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

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**ABSTRACT**

*Keywords: Guardian-genie; sin; Rapid; Pharabaithos; seven spells.*

*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 Lae 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 *ḏlsrw*, 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 temple. 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 mortals. The other type is Pharabaithos (Horbeit), whom the genie *(sin)* belongs to; 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 Seth. 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. In the Late period, a theology merged around one particular group of guardian genies, the 77 gods of Pharbaithos whose primary goal was the defeat of the huge serpent Apep the great rival of the sun god Ra.

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 period.:
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 things.

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.

The name sin:

The name sin (the Rapid) is derived from the verb, which appears first in the Coffin Texts, it means (to run or be rapid). It means also the speedy steps, the speedy running, who brings the speed and the impulsive. It occurs often at Edfu as variant for other verbs of fast or speedy motion.

Rapid is the name of the 54th guardian genie of Pharabaithos who appears in the Late and Greco-Roman Periods. It is also the main name of another deity; 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 dāisw (divine beings) who are the personified form of "spells".

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

I- The 54th Guardian Genie of Pharabaithos sin (the Rapid)
The following documents represent the guardian genie (sin) together with the other genies of Pharbaithos in different places from all over Egypt:

Documents from Lower Egypt:

1- Stela of Atribis 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). It took the form of the façade of the chapel of Sokr at Dendera. 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 Ṣt-MBš 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 Ĥwt-ib- ċž\(^{27}\), surrounded by squares containing names of 71 guardian genies of the 77 guardian genies of Pharabaithos the name of the 54\(^{th}\) genie of Pharabaithos sin \(\frac{\text{sin}}{\text{h}}\) is written inside one of these squares\(^{28}\).

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 duties\(^{29}\). The 77 guardian genies are represented on the 2\(^{nd}\) register of the receptacle\(^{30}\). The guardian genie sin appears on the left side standing in fully human form with the sun disk above his head and holding the Wšš and ćnh scepters on both hands (pl. 2)\(^{31}\), the text above sin reads\(^{32}\):

\[
\text{sin. f n ph.tw.f hřc hr-nb n m33.f}
\]

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 Pš-in-mw usurped by hm-ntr imy-rš mš ād-Hr "priest and chief of army Djedher" (father: Tih-mš; mother: iš-Bš-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 reign\(^{33}\). This sarcophagus was usurped by Djedher, who was a Memphite priest and was also priest of Osiris in the beginning of the Ptolemaic period\(^{34}\). The interior surfaces of the sarcophagus contains hundreds of gods, among these gods are the 77 genies of Pharbaithos who were particularly important for the Late period religion\(^{35}\). 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 Wšš and ćnh scepters on both hands, the text reads (pl.3 a-b)\(^{36}\):

\[
\text{sin n ts.tw.f hřc hr-nb n m33.f}
\]

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

4- Tomb of Petosiris at Touna el Gebel, dates to 4\(^{th}\) 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
adoration to the 54th (sin) and 35th (M33) genies of Pharabaithos, sin is depicted in fully human form, wearing a short kilt and holding the w3s scepter in one hand and the ankh in the other one (pl. 4) 37. The protective genie M33 (the seeing) is standing behind sin; M33 is depicted in the form of god Min, as Min (Mnw) is called sometimes M33 in the Late Period38, he appears in fully human form as a wrapped ithyphallic man, standing upright and wearing a crown consisting of two plumes, his right arm is raised with his hand extended upwards and a flail is placed above his raised arm, the text above sin reads 39:

\[
\text{sin. f n ph.tw.f h'r' hr-nb n m33.f}
\]

He is the Rapid, who can't be reached, everyone is happy at seeing him40.

Documents from Upper Egypt and Nubia:

5- Temple of Edfu Chamber of Sokr, eastern and northern sides of the first chamber of Sokr (Hwt skr).

sin is one of fifteen guardian genies represented on the temple of Edfu in the 3rd register of the east side of the south wall of 1st chamber of Sokr, he appears in fully human form standing behind the jackal-headed genie ḥ3h. sin is wearing a short kilt, holding the W3s scepter in one hand and the  inflammable sign of life in the other one, the text reads (pl. 5)41:

\[
\text{sin n ph. n rn.f h'r' hr-nb n m33.f}
\]

The Rapid, which nothing is equated with his name, everyone is happy at seeing him42.

