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

Radwa Mohamed Aly Shelaih

Faculty of Tourism and Hotels, Suez Canal University

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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 *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 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 (sin) which appears first in the Coffin Texts, it means (to run or be rapid)\(^{11}\). It means also the \(\rightarrow \), \(\leftarrow \) the speedy steps \(^{12}\), \(\rightarrow \), \(\leftarrow \) the speedy running \(^{13}\), who brings the speed \(^{14}\) and the impulsive\(^{15}\). It occurs often at Edfu as variant for other verbs of fast or speedy motion\(^{16}\).

\(\rightarrow \), \(\leftarrow \), \(\rightarrow \), \(\leftarrow \) sin (Rapid) is the name of the 54\(^{th}\) guardian genie of Pharabaithos who appears in the Late and Greco-Roman Periods\(^{17}\). It is also the main name of another deity \(\rightarrow \), \(\leftarrow \) (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 \(\rightarrow \) (divine beings) who are the personified form of "spells"\(^{19}\).

The female term of sin appears in the 18\(^{th}\) dynasty; \(\rightarrow \), \(\leftarrow \) (the hurrying) is the 11\(^{th}\) of 29 snake goddesses who appears in hymen to the diadem of the pharaohs\(^{20}\). In addition to that it is an epithet associated with some deities \(\rightarrow \), \(\leftarrow \) sin the very fast one\(^{21}\).

I- The 54\(^{th}\) 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 Egypt\(^{22}\):

Documents from Lower Egypt:

1- Stela of Athis 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 Dendera\(^{24}\). 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-Mṯt 25 (the sacred place of the hawk of Atribis) 26. The face which dates to the Late period showing inscriptions of the great temple of the heart of Osiris Ḥwt-š ib- ṣˁ 27, surrounded by squares containing names of 71 guardian genies of the 77 guardian genies of Pharabaithos the name of the 54th genie of Pharabaithos sin 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 2nd 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 wAs and anx scepters on both hands (pl. 2) 31, the text above sin reads 32:

\[
\text{sin. } f n \text{ ph.tw. } f \text{ hḥ nb n m33.f}
\]

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

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

Sarcophagus of Pš-in-mw usurped by ḥm-nṯr imy-r3 mšŠ dd-Hr "priest and chief of army Djedher" (father: Tḥ-m; mother: rš-Bš-ly.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 Wšs and ṣnh scepters on both hands, the text reads (pl.3 a-b) 36:

\[
\text{sin n ſš.tw. } f \text{ hḥ nb n m33.f}
\]

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 Djedthotiuofankh 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 wás 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:

\[
sin.\ f\ n\ ph.tw.f\ h^rc\ hr-nb\ n\ m33.f\]

He is the Rapid, who can't be reached, everyone is happy at seeing him 40.

Documents from Upper Egypt and Nubia:

5- Temple of Edfu Chamber of Sokr, eastern and northern sides of the first chamber of Sokr (Ḥwt 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 ḥšḥ. sin is wearing a short kilt, holding the Wás scepter in one hand and the ṣnh sign of life in the other one, the text reads (pl. 5) 41:

\[
sin\ n\ ph.\ n\ rn.\ f\ h^rc\ hr-nb\ n\ m33.f\]

The Rapid, which nothing is equated with his name, everyone is happy at seeing him 42.

6- Temple of Dendera, façade of the chamber of Sokr (Ḥwt 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 Nhḥ as in the previous scene, the text reads (pl. 6) 43.

\[
sin\ n\ phty.f\ h^rc\ hr-nb\ n\ m33.f\]

