by *‘the supervisor of the House of the dwarf of Neith The great one, the mother of the god* (El-Aguizy, 1987). The relief depicts a dwarf standing behind the goddess, facing the king; his figure should be that of a god perhaps of the ‘dwarf of Neith’ mentioned in the inscription, since on of the divine side of the relief no human is normally shown facing the same way as a deity (Dasen, 1993, 51).

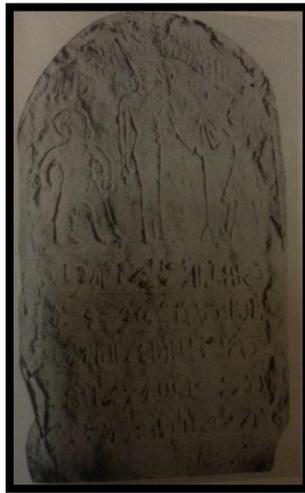


Fig.4. A 22nd Dynasty Stela from Sais (Dasen, 1993, Pl. 3.1)

On a Late Period statue from Sais, a title seems to confirm that a particular priest served the cult of this dwarf: Pairkep, the prophet *‘h̄m ntr’* of Amun Re, servant of Neith, the greater mother of gods’, is also called *‘the prophet of the dwarf’*. This hypothesis is supported by an allusion to Neith in the Harris Magical Papyrus; the dwarf god is said to come from the ‘womb of Neith’, an expression which may denote her temple in Sais, as suggested by Roeder. As Al-Aguizy suggests, these anonymous dwarf gods could be the hypostases of a major god revered at Sais, such as Amun, Horus, or Osiris (Dasen, 1993, 51).

3.2.4 Texts associate dwarf gods with god Khepri:

Dwarfs are assimilated to the scarab-beetle Khepri, which incarnate the morning sun-god. Both types of beings have a similar shape, with a large trunk and short, curved limbs, and their silhouettes are interchangeable. Twenty First Dynasty papyrus (fig.5) clearly shows this equation: in the solar disk, beside the ram headed figure symbolizing the ageing Re, a dwarf stands in the place of the scared beetle (Dasen, 1993, 44).

This analogy between dwarfs and scarabs occurs again in a maxim in the Ptolemaic instruction text of Papyrus Insinger; both beings are invoked as hypostases of a major god, Re or Horus: *'The small scarab [is great] through its secret image, the small dwarf is great because of his name'* (Dasen, 1993, 45).

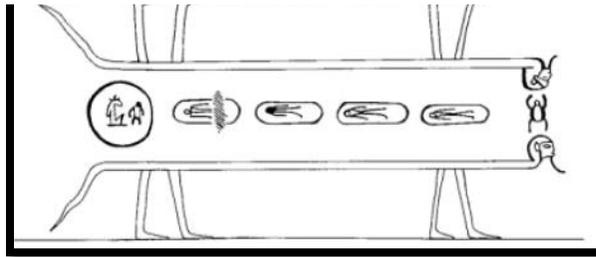


Fig.5. 21st Dynasty papyrus (Dasen, 1993, fig. 5.1)

Anonymous dwarf-figures with beetle-shaped chests (fig.6), and even the legs of the insect occur in other contexts (fig.7), such as vignettes of the Book of the Dead, and in representation of the god Bes. It is best shown in amuletic figurines of Ptah Pataikos, crowned with a scarab-beetle, who is, like khepri, strongly associated with regeneration concepts (Dasen, 1993, 49).

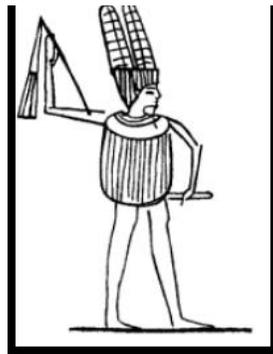


Fig.6. Book of the Dead, spell 165. Papyrus, London, BM 10257/22 (Dasen, 1993, fig. 5.2)

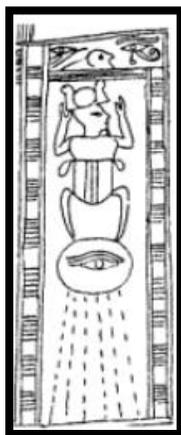


Fig.7. Sarcophagus, Turin Museum (Dasen, 1993, fig. 5.3)

To sum up, dwarfs, identified with Re and Horus, were integrated within the Egyptian pantheon. Their silhouette was assimilated to that of the sacred scarab beetle Khepri; their physical malformation was not regarded as a disquieting attribute, but as a divine one. This symbolic correspondence seems to have passed beyond dynastic Egypt into the Greek world.