6- Temple of Dendera, façade of the chamber of Sokr (Hwt skr), corridor round the sanctuary.

sin is one of fifteen guardian genies represented on the temple of Dendara, above the doorway. sin is depicted in a fully human standing behind the jackal-headed genie Nh3h as in the previous scene, the text reads (pl. 6)43.

\[
\text{sin n phyt.f h'r' hr-nb n m33.f}
\]

The Rapid with his power, everyone is happy at seeing him.

7- The 2nd eastern Osirienne chapel of temple of Hathor at Dendera (Hwt skr rsy).

sin appears at the 2nd eastern Osirienne chapel on the west side of the north-west wall. sin is standing in a row of protective deities. He is standing between the jackal-headed
guardian genie Nḥḥ and the Nile god Bḥḥ, who appears written with the determinative of the benu bird, perched upon a mound which stands proud of the flood. *ṣin* is depicted in a fully human form as in the previous scene, holding the W3ṣ scepter in one hand and the ʿnh in the other one, the text reads (pl. 7):

\[\text{sin } n \text{ pḥty.f } h^3\text{ hr-nb } n \text{ m33.f : Hdb.n.i kḥb kḥb } n \text{ hḥ3.sn } s3w \text{ pfy (?) mnt n hpr.f r.f } lh \text{ hsf ir r.f } h3pt \text{ ir.n.i mkt nt Mk-Rnpt m-ḥnw ḫwt-nbw, di.i hpr nrw.f m ḫtyw.f, mnt mn m h\text{ Nḥḥ}\text{.}}\]

The Rapid with his power, everyone is happy at seeing him: I overthrow the furious one (= Seth) 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), I provide protection for the one who protects the year (= Osiris) in the mansion of gold, I bring his terror to his enemies, the distress being firm in the body of Seth.

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

*ṣin* is one of the seven solar divine beings *ḏḥśw*; they are the personified or deified form of *ḏḥśw* (spells, words or sages). Although the name of these *ḏḥśw* or *tšw* can be different according to the texts their function remains the same. In the cosmological texts at Edfu the *ḏḥśw* 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 *ḏḥśw*, *sḥtyw* and *ḥńmw* (builder gods). Each group of deities seems to have had special function in creation, *ḏḥśw* were believed to stand at the very beginning of creation (In kbr n ṭī) They are the deities who bring the records of the earth. As personified words they are uttered by the *sḥtyw* and the builder gods *ḥńmw* give the words shape. The seven *ḏḥśw* 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.
Recitation by Thoth lord of inscribing who first planned, the Djaisu (spells) write down and Seshat stretches the cord.

The seven Djaisu are thought to be descendants of Mht-Wrt, 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 horns; these "verbal emanations" personified to become prototypes of the gods of time, of the writing and the construction of temples. They were born from the Nbwt-cow and they come from the water of the pupil of the eye of Ra, 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 Mehetweret, this chapter describes creation through speech-Mehetweret, the cosmic cow creates the world through the seven DJaisu, 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 DJaisu 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 compositions. At Esna, as in the version of chapter 71 of the book of the dead on the sarcophagus of Painmou (CG 29305) the DJaisu gods are connected with Mehetweret, a form of goddess Neith:

\[
\text{dd mdw in dhwty nb htt s3' snf sfr n dJaisw pdt s3 s3t.}
\]

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

Texts at Edfou preserve the names of the individual DJaisu (spells): Nfr-h3t, pr-pHwt, Nb-dSrw, K3, Blk. and, the 7th hawk-headed deity sin. The text of the seven DJaisu reads:

\[
\text{dd mdw in dJaisw sfh nw Mht-Wrt hsbw t3wy hnt' thn.}
\]

Recitation by the seven spells of Mehet-Weret who reckon the two lands with Thoth. They appear in several texts at the temples and sarcophagues of the Greco-Roman Period, one of the these seven DJaisu hawk-headed deities is called sin which means also (the Rapid); he is depicted in different forms as following:

- The Seventh DJaisu (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 DJaisu spells, holding the w3s scepter on one hand and the "nh sign of life on the other one (plate.8).
The text of $\text{d\textbar isw}$ gods reads\textsuperscript{71}:

$d\text{\textbar isw~sfr}~m-pr~\$nbh~\text{hr}~\text{it}~\text{ntrw}~\text{pw}~m~\text{pr}-\text{snh}$

The seven spells who comes out from the throat of father of gods (Thoth) in the house of life.

