

Solar Aspects of Child Gods During the Greco-Roman Period in Egypt

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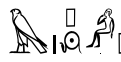


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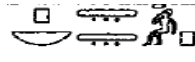
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Gods played a significant role in the Ancient Egyptian Religion, some of them have notable features from others, such as child gods who are child members of divine triads including a father, mother and a son; they are frequently shown in childish or youthful human form with a distinct feature, wearing the infantile side-lock with the finger to the mouth and the plump body; they represent the universe's cyclical renewal and the king's legal succession. These gods gained a wide fame reached its peak specially during the Greco-Roman period and the inscriptions following these gods reflect their aspects moreover, their relations with other deities. They include Harpare the child member in the traid of Armant, Khonsu a member in the Theban traid, Ihy the divine musician, son of Hathor, Horsmatawy a member in the traid of Edfu, Mandulis the local Nubian god and Panebtawy a member in the traid of Kom-Ombo. The study aims to describe the representations of the solar child gods on the Greco-Roman period, and to emphasize their solar aspects in terms of iconography and relationships with the sun god (Ra).

1. Introduction

Child gods constitute a unique class of divinities in Egyptian Religion. Although they are mentioned in the texts of the Old Kingdom and widely represented in the New Kingdom, they reached their peak during the Graeco-Roman period. They often played a role relating to the divine conception and birth of the king and some were associated with the mammisi of later temples. It is important to mention that, some of them are self-developing and not born by others like the sun child who is considered the famous model of the child gods; it's worth noting that the sun's life cycle is the foundation for the concept of "child gods" . These gods appear in ritual scenes on temples walls as companions to their parents, or by themselves as receivers of offerings, as well as the texts which escorted some of these gods reflect their solar aspects and their relations

with the sun-god (Ra) and other deities such as:  hr- P3- R^c p3 hrd Horus the sun (Harpare) child¹,  hnsu P3 hrd Khonsu the child²,  Thy³,

 ⁴ Hr sm3-t3wy p3 hrd Horus who united the two lands the child,
 Mrwr p3 hrd Mandulis the child⁵, and  P3 nb t3wy P3 hrd
 Panebtawy the child⁶.

Ra as a child

Ra may appear as a self-creating god at the beginning of time of creation, he emerged from the primeval waters (Nun) or from the sky- mother (Nut), he appears as a child in the morning and became an old man at night, where he goes back to the womb of his mother to rejuvenate himself ⁷.The first sunrise can be expressed in the image of childbirth; Many images were adopted to describe the first sunrise, including a heron, a falcon, scarab beetle or a naked child sitting on the lotus especially from the New Kingdom⁸.

The rebirth of the sun is mentioned in a hymn to the rising sun in papyrus Berlin 3048 which dates to the 20th dynasty⁹:



*hy mss r^c nb mi ir.f tn ir.n n.f hnw di.n i3w n tit.f šps m rnw.f nbw nfrw nhḥ imi drw nhḥ
 mi ir.f tn ir.n.f hnw di.n i3w n tit.f šps m rnw.f nbw nfrw i3wi ṭbb dt mi ir.f tn ir.n n.f
 hnw di.n i3w n tit.f špsm rnw.f nbw nfr.*

Child who is born every day he comes, we make jubilation for him and gave praise to his noble image in all his beautiful names. Adult who is in the limit of the eternity he comes, we make jubilation for him and gave praise to his noble image in all his beautiful names. Elder who travels eternally he comes, we make jubilation for him and gave praise to his noble image in all his beautiful names.

The sun god is visualized as a child god who emerges from the sky mother Nut who is a part of the endless cycle of creation and regeneration¹⁰, the god is represented in the

tomb of Ramesses VI in the Diagram of Nut ceiling in corridor C of (Piankoff), in the upper register of the east side as a child inside the sun disk in the womb of Goddess Nut who is represented as a pregnant woman (**pl.1**)¹¹.

Furthermore, he is depicted in the third scene in the first Papyrus of *Hr-wbn*¹², now in the Egyptian museum, the representation of the disk symbolizes the eternity and its movement. The sun child is represented as a completely naked child sitting inside the sun disk surrounded by a serpent biting its tail, supported by the sky-cow on the two lion's horizon which represent Chu and Tefnut¹³, symbols of yesterday and tomorrow¹⁴. He is putting the forefinger to the mouth, wearing the side lock of childhood and holding the *w3s* scepter and the *nhh* flail (**pl.2**)¹⁵.