4. The major dwarf deities associated with solar deities

It will be useful to clarify the specific iconographic elements of the two identifiable dwarf gods in Egypt, Bes and Pataikos. They did not develop as dwarf divinities before the New Kingdom. From the 18th Dynasty on, there was a noticeable increase in the popularity of dwarf gods in Egyptian religion. This popularity gave rise to a schism in the veneration of dwarf, resulting in Bes and Pataikos developing differently.

4.1 God Bes and Baset

Bes and Baset were protective dwarf deities closely associated with childbirth and rebirth. The dwarf god Bes  is one of the most familiar tutelary is one of deities of the Egyptian pantheon. He emerged in the Middle Kingdom and became very popular from the New Kingdom on, mainly as a protector of the household (Dasen, 1993, 55).

The name Bes (perhaps from the word *besa*, 'to protect') is a relatively late term used to describe what are really a number of deities and demons of Egypt, perhaps not all originally related, though all of similar form. Perhaps ten separate gods -Aha, Amam, Bes, Hayet, Ihty, Mefdjjet, Menew, Segeb, Sopdu and Tetetenu -share similar, if not identical, characteristics making 'Bes' a complex and not always clearly understood figure. Although the developed deity came to be one of the most popular and widespread of Egyptian gods, little can be said with certainty of his beginnings. In the past different scholars have assigned him both African and Near Eastern roots, but this is unnecessary, and the god is attested in Egypt -if somewhat indirectly since Old Kingdom times (Wilkinson, 2003, 102).

Those similar gods often appear in groups – strangling snakes, waving knives, or playing musical instruments. Aha, whose name means Fighter, attacked and overcome the forces of evil such as demons, chaos serpents, and foreign sorcerers. Hity was a kind of divine exorcist who drove away evil by stamping, dancing, and banging a drum or a tambourine. Bes performed similar functions (Pinch, 2002, 118).

By the end of the Second Millennium BCE, Bes and Baset were sometimes identified with the divine sibling's shu, and Tefenut. Paradoxically, Bes became a giant dwarf whose body reached from the underworld to the heavens. He could also be regarded as a special embryonic form of the creator sun god. It may be in this role that Bes can be shown as an androgynous being suckling or cuddling baby Bes figures, monkeys, or kitten. In the First Millennium BCE, the joint deity Horus-Bes figured in magic as a divine healer and protector (Pinch, 2002, 118).

He is usually depicted in the form of a dwarf with a huge bearded head, protruding tongue, flat nose, shaggy eyebrows and hair, large projecting ears, long but thick arms, and bowed legs; round his body he wears the skin of an animal of the panther tribe, and its tail hangs down and usually touches the ground behind him; on his head he wears a tiara of feathers, which suggests a savage or semi-savage origin (Hart, 2005,49) (fig.8).



Fig.8. Statue of God Bes

<http://www.cambridge2000.com/gallery/html/P31111738e.html>

4.1.1 The relation between dwarf god Bes with the solar deities

A. The association between dwarf god Bes with Gods Re

Dasen suggests that his name came from the word “*bs*”  which means “Flame” which would refer to the fiery aspects of Bes as a hypostasis of Re; a circle of flames symbolizes triumph over enemies, as depicted in Late Period magical scenes (Dasen, 1993, 56; 143، 229، نور الدين).

It was suggested that Bes may have emerged from the world of native Egyptian demons, which lived on the margins of the created world, in the underworld and in the southern deserts. The demonic nature of Bes may be defined more precisely. As suggested by his presence in the Litany of Re, Bes seems to have been regarded principally as a hypostasis of the sun-god. His identification with Re is revealed by his attributes (Dasen, 1993, 64-65).

From the New Kingdom on, Bes is frequently associated with solar emblem, such as wadjet-eyes, the solar disk or scarabs, and the uraeus snake. For example, a New Kingdom pilgrim bottle depicts a winged Bes surrounded with solar disk and ankh; he holds two neb- baskets with wadjet eyes, symbols of the sun and the moon, the cosmic eyes ‘eyes of the dwarf’ invoked in the Papyrus Salt 825 (Dasen, 1993, 65).

Bes also associated with the lion as a manifestation of the sun-God, so some of his statues he appeared wearing the lion’s skin, or carrying a lion on his shoulders, or with leonine features (fig.9), and as I said before that the lion is representing God Re in his night form (148، 1987، العجيزي). Baset had the same lion mask features as Bes. She was sometimes shown as a dwarf and sometimes with a body of normal proportions (Pinch, 2002, 119).