- on the sarcophagus of the priest Pa-Nehm-Isis which dates to the Ptolemaic period

the deity $\text{sin}$ (the Rapid) is the 24\textsuperscript{th} god of 34 gods who protect the deceased; he is depicted in fully human form wearing the crown of Tatenen\textsuperscript{72}, the text accompanied him reads\textsuperscript{73}:

$\text{ts~t3~m~htp~sp}~2~n~\text{iw~hftyw.k.}$

The high land is now in peace two times your foes will never come.

- The Seventh $d\text{\textbar isw}$ (spell) $\text{sin}$ Hawk-Headed with Human Body.

- $\text{sin}$ as the 7\textsuperscript{th} spell is depicted at three scenes in the temple of Edfou, the first scene from the first hypostyle hall, it depicts the king in attitude of adoration in front of god $\text{dhwty}$ who is accompanied by the seven hawk-headed deities $d\text{\textbar isw}$ (spells) $\text{Nfr~-h3t, ~pr-phwt, ~Nb-d\textbar srw, ~K3, ~Bik, ~hh}$, and finally, the 7\textsuperscript{th} hawk-headed deity $\text{sin}$ who is sitting on the throne holding the $\text{Ws}$ and $\text{nh}$ scepters (pl.9)\textsuperscript{74}.

The text of the $d\text{\textbar isw}$ reads\textsuperscript{75}:

$d\text{\textbar isw~sfr}~\text{imyw-r3}~\text{s}s~\text{sphr}$\textsuperscript{76}.

The seven spells the overseers of writing who first wrote inscriptions.

The text of the 7\textsuperscript{th} sage reads\textsuperscript{77}:

$\text{sin}$

The Rapid.
- The second scene at the temple of Edfou represents the deity **sin** (the Rapid)**78**, as the 7th spell of the *djiow* deities standing behind the god Thoth and the king who is stretching the cords of the temple with goddess *sfft-rbw* **79**, performing the first foundation rite of the temple **pd-ssr** (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 *mΣt* 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 *djiow* 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**:

- The Seventh *djiow* (spell) **sin** as a Hawk.

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

- **djiow** *sfft bhw. n nbwt tp wrt 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 *djiow* 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 *djiow* hawks90.

The text above the four birds reads91:

*Fdw tryw nht wdlw tw n.sn *hr-tp *ts hsk.sn tpw nw lftw 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 birds:

- nb the noble
- Kbk the Raven
- sin the Rapid
- Ny-snht the fear

The hawk (sin) is one of the $d\dot{s}i$w 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). The scene depicts goddess Maat standing in the first register stretching her wings; she is followed by three $d\dot{s}i$s w hawks performing their role as guardians of goddess Maat; they appear standing on a pedestal inscribed on it the ($tst$) knot sign of protection with the $W\dot{s}s$ sign above their back and the $s3$ sign of protection in front of them: "the one with equipped rear lord of Maat", "the Rapid who reckons Maat", and "the Rapid lord of Maat".

- The lid of sarcophagus D.7 of $n\times-mr-wr.t$, 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 ($d\dot{s}i$s w) with stretched wings, a sun disk above their heads and holding with their claws the $s\dot{n}$ 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 $d\dot{s}i$s w (pl.15).

