

The Guardian Genie *sin* (the Rapid) and the Deities Who Bear this Epithet in Egypt

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ABSTRACT

sin (the Rapid) is the 54th genie of the 77 guardian genies of Pharabaithos (Horbeit), emanations of god *Hr-Mrty* who were charged to protect Ra, and later became the delegates of the lord of the universe god Ra-Atum to protect the body of Osiris. The massive granite sarcophagi dated to the 30th dynasty that held the remains of the sacred bulls at Horbeit, are the first examples of the 77 guardian genies and their cosmic functions. *sin* first appeared in the Late Period on the walls of the temples and tombs, as well as on the sides of the sarcophagi. The striking idea is that (*sin*) which means (the Rapid), is not only the main name of the 54th guardian genie of Pharabaithos, but it is also the name of one of the group divine beings *d3isw*, or a part of compound names of some genies, and it is also an epithet of some deities to describe their rapidity, and all of these deities have different functions and forms. This research aims to study the 54th guardian genie of Pharabaithos (*sin*), and all the deities who bear the name and the epithet (*sin*), describe their different forms, and to shed light on their different functions.

Introduction:

Most of the main deities had troops of protective genies at their service, they could be used against both men and other gods, and they could be invoked to protect Osiris, the dead or even a temple¹. There are two types of such guardian genies: the Agathodemons who were under the command of Osiris, responsible for his protection and obeying his orders in the world of mortals². The other type is Pharabaithos (Horbeit)³, whom the genie (*sin*) belongs to⁴; they are the emanations of god *Hr-Mrty* who had solar associations, they were charged to protect Ra, and then later they became the delegates of the lord of the universe god Ra-Atum to protect the body of Osiris especially in danger at the time of his resurrection from the violent return of Seth⁵. The texts and representations of the Late Period sarcophagi adopted from "Rituals of Repelling Apep", and "Protecting the Neshmet-bark" describes a veritable host of deities that aid the solar deity in the combat against Apep.⁶ In the Late period, a theology merged around one particular group of guardian genies, the 77 gods of Pharabaithos whose primary goal was the defeat of the huge serpent Apep the great rival of the sun god Ra⁷. The role of these genies appears on a text as shown in the superior band of the sarcophagus of Cairo CG. 29305, Saqqara, early Ptolemaic period⁸:



I3w ntr 77 ipw rdi.n R^c m s3 Wsir ir.tn s3 hr Wsir imy-r3 mš^c dd-Hr m3^c hrw mi ir.tn s3 hr Wsir swd3.tn s(w) hw.tn s(w) nhm.tn sw m-^c ht nb dw.

Praise to these 77 gods whom Ra has placed as the protection of Osiris, you make protection for Osiris, chief of army, Djedher the true of voice as you make protection over Osiris, you preserve him, you protect him, you save him from all evil things⁹.

The duty of these genies according to the texts of Edfu and Dendara is to protect the body of Ra and his ka in the sanctuary as the union of the cults of Ra and Osiris was quite common in later times.¹⁰

The name *sin*:

The name *sin* (the Rapid) is derived from the verb (*sin*) which appears first in the Coffin Texts, it means (to run or be rapid)¹¹. It means also the speedy steps¹², the speedy running¹³, who brings the speed¹⁴ and the impulsive¹⁵. It occurs often at Edfu as variant for other verbs of fast or speedy motion¹⁶.

sin (Rapid) is the name of the 54th guardian genie of Pharabaithos who appears in the Late and Greco-Roman Periods¹⁷. It is also the main name of another deity (*sin*)¹⁸; this name appears with the determinative of a squatting hawk with a sun disk above the head; it may belong to one of the seven *d3isw* (divine beings) who are the personified form of "spells"¹⁹.

The female term of *sin* appears in the 18th dynasty; *sint* (the hurrying) is the 11th of 29 snake goddesses who appears in hymen to the diadem of the pharaohs²⁰. In addition to that it is an epithet associated with some deities *sin* the very fast one²¹.

I- The 54th Guardian Genie of Pharabaithos *sin* (the Rapid)

The following documents represent the guardian genie (*sin*) together with the other genies of Pharabaithos in different places from all over Egypt²²:

Documents from Lower Egypt:

1- Stela of Athribis of Delta, XXX dynasty (Chamber of 70).

The stela was discovered in 1938 by Alan Rowe, made of red sandstone, now preserved in the Egyptian museum, inscribed on both faces, it dates back to different periods: on one face are inscriptions bearing the cartouches of Ramesses II and Merenptah I, while the other face bear inscriptions dates back to the Late period (**pl.1a-b**)²³. It took the form of the façade of the chapel of Sokr at Dendera²⁴. It was called by Vernus a wall of an edifice called (chamber of 70) as he assumed that the mummified hawks were

laid there for 70 days after passing in the place of embalmment south of *I3t-M3t*²⁵ (the sacred place of the hawk of Athribis)²⁶. The face which dates to the Late period showing inscriptions of the great temple of the heart of Osiris *Hwt-ib-ꜥ3*²⁷, surrounded by squares containing names of 71 guardian genies of the 77 guardian genies of

Pharabaitos the name of the 54th genie of Pharabaitos *sin*  is written inside one of these squares²⁸.

2- The receptacle Cairo J.E.86718 of Horbeit (Abou-yassin) dates to XXX dynasty.

This enormous granite sarcophagus that held the remains of the sacred bulls at Abou-yassin which is situated about 3km South-east of Horbeit is considered one of the monuments representing the first examples of the 77 genies and their cosmic duties²⁹. The 77 guardian genies are represented on the 2nd register of the receptacle³⁰. The guardian genie *sin* appears on the left side standing in fully human form with the sun disk above his head and holding the *w3s* and *ꜥnh* scepters on both hands (pl. 2)³¹, the text above *sin* reads³²:



sin. f n ph.tw.f hꜥꜥ hr-nb n m33.f

The Rapid, who can't be reached, everyone is happy at seeing him.

Documents from Middle Egypt:

3- Sarcophagus of Cairo CG.29305, Saqqara dates to early Ptolemaic period.

Sarcophagus of *P3-in-mw* usurped by *hm-nꜥr imy-r3 mꜥꜥ dd-Hr* "priest and chief of army Djedher" (father: *Iꜥh-ms*; mother: *t3-B3-iy.t*); this sarcophagus was discovered near the shaft tomb at Saqqara. The original owner of CG.29305 whose name is still visible in places was Painmou the father of Wennefer, owner of MMA 11.15.I, since Wennefer can be certainly dated to the reign of Nectanebo II, the decoration of CG.29305 was originally carved immediately before or during the early part of his reign³³. This sarcophagus was usurped by Djedher, who was a Memphite priest and was also priest of Osiris in the beginning of the Ptolemaic period³⁴. The interior surfaces of the sarcophagus contains hundreds of gods, among these gods are the 77 genies of Pharabaitos who were particularly important for the Late period religion³⁵. The guardian genie *sin* appears on the east wall of the receptacle standing in fully human form with the solar disk above his head and is holding the *W3s* and *ꜥnh* scepters on both hands, the text reads (pl.3 a-b)³⁶:



sin n ts.tw.f hꜥꜥ hr-nb n m33.f

The Rapid, who can't be reached, everyone is happy at seeing him.

4- Tomb of Petosiris at Touna el Gebel, dates to 4th century BC.