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

7- The 2nd eastern Osirienne chapel of temple of Hathor at Dendera (Ḥwt 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 \textit{Nhḫ} and the Nile god \textit{Bṣḥ} \footnote{Guardian genie \textit{Nhḫ} and the Nile god \textit{Bṣḥ}} \footnote{Guardian genie \textit{Nhḫ} and the Nile god \textit{Bṣḥ}}, who appears written with the determinative of the \textit{benu} bird, perched upon a mound which stands proud of the flood\footnote{Guardian genie \textit{Nhḫ} and the Nile god \textit{Bṣḥ}}. \textit{Sin} is depicted in a fully human form as in the previous scene, holding the \textit{W3}s scepter in one hand and the \textit{nh} in the other one, the text reads (pl. 7)\footnote{Guardian genie \textit{Nhḫ} and the Nile god \textit{Bṣḥ}}:

\textit{Sin n phty.f h** h nb n m33.f : Hdb.n.i khd kbd n khd.sn s3w pfy (?) mnt n hpr.f r.f ḫ ḫ sf ir r.f ḫpt ir.n.i mkt nt Mk-Rnpnt m-lmnw ḫt-nbw, di.i hpr nrw.f m ḫtyw.f, mnt mn m ḫ Nḥs48 tp ṣwt w3 r.f49.}

The Rapid with his power, everyone is happy at seeing him: I overthrew the furious one (= Seth)\footnote{Guardian genie \textit{Nhḫ} and the Nile god \textit{Bṣḥ}} 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)\footnote{Guardian genie \textit{Nhḫ} and the Nile god \textit{Bṣḥ}}. I provide protection for the one who protects the year (= Osiris)\footnote{Guardian genie \textit{Nhḫ} and the Nile god \textit{Bṣḥ}} in the mansion of gold\footnote{Guardian genie \textit{Nhḫ} and the Nile god \textit{Bṣḥ}}, I bring his terror to his enemies, the distress being firm in the body of Seth.

### II-The Deity (\textit{Sn}) One of the Group Divine Hawk-Headed Beings (\textit{Dḥsw}):

\textit{Sin} is one of the seven solar divine beings \textit{Dḥsw}; they are the personified or deified form of \textit{Dḥsw} (spells, words or sages). Although the name of these \textit{Dḥsw} or \textit{tsw} can be different according to the texts their function remains the same\footnote{Guardian genie \textit{Nhḫ} and the Nile god \textit{Bṣḥ}}. In the cosmological texts at Edfu the \textit{Dḥsw} 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 \textit{Dḥsw}, \textit{Sḥtyw} and \textit{lḤnṃw} (builder gods). Each group of deities seems to have had special function in creation, \textit{Dḥsw} were believed to stand at the very beginning of creation\footnote{Guardian genie \textit{Nhḫ} and the Nile god \textit{Bṣḥ}}. (In \textit{kbr n tḥ}) They are the deities who bring the records of the earth \footnote{Guardian genie \textit{Nhḫ} and the Nile god \textit{Bṣḥ}}. As personified words they are uttered by the \textit{Sḥtyw} and the builder gods \textit{lḤnṃw} give the words shape. The seven \textit{Dḥsw} accompany Thoth, they could be regarded as gods of writing, who initiated inscribing, great ancestors who adjust the rites\footnote{Guardian genie \textit{Nhḫ} and the Nile god \textit{Bṣḥ}}. At Edfu Thoth instructs and they write down his words\footnote{Guardian genie \textit{Nhḫ} and the Nile god \textit{Bṣḥ}}.
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 Mḥt-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 71are 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:

djaisu `tsw wrw nw Mḥt-Wrt

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

Texts at Edfou preserve the names of the individual djaisu (spells):

Nfr -ḥ3t, pr-pḥwt, Nb-dšrw, K3, Bk, and, the 7th hawk-headed deity sn. The text of the seven djaisu reads:

dd mdw in djaisu sfḥ nw Mḥt-Wrt ḥsbw ṭḥwy ḫnḏ ṭḥn.

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

- The Seventh djaisu (spell) sn in Fully Human Form.