Invocation to $d\dot{s}i$s w reads:

$qd \text{ m}dw \ in \ Bikw \ ipyw \ nw \ M\dot{h}t-wrt \ p\dot{s}w \ s\dot{n}nw \ hr \ qdb3t$

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

$qd \text{ m}dw \ in \ ts\text{w} \ ipyw \ di \ n \ s\dot{n}nw \ b3 \ n \ W\text{sir}$

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

Text of 7th bird reads:

$qd \text{ m}dw \ in \ sin \ d\dot{s}is \ sf\dot{h} \ nw$

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 as \(^{104}\):

1- \(\text{sin-} \ h3t\)

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 majesty \(^{105}\). \(\text{sin-h3t}\) 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 \(\text{sin-h3t}\) (the Rapid brow) belongs perform their function (pl.16)\(^{106}\), they accompany her majesty and calm her \(\text{sHtp wsrt}\) this phrase occurs in the rite of appeasing raging goddesses as Sekhmet\(^{107}\).

\[\text{dd mdw in ntrw šmsw hmt.s sHtp wsrt ir dd. s shpr wd spd-nsrt}^{108}\].

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

The 10\(^{th}\) lion genie is \(^{109}\):

\[\text{sin-h3t nn ph.n twt.f}\]

The Rapid brow, nothing is equated with his image.

- Two scenes from Dendera the 1\(^{st}\) 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 is \(^{111}\):

\[\text{Nf-h3tyw }'K \ i6'^{112}\].

The one who refreshes the heart to breathe.

The 2nd genie \(^{113}\):

\[\text{sin-h3t nn ph.n twt.f wnn}^{114}\text{ šms htp.s m Twnty.}\]

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

- The 2\(^{nd}\) scene from the offering chamber at Dendara, the 4\(^{th}\) register represents the king offers meat portions \(\) (\(\text{lnk wrf bt}\))\(^{115}\) to five lion-headed genies bearing knives on both hands for protection (pl.18)\(^{116}\).

\[\text{ntrw šmsw hmt.s sHtp wsrt}\]
gods who accompany her majesty and calm the powerful one.
The 2nd lion-headed genie\textsuperscript{118}.

\textit{sin-h\dot{m} nn ph.n twtf swd\dot{3} n d\dot{t}.k m d\dot{t} n shmt ths m nb\dot{d}.

The Rapid brow nothing is equated with his image, protector of your body in the body of Sekhmet, the butcher of \textit{nb\dot{d} (Seth)}\textsuperscript{119}.

\textbf{2-} \textit{sin-\textit{bp\dot{s}}} \textsuperscript{120}. 

- The other genie in which the term \textit{sin} enters in the composition of its name is \textit{sin-\textit{bp\dot{s}} (the rapid- arm)}, the 13\textsuperscript{th} genie of group of 15 genies who appear in the 1\textsuperscript{st} 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 (\textbf{pl.19})\textsuperscript{121}.

\begin{itemize}
  \item \textit{sin \textit{bp\dot{s}}} is one of (\textit{Nstyw}) genies who follow the gods in some months of \textit{bht} and \textit{prt}; he is the 3\textsuperscript{rd} of four genies who is depicted in the court of the temple of Edfou, on the thickness of the south wall \textit{sin \textit{bp\dot{s}}} is depicted as lion-headed genie holding a spear in one hand and a knife on the other one; they follow Thoth in 2\textsuperscript{nd} month of \textit{prt (\textbf{pl.20})}\textsuperscript{122}:
  \item \textbf{Prt 2 nstyw imyw bht dhwty} 
  \item 2\textsuperscript{nd} month of \textit{prt} the genies who follow Thoth.
\end{itemize}

\textbf{IV-The Deities Who Bear the Epithet \textit{sin}}: 

God Ra bears the title in an adoration to the solar disk in the Papyrus of \textit{Imn-m s\dot{3}w-f} which dates back to the 21-24 dynasty.\textsuperscript{123} \textit{R\dot{c} ntr c\dot{3} sin-nmit m d\dot{3} 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 Horus\textsuperscript{124} in ceremonies and when bringing tributes\textsuperscript{125}. At Edfou it describes the king in his offering run:

\begin{itemize}
  \item (\textit{hrp Kbh\dot{w} n ntrw}) in offering libation to gods king Ptolemy XII \textit{(s\dot{3} R\dot{c} mry-\textit{pt}h -1st \textit{sin-gst})}\textsuperscript{126}, Son of Ra beloved of Ptah-Isis runs fast.
\end{itemize}