The guardian genie *sin* appears in the naos of the tomb of Petosiris, on the south-west column. The scene represents Djedthotioufankh raising his hands in attitude of

guardian genie *Nhh* and the Nile god *B^ch*  ⁴⁵, who appears written with the determinative of the benu bird, perched upon a mound which stands proud of the flood⁴⁶. *sin* is depicted in a fully human form as in the previous scene, holding the *W3s* scepter in one hand and the *ᶜnh* in the other one, the text reads (pl. 7)⁴⁷:



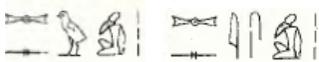
sin n phty.f h^{cc} hr-nb n m33.f: Hdb.n.i khb khb n hk3.sn s3w pfy (?) mnt n hpr.f r.f ih hsf ir r.f h3pt ir.n.i mkt nt Mk-Rnpt m-hnw hwt-nbw, di.i hpr nrw.f m hftyw.f, mnt mn m h^c Nhs⁴⁸ tp ᶜwt w3 r.f⁴⁹.

The Rapid with his power, everyone is happy at seeing him: I overthrew the furious one (= Seth)⁵⁰ who is violent against their lord I slay the vile (?), the distress it doesn't exist against him (= Osiris), that is to repel that who acts against him (= Osiris), the storm (= Seth)⁵¹. I provide protection for the one who protects the year (= Osiris)⁵² in the mansion of gold⁵³, I bring his terror to his enemies, the distress being firm in the body of Seth.

II-The Deity (*sin*) One of the Group Divine Hawk-Headed Beings (*d3isw*):

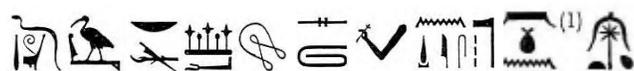
sin is one of the seven solar divine beings *d3isw*; they are the personified or deified

form of *d3isw* (spells, words or sages). Although the name of these  *d3isw*

or , *tsw* can be different according to the texts their function remains the same⁵⁴. In the cosmological texts at Edfu the *d3isw* play an important role with two groups of divine beings as they are said to be responsible for the actual

creation of the world, these are  *d3isw*,  *sbtyw* and  *hnmw* (builder gods). Each group of deities seems to have had special function in creation,

d3isw were believed to stand at the very beginning of creation⁵⁵.  (*In kbr n t3*) They are the deities who bring the records of the earth ⁵⁶. As personified words they are uttered by the *sbtyw* and the builder gods *hnmw* give the words shape⁵⁷. The seven *d3isw* accompany Thoth, they could be regarded as gods of writing, who initiated inscribing, great ancestors who adjust the rites⁵⁸. At Edfu Thoth instructs and they write down his words⁵⁹:



dd mdw in dhwtj nb htt š3^c snt sphr n d3isw pdt šs šš3t.

Recitation by Thoth lord of inscribing who first planned, the Djaisu (spells) write down and Seshat stretches the cord⁶⁰.

The seven *d3isw* are thought to be descendants of *Mht-Wrt*⁶¹, who was said to have risen from the waters of creation and gave birth to the sun god Ra whom she placed as a solar disk between her horns⁶²; these "verbal emanations" personified to become prototypes of the gods of time, of the writing and the construction of temples⁶³. They were born from the *Nbwt*-cow and they come from the water of the pupil of the eye of Ra⁶⁴, from the Book of the Dead spells carved on the sarcophagus of Painmou, usurped by Djedher, son of Ahmose, which dates back to the Nectabid period (Nectanebo II), the bandeau texts consist of three separate chapters of the Book of the Dead, one of the three spells contained in this bandeaus- Book of the Dead chapter 71 focuses on the aspects of the great cosmic cow Mehetweret⁶⁵, this chapter describes creation through speech-Mehetweret, the cosmic cow creates the world through the seven *d3isw*, personified creative spells, as the cosmological texts at Edfou and Esna describe in detail. The seven *tsw* of Book of the Dead chapter 71 are identical to the seven *d3isw* of the Ptolemaic and Roman texts and the version of the spell on the sarcophagus of Painmou may be one of the foundations of the Ptolemaic temples compositions⁶⁶. At Esna⁶⁷, as in the version of chapter 71 of the book of the dead on the sarcophagus of Painmou (CG 29305) the *d3isw* gods are connected with Mehetweret, a form of goddess Neith⁶⁸:



d3isw 3w wrw nw Mht-Wrt

the Djaisu (spells) the great elders, the spells of Mehet-Weret.

Texts at Edfou preserve the names of the individual *d3isw* (spells):  *Nfr -h3t*,  *pr-phwt*,  *Nb-dšrw*,  *K3*,  *Bik*,  *h3*. and, the 7th hawk-headed deity  *sin*, The text of the seven *d3isw* reads⁶⁹:



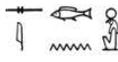
dd mdw in d3isw sfh nw Mht-Wrt hsbw t3wy hn^c thn.

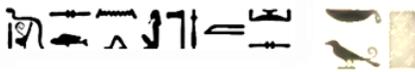
Recitation by the seven spells of Mehet-Weret who reckon the two lands with Thoth⁷⁰.

They appear in several texts at the temples and sarcophagues of the Greco-Roman Period, one of the these seven *d3isw* hawk-headed deities is called *sin* which means also (the Rapid); he is depicted in different forms as following:

• **The Seventh *d3isw* (spell) *sin* in Fully Human Form.**

-The seventh spell  *sin* (the Rapid) is depicted in the bark chapel of Khonsu temple at Karnak; he is standing in fully human form among the seven *d3isw* spells, holding the *w3s* scepter on one hand and the *nh* sign of life on the other one (**plate.8**).

- The second scene at the temple of Edfou represents the deity  *sin* (the Rapid) ⁷⁸, as the 7th spell of the *d3isw* deities standing behind the god Thoth and the king who is stretching the cords of the temple with goddess *sfht-ꜥbw*⁷⁹, performing the first foundation rite of the temple  *pd-šsr* (stretching the cord). *sin* is depicted holding the papyrus roll in one hand and the board of writing in the other one (pl.10)⁸⁰.
- The third scene from the chapel of the throne of Ra it represents the king offering the *m3ꜥt* to god Thoth and seven hawk-headed enthroned men with the sun disk and the uraeus above their heads, one of them is the deity  *sin* (the Rapid) (pl.11) ⁸¹.
- *sin* is one of the *d3isw* hawk-headed deities "the watchers" who protect their lord (Osiris)⁸² On the 3rd column of the outer hall of the temple of Bigeh; he is shown standing holding knives for protection on both hands, the texts accompanied him reads (pl.12)⁸³:


dd mdw in sin nꜥr ꜥ3 m t3t sk (?)

dd mdw in Rsw nb-sn rs nn ꜥꜥw⁸⁴ hr šꜥr sbyw
 The watchers, who watch their lord who never sleep while repelling the foes.

• **The Seventh *d3isw* (spell) *sin* as a Hawk.**

sin is one of the four birds who belong to the sycamore tree *Iryw fdw nht*⁸⁵; *d3isw* (spells) are said to be children of *Mꜥt-wrt* deities to whom the *Nbt* cow gave birth in the place of *Nwn* in her home by the southern sycamore at Edfou⁸⁶:


d3isw sfꜥ bhꜥw. n nbwt tp wꜥrt nwn m hyn. s nht rsy,

the seven spells were born of the golden one in the place of the primeval waters⁸⁷, in her shelter of the southern sycamore⁸⁸.

-In the 1st west Osirienne chapel of Dendara, the first register represents respectively the three recumbent jackal-deities *psdt-rs-hr-Wsir*, seven *d3isw* hawks with human or animal heads, and four birds perching on a sycamore tree, the whole scene is adopted from chapter 168 of the Book of the Dead, *sin* is one of the deities who is perching on the sycamore tree, they are all the more reminiscent of chapter 168 of the Book of the Dead (pl.13)⁸⁹, this explains the absence of *sin* from the previous table which depicts the seven *d3isw* hawks⁹⁰.