The sun god has been shown as a youthful infant who represents the endless rejuvenation and resurrection and his image as a child has persisted until the Graeco-Roman Period¹⁶. He is represented in the mammisi of Dendara as a falcon reflecting his role as a child god¹⁷:



R^c p3 hrd ntr- 3

Ra the child great god.

While he is represented in the mammisi of Edfu, in scene VI of the 2nd register of the north wall, as a completely naked child suckling from his mother Hathor (**pl.3**)¹⁸:




R^c p3 hrd

Ra the child.


1. Child Gods related to the Sun-god:

2.1 child-god Harpare²⁰.

The name of *Hr p3 R^c* is connecting the falcon sky god Horus and the sun god Ra with

the name *p3 hrd* (the child). The name is written as following: ,



²¹ *Hr P3-R^c p3-hrd* Horus the sun child.

The god is the son of Montou and Raet-Tawy²², they form together the triad of (Armant)²³, and Hermonthis (Medamoud)²⁴. It is believed that the god was worshipped in the Theban region before the New Kingdom²⁵. He was worshipped as the offspring of Amun since the 25th Dynasty²⁶. The earliest iconographical source of the god dates back to the reign of the Kushite ruler Taharka²⁷, and the last one probably dates to the Roman period during the reign of Emperor Antonius pius²⁸.

He is usually represented in human form as a naked child, wearing the side-lock of childhood and putting the forefinger to the mouth²⁹, while he is represented as a youth in the temples of Ptah at Karnak, Deir el Madinah, and Medamoud³⁰.

Two scenes from the mammisi of Armant reflects the association between Harpare and the sun-god Ra:

-The first scene depicts Harpare as a child putting his finger to his mouth, and squatting over a lotus flower and wearing the *Hmhm* crown which denotes the function of child gods in cyclical rejuvenation and rebirth³¹, Ancient Egyptians thought that the lotus flower was considered to be a symbol of rebirth and renewal from which the child-sun god was born³². According to one spell in chapter 125 of the Book of the Dead the lotus flower signifies the daily appearance of the child-sun god and also refers to the deceased, just like the sun's rebirth every morning³³.

(pl.4)³⁴:



Hr -p3 -Rc - p3- hrd nfr (hr)

Hours Ra the child, beautiful (face).

- The second scene represents Harpare as a completely naked child standing on the throne with god Ra-Horakhty (pl.5)³⁵:



*dd mdw in Hr- p3- Rc -P3- hrd sfj s3 nb shd*³⁶







Recitation by Horus-Ra the child lord of illumination.

2.2 **child-god Khonsu**³⁷.

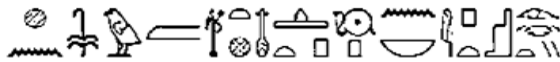
Khonsu is a moon deity, patron of childbirth and a member in the Theban triad as the son of Amun and Mut³⁸. The primary cult for *hnsw p3-hrd* took place in the temple of Mut at Karnak, traditionally named the "Temple of Khonsu pa-khered"³⁹.

The name of the god means 'wanderer', which reflects the passage of the moon across the sky⁴⁰. The name has much interpretation like, it was formed from (*h*) which means placenta, and *nsw* placenta of referring to the "king", which means⁴¹ the king⁴², there is also an interpretation of the name that it is derived from (the root *khens* signifies "to traverse").

or (*hnsw-P3-hrd*) Khonsu the child, was associated with the young or new moon, moreover, his cult was well established in Thebes in (2055–1650 B.C.), while in the New Kingdom (1550–1069 B.C.) when the Theban triad came into

prominence, he became the child of Amun and Mut⁴³. The god is often wearing the lunar disk upon his head, the uraeus, side-lock, and sometimes wearing the skull-cap. While he is often holding the *ꜥnh* sign , the *w3s* -scepter , the heart-shaped amulet  or the *hk3* scepter  (crook),  the *dd* pillar, and the *nhh*  (flail) which associated with Osiris and Horus⁴⁴.