It also describes Horus in combat:

\begin{itemize}
  \item (\textit{dd mdw in hr bhdt nb msn(t) ssr ljftyw sin gst}), recitation by Hor-Bhdty lord of Msen (Edfou)\textsuperscript{128}, who slays foes and runs fast.
\end{itemize}

It describes god Hapy of the South in two texts at the temple of Dendara\textsuperscript{129}: 

\url{https://jaauth.journals.ekb.eg/}
Hapy of the South, who runs to the place of drunkenness (Dendara)\textsuperscript{130};

\textit{Hapy of the South, the great flood who keeps the whole land alive, who runs fast to the throne of Ra (Dendara)}\textsuperscript{131}.

In addition to the aforementioned, the 19\textsuperscript{th} guardian genie of Pharbaithos \textit{dwn} (the outstretched) one of the guardians of Osiris in the Sokr chamber\textsuperscript{132}, bears the epithet\textsuperscript{133}:

\textit{dwn h\textit{ḥh} nmit sin-gst m hw-t\textsuperscript{3}t} the outstretched one, the Rapid of steps, the one with fast running in the great house.

the 29\textsuperscript{th} guardian genie of Pharbaithos \textit{Nb-\textit{rdwy}} (the lord of the two legs)\textsuperscript{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 reads\textsuperscript{135}:

\textit{Nb-\textit{rdwy} sin-gst h\textit{ḥh} m s3 th sw} the lord of the two legs, who runs fast behind whoever attacks him\textsuperscript{136}.

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\textsuperscript{137}.

\textit{ḥt-hr sint-gst m k\textit{ḥr} št}\textsuperscript{3}. At the portal of Isis at Dendera the vulture goddess Nekhbet is \textit{Nh\textit{ḥb}t h\textit{ḥt} Nh\textit{n} sint-gst}\textsuperscript{138}, the white of Hierakonpolis\textsuperscript{139}, who runs rapidly.

\textbf{Conclusion}

It is noticed from the research that both the deities who bear the name or epithet of the Rapid one (\textit{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.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|}
\hline
Deities who bear the name \textit{sin} & Form & Function & Location \\
\hline
\textit{sin} & Fully human form with sun disk above the head; holding the \textit{w\textit{s}} and \textit{s\textit{nh}} scepters (pl.2). & 54\textsuperscript{th} guardian genie of Pharabaithos. & The receptacle Cairo J.E.86718 of Horbeit (Abou-yassin); XXX dynasty. \\
\hline
\end{tabular}
\end{table}