The text above the four birds reads⁹¹:


Fdw iryw nht wdnw tw n.sn ꜥ hr-tp t3 hsk.sn tpw nw hꜥtyw nbw nw Wsir

The four (deities) who belongs to the sycamore, they are presented with an offering vase on earth, they cut off the heads of all the enemies of Osiris.

The name of the birds⁹²:



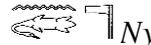
nb the noble⁹³.



Kbk the Raven⁹⁴.

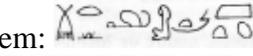


sin the Rapid.



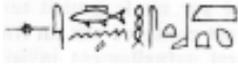
Ny-sndt the fear⁹⁵.

The hawk (*sin*) is one of the *d3isw* guardians of goddess Maat, their role as guardians of Maat was similar to that occupied by Imhotep and Amenhotep sons of Hapu in the Ptolemaic sanctuary of Deir El-Bahary (pl.14)⁹⁶. The scene depicts goddess Maat standing in the first register stretching her wings; she is followed by three *d3isw* hawks performing their role as guardians of goddess Maat; they appear standing on a pedestal inscribed on it the (*tst*) knot sign of protection ⁹⁷ with the *W3s* sign above their back and the *s3* sign of protection in front of them:



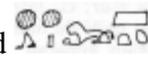
pr phwy nb M3ct

"the one with equipped rear lord of Maat"⁹⁸,

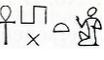


sin hsb M3ct "the

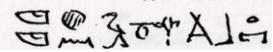
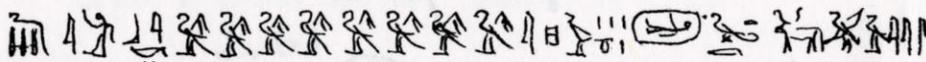
Rapid who reckons Maat"⁹⁹, and



h3h nb m3ct "the Rapid lord of Maat".

-The lid of sarcophagus D.7 of  *nh-mr-wr.t*, dates to Greco-Roman period now in the Louvre museum, represents the seven spells under the aspect of seven hawks which act as guides of the deceased; it depicts eight hawks including the *b3* of the deceased followed by other seven human-headed hawks (*d3isw*) with stretched wings, a sun disk above their heads and holding with their claws the *sn* sign and an emblem, which is held behind the wings. On each side of the head of the birds there is a text with the name of each bird, the 7th one of these hawks represents *sin* one of the *d3isw* (pl.15)¹⁰⁰.

Invocation to *d3isw* reads¹⁰¹:



*dd mdw in Bikw ipyw nw Mht-wrt p3w shnw hr db3t*¹⁰²

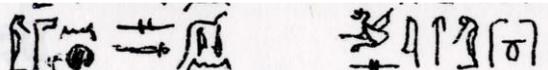
Recitation by these hawks of Mehetweret who fly and settles upon the sarcophagus.



dd mdw in tsw ipyw di n shnw b3 n Wsir

Recitation by these spells who cause the Ba of Wsir to fly¹⁰³.

Text of 7th bird reads:



dd mdw in sin d3is sfh nw

Recitation by the Rapid, I am the seventh spell.

III- The Term *sin* in Compound Name of Some Genies:

The term *sin* enters in the composition of the names of some genies as¹⁰⁴:

1-  *sin- h3t*

The Rapid brow, one of 18 lion-headed guardian genies of the temple they appear only in the Greco-Roman period, according to the texts which follow these deities they are the gods who accompany her majesty¹⁰⁵. *sin-h3t* is represented as a lion-headed man holding knives on both hands for protection:

-At Edfou from the chamber of the west staircase the 18 lion genies whom the genie *sin-h3t* (the Rapid brow) belongs perform their function (**pl.16**)¹⁰⁶, they accompany her majesty and calm her (*shtp wsrt*) this phrase occurs in the rite of appeasing raging goddesses as Sekhmet¹⁰⁷:



*dd mdw in ntrw smsw hmt.s shtp wsrt ir dd. s shpr wd spd-nrst*¹⁰⁸.

Recitation by the gods who accompany her majesty, soothing the powerful one, do what she says, cause decrees to happen, ready with fire.

The 10th lion genie is¹⁰⁹:



sin-h3t nn ph.n twt.f

The Rapid brow, nothing is equated with his image.

-Two scenes from Dendera the 1st one from the exterior façade of the Hathorique Kiosk, two lion-headed genies are presented standing receiving offerings from the king (**pl.17**)¹¹⁰.

The 1st genie is¹¹¹:



*Nf-h3tyw K ib*¹¹².

The one who refreshes the heart to breathe.

The 2nd genie¹¹³:



sin-h3t nn ph.n twt.f wnn¹¹⁴ sms htp.s m Twnyt.

The Rapid brow nothing is equated with his image, the existent who accompany her majesty in Dendara.

-The 2nd scene from the offering chamber at Dendara, the 4th register represents the

king offers meat portions  (*hnk w cbr*)¹¹⁵ to five lion-headed genies bearing knives on both hands for protection (**pl.18**)¹¹⁶:



ntrw smsw hmt.s shtp wsrt

gods who accompany her majesty and calm the powerful one.

The 2nd lion-headed genie¹¹⁸:

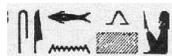


sin-h3t nn ph.n twt.f swd3 n dt.k m dt n shmt ths m nbd.

The Rapid brow nothing is equated with his image, protector of your body in the body of Sekhmet, the butcher of *nbd* (Seth)¹¹⁹.

2- *sin- hpš*¹²⁰.

-The other genie in which the term *sin* enters in the composition of its name is *sin-hpš* (the rapid- arm), the 13th genie of group of 15 genies who appear in the 1st hypostyle hall of Edfou, on the thickness of the pillars of the façade; they are depicted in fully human form protecting the temple holding two knives (**pl.19**)¹²¹.



sin hpš is one of (*Nstyw*) genies who follow the gods in some months of *3ht* and *prt*; he is the 3rd of four genies who is depicted in the court of the temple of Edfou, on the thickness of the south wall *sin hpš* is depicted as lion-headed genie holding a spear in one hand and a knife on the other one; they follow Thoth in 2nd month of *Prt* (**pl.20**)¹²²:



Prt 2 nstyw imyw ht dhwti

2nd month of *Prt* the genies who follow Thoth.

IV-The Deities Who Bear the Epithet *sin*:

God Ra bears the title in an adoration to the solar disk in the Papyrus of *Imn-m s3w-f*

which dates back to the 21-24 dynasty: ¹²³, *Rc ntr c3 sin-nmit m d3 pt* the great god Ra is the one with Rapid step while crossing the sky.

Moreover, the epithet describes the speedy running of the king and god Horus¹²⁴ in ceremonies and when bringing tributes¹²⁵. At Edfou it describes the king in his offering run:

(*hrp Kbhw n ntrw*) in offering libation to gods king Ptolemy XII ¹²⁶, Son of Ra beloved of Ptah-Isis runs fast.

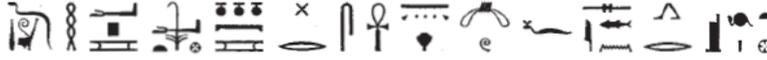
It also describes Horus in combat: ¹²⁷ (*dd mdw in hr bhdt nb msn(t) šsr hftyw sin gst*), recitation by Hor-Bhdy lord of Msen (Edfou)¹²⁸, who slays foes and runs fast.

It describes god Hapy of the South in two texts at the temple of Dendara¹²⁹:



h^cpi-šm^cw sin r st-th

god Hapy of the South, who runs to the place of drunkenness (Dendara)¹³⁰;



h^cpi-šm^cw nwy wr s^cnh t3 hr 3wf sin st R^c

god Hapy of the South, the great flood who keeps the whole land alive, who runs fast to the throne of Ra (Dendara)¹³¹.