The seventh spell sn (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 ṭḥwy scepter on one hand and the ḫnḏ sign of life on the other one (plate 8).
The text of $\text{D\breve{a}isw}$ gods reads\textsuperscript{71}:

\[ \text{D\breve{a}isw sfr m-pr snbt hr it ntrw pw m pr-5nh} \]

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}:

\[ \text{ts t3 m htp sp 2 n iw hftyw.k.} \]

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

- The Seventh $\text{D\breve{a}isw}$ (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 $\text{D\breve{a}isw}$ (spells) $\text{Nfr -H3t, pr-phwt, Nb-d\breve{s}rw, K3, Bik, bh.}$ and finally, the 7\textsuperscript{th} hawk-headed deity $\text{sin}$ who is sitting on the throne holding the $\text{W3s}$ and $\text{n\breve{h}}$ scepters (pl.9)\textsuperscript{74}.

The text of the $\text{D\breve{a}isw}$ reads\textsuperscript{75}:

\[ \text{D\breve{a}isw sfr imyw-r3 s$s$ s$p$hr} \]

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 \( \text{sin} \) (the Rapid) \(^{78}\), as the 7\(^{th}\) spell of the \( \text{g3isw} \) deities standing behind the god Thoth and the king who is stretching the cords of the temple with goddess \( \text{sfb}-\text{fhw} \), performing the first foundation rite of the temple \( \text{pd-} \text{ssr} \) (stretching the cord). \( \text{sin} \) 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 \( \text{mAat} \) 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 \( \text{sin} \) (the Rapid) (pl.11) \(^{81}\).

- \( \text{sin} \) is one of the \( \text{g3isw} \) hawk-headed deities "the watchers" who protect their lord (Osiris)\(^{82}\). On the 3\(^{rd}\) 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)\(^{83}\):

\[
\text{dd mdw in sin ntr c m Tt sk (?)}
\]

\[
\text{dd mdw in Rsw nb-sn rs nn c} \text{w} \text{hr shr sbyw}
\]

The watchers, who watch their lord who never sleep while repelling the foes.

- **The Seventh \( \text{g3isw} \) (spell) \( \text{sin} \) as a Hawk.**

\( \text{sin} \) is one of the four birds who belong to the sycamore tree \( \text{Tryw fdw nth} \); \( \text{g3isw} \) (spells) are said to be children of \( \text{Mht- wrt} \) deities to whom the \( \text{Nbt} \) cow gave birth in the place of \( \text{Nwn} \) in her home by the southern sycamore at Edfou\(^{86}\):

\[
\text{g3isw sfb bhw. n nbwt tp w} \text{r} \text{t} \text{nwn m hyn. s nth rsy},
\]

the seven spells were born of the golden one in the place of the primeval waters\(^{87}\), in her shelter of the southern sycamore\(^{88}\).

- In the 1\(^{st}\) west Osirienne chapel of Dendara, the first register represents respectively the three recumbent jackal-deities \( \text{psdt-rs-hr-Wsir} \), seven \( \text{g3isw} \) 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. \( \text{sin} \) 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 \( \text{sin} \) from the previous table which depicts the seven \( \text{g3isw} \) hawks\(^{90}\).

The text above the four birds reads\(^{91}\):

\[
\text{Fdw tryw nth wdlnw tw n.sn c hr-tp t} \text{s hsk.sn tpw nw lftyw nbw nw Wsir}
\]

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-sndt** the fear

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**) 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 with the **W3s** 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 **nh-mr-wrt**, 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 **bh** 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**).

Invocation to **d3isw** reads:

- **dd mdw in Bikw ipyw nw Mht-wrt p3w s3nw hr db3t**
- **dd mdw in ts3w ipyw di n s3nw bh n Wsir**
- **dd mdw in sin d3is sfh nw**
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- 

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\(^{105}\). *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 Sekhmet\(^{107}\).

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\(^{111}\):

\[\text{Nf-h3tyw nK ib}\]

The one who refreshes the heart to breathe.