\textbf{Continued}
<table>
<thead>
<tr>
<th>Image</th>
<th>Description</th>
<th>Guardian Genie</th>
<th>Location</th>
<th>Period</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>Fully human form with sun disk above the head (pl.3a-b).</td>
<td>54th guardian genie of Pharabaithos.</td>
<td>Sarcophagus of Cairo CG.29305, Saqqara; early Ptolemaic.</td>
<td>King Ptolemy XII in offering scene.</td>
</tr>
<tr>
<td><img src="image2.png" alt="Image" /></td>
<td>Fully human form; holding the wās and īnḫ scepters (pl.4, pl.6).</td>
<td>54th guardian genie of Pharabaithos.</td>
<td>-Tomb of Petosiris at Touna el Gebel; early Ptolemaic 3rd century B.C. -Temple of Dendera, the corridor round the sanctuary</td>
<td>God Horus-Behdety.</td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>Fully human form; holding the wās and īnḫ scepters (pl.5).</td>
<td>54th guardian genie of Pharabaithos.</td>
<td>Temple of Edfu Chamber of Sokr; Greco-Roman period.</td>
<td>God Hapy of the South</td>
</tr>
<tr>
<td><img src="image4.png" alt="Image" /></td>
<td>Fully human form; holding the wās and īnḫ scepters (pl.7).</td>
<td>54th guardian genie of Pharabaithos.</td>
<td>The 2nd eastern Osirienne chapel of temple of Hathor at Dendera; Greco-Roman period</td>
<td>guardian genie dwn</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>Fully human form; holding the wās and īnḫ scepters (pl.8).</td>
<td>The seventh ḫlīsw (spell).</td>
<td>Karnak temple, bark chapel of Khonsu; Ptolemaic period</td>
<td>Guardian genie Nb-rdwy</td>
</tr>
<tr>
<td><img src="image6.png" alt="Image" /></td>
<td>Fully human form wearing the crown of Tatenen</td>
<td></td>
<td>Sarcophagus of the priest Pa-Nehm-Isis; Ptolemaic period</td>
<td>Hathor</td>
</tr>
<tr>
<td><img src="image7.png" alt="Image" /></td>
<td>Hawk-headed with human body; holding the wās and īnḫ scepters (pl.9).</td>
<td>The seventh ḫlīsw (spell).</td>
<td>Temple of Edfou, first hypostyle hall; Greco-Roman period</td>
<td>Nekhbet.</td>
</tr>
<tr>
<td><img src="image8.png" alt="Image" /></td>
<td>Hawk-headed with human body holding the papyrus roll and the board of writing (pl.10).</td>
<td>The seventh ḫlīsw (spell).</td>
<td>Temple of Edfou; Greco-Roman period</td>
<td>-</td>
</tr>
<tr>
<td><img src="image9.png" alt="Image" /></td>
<td>Enthroned hawk-headed deity with the sun disk and the uraeus above the head; holding the wās and īnḫ scepters (pl.11).</td>
<td>The seventh ḫlīsw (spell).</td>
<td>Temple of Edfou, chapel of the throne of Ra; Greco-Roman period</td>
<td>-</td>
</tr>
<tr>
<td><img src="image10.png" alt="Image" /></td>
<td>Standing hawk-headed; holding knives for</td>
<td>The seventh ḫlīsw (spell) one of the</td>
<td></td>
<td>-</td>
</tr>
</tbody>
</table>

Continued
<table>
<thead>
<tr>
<th>Protection</th>
<th>watchers who protect Osiris.</th>
<th>outer hall; Greco-Roman period</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\sin$ protection on both hands (pl.12).</td>
<td>One of four birds perching on a sycamore tree (pl.13).</td>
<td>1st west Osirienne chapel of Dendara; Greco-Roman period</td>
</tr>
<tr>
<td>$\sin$ Hawk standing on a pedestal; with the $\tilde{W}\tilde{\alpha}s$ sign above their back and the $s\tilde{\iota}$ sign of protection in front of them (pl.14).</td>
<td>The seventh $\ddlsw$ (spell); one of the four birds who belong to the sycamore tree Iryw fdw nht</td>
<td>Ptolemaic sanctuary of Deir El-Bahary</td>
</tr>
<tr>
<td>$\sin$ Human-headed hawk with stretched wings, in each of the claws of the birds there is a $\sin$ sign and an emblem (pl.15).</td>
<td>The seventh $\ddlsw$ (spell); guides the Ba of the deceased.</td>
<td>The lid of sarcophagus D.7 of the 1st month of $\text{prt}$ now in the Louvre museum; Greco-Roman period.</td>
</tr>
<tr>
<td>$\sin-\ h\ddot{a}t$ lion-headed genie; holding knives on both hands (pl.16).</td>
<td>One of the 18 lion-headed deities who accompany her majesty and calm her (Sekhmet).</td>
<td>Edfou, the chamber of the west staircase; Greco-Roman period.</td>
</tr>
<tr>
<td>$\sin-\ h\ddot{a}t$ lion-headed genie; holding knives on both hands (pls.17, 18).</td>
<td>One of the 18 lion-headed deities who accompany her majesty and calm her (Sekhmet).</td>
<td>Dendera the exterior façade of the Hathorique Kiosk, and the offering chamber at Dendara; Greco-Roman period.</td>
</tr>
<tr>
<td>$\sin-\ hps$ fully human form; holding two knives (pl.19).</td>
<td>one of ($Nst\tilde{y}w$) genies who follow Thoth in 2nd month of $\text{prt}$.</td>
<td>1st hypostyle hall of Edfou, the thickness of the pillars of the façade Greco-Roman period.</td>
</tr>
<tr>
<td>$\sin-\ hps$ lion-headed genie; holding a spear in one hand and a knife on the other one (pl.20).</td>
<td>one of ($Nst\tilde{y}w$) genies who follow Thoth in 2nd month of $\text{prt}$.</td>
<td>court of the temple of Edfou, the thickness of the south wall; Greco-Roman period.</td>
</tr>
</tbody>
</table>
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. It is also the main name of another deity called (*sin*) one of the seven qāisw gods. Most of the writings of the name *sin* the 54th genie of Pharabaithos 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 qāisw 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, while it is written in the second one at Edfou also with this determinative.