In addition to the aforementioned, the 19th guardian genie of Pharaohbaithos *dwn* (the outstretched) one of the guardians of Osiris in the Sokr chamber¹³², bears the epithet¹³³:



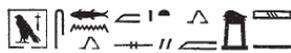
dwn h3h nmit sin-gst m hwt-3t the outstretched one, the Rapid of steps, the one with fast running in the great house.

the 29th guardian genie of Pharaohbaithos *Nb-rdwy* (the lord of the two legs)¹³⁴, appears as a mummified guardian genie with the lunar disk above his head; he bears the same epithet at Edfou at the first chamber of Sokr, the text reads¹³⁵:



Nb-rdwy sin-gst h3h m s3 th sw the lord of the two legs, who runs fast behind whoever attacks him¹³⁶.

Not only does the epithet appear with male gods, but it also associated with some goddesses as at the temple of Dendera Hathor runs fast in the secret chapel



*ht-hr sint-gst m k3r št3*¹³⁷. At the portal of Isis at Dendera the

vulture goddess Nekhbet is *Nhbt hdt Nhn sint-gst*¹³⁸, the white of Hierakonpolis¹³⁹, who runs rapidly.

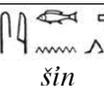
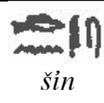
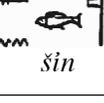
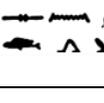
Conclusion

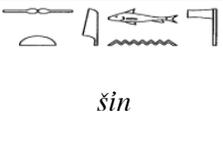
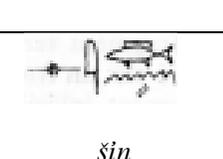
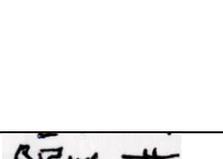
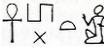
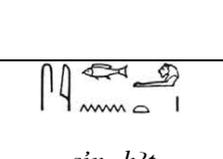
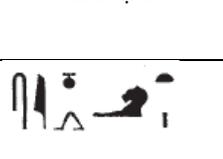
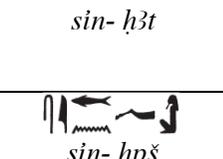
It is noticed from the research that both the deities who bear the name or epithet of the Rapid one (*sin*) are depicted throughout Egypt in the temples and on the sarcophagi with different forms and functions as it will be illustrated in the following table.

Table.1

Deities who bear the name <i>sin</i>	Form	Function	Location	<i>sin</i> or <i>sint</i> as an epithet
<i>sin</i>	Fully human form with sun disk above the head; holding the <i>w3s</i> and <i>s^cnh</i> scepters (pl.2).	54 th guardian genie of Pharaohbaithos.	The receptacle Cairo J.E.86718 of Horbeit (Abou-yassin); XXX dynasty.	God Ra.

Continued

	Fully human form with sun disk above the head (pl.3a-b).	54 th guardian genie of Pharabaithos.	Sarcophagus of Cairo CG.29305, Saqqara; early Ptolemaic.	King Ptolemy XII in offering scene.
	Fully human form; holding the <i>w3s</i> and <i>nh</i> scepters (pls.4, pl.6).	54 th guardian genie of Pharabaithos.	-Tomb of Petosiris at Touna el Gebel; early Ptolemaic 3 rd century B.C. -Temple of Dendera, the corridor round the sanctuary	God Horus-Behdety.
	Fully human form; holding the <i>w3s</i> and <i>nh</i> scepters (pl.5).	54 th guardian genie of Pharabaithos.	Temple of Edfu Chamber of Sokr; Greco-Roman period.	God Hapy of the South
	Fully human form; holding the <i>w3s</i> and <i>nh</i> scepters (pl.7).	54 th guardian genie of Pharabaithos.	The 2 nd eastern Osirienne chapel of temple of Hathor at Dendera; Greco-Roman period	guardian genie <i>dwn</i>
	Fully human form; holding the <i>w3s</i> and <i>nh</i> scepters (pl.8).	The seventh <i>d3isw</i> (spell).	Karnak temple, bark chapel of Khonsu; Ptolemaic period	Guardian genie <i>Nb-rdwy</i>
	fully human form wearing the crown of Tatenen	The seventh <i>d3isw</i> (spell)	Sarcophagus of the priest Pa-Nehm-Isis; Ptolemaic period	Hathor
	hawk-headed with human body; holding the <i>w3s</i> and <i>nh</i> scepters (pl.9).	The seventh <i>d3isw</i> (spell)	Temple of Edfou, first hypostyle hall; Greco-Roman period	Nekhbet.
	hawk-headed with human body holding the papyrus roll and the board of writing (pl.10).	The seventh <i>d3isw</i> (spell)	Temple of Edfou; Greco-Roman period	-
	Enthroned hawk-headed deity with the sun disk and the uraeus above the head; holding the <i>w3s</i> and <i>nh</i> scepters (pl.11).	The seventh <i>d3isw</i> (spell)	Temple of Edfou, chapel of the throne of Ra; Greco-Roman period	-
	Standing hawk-headed; holding knives for	The seventh <i>d3isw</i> (spell) one of the	the temple of Bigeh, the 3 rd column of the	-

	protection on both hands (pl.12).	watchers who protect Osiris.	outer hall; Greco-Roman period	
	One of four birds perching on a sycamore tree (pl.13).	The seventh <i>ḏ3isw</i> (spell); one of the four birds who belong to the sycamore tree <i>Iryw fdw nht</i>	1 st west Osirienne chapel of Dendara; Greco-Roman period	-
	Hawk standing on a pedestal; with the <i>W3s</i> sign above their back and the <i>s3</i> sign of protection in front of them (pl.14).	one of the <i>ḏ3isw</i> guardians of goddess Maat	Ptolemaic sanctuary of Deir El-Bahary	-
	Human-headed hawk with stretched wings, in each of the claws of the birds there is a <i>šin</i> sign and an emblem (pl.15).	The seventh <i>ḏ3isw</i> (spell); guides the Ba of the deceased.	The lid of sarcophagus D.7 of  <i>nh-mr-wr.t</i> now in the Louvre museum; Greco-Roman period.	-
	lion-headed genie; holding knives on both hands (pl.16).	One of the 18 lion-headed deities who accompany her majesty and calm her (Sekhmet).	Edfou, the chamber of the west staircase; Greco-Roman period.	-
	lion-headed genie; holding knives on both hands (pls.17, 18).	One of the 18 lion-headed deities who accompany her majesty and calm her (Sekhmet).	Dendera the exterior façade of the Hathorique Kiosk, and the offering chamber at Dendara; Greco-Roman period.	-
	fully human form; holding two knives (pl.19).	one of (<i>Nstyw</i>) genies who follow Thoth in 2 nd month of <i>pṛt</i> .	1 st hypostyle hall of Edfou, the thickness of the pillars of the façade Greco-Roman period.	-
	lion-headed genie; holding a spear in one hand and a knife on the other one (pl.20).	one of (<i>Nstyw</i>) genies who follow Thoth in 2 nd month of <i>pṛt</i> .	court of the temple of Edfou, the thickness of the south wall; Greco-Roman period.	-

• **The following results is concluded from the aforementioned table:**

The Name.

-*sin* (Rapid) is the name of the 54th guardian genie of Pharabaithos who appears in the Late and Greco-Roman Periods,  140. It is also the main name of another deity called (*sin*)  141 one of the seven *d3isw* gods. Most of the writings of the name *sin* the 54th genie of Pharabaithos is  took the determinative of the fish  beside the determinative of the god  with the determinative of the legs which indicates to his rapidness  or without, as for the god *sin* one of the *d3isw* deities it appears with the same writing of the former *sin* with the same determinatives in all texts except two texts the first one at Edfou appears with the determinative of hawk-headed figure crowned with the sun disk  142, while it is written in the second one  143 at Edfou also with this determinative .