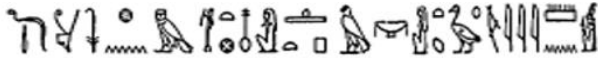
Khonsu appears in the temple of Ptah at Karnak complex, in the south wall of the court as a lunar deity, associated with the god Nfr-hetep-Ra; as Nfr-hetep was also portrayed as a child god, he is the son of Hathor in the town of Hiw, his name means "perfect in conciliation". The god functioned in two complementary aspects as both a child and the power behind the child's conception⁴⁵. Khonsu is shown in this scene standing with gods (Amun –Ra, Ptah, Mut, and Hathor). He is depicted with a shaved head, wearing the side-lock of childhood and holding divine symbols *hk3*, *w3s* scepter *ꜥnh* sign of life and *nhh* the flail⁴⁶ (pl.6)⁴⁷, the text reflects his relations with Ra and Nefer-hetep⁴⁸:



ḥnsw m w3s nfr-ḥtp Rꜥ pn nb Ipt-swt

Khonsu in Thebes this is Nfr-hetep, Ra, lord of Karnak⁴⁹.

Another scene from the first pylon of the temple of Phila, it represents the god Khonsu-Nfr-hetep as the son of Ra with the side-lock of childhood, with the lunar disk above the head; he is followed by Anuket, while Potlemy VI is offering incense to them (pl.7)⁵⁰:



ḏḏ mdw in ḥnsw m w3st nfr-ḥtp, bjk n nbw. ʔ⁵¹s3 Rꜥ mr.y⁵²jmn,

Recitation by Khonsu in Thebes nefr-hetep, the falcon of the golden one (Hathor) son of Ra, beloved of Amon.

Furthermore, Khonsu is associated with Ra in the mammisi of Edfu, in the exterior of the sanctuary he is depicted as a child sitting on the throne with his finger to the mouth and wearing the solar crown above the head⁵³:



ḏḏ mdw n ḥnsw p3 ḥrd Rꜥ ms m wḥm

Recitation by Khonsu the child, Ra is born (rejuvenated) again⁵⁴, (pl.8)⁵⁵.

Moreover, in the temple of Kom-Ombo, in the north central doorway of the outer hypostyle hall, Khonsu-Horus is represented as a child wearing a solar crown which reflect his function as a solar deity, (pl.9)⁵⁶.



ḏd mdw in ḥnsw ḥr nb iwt-ib. nṯr ʿ3 ḥry-ib Nbyṯ

Recitation by Khonsu-Horus Lord of joy, great god in the middle of Kom-Ombo.

2.3.3 𓂏𓂏𓂏 child-god Ihy⁵⁷.

Ihy is a minor child god, his name was written as following: 𓂏𓂏𓂏⁵⁸, 𓂏𓂏𓂏𓂏⁵⁹.

𓂏𓂏⁵⁹, 𓂏⁶⁰. At the end of the Old Kingdom, the god began to appear in Coffin Texts⁶¹, in spell (334) he was described as an infant son of Hathor⁶²:



iw rn. i m t3 ḥnʿ ʿnhnw ink s3 ḥwt-ḥrw

I am in the earth with the living, I am the infant son of Hathor.

The Middle Kingdom introduced the notion of Ihy as a child-god, the deity as a child follows the pattern of the sun child and shows common elements of Egyptian child gods like Nefertum and Khonsu⁶³. The solar aspects of Ihy is obvious in several texts in the temples of Edfu and Dendara; these texts relate him with goddess Hathor and god Ra, as Hathor was closely connected with the sun god Ra whose disk she wears and whose wife, "eye" or daughter she was said to be⁶⁴. Ihy appears in several texts as the son of Hathor the "Golden one" as she accompanied the sun god on his daily journey in the solar Braque.

The relationship between god Ra and Ihy appears in numerous texts as in the temple of Edfu, he appears in the 2nd register of the southern wall of the open hall as a youth putting his finger to the mouth, he is sitting on the throne and mentioned as the young heir of Ra⁶⁵, (pl.10)⁶⁶:



ḏd mdw in Ihj wr s3 Ḥt-Ḥr nṯr ʿ3 ḥry-ib Bḥdt sḏti šps m nb ḏr⁶⁷ iwʿ Rʿ ḥwn⁶⁸

Recitation by Ihy the great, son of Hathor, great god who resides in the middle of Edfu (Bḥdt), noble child, lord of men (human), the young heir of Ra.

Furthermore, some texts in the temple of Dendara confirms his relationship with the god Ra, as shown in the niche of the sistrum room(pl.11)⁶⁹ :



ḏd mdw in Ihj wr s3 Ḥt-Ḥr nṯr ʿ3 Rʿ ḏs.f ḥnt st-Rʿt iwʿ mnḥ spd irw nb mnit⁷⁰

Recitation by Ihy the great, son of Hathor, Ra himself in Dendara, the excellent heir with bright forms, lord of Menit.