Fig.9. Amulet of Bes with leonine features (<http://greekgeek.squidoo.com/egyptian-god-bes>)

During the Late Period Bes depicted standing on top of a papyrus shaft, raising a sword in his right hand, and holding in his left the uraeus symbol of Re (fig.10). most of these figures came from “Bes shrine” at Saqqara. The god may also be surrounded with uraei, as on a Roman Period amulet (fig.11) (Dasen, 1993, 66; Frankfurter, 1998, 127).

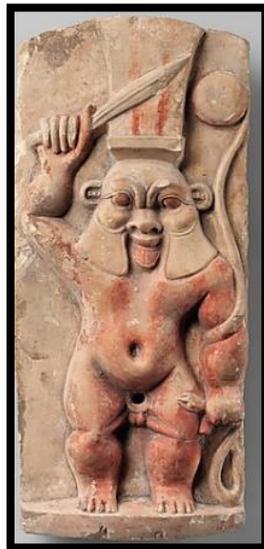


Fig.10. Relief of God bes with sward and serpent (<http://metmuseum.org/Collections/search-the-collections/547866>)



Fig.11. A Roman Amulet of Bes surrounded by a serpent (Dasen, 1993, Pl. 6.3)

Figurines of Bes standing on two lions, two rams or two sphinxes may evoke the sun-god rising above the lions of the horizon. This fusion of Bes with major gods is shown in a few late bronzes depicting a dwarf god, but surmounted with the mask of Bes, associated with the white crown or the double feather. Some figurines are labelled as Amun (Dasen, 1993, 56-66).

The role of Bes as hypostasis of Re becomes greatly extended in the Late and Ptolemaic Periods. In statuary, on magical stelae and papyri (fig. 12), Bes becomes 'pantheos', a compound figure built up with attributes of several gods, especially those of the creator god Amun-Re. The god (fig.13) appears usually as fully sized man with a Bes-head, crowned with ram's horns, a tall Atef head dress, and uraei surrounding the solar disk. Small animal heads (usually 7 or 8) sprout on either side of his head (Dasen, 1993, 56-66).

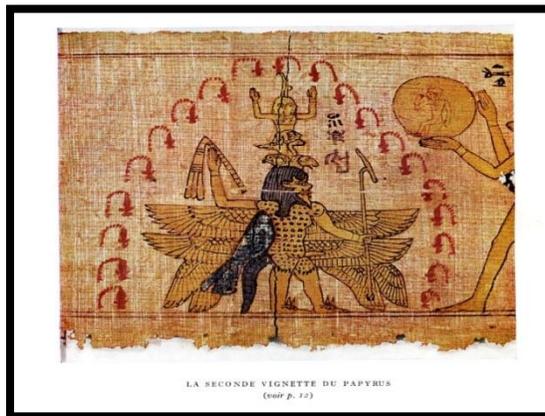


Fig.12. Brooklyn Papyrus (<http://imalqata.wordpress.com/2012/02/28/the-horned-viper/>)



Fig.13. Bronze statue of god Bes (<http://www.uned.es/geo-1-historia-antigua-universal/EGIPTO%20RELIGION/DIOSES/BES.htm>)

Some scholars regard this composite god as a specific supreme god, like Amun-Re. The spell accompanying the depictions in the Brooklyn Papyrus supports this hypothesis. Bes is invoked as a powerful multiple manifestation (*b3w*) of Amun-Re or represents the invincible forces of god Amun-Re; in his quality as a primordial god, he is the ‘*King of the gods, Lord of the sky, of earth, underworld, water and mountain*’, who breathes life into the created world (Frankfurter, 1998, 125; Dasen, 1993, 66-67).

Also, one of the functions of god Bes was to guard god Re against underworld enemies. Music and dancing are the main occupation of Bes from the New Kingdom on. The strong relationship with music relates to the protective role of Bes during and after delivery. The tambourine is an instrument commonly associated with the celebration of birth from the New Kingdom on. On a mythical level, the performance of Bes may have evoked that of baboons greeting the daily birth of the sun-god (Dasen, 1993, 75;148-147, 2009, عبد الحلیم نور الدين).

B. The association the dwarf god Bes with god Horus

Bes was one of the Deities related with Horus. They both had magical characteristics. Bes was the protector of mothers and babies during childbirth; he was thought to bring good luck and prosperity to married couples and their children. Horus also had magical functions. A magician usually said “*I am the figure of Horus*”. Indeed Horus was called “the perfect Magician”, he inherited his magic power from his mother Isis whose epithets was “*wrt hk3w*” or ‘Great in Magic’ (Ez El Din, 1999, 159).