***sin* as an Epithet.**

- Some deities and kings bear the epithet *sin* as: *R^c*, *hr-Bhdt*, *h^cpi šm^cw* of the South, the two guardian genies *dwn* and *Nb-rdwy* and king Ptolemy XII.
- Some goddesses bear the feminine form of the epithet *sint* as: *Hwt-hr* and *Nhbt*.

The Forms.

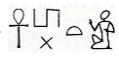
- sin* the 54th genie of Pharabaithos is depicted in fully human form holding the *W3s* scepter and the *ᶚnh* symbol of life in almost all the scenes, while he appears with the sun disk above the head in only two scenes the first one is the receptacle Cairo J.E.86718 of Horbeit (Abou-yassin) and the second one is the Sarcophagus of Cairo CG.29305, Saqqara .
- The seventh *d3isw* deity *sin* is depicted in different forms as: fully human form, hawk-headed with human body wearing the sun disk whether standing or enthroned, as a hawk standing on a pedestal or hanged with stretched wings and as one of four birds perching from the sycamore tree. In addition to that he appears holding some emblems such as: the papyrus roll and the board of writing, the *šn* and the knives for protection.
- The term *sin* enters in the composition of the names of some genies such as:  *sin-h3t* "The Rapid-brow", who is depicted as lion-headed guardian genie and  *sin-hps* "the Rapid-arm" who is depicted in different forms as in fully human form protecting the temple holding two knives, or as a lion-headed genie holding a spear in one hand and a knife on the other one.

Functions of *sin* as the 54th Genie of Pharabaithos.

He is one of the genies of Pharabaithos the emanations of god *Hr-Mrty* who had solar associations, they were charged to protect Ra, and then later they became the delegates of the lord of the universe god Ra-Atum to protect the body of Osiris especially in danger at the time of his resurrection from the violent return of Seth. The duty of these genies according to the texts of Edfu and Dendara is to protect the body of Ra and his

ka in the sanctuary as the union of the cults of Ra and Osiris was quite common in later times.

Functions of *sin* as the Seventh *d3isw* Spell.

sin is one of the seven *d3isw* who accompany Thoth, they could be regarded as gods of writing, who initiated inscribing, great ancestors who adjust the rites. At Edfu Thoth instructs and they write down his words; they fly and settles upon the sarcophagi performing their role as the guides and protectors of the deceased on the sarcophagie of the priest Pa-Nehm-Isis and on the The lid of sarcophagus D.7 of  *nh-mr-wr.t* now in the Louvre museum; on the temple of Bigeh they are "the watchers" who protect their lord (Osiris). Moreover, in the 1st west Osirienne chapel of Dendara he is one of four protective birds who protect Osiris against his enemies, a function which is adopted from chapter 168 of the Book of the Dead. They also appear as guardians of Maat in the Ptolemaic sanctuary of Deir El-Bahary.

Functions of Genies Whom the Term *sin* Enters in Composition of their Names.

-*sin- h3t*  The Rapid brow, one of 18 lion-headed guardian genies of the temple they appear only in the Greco-Roman period in the temples of Edfou and Dendara, performing the role of accompanying her majesty (Sekhmet) and calm her (*shtp wsrt*).

-*sin- hps*  the Rapid-arm is one of (*Nstyw*) genies who follow Thoth in 2nd month of *Prt*.

The Relation Between these Deities.

Mainly there may be a relation which associate all these deities with each other, as noticed from the previous context all of them took the function of the guardian whether they protect Osiris, the deceased or other deities. There is also a relation between *sin* the 54th genie of Pharabaithos and *sin* the seventh *d3isw* spell as both of them have solar aspects; as the gods of Pharabaithos are the emanations of god *Hr-Mrty* who had solar associations, they were charged to protect Ra as well as the seven *d3isw* are the children of *Mht-Wrt* who was said to have given birth to the sun god Ra whom she placed as a solar disk between her horns. In one instance at the temple of Edfou the seven spells were said to have born of the golden one in the place of the primeval waters in her shelter of the southern sycamore; moreover they appear in most of the scenes in the form of the hawk with the sun disk above the head as well as, *sin* the 54th genie of Pharabaithos appears twice wearing the sun disk above the head (pls.2; 3).

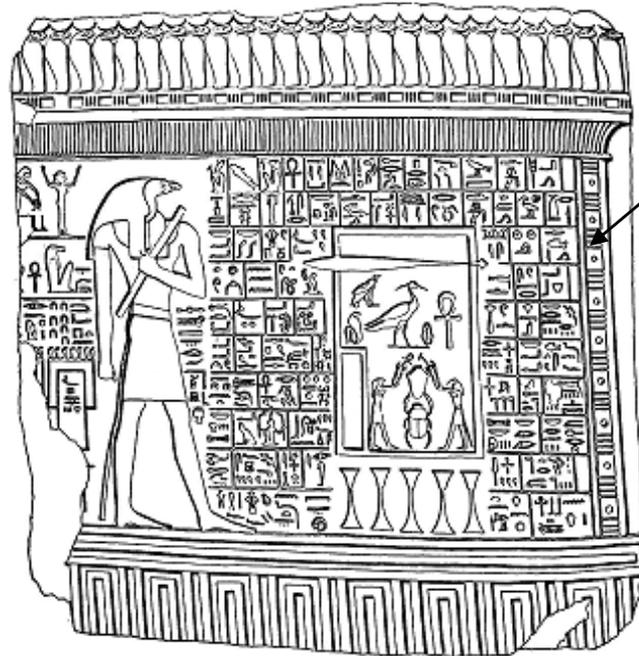


Plate. 1a. Stela of Athribis of Delta (Chamber of 70)
 Goyon, J-Cl., Goyon. J-Cl., *Les Dieux Gardiens et les genés des Temples*, pl.XLIV.

1	2	3	4	5	6	8	7	9	10	11	12	13			
14	15	16	17	18	19	20	22	23	24	25	26	27			
28	29	30	31	[Large central area with a smaller rectangular inset]						52	53	54			
32	22	33								55	56	57			
34	35	20	37										58	59	60
38	39	40	41										61	62	
42	43	44								63	64	65			
45	46	47								66	67				
48	49	50	51										68	69	
										70	71				

Plate. 1b. Name of god *sin* at stela of Athribis of Delta (chamber of 70)
 Vernus.P., *Athribis*, (fig.2); Cauville.S., *Bifao* 90, p.121.

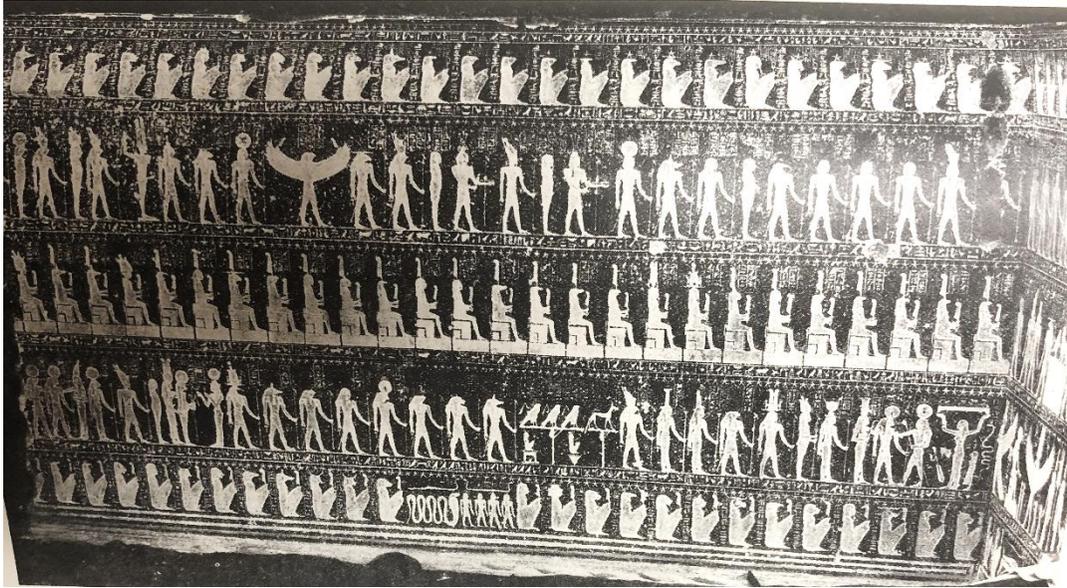


Plate .2. The receptacle Cairo J.E.86718 of Horbeit (Abou-yassin) dates to XXX dynasty
A. Abdel Salam, "Rapport Sur Les Fouilles Du Service Des Antiquites a Abou-Yassin (Charquieh)", in: *ASAE* 38, PL. CXIII.