Moreover, the god considered Ra himself in the temple of Dendara, in the 3rd register of the southern wall of the Ihy room, the text of the god reads (pl.12)⁷¹:



Ihy wr s3 Ht-Hr R^c pw hnt w^cb nbw k3j mh l ⁷²

Ihy the great, son of Hathor, Re himself on the purification room (wabet), gold, height one arm (52, 5 cm).

The text is repeated in the temple of Dendara, in the 3rd register of the west wall of the central hall O of (Chassinat), while the text of the god ⁷³ :



dd mdw in Ihy wr s3 Ht-Hr R^c ds.f⁷⁴ hnt ht-shm .

Recitation by Ihy the great, son of Hathor, Ra himself in Dendara (*ht-shm*) (pl.13)⁷⁵.

Ihy is also depicted as the image of Ra in the lintel of the door of the first eastern room of Dendara as a child shaking sistrum in front of the king and the Queen⁷⁶:



dd mdw in " ihy-w^cb, s3 ht-hr, snn n R^c hnt Twnt, nb i3wt hK3 Nswyt⁷⁷.

Recitation by the purified Ihy son of Hathor, the image of Ra in Iunit, lord of the office, lord of the kings.

Furthermore, in 3rd register of the southern wall of the offering room of the temple, the god is mentioned as Ra himself, where he is depicted with his seven emanations as a child sitting on the *sm3-t3wy* sign and shaking the sistrum in front of Hathor (pl.14)⁷⁸:



Ihy wr s3 Ht-Hr R^c pw [hry]-ib Twnt.

Ihy the great, son of Hathor, this is Ra who resides in Dendara (Iunit).

he also appears in the third register of the south wall of the flooding room; the King is represented offering the *nmst* vessel to Hathor and the enthroned child god Ihy who emerged from Ra (pl.15)⁷⁹:



dd mdw in Ihy wr s3 Ht-Hr nhn nfr n Nwbt sdtj šps pr m R^c

Recitation by Ihy the great, son of Hathor, the beautiful child from the golden one (Hathor), noble child emerged from Ra.

2.4 child-god Horsmatawy ⁸⁰.

Harsmouts is an Ancient Egyptian god, he was a member in the traid of Edfu that consists of Horus (father), Hathor (mother), and Horsmatawy (the son) ⁸¹, the god united the north and the south⁸². He represented the musical harmony that results from the union of Horus Edfu and goddess Hathor. He is depicted in the temples of Dendara and Edfu as a youth with the side-lock of childhood holding the sistrum⁸³.

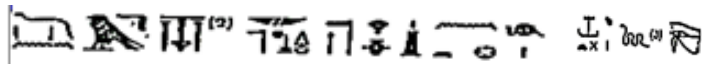
Some texts in the walls of the temples reflect his relationship with the sun god Ra, for instance in the temple of Dendara on the lintel of the door of the first room D of (Chassinat), from outside, Harsmouts is depicted as a solar deity, he is sitting on the throne wearing the solar disk above the head (pl.16)⁸⁴:



dd mdw in hr-sm3-t3wj ntr 3 nb h3di

Recitation by Horsmatawy great god, lord of Khadit⁸⁵.


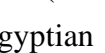
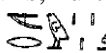
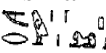

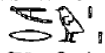
Furthermore, the relation between Ra and Horsmatawy is shown in a text from the Roman mammisi of Dendara, the text reads⁸⁶:



dd mdw in Hr sm3-T3wy nb h3di ntr 3 hry-ib Twnt R 3 nd s3.f

Recitation by Horsmatawy lord of Kadit, great god Who resides in Iunit, Ra protector his son.

2.5 child-god Mandulis⁸⁷.

Mandulis the child is a local Nubian solar god ⁸⁸, whom the Ancient Egyptian town  "tlms" Talmis (kalabsha) was built to his honor⁸⁹, along with the temple of Ajula, the Ancient Egyptian name of the deity reads:  *Mrwr* or *Mrwl*, the Greek Mandulis, furthermore his name was written as follows when he adopted the child form⁹⁰: ⁹¹, ⁹², ⁹³, ⁹⁴, *Mrwr p3 hrd* Mandulis the child.