In 3rd Intermediate Period amuletic disks (fig.14), Bes is also crowned with the Wadjet-eyes, or the eye is carved behind his head, which associate Bes with the healing and regenerative powers of Horus. This connection reflects the syncretizing

properties of Bes and other divinities within the Egyptian pantheon from the Late Period (Dasen, 1993, 65; Exhibition Catalogue, 4)



Fig.14. Amuletic disk of god Bes (Exhibition Catalogue, 4).

Like god Re, several Late Period bronze statuettes depict Bes standing on top of a papyrus shaft, raising a sword in his right hand, and holding in his left a falcon, symbol of Horus. At some period under the New Empire the original attributes of Bes were modified, and he assumed the character of a solar god and became identified with Horus the Child, or Harpocrates; little by little he was merged in other forms of the Sun-god, until at length he absorbed the characteristics of Horus and Re (Dasen, 1993, 65).

On Horus Cippi Stele (Horus on the crocodile) (fig.15), we see the head of the "Old Man who renews his youth, and the Aged One" who make that himself once again a boy," placed above that of Horus, the god of renewed life and of the rising sun, to show that the two heads represent, after all, only phases of one and the same god, according to El- Aguizy (148، 1987، العجيزي).

According to Scott also, this representation of the two deities, Horus and Bes, illustrates "the prayer to the old man who renews his youth", or in other words "the setting sun who reappear in the morning as a youthful god" (Scott, 1951, 206). Others assumes that the Horus figures on cippi often have a body that resembles that of the bandy-legged dwarf god Bes, and the mask of Bes which is found on most of Horus Cippi, and Horus the Child taken over's Bes role as one who drove off demons and protected women and children (Pinch, 2002, 147).



Fig.15. Stale of Horus Cippi

(http://www.britishmuseum.org/explore/highlights/highlight_objects/aes/p/painted_wooden_cippus_showing.aspx)

After the 26th Dynasty and during the Ptolemaic period we find from certain bronze figures, numerous examples of which are found in the various Museums of Europe, that Bes was merged wholly in Horus, and that the Egyptians bestowed upon him the body and wings of a hawk united to the body of a vigorous young man, who, however, had the head of a very aged man surmounted by the group of heads with which we are familiar from the Cippi of Horus. On the Metternich Stele (fig.16) we see him wearing the plumes of Shu and of the other gods of light and air, and the horns of Amen or of the Ram of Mendes, and above these are eight knives and the emblem of millions of years, and he holds in his hands all the emblems of sovereignty and dominion which Osiris holds, besides serpents, which he crushes in his grasp. He stands upon an oval wherein grouped specimens of all the Typhonic beasts are, and we may gather from his attitude that he is lord of them all (Scott, 1951, 208).

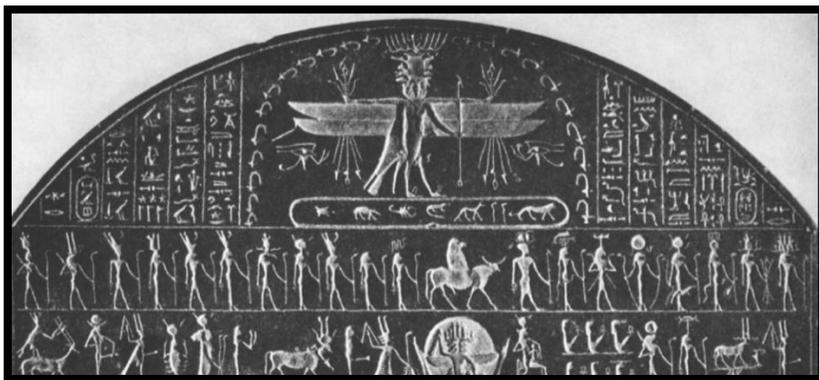


Fig.16. The back of Metternich stela (Scott, 1951,208)

C. The association between dwarf god Bes with god Shu:

God Shu was god of sunlight and air. As god Shu, Bes becomes a ‘giant of a million cubits’ who ‘carries the sky with his powerful arms’, as illustrated on a sarcophagus in Vienna (fig. 17). Also as I said before that god Bes was appeared as a composite god with the feathers of god shu on his head or sometimes god shu represented upon his head.