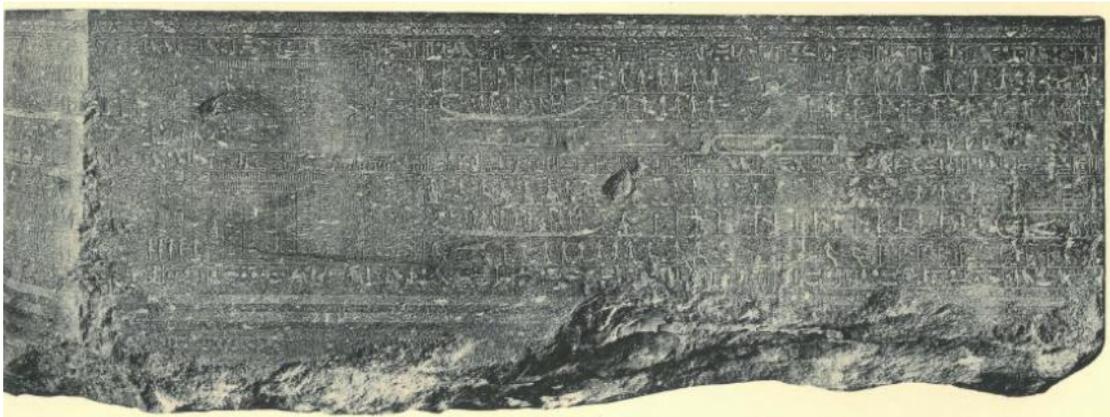


Plate.3a. Sarcophagus of Cairo CG.29305, Saqqara dates to early Ptolemaic period
Maspero.G., *Sarcophages des Époque Persane et Ptolémaïque*, I, CG.29305, pl..XVIII.

Plate. 3b. Sarcophagus of Cairo CG.29305,
Goyon. J-Cl., *Les Dieux Gardiens et les genés des Temples*, p.244, fig.39.

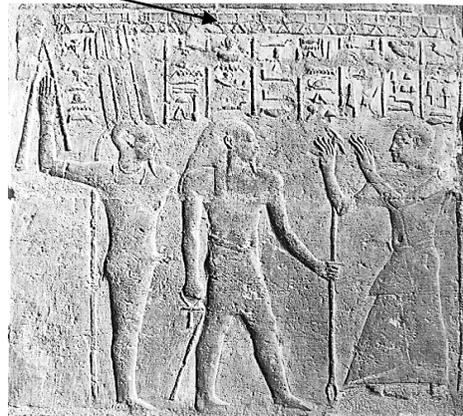
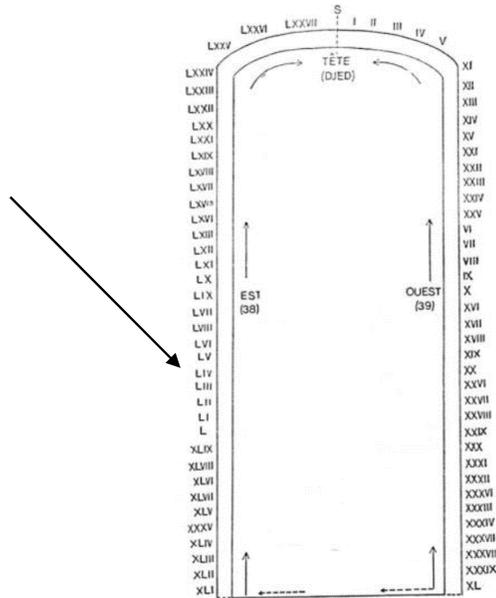


Plate.4. Tomb of Petosiris, naos, south-west column, (Lefebvre, column B). Cherpion, N., Corteggiani, J-Pierre., Gout, J-Francois., *Le Tombeau de Pètosiris à Touna el-Gebel: Relevé Photographique*, Le Caire, 2007, scene (132), (GL, 123).

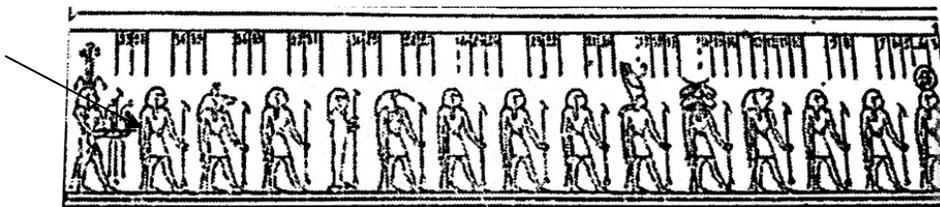


plate.5. Temple of Edfu, east side of the south wall of 1st chamber of Sokr. Edfou, IX, Pl. XXIV b.

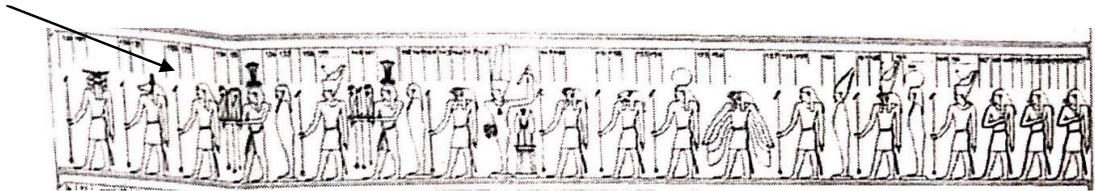


Plate.6. Temple of Dendara, the guardian genie *sin* in a fully human form.
Dendara, II, Pl. LXXXVII.

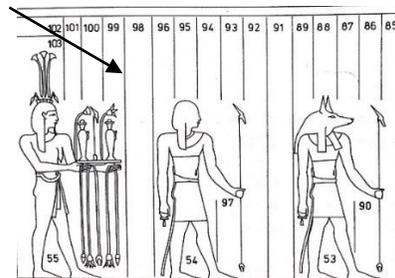


Plate.7. Temple of Hathor at Dendara, 2nd eastern Osirienne chapel no.2, west side of the north-west wall.
Dendara X/2, Pl.45

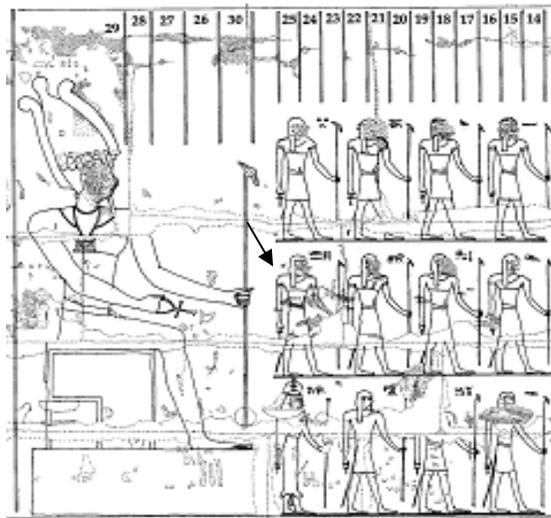


Plate.8. Khonsu temple, the bark chapel
Mendel, D., *Die Kosmogonischen Inschriften in der Barkenkapelle Des Chonstempels von Karnak, O.17.*