*sn* as an Epithet.

- Some deities and kings bear the epithet *sin* as: *Rā*, *hr-Bhdt*, *hĀpī snrw* of the South, the two guardian genies *dnw* and *Nbrdwy* and king Ptolemy XII.

- Some goddesses bear the feminine form of the epithet *sint* as: *Ḥwt-hr* and *Nḥbt*.

The Forms.

- *sin* the 54th genie of Pharabaithos is depicted in fully human form holding the *wās* scepter and the *ḥnḥ* 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 qāisw 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-bḥrt* "The Rapid-brow", who is depicted as lion-headed guardian genie and *sin-bḥs* "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-Mṛty* 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 génés des Temples, pl.XLIV.

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 Ptolémäique, I, CG.29305, pl.XVIII.

Plate 3b. Sarcophagus of Cairo CG.29305,

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 Dendera, 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

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 14. The Ptolemaic sanctuary of Deir El-Bahary

Plate 15. The lid of sarcophagus D.7 of ḫn-ḥmr-wr.t, Louvre museum.
Buhl, *The Late Egyptian Anthropoid stone sarcophagi*, Kopenhagen, 1959, pl.58.
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.

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

3 Now Horbeit the site of the ancient Egyptian city Ṣāḏn, the Greek Φάρβαιθος-Pharabaithos and the metropolis of XI Nome of Lower Egypt, it is Situated 20 km 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.
9 Manassa. Colleen, The Late Egyptian Underworld, p.192.
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).
The heart of god Osiris was believed to have been buried in Athribis, an important temple was built for his worship there; and it was probably called the temple of the heart, referring to the heart of Osiris: Hamza.M., ASAE 38, p.198.


Manassa. Colleen, The Late Egyptian Underworld, p.70.

Goyon, J.-Cl., Les Dieux Gardiens et les genés des Temples, II, 44.

Manassa. Colleen, The Late Egyptian Underworld, p.192.

Maspero.G., Sarcophages des Époque Persane et Ptolémäique, I, 213, pl.XVIII; Goyon. J.-Cl., Les Dieux Gardiens et les genés des Temples, 244, fig.39.


LGG, III, p.197.

Goyon. J.-Cl., Le Tombeau de Petosiris, II, 88 (4-6).


Edfou I, 192 (14); Edfou, IX, pl.XXIV b.


Dendara II, 10 (2), pl.LXXXVII.


LGG, II, P.778.

WPL, p.312.

Dendara, X/1, 108 (1-4); Dendara, X/2, pl.45.

In GR temples, nhs is a word for Seth in animal form: WPL, 531; LGG, IV, P.269; Wb, II, 287 (14-16).

Dendara X/3, 60.

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, 137 (16-18); WPL, 1089.

Wb, III, p.362 (8-9).

LGG, III, 450.

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, 630.


WPL, p.1216.

WPL, p.1217.

*Edfou* VI, 174 (7).

"stretching the cord" is a part of the foundation ceremony of the temple: WPL, p.383.


Reymond.E., ZÄS 92, p.118; WPL, p.1216.

Manassa, Colleen, *The Late Egyptian Underworld: Sarcophagi and Related Texts from the Nectanebid Period*, p.181.

Manassa, Colleen, *The Late Egyptian Underworld: Sarcophagi and Related Texts from the Nectanebid Period*, p.190.


Manassa, Colleen, *The Late Egyptian Underworld: Sarcophagi and Related Texts from the Nectanebid Period*, p.190.

*Edfou* I, p.295 (14-16).

*Edfou* I, pl. LXXX.

*Edfou* III, p.315 (1).

*Edfou* III, p.315 (11).