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

\[\text{sin-h3t nn ph.n twt.f wnn sm ws hm s m Twnty.}\]

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 \((\text{hnk wfr bt})\)\(^{115}\) to five lion-headed genies bearing knives on both hands for protection (pl.18)\(^{116}\):

\[\text{ntrw smsw hmt.s shtp wsrt}\]

[10]

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gods who accompany her majesty and calm the powerful one.
The 2nd lion-headed genie\(^{118}\).

\[\text{sin-hšt nn ph.n twt.f swd3 n ḏl.k m ḏl n shmt ths m nbḥ}.\]

The Rapid brow nothing is equated with his image, protector of your body in the body of Sekhmet, the butcher of nbḥ (Seth)\(^{119}\).

\[\begin{align*}
\text{2-} & \quad \text{sin-ḥps} \quad ^{120}.
\end{align*}\]

-The other genie in which the term sin enters in the composition of its name is sin-ḥps (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)\(^{121}\).

\[\begin{align*}
\text{sin ḫps} \text{ is one of (Nṣtyw) genies who follow the gods in some months of ḫḥt and prt; he is the 3rd of four genies who is depicted in the court of the temple of Edfou, on the thickness of the south wall sin ḫps is depicted as lion-headed genie holding a spear in one hand and a knife on the other one; they follow Thoth in 2nd month of Prt (pl.20) } ^{122}.
\end{align*}\]

\[\text{Prt 2 nṣtyw imyw ḫḥ ḏḥwty} \]

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 Ḫm-Ḥm s3w-f

which dates back to the 21-24 dynasty: \[\begin{align*}
\text{Ra nTr ṣ3 nmt m DA pt} \text{ the great god Ra is the one with Rapid step while crossing the sky.}
\end{align*}\]

Moreover, the epithet describes the speedy running of the king and god Horus\(^{124}\) in ceremonies and when bringing tributes\(^{125}\). At Edfou it describes the king in his offering run:

\[\begin{align*}
\text{(ḥṛp Ḥḥw n nṯrw) in offering libation to gods king Ptolemy XII (ṣ3 ṭnten-yṣḥ -1ṣt ṣin-gšt)} ^{126}, \text{Son of Ra beloved of Ptḥ-Iṣs runs fast.}
\end{align*}\]

It also describes Horus in combat: \[\begin{align*}
\text{(dd mdw in hr ḫḥdt nb msn(t) ssr ḫṭyw sin gšt), recitation by Hor-Bḥdty lord of Msn (Edfou)} ^{128}, \text{who slays foes and runs fast.}
\end{align*}\]

It describes god Hapy of the South in two texts at the temple of Dendara\(^{129}:\]
Hapy - Smw st-št

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

Hapy - Smw nwy w r s’nh tšt hr 3w f sin st R°

god 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 Pharibaithos $dwn$ (the outstretched) one of the guardians of Osiris in the Sokr chamber\textsuperscript{132}, bears the epithet\textsuperscript{133}:

dwn $h3h$ nm m sin-gst m hwt-št the outstretched one, the Rapid of steps, the one with fast running in the great house.

the 29\textsuperscript{th} guardian genie of Pharibaithos $Nb$-$rdwy$ (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}:

$Nb$-$rdwy$ sin-gst $h3h$ m sšt 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

$vulture$ goddess Nekhbet is

Nhbt hd $Nh$ sin-gst\textsuperscript{138}, the white of Hierakonpolis\textsuperscript{139}, 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>
<thead>
<tr>
<th>Table.1</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Deities who bear the name $sin$</strong></td>
<td><strong>Form</strong></td>
</tr>
<tr>
<td>![image]</td>
<td>Fully human form with sun disk above the head; holding the $\textit{w\hat{s}}$ and $\textit{\hat{s}nh}$ scepters (pl.2).</td>
</tr>
</tbody>
</table>