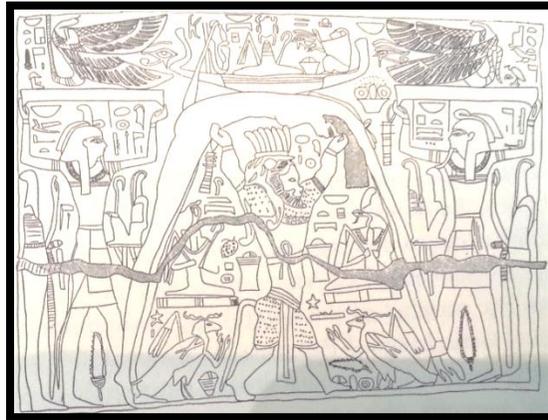


Fig.17. God as manifestation of God Shu (Dasen, 1993, f. 5.4)

D. The association between dwarf god Bes and God Osiris

God Bes as a helper of birth, he also contributed the rebirth of the deceased in the blissful Fields of Reeds. Many dangers had to be overcome in the underworld before achieving a second birth; the deceased had to pass through gateways guarded by terrifying demons and was judged before forty-two assessor gods in the judgment Hall of Osiris. The role of Bes was mainly to protect the body of the deceased, just as he guarded the body of the living to ensure the successful regeneration. This role is best illustrated by a relief in the west Osiris chapel at Dendera (fig.18). Osiris lies on a funerary bed; he is flanked by a kneeling Hathor at his head and by the frog goddess Heqat at his feet. Two birds fly over his body, one of them a *bA*, the other a kite as a manifestation of Isis. Bes stands under the couch in the company of three deities, two solar cobras, and the ibis-headed Thoth holding the *w3dt* eyes (Dasen, 1993, 77).

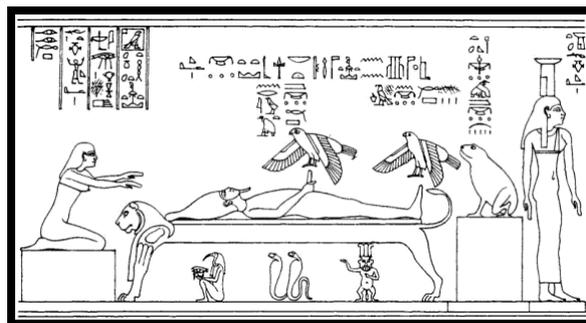


Fig.18. funerary scene of god Osiris (Dasen, 1993, fig. 6.4)

4.2 God Ptah-Pataikos

4.2.1 The Name of Ptah Pataikos

The term 'Pataikos' originates from Herodotus, where historian reports the second visit of Cambyses in Memphis (c.523 B.C.E) after his unsuccessful campaign against Ethiopians. At this time the Egyptian priests were celebrating the appearance of the Apis bull, an incarnation of Ptah (Aray and Bernett, 1997, 207).

According to Herodotus Cambyses misunderstood the significance of this festival, believing it to be a celebration of his failure, and reacted with brutal violence against religious objects and sites. He commanded the liquidation of the celebration priests and people; he lethally injured the bull; he opened coffins and entered the temple of Ptah and his sons; and he commanded the destruction of their divine images. Herodotus describes the statue of Ptah, whom he calls 'Hephaistos' for the benefit of his Greek reader, because of Ptah's and Hephaistos's common function as the protectors of artisans. The image of Ptah is according to Herodotus, most like to the Phoenician Pataikoi, which the Phoenicians carry on the prows of their triremes (Aray and Bernett, 1997, 207; Dasen, 1993, 84).

Ptah is never shown as a dwarf, but always as a man, with a long, close-fitting garment, giving him the appearance of a mummy. His head is covered with a narrow-fitting cap, and his beard is long and straight. During the New Kingdom, the Egyptian custom of venerating dwarfs as masters of creative power is expressed in the veneration of Ptah depicted as a dwarf divinity (العجيزي، 1987، 153).

According to Herodotus, this dwarf divinity could be regarded as Ptah's son, or at least as an additional divine manifestation of Ptah with his major function as creator being especially stressed. Herodotus's Pataikos should be understood, therefore, not as the proper Egyptian name, but as a Greek, diminutive form of Ptah, meaning 'little Ptah' (Aray and Bernett, 1997, 207-208).

4.2.2 The simplest iconography of Ptah Pataikos

In the simplest form (fig.19): the dwarf is standing, naked, with a shaven or bald head, the arms hanging down to the sides, with closed fists with flat head (Dasen, 1993 86; Andrews,1994, 39).



Fig.19. Faience amulet of god Ptah Patikos
(<http://www.freud.org.uk/about/collections/detail/10115/>)

4.2.3 Chronology of the Dwarf God Ptah Pataikos

Pataikos appeared by the Late New Kingdom in Egypt. Earlier forms of the god may be identified in predynastic figurines of dwarfs. A precise dating of Amuletic Pataikos is still difficult. Most objects in museums collections have no Provenance, and very few excavation reports provide accurately dated contexts. Types of faience and glaze (blue or green, dark or light) varied in the course of time, but their attribution to specific periods is not yet clearly established. However some major stages in the development of the god's iconography can be discerned. The production of Pataikos flourished in the Third Intermediate Period until the Roman Period (Dasen, 2008. 3).