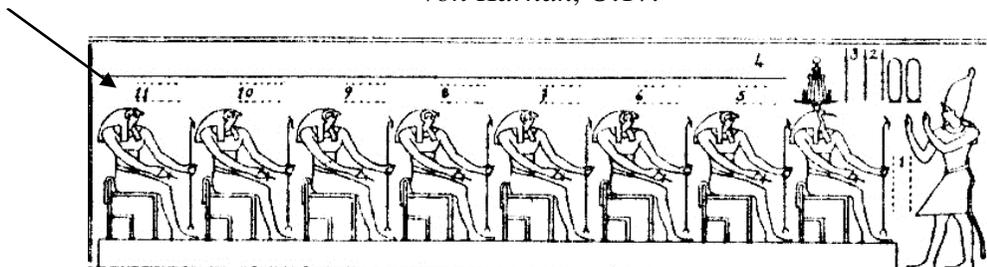


Plate.9. Temple of Edfou, 1st hypostyle hall (pronaos)
Edfou, IX, pl. LXXX.

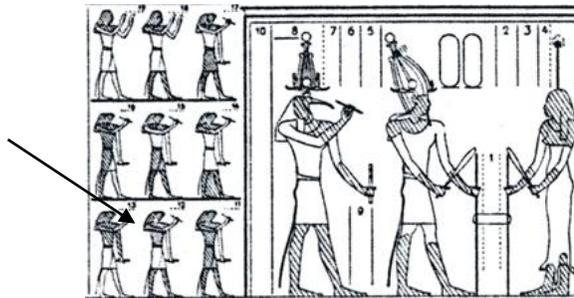


Plate.10. Temple of Edfou, enclosure wall, west wall.
Edfou, X, pl.CXLVII.

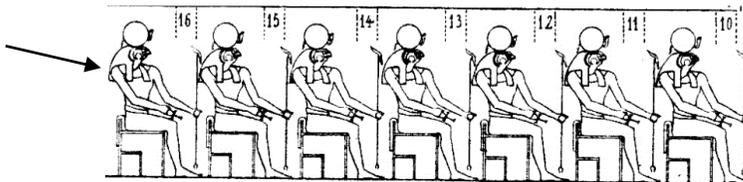


Plate.11. Temple of Edfou, chapel of the throne of Ra
Edfou, IX, pl. XXIX a



Plate.12. Temple of Bigeh, outer hall, 3rd column
Blackman, The Temple of Bigeh, pl.XXXIX.

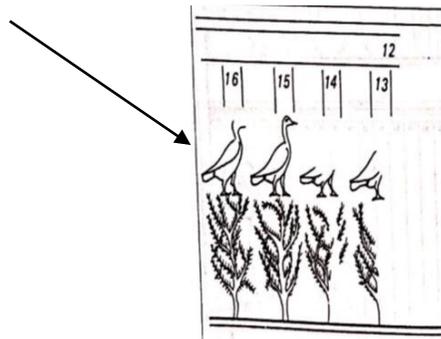


Plate .13. Temple of Dendara, the 1st west Osirienne.
Dendara X, pl.155.

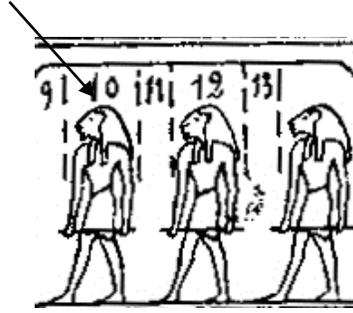


Plate.16. Edfou, the chamber of the west staircase
Edfou IX, pl.XXXVb

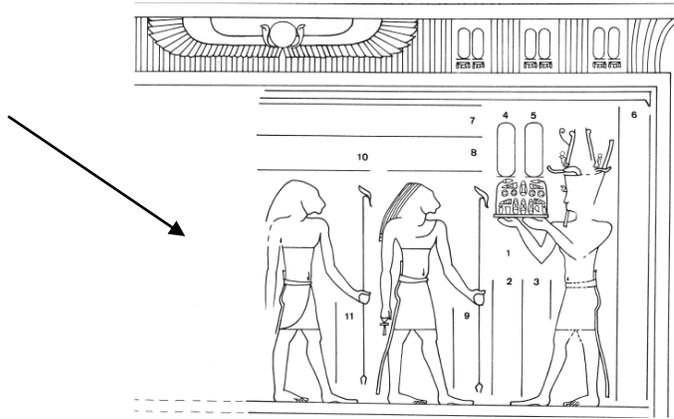


Plate.17. Dendera the 1st one from the exterior façade of the Hathorique Kiosk
Dendara, VIII, pl. DCCXXVI

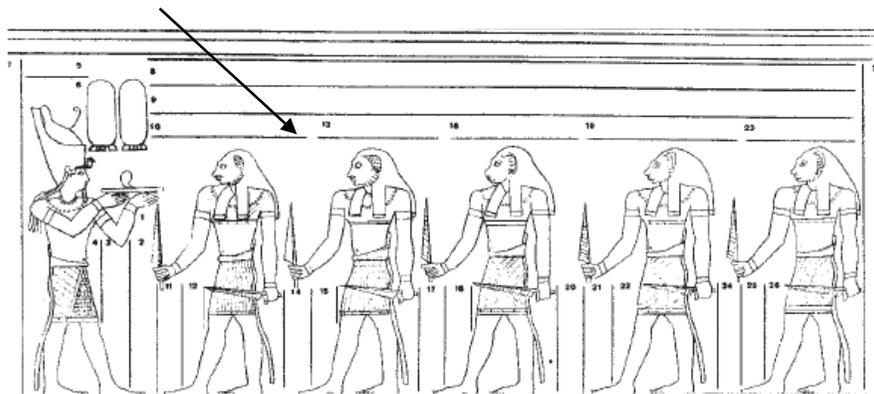


Plate.18. Dendara, offering chamber, the 4th register
Dendara, VII, pl. DCVI



Plate.19. Edfou, 1st hypostyle hall of Edfou, the thickness of the pillars of the façade.

Edfou, III, pl.L

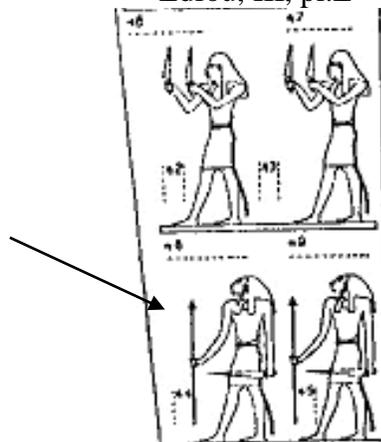
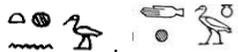


Plate.20. Edfou, Court, thickness of the south wall.