Continued
<table>
<thead>
<tr>
<th>Image</th>
<th>Description</th>
<th>Guardian Genie Details</th>
<th>Location/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>
</tr>
<tr>
<td><img src="image2.png" alt="Image" /></td>
<td>Fully human form; holding the wšs and ḫnh scepters (pls.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>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>Fully human form; holding the wšs and ḫnh scepters (pl.5).</td>
<td>54th guardian genie of Pharabaithos.</td>
<td>Temple of Edfu Chamber of Sokri; Greco-Roman period.</td>
</tr>
<tr>
<td><img src="image4.png" alt="Image" /></td>
<td>Fully human form; holding the wšs and ḫnh scepters (pl.7).</td>
<td>54th guardian genie of Pharabaithos.</td>
<td>The 2nd eastern Osiriene chapel of temple of Hathor at Dendera; Greco-Roman period guardian genie dow</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>Fully human form; holding the wšs and ḫnh scepters (pl.8).</td>
<td>The seventh ḫlisw (spell).</td>
<td>Karnak temple, bark chapel of Khonsu; Ptolemaic period.</td>
</tr>
<tr>
<td><img src="image6.png" alt="Image" /></td>
<td>Fully human form wearing the crown of Tatenen</td>
<td>The seventh ḫlisw (spell).</td>
<td>Sarcophagus of the priest Pa-Nehm-Isis; Ptolemaic period.</td>
</tr>
<tr>
<td><img src="image7.png" alt="Image" /></td>
<td>Hawk-headed with human body; holding the wšs and ḫnh scepters (pl.9).</td>
<td>The seventh ḫlisw (spell).</td>
<td>Temple of Edfou, first hypostyle hall; Greco-Roman period.</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 ḫlisw (spell).</td>
<td>Temple of Edfou; Greco-Roman period</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 wšs and ḫnh scepters (pl.11).</td>
<td>The seventh ḫlisw (spell)</td>
<td>Temple of Edfou, chapel of the throne of Ra; Greco-Roman period</td>
</tr>
<tr>
<td><img src="image10.png" alt="Image" /></td>
<td>Standing hawk-headed; holding knives for</td>
<td>The seventh ḫlisw (spell) one of the</td>
<td>the temple of Bigeh, the 3rd column of the</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>$\sin$</th>
<th>protection on both hands (pl.12).</th>
<th>watchers who protect Osiris.</th>
<th>outer hall; Greco-Roman period</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>One of four birds perching on a sycamore tree (pl.13).</td>
<td>The seventh $d\bar{3}ls\bar{w}$ (spell); one of the four birds who belong to the sycamore tree $Ir\bar{y}w f\bar{d}w\ r\bar{n}t$</td>
<td>1st west Osirienne chapel of Dendara; Greco-Roman period</td>
</tr>
<tr>
<td><img src="image2.png" alt="Image" /></td>
<td>Hawk standing on a pedestal; with the $W\bar{3}s$ sign above their back and the $s\bar{n}$ sign of protection in front of them (pl.14).</td>
<td>one of the $d\bar{3}ls\bar{w}$ guardians of goddess Maat</td>
<td>Ptolemaic sanctuary of Deir El-Bahary</td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>Human-headed hawk with stretched wings, in each of the claws of the birds there is a $s\bar{n}$ sign and an emblem (pl.15).</td>
<td>The seventh $d\bar{3}ls\bar{w}$ (spell); guides the Ba of the deceased.</td>
<td>The lid of sarcophagus D.7 of $\hat{\nu} \bar{\nu} \hat{\nu} \bar{m} \bar{r} \bar{w} \bar{t}$ now in the Louvre museum; Greco-Roman period.</td>
</tr>
<tr>
<td><img src="image4.png" alt="Image" /></td>
<td>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><img src="image5.png" alt="Image" /></td>
<td>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><img src="image6.png" alt="Image" /></td>
<td>fully human form; holding two knives (pl.19).</td>
<td>one of $(N\bar{s}t\bar{y}w)$ genies who follow Thoth in 2nd month of $prt$.</td>
<td>1st hypostyle hall of Edfou, the thickness of the pillars of the façade Greco-Roman period.</td>
</tr>
<tr>
<td><img src="image7.png" alt="Image" /></td>
<td>lion-headed genie; holding a spear in one hand and a knife on the other one (pl.20).</td>
<td>one of $(N\bar{s}t\bar{y}w)$ genies who follow Thoth in 2nd month of $prt$.</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, 𓊻𓎕 𓊻𓃚, 𓊻𓎖𓎕 𓊻𓃚. It is also the main name of another deity called (sin) 𓊻𓎕𓎖 𓊻𓃚 one of the seven diisw gods. Most of the writings of the name sin the 54th genie of Pharabaithos is 𓊻𓎕𓎖 𓊻𓃚 took the determinative of the fish 𓊻 beside the determinative of the god 𓊻𓎕𓎖 𓊻𓃚 with the determinative of the legs which indicates to his rapidness 𓊻 or without, as for the god sin one of the diisw 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 𓊻𓎖𓎕, while it is written in the second one 𓊻𓎖𓎕 at Edfou also with this determinative 𓊻.