4.2.4 The association between dwarf god Ptah-Pataikoi with the solar deities

A. The association between dwarf god Ptah Ptaikos with Amun.Re

Ptah Pataikoi was identified with Amun-Re. Several figurines wear Amun's head dress, consisting of a flat topped cap with two plumes and solar disk. Some statuettes are ram-headed (fig.20), with the head turned backwards. As Piankoff suggested, this unusual type may represent the day and night aspects of the sun god: the dwarf's body could refer to its morning form, the ram's head to its evening form. Specific solar symbols also occur on a few figurines, such as the cobra running along the back or the lions surrounding the statuettes (Dasen, 1993, 94).



Fig.20. Pataikos with ram's head (Dasen, 1993, Pl. 15.1)

Some figurines place back-to-back depictions of Ptah Pataikos with Atf crown, and of Bes (fig.21), with his typical tall feather. Some of these figurines are labelled with Amun-Re (Dasen, 1993, 65). So I think that these figurines are a manifestation of sun god in his 2 forms as a morning sun and the complete sun.



Fig.21. Amulet back-to-back depictions of Ptah Pataikos and of Bes (Dasen, 1993, Pl.8.2)

El Aguizy noted that the dwarf god Ptaikos is related to the sun god Amun Re, because in the Hymns of god Ptah which dates back to the 22nd Dynasty, assimilated him with the sun god like (157-156, 1987, العجيزي):

h msi r^c-n

The child who born every day

h^cy s3nh ntrw

The shiny one who give birth to the god

sty wbn m 3h.f

Brilliant who shine in his horizon

I wbn m R^c

Who shine like Re

So, El-Aguizy noted that it is acceptable to depict god Ptah as a dwarf with the assimilation of the sun god Re as a symbol of healer (157, 1987, العجيزي).

B. The association between dwarf god Ptah Pataikos with god Khepri

Some of the figurines of dwarf god Ptah Pataikos depicted with the scarab upon his head (figs.23,24,25,26) as a symbol of the morning sun god Khepri, which symbolizes the daily regeneration of Re (Dasen 1993, 93). Sometimes these scarabs, also replace the sun disc of the atef crown (Herrmann, 1994, 615; Dasen 2008, 3) (fig.27). Also sometimes the legs of the statuettes of pataikos take the shape of the legs of the beetle (fig.28).



Fig.22. Head god Ptah Pataikos with the scarab upon his head
(<http://art.thewalters.org/detail/18052/head-of-pataikos-with-scarab/>)



Fig.23. Amulet of Ptah Pataikos with scarab
(http://www.brooklynmuseum.org/opencollection/objects/4115/Figure_of_Pataikos)



Fig. 24. Amulet of Ptah Pataikos with Scarab
(<https://isaw.nyu.edu/exhibitions/nubia/checklist.html>)



Fig.25. Stela of god Pataikos (<http://www.pinterest.com/soledadvilchez/act-g/>)



Fig.26. Figurines of Ptah Pataikos (<http://baaf.be/exhibitors/harmakhis-archeologie/>)



Fig.27. Amulet of Ptah Pataikos with his legs like beetle's legs
(<https://isaw.nyu.edu/exhibitions/nubia/checklist.html>)

C. The association between dwarf god Ptah Pataikos with god Horus

The small gods were also equated with Horus, principally in his form as a young sun-god, emerging from a lotus flower. The similar physical proportions of dwarfs and children probably influenced this assimilation. In several amuletic figurines this resemblance is stressed by the addition of a sidelock of youth (fig.29,30). Yet the dwarfs are never shown putting a finger to their mouth, a gesture which was perhaps reserved for 'real' children (Dasen 1993, 93).



Fig.28. Ptah Patikos assimilated with Horus with a sidelock of Youth
(<http://art.thewalters.org/detail/12751/standing-pataikos/>)



Fig.29. Amulet of Ptah Patikos assimilated with Horus with a sidelock of Youth
(http://www.brooklynmuseum.org/opencollection/objects/97544/Faience_of_Pataikos)

Also, the dwarf god Pataikos was equated with Horus as a symbol of morning sun, as we can see statuettes of Pataikos with The Lotus flower, which has a similar symbolism of rejuvenation, and occasionally alternates with the sacred insect. This substitution may be observed on an unusual figurine of a female dwarf crowned with

a lotus flower (fig.31), probably to identify her with the newly born sun god; she may be a female doublet of the Pataikoi (Dasen, 1993, 93).