*Edfou* VI, p. 169 (7); *Edfou*, IX, pl. CXLVII.

The title of goddess Seshat: *Wb*, IV, p.117 (6).


*Edfou* VI, pl. 169 (12).


Blackman, *the Temple of Bigeh*, Le Caire, 1915, p.34.

LGG, VII, p.593.

LGG, VI, p.171 (2).


LGG, VII, p.818.

LGG, VI, p.528.

Murray, M., *The Osireion at Abydos*, London, 1904, pl. IV; *Dendara* X/118, p.146; *Dendara* X, pl.155.

*Dendara* X/118, p.145-146.

*Dendara* X, p.295 (5).

*Dendara* X, p.295 (6).

LGG, III, p.557.

LGG, VII, p.308.

LGG, VI, 402.
100 EL Sayed, La Deesse Neith de Sais, I, 1982, p.54; Buhl, *The Late Egyptian Anthropoid stone sarcophagi*, Kopenhagen, 1959, 99-100, pl.58; Chassinat, "Le Livre de Proteger La Barque Divine", in: *Rec Trav* 16, 1894, p.107.


102 LGG, III, p.18.


105 LGG, VI, p.172.

106 *Edfou* I, pl. XXXV (b).

107 *Edfou* I, p. 512 (4); WPL, p.894.

108 WPL, p. 833.


110 *Dendara* VIII, pl. DCCXXVI.

111 *Dendara* VIII, p.42 (1).

112 LGG, IV, p.205.

113 *Dendara* VIII, p.42 (2-3).

114 LGG, II, p.374.

115 WPL, p.213.

116 *Dendara* VII, pl. DCVI.

117 *Dendara* VII, p.49 (12).

118 *Dendara* VII, p.50 (3-4).

119 WPL, p.508-509.


121 *Edfou* III, p.34(3); pl.L.

122 WPL, p548; LGG, I, p.279; *Edfou*, V, p.12 (2); *Edfou*, X, pl. CXII.


124 *Edfou* V, 325 (2); *Edfou*, I,14 (14); *Edfou* II, 20 (78).

125 WPL, p.800; *Wb*, IV, p38 (16-7).


127 *Edfou* I, 142 (7).

128 Gauthier, DG, III, p.60.

129 *Dendara* VII, p.198 (6); p.198 (9-10); LGG, VI, p.172.

130 Gauthier, DG, V, p.82.

131 Gauthier, DG, V, p.89.

132 WPL, p.118; *Wb*, V, P.433 (1).

133 *Edfou* I, p.198 (12).


135 *Edfou* I, 199 (29); *Edfou* IX, pl. XXIV (b); LGG, VI, p.172; LGG, III, p.685.

136 LGG, V, p.631.

137 *Dendara* IV, p.46 (1); *Dendara* II, 200 (6).


140 LGG, VI, p.171 (1-13).

141 *Wb*, IV, p39 (10).

142 *Edfou* I, 295 (15).

143 *Edfou* VI, 169 (7).
The temple of the god-protector *sin* (السريع) is one of the temple protectors who was named after Farabi (Farabithos) and numbered 77 temples. It is the fourth and the fifty-first of these temples that emerged from the god-protector Hor (Hor-Nerit), and were given the task of protecting the god Ra and became representatives of the god Ra - Atum for preserving the body of Osiris. And the temples appeared in their astral functions for the first time on granodiorite sarcophagi whose date is from the 30th dynasty. The temple of *sin* was depicted on the wall of the temples and tombs from the New Kingdom to the Roman period, in addition to the sarcophagi and other temples. It seems that the name *sin* (السريع) is not only applied to this temple protector, but it also represents one of the seven eagles or the seven intonations of the children of the temple protector Hor (Hor-Nerit). In addition, it entered the name *sin* as part of the compound names of other temple protectors. And it is not only, but there are some temples and kings who adopted this name as a title for their speed and various ceremonies, and through the study of the various images and texts related to all these temples, it is clear that each of them appears in different functions and forms. Therefore, the aim of this study is to study the temple protector *sin* and the temples that bore this name or adopted it as a title, in addition to describing the different forms in which these temples appeared and shed light on their different functions.