**sin as an Epithet.**

- Some deities and kings bear the epithet sin as: Rꜣ, hr-Bhd, hꜣpꜣ smw 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: Ḥwt-hr and Nhbt.

**The Forms.**

- sin the 54th genie of Pharabaithos is depicted in fully human form holding the Wꜣs scepter and the 𓊚 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 diisw 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: 𓊻𓎖𓎕 𓊻𓃚 sin-hbt "The Rapid-brow", who is depicted as lion-headed guardian genie and 𓊻𓎖𓎕 𓊻𓃚 sin- bps "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- bpš* 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 *Ḥr-Mrty* who had solar associations, they were charged to protect Ra as well as the seven *d3isw* are the children of *Mḥt-Wṛt* 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)

Plate. 1b. Name of god *sin* at stela of Athribis of Delta (chamber of 70)
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 4. Tomb of Petosiris, naos, south-west column, (Lefebvre, column B).

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
Laskowska-Kusztal, Deir El-Bahari, III, pl.31.

Plate 15. The lid of sarcophagus D.7 of "nh-mr-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.

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3 Now Horbeit the site of the ancient Egyptian city Φάρβαι-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 Sharqiye 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).
The heart of god Osiris was believed to have been buried in Athribis (Ḥwt hryt-ib), an important temple was built for his worship there; and it was probably called (Ḥwt -ib) the temple of the heart, referring to the heart of Osiris: Hamza.M., AEAE 38, p.198.


Manassa. Colleen, p.423.


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


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Manassa. Colleen, p.423.


A. Abdel Salam, Rapport Sur Les Fouilles Du Service Des Antiquites A Abou-Yassin (Charquieh), in: AEAE 38, pl. CXIII.


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

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


LGG, II, pl.312.

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

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

Dendara X/3, p.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, p.137 (16-18); WPL, p.1089.

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

LGG, III, p.450.
Originally ḫwt-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 ḫwt-nbw is one of the Osirian chapels on the roof of the temple contained the limbs of Osiris: WPL, p.630.


Edfou, IV, 390 (10).

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.


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


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

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

Edfou X, CXLVII, LGG, VI, p.171 (12).

Edfou I, 295 (15), Edfou, IX, pl. XXIX a.


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

LGG, IV, p.712.

LGG, I, p.418.

Edfou I, 295 (17); Reymond.E., ZÄS 92, p.118; Chassinat, "Le Livre de Proteger La Barque Divine", in: Rec Trav 16, 1894, p.106.

LGG, II, p.818.

WPL, p.528.