Fig.30. statues of Ptaikos with his doublet (<http://www.ebay.com.au/itm/Egyptian-statue-pair-of-Pataikos-Protective-dwarf-god-Ancient-Mythology-/171183913764>)

In Late Period, the fusion with Horus is complete: the dwarf substitutes for the child on miniature Horus-cippi (figs.32,33,34); he stands on crocodiles, and is often surrounded by Isis and Nephthys. The original scheme is slightly modified: while Horus grasps harmful animals, such as snakes, scorpions, lions, and Oryx, the dwarf holds knives or feathers, he may also bite snakes, which Horus never does, possibly because that act was reserved for demonic beings. The falcon, otherwise normally perched on papyrus stalks, or stand on his shoulder, sometimes we can see the falcon on his head (Dasen, 1993, 93-94).

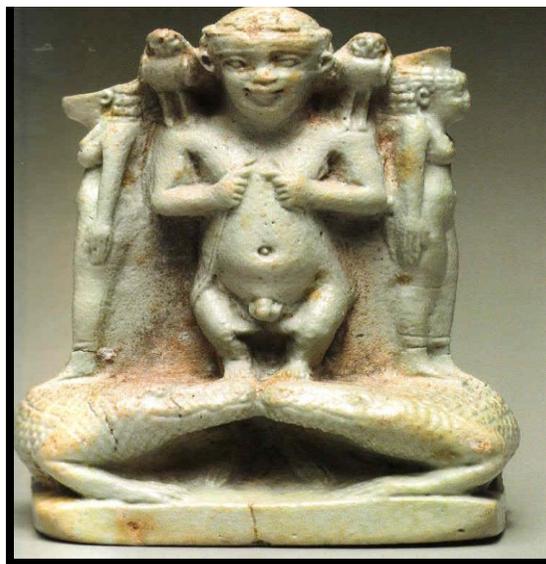


Fig.31. Amulet of god Pataikos
(<http://www.conorp.com/figuregroupofpataikos>)



Fig.32. Pictorial of Ptah Pataikos

(http://www.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=129698&partId=1&searchText=pataikos)



Fig.33. Statuette of god Ptah Pataikos (<http://pyramidavorever.ru/religija-i-piramidy/221-patajkos.html>)

The function of these amulets seems to have concerned both the living and the dead. Like Horus-cippi, Ptah Pataikoi, guarded the living, especially small children, against unpredictable negative forces (Dasen, 1993, 97).

Inscriptions on the plinth or the back pillar of the figurines stress these solar associations. Some depict the sun god in his three forms: as the scarab Khepri of the morning, the shining disk of midday and the bent old man of the evening (figs.35,36). Some include symbols of creator gods, such as the Lotus bud, probably evoking the primordial lotus from which the young sun god emerged. The plinth of an amulet (fig.37) in New York is carved with the royal name *Mn k3w r*, which is probably a cryptogram for the name of Amun. Another amulet in New York juxtaposes a lotus bud with two long-tailed monkeys, which may evoke those greeting

the rising sun as well as refer to the general auspiciousness of monkeys and their fertility association (Dasen, 1993, 94-95).



Fig.34. Inscription on a faience amulet at Berlin Museum (Dasen, 1993, fig. 7.3a)



Fig.35. Inscription on a faience amulet at Metropolitan Museum (Dasen, 1993, fig. 7.3c)



Fig.36. Inscription on a faience amulet at Metropolitan Museum (Dasen, 1993, fig. 7.3d)

D. The association between dwarf god Ptah Pataikos with god Osiris

Several attributes associate Ptah Pataikoi with Osiris, the lord of the underworld. The dwarfs may wear the Atef Crown (fig.38); often flanked by his sisters Isis and Nephtys. This identification is probably related to the conception of rebirth in the underworld and is strongly expressive of regeneration. Like scarabs, dwarf gods may have been assimilated to Osiris equated with the nighty rejuvenated Re (Dasen, 1993, 96).



Fig.37. Pataikos with Atef crown (<http://art.thewalters.org/detail/19584/standing-pataikos-2/>)

E. The association between dwarf god Ptah Pataikos with god Soker

Pataikoi also merged with Soker, a deity closely associated with Ptah. Patron of craftsmen and god of the dead, Soker is traditionally depicted in human form with a falcon's head. Several figurines have falcon heads like him, and a naked Pataikos published by Lanzone is labeled 'Ptah-Soker'. Ptah Pataikos also fused with god Soker, a god sometimes identified with the rising sun, 'who dwells on death but possesses potential life'. His foetus like appearance may have reinforced their rejuvenation quality (Dasen, 1993, 96; 153, العجيزي 1987)

F. The association between dwarf god Ptah Pataikos with god Min

The fusion of Ptah Pataikoi with Min, a fertility god often associated with Amun, and connected with funerary rituals, expresses these rejuvenating notions. A few drawings, especially in the Book of the Dead, depict dwarfs with the flagellum and erect phallus of Min (fig.39).