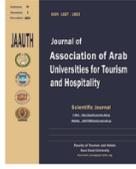
Edfou X, pl.CXII

- ¹ Meeks.D., Demons, in: *The Oxford Encyclopedia of Ancient Egypt*, 2001, Vol.I, p.377.
- ² Cauville.S., *Le Temple de Dendara Les Chapelles Osiriennes*, Commentaire, 1997, p.51.
- ³ Now Horbeit the site of the ancient Egyptian city — $\text{ⲉ} \text{ⲛ} \text{ⲟ} \text{ⲛ}$ *šdn*, the Greek Φάρβαιθος-Pharabaithos and the metropolis of XI Nome of Lower Egypt, it is Situated 20 k.m to the north-east of Zagazig in Sharqia Governorate to the east of Bahr Mouez and west of Faqous: Gauthier, DG, II, P.114; Snape.S., "six Archeological sites in Sharqiyeh Province" in: *Liverpool University Delta Survey*, 1986, p.3.
- ⁴ Goyon. J-Cl., *Les Dieux Gardiens et les genés des Temples*, BdE 93, I, Le Caire, 1985, p.353-355 and II, p.200; LGG, VI, p.171-172; Vernus.P., *Athribis, Textes et Documents Relatifs à la Géographie, aux Cultes, et a L'histoire d'une Ville du Delta Égyptien à L'époque Pharaonique*, BdE 74, Le Caire 1978, p.154 .
- ⁵ Goyon. J-Cl., *Les Dieux Gardiens et les genés des Temples*, p198.
- ⁶ Manassa. Colleen, *The Late Egyptian Underworld: Sarcophagi and Related Texts from the Nectanebid Period*, Weisbaden, 2007, p.422; Chassinat, "Le Livre de Proteger La Barque Divine", in: *Rec Trav* 16, 1894, p.106.
- ⁷ Manassa. Colleen, p.423; Wilkinson.R., *The Complete Gods and Goddesses of Ancient Egypt*, London, 2003, p.221.
- ⁸ Maspero.G., *Sarcophages des Époque Persane et Ptolémaïque*, I, N^{os} 29303-29306, Le Caire, 1914, p.207.
- ⁹ Manassa. Colleen, *The Late Egyptian Underworld*, p.192.
- ¹⁰ Hamza.M., "The correct reading of the place-name $\text{ⲙ} \text{ⲓ} \text{ⲛ} \text{ⲟ} \text{ⲛ}$ " in: *ASAE* 38, p.200; Goyon, J-Cl., *Les Dieux Gardiens et les genés des Temples*, I, p199.
- ¹¹ Wb, IV, p.38 (9); CT, I 164 i, 170 i, 266 d; CT, II, 50a; CT, V, 252 b.
- ¹² Wb, IV, p.38 (19).
- ¹³ Wb, IV, p.38 (20).
- ¹⁴ Wb, IV, p.39 (8).

- ¹⁵ Wb, IV, p.39 (9).
- ¹⁶ WPL, p.799.
- ¹⁷ LGG, VI, p.171 (1-13).
- ¹⁸ Wb, IV, p.39 (10).
- ¹⁹ WPL, p.1216; Goyon, J-Cl., Goyon. J-Cl., *Les Dieux Gardiens et les genés des Temples*, p.187.
- ²⁰ A.Erman, *Hymnen an das Diadem der Pharaonen*, APAW, Berlin 1911, p.50 (11); Wb, IV, p.40 (1); LGG, VI, p.172.
- ²¹ Wb, IV, p.39 (7).
- ²² Goyon. J-Cl., *Les Dieux Gardiens et les genés des Temples*, I, p.233-234; Cauville.S., "À propos des 77 génies de Pharaïthos", in *Bifao* 90, 1990, p.115.
- ²³ Goyon, J-Cl., Goyon. J-Cl., *Les Dieux Gardiens et les genés des Temples*, pl.XLIV; Cauville.S., *Bifao* 90, p.121.
- ²⁴ Cauville.S., *Bifao* 90, p.226-227.
- ²⁵ Vernus.P., *Athribis*, p.135-137.
- ²⁶ LGG, I, p.93.
- ²⁷ The heart of god Osiris was believed to have been buried in Athribis  (*Hwt hryt-ib*), an important temple was built for his worship there; and it was probably called (*Hwt-ib*)  the temple of the heart, referring to the heart of Osiris: Hamza.M., *ASAE* 38, p.198.
- ²⁸ Vernus.P., *Athribis*, p.136.
- ²⁹ Manassa. Colleen, p.423.
- ³⁰ Goyon. J-Cl., *Les Dieux Gardiens et les genés des Temples*, p.238.
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- ⁴⁸ In GR temples, *nhs* is a word for Seth in animal form: WPL, p.531; LGG, IV, P.269; Wb, II, 287 (14-16).
- ⁴⁹ *Dendara* X/3, p.60.
- ⁵⁰ This word for Seth is mainly applied to him in "slaying gazelle" texts so it may be Seth in a gazelle form in GR period: Wb, V, p.137 (16-18); WPL, p.1089.
- ⁵¹ Wb, III, p.362 (8-9).
- ⁵² LGG, III, p.450.
- ⁵³ Originally *Hwt-nbw* related to the opening of the mouth ceremony, being the place where statues of the deceased were made and had their "mouths opened" or where the mummy was kept before its burial. At Dendera *Hwt-nbw* is one of the Osirian chapels on the roof of the temple contained the limbs of Osiris: WPL, p.630.

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- ⁷⁸ *Edfou* VI, p. 169 (7); *Edfou*, X, pl. CXLVII.
- ⁷⁹ The title of goddess Seshat: *Wb*, IV, p.117 (6).
- ⁸⁰ *Edfou* X, CXLVII, *LGG*, VI, p.171 (12).
- ⁸¹ *Edfou* I, 295 (15), *Edfou*, IX, pl. XXIX a.
- ⁸² Goyon. J-Cl., *Les Dieux Gardiens et les genés des Temples*, I, p.187; *WPL*, p.1217.
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المعبود الحامى *sin* (السريع) والمعبودات التى حملت هذا اللقب فى مصر

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الملخص

المعبود الحامى *sin* (السريع) هو أحد المعبودات الحامية التى يطلق عليها فارابيثوس (هوربيط) وعددها 77 معبوداً، حيث يمثل *sin* المعبود الرابع والخمسون من هذه المعبودات التى إنبتقت من الإله حور-مرتى، وقد تم تكليفهم بحماية الإله رع وأصبحوا فيما بعد مندوبين من الإله رع- أتوم لحماية جسد أوزير. وقد ظهرت هذه المعبودات بوظائفها الكونية لأول مرة على التوابيت الجرانيتية الضخمة التى يعود تاريخها إلى الأسرة 30 التى تحتفظ ببقايا الثيران المقدسة فى هوربيط. وقد ظهر المعبود *sin* فى العديد من الوثائق والمناظر بداية من العصر المتأخر فى جميع أنحاء مصر بداية من مصر السفلى حتى مصر العليا والنوبة، حيث كان يصور على جدران المعابد والمقابر بالإضافة إلى جوانب التوابيت بجانب الألهة الأخرى. ولعل الفكرة الجاذبة أن الإسم *sin* الذى يعنى (السريع) لا يطلق فقط على هذا المعبود الحامى، وإنما يمثل أيضاً أحد الصقور السبعة أو المقولات السبعة *dbisw* أبناء المعبودة محت-ورت. بالإضافة إلى ذلك يدخل إسم *sin* كجزء من الأسماء المركبة لبعض المعبودات الحامية الأخرى. وليس ذلك فحسب، بل إن هناك بعض المعبودات والملوك التى إتخذت هذا الإسم لقباً لها ليدل على سرعتها فى التقدمات والطقوس المختلفة، ومن خلال دراسة المناظر والنصوص الخاصة بجميع هذه المعبودات يتضح إن كلٍ منها يظهر بوظائف وأشكال مختلفة. لذلك يهدف البحث إلى دراسة المعبود الحامى *sin* والمعبودات التى حملت هذا الإسم أو إتخذته لقباً لها، بالإضافة إلى وصف الأشكال المختلفة التى ظهرت بها هذه المعبودات وإلقاء الضوء على وظائفهم المختلفة.

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المعبود الحامى؛ سين؛
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