Murray, M., The Osireion at Abydos, London, 1904, pl. IV; Dendara X/118, p.146; Dendara X, pl.155.
- 90 Dendara X/118, p.145-146.
- 91 Dendara X, p.295 (5).
- 92 Dendara X, p.295 (6).
- 93 LGG, III, p.557.
- 94 LGG, VII, p.308.
- 95 LGG, VI, 402.
- 96 Laskowska-Kusztal, Le Sanctuaire Ptolemaique de Deir El-Bahari, III, Varsovie, 1984, p.31, text 20, pl.3.
- 97 WPL, p.1174.
- 98 LGG, II, p.100.
- 99 LGG, VI, p.171.
- 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.
- 103 EL Sayed, La Deesse Neith de Sais, I, 1982, p.54.
- 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; Edfoou, 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).
المعبود الحامي (السريع) والمعبدات التي حملت هذا اللقب في مصر

رضوى محمد على شليح
كلية السياحة والفنادق، جامعة قناة السويس

ملخص

المعبود الحامي (السريع) هو أحد المعبدات الحامية التي يطلق عليها فارابيسوس (هوربيط) وعدها 77 معبدًا، حيث يمثل المعبد الرابع والخمسون sin المعبود بالعبرة. ومن هذه المعبدات التي إنطلقت من الإله حور-مرتي، وقد تم تكليفهم بحماية الإله رع وأصبحوا فيما بعد مندوبين من الإله رع–أتم لحماية جسد أوزير. وقد ظهرت هذه المعبدات بوظائفها الكونية لأول مرة على التوابيت الجرانيتية الضخمة التي يعود تاريخها إلى الأسرة 30 التي تحتفظ ببقايا الثيران المقدسة في هوربيط. وقد ظهر المعبد sin في العديد من الوثائق والمناظر بداية من العصر المنزوري في جميع أنحاء مصر بدءًا من مصر العليا حتى مصر المنزورية. حيث كان يصور على جدران المعابد والمقابر بالإضافة إلى جوانب التوابيت بجانب الآلهة الأخرى، ولعل الفكرة الجاذبة أن الإسم sin (السريع) الذي يعني (السريع) لا يطلق فقط على هذا المعبد الحامي، وإنما يتم أيضًا أهد الصور السبعة أو المقولات السبعة أبناء المعبدة محت-ورت. بالإضافة إلى ذلك يدخل لسوم sin كجزء من الأسماء المركزة لبعض المعبدات الحامية الأخرى. وليس ذلك فحسب، بل إن هناك بعض المعبدات والملوك التي إنطلقت هذا الإسم لقبًا لها ليدل على سرعتها في التقدمات والطقوس المختلفة، ومن خلال دراسة المناظر والنصوص الخاصة بجميع هذه المعبدات يتبين أن كل منها يظهر بوظائف وأشكال مختلفة. لذلك يهدف البحث إلى دراسة المعبد الحامي sin والمعبدات التي حملت هذا الإسم أو إنطلقت لقبًا لها، بالإضافة إلى وصف الأشكال المختلفة التي ظهرت بها هذه المعبدات وإلقاء الضوء على وظائفهم المختلفة.

Combining the ancient Egyptian rituals and temples, this study focuses on the deity Sin, who is considered one of the seventy-seven protector gods. The text explores the evolution of Sin's role from being a protector of the god Re to becoming his representatives. It also delves into the visual representations of Sin in temples and tombs from the late period onwards, observing how he is depicted alongside other gods in various forms and functions. The research aims to analyze the significance of Sin's name in addition to studying other protector gods and kings that adopted this title to signify their speed in various processes and ceremonies. Through a comprehensive investigation of the related inscriptions and images, the study sheds light on the diverse roles played by these gods and the unique aspects of their representations.

References:

1. Edfou I, 199 (29); Edfou IX, pl. XXIV (b); LGG, VI, p.172; LGG, III, p.685.
2. LGG, V, p.631.
3. Edfou IV, p.46 (1); Edfou II, 200 (6).
6. LGG, VI, p.171 (1-13).