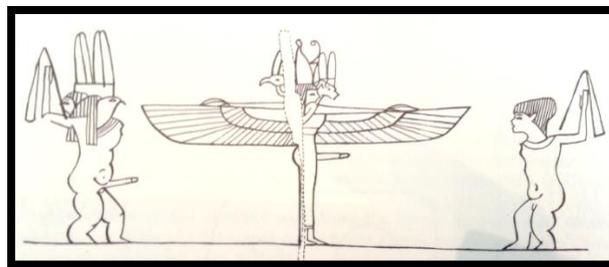


Fig.38. Book of the Dead, spell 164. Papyrus, London, BM 1025/21(Dasen, 1993, fig. 7.4)

Conclusion

There were two types of dwarfs in ancient Egypt; The Egyptian dwarfs and the African Pygmies. Both played role of entertainers for gods and rulers, and the Egyptian dwarfs were played role of jewelry smiths during the Old Kingdom. There were three main words in Ancient Egtpt which refers to the dwarfs. Those words are

dng which refer to the African pygmy, then *nmw* which refer to the divine dwarfs, and finally word *hw* which refer to the shortness in general.

Dwarf gods were associated with the solar cult in the Ancient Egyptian religious as healers as we know that one of the most important roles of the solar deities was healers and protectors, so the dwarf gods were represented as a manifestation of the sun. As they were represented a manifestation of Re the full sun, also they were a manifestation of Hours and Khepri the morning sun. This is may be because their appearance, which represented as a child in appearance and as an adult in his mentality.

The major dwarf gods were Bes and Ptah Pataikos. We found that god Bes was represented as a hypostasis of god Re, also he was represented on Hourse Cippi or Horus on Crocodile stelea which represent the sun in its two forms as a full sun and as a morning sun, there is also another opinion as Bes represented here as a protector of the child god as he was a protector of the Childs.

Furthermore, god Ptah Pataikos was associated with the Solar Cult as he was represented associated with Amun Re, Horus, and Khepri, as a symbol of Rejuvenation and regeneration. I found that Pataikos in his statuary represented as a child and as an adult so these may indicate that he is a scared image who symbolizes rejuvenation and regeneration. Also pataikos was associated with Osiris and Soker as a symbol of rebirth and regeneration.

To sum up, ptah pataikos manifest conceptions normally found elsewhere in variety gods. These focus on solar regeneration and rejuvenation, and hence on protection, traditionally expressed by Ptah and Amun as a creator gods, Horus as youthful god, Osiris as form of nocturnal sun-god.

So finally, I found that the dwarf gods were used by the Egyptians as a protectors and healers, also those gods were associated with the solar cult as a symbol of rejuvenation and rebirth and these because there appearance.

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الآلهة الأقزام المصرية المرتبطة بعبادة الشمس في مصر القديمة

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ملخص	معلومات المقالة
<p>تبحث هذه الدراسة في طبيعة العلاقة بين آلهة الأقزام المصرية وعبادة الشمس وكذلك آلهة الشمس في مصر القديمة. وقد كان هناك نوعان من الأقزام في مصر القديمة وهم الأقزام الأفارقة والأقزام المصريين. وقد ارتبطت الآلهة الأقزام بالعديد من آلهة الشمس بأشكال وطرق مختلفة على سبيل المثال الإله خبزي. نجد أنه بداية من عصر الدولة الحديثة بدأت الآلهة الأقزام في الظهور والانتشار وأشهر هذه الآلهة على الإطلاق هو الإله بس والإله بتاح بتايكوس، والذي ارتبط بالعديد من الممارسات والأعمال السحرية والتي تعمل على حماية الأحياء والأموات على حد سواء. وتهدف الدراسة إلى معرفة سبب هذا الارتباط بين الآلهة الأقزام وآلهة وعبادة الشمس من خلال فحص وتحليل النصوص الدينية للمصري القديم وكذلك تماثيل تلك الآلهة الأقزام والتي ظهرت بكثرة في مصر القديمة خاصة في عصر الدولة الحديثة. أما عن النتيجة التي توصلت إليها هذه الدراسة هي أن هذه الآلهة الأقزام قد ارتبطت بآلهة وعبادة الشمس كرمز من رموز التجديد والتجدد وإعادة الولادة.</p>	<p>الكلمات المفتاحية أقزام؛ آلهة؛ الشمس؛ عبادة؛ تجدد.</p> <p>(JAAUTH) المجلد 20، العدد 4، (2021)، ص 159-188.</p>