Mr-wr 3 ntr nb tlms

Mandulis, great God, lord of Talmis"

- Mandulis is depicted in the temple of kalabsha in two scenes, the first scene depicts two forms of Mandulis. Mandulis the adult and Mandulis the child standing one behind the other in front of Emperor Augustus offering to them two vases. This scene symbolize to the capability of Mandulis the elder as a sun god to regenerate himself into Mandulis the child referring to the rebirth of the sun⁹⁶. Mandulis the child is depicted as a completely naked child standing with the side-lock of childhood. He is wearing a heart amulet around his neck, and a composite crown contains the solar disk on his head, which reflects his solar nature (pl.17)⁹⁷:

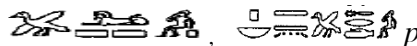


Mr wr p3 hrd, ntr 3 hnt i3btt.

Mandulis the child , great god, Who resides in East.

- The second scene depicts Mandulis squatting over the lotus flower, wearing the *hmhm* crown above the head and putting his finger to the mouth (pl.18)⁹⁸.

2.6 child-god Panebatawy⁹⁹:



p3- nb-t3wy p3-hrd Panebtawy the child is venerated in Kom-Ombo as a member in the family triad of Kom-Ombo. It is worth mentioning that god Harsmouts the child as the son of Horus the Elder and Hathor was worshiped at the temple of Kom-Ombo under the name of *p3- nb- t3wy* whose name means “lord of the two lands”¹⁰⁰.

The god is represented in the temple of Kom-Ombo as a solar deity with the sun disk above the head; he is sitting before goddess *t3-snt-nfrt* who also appears wearing the sun disk between two horns, and the falcon-god Horus, (pl.19)¹⁰¹






dd mdw in P3 nb t3wy p3 hrd nb Nbyt.

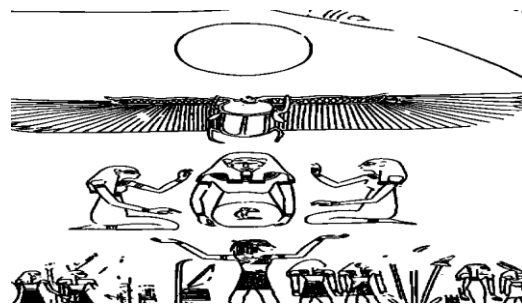
Recitation by Panebtawy the child, lord of Kom-Ombo.

Conclusion

Based on the aforementioned texts and scenes of child gods concerning their solar aspects and relationship with the sun-god Ra the following points can be concluded:

- The sun god Ra himself is depicted in the form of a child in different scenes as in the tomb of Ramesses VI in the womb of goddess Nut (pl.1), in the Papyrus of *Hr-wbn* as a naked child inside the solar disk, and in the mammisi of Edfu suckling from his mother Hathor (pl.3), moreover he is mentioned in a text at the mammisi of Dendara taking the epithet of the child.

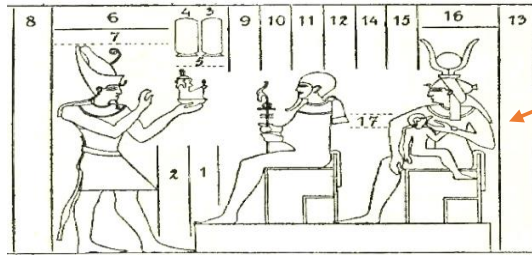
- There are some child gods whom their names associated with Ra, like (Hours Ra the child) Harpare, who is depicted with the features of childhood in the temples of Armant, temple of Ptah at Karnak, temple of Deir el Madinah, and in the temple of Medamoud. In addition to that he appears bearing the epithet lord of illumination referring to his solar aspects. Despite Khonsu is a lunar god but he also bears solar aspects as he is depicted in a scene in the temple of Ptah at Karnak wearing the lunar disk bearing the name of Nefr-hetep-Ra lord of Karnak (pl.6), he appears also on the first pylon of Phila as a child with the lunar disk with the name of Nefr-hetep bearing the title of the falcon of the golden one Hathor son of Ra (pl.7). Harsmouts also appears as Ra himself who protects his son in the temple of Dendara. The solar aspects of Ihy is obvious in several texts in the temples of Edfu and Dendara relating him with the goddess Hathor and the god Ra, for instance: Ihy the child is considered the heir of Ra; Ra himself in Iunit (Dendara); the image of Ra; and the son of the golden one who emerged from Ra.
- Some child gods are depicted wearing the solar crown which reflect their solar aspects such as: Khonsu in the temple of Edfu (pl.8), Khonsu-Horus in the temple of Kom-Ombo (pl.9); Hoursmatway in the temple of Hathor Dendara (pl.16) and Panebtawy in the temple of Kom-Ombo (pl.19), or wearing the composite crown  which consists of the sun disk between two tall plumes, two ram horns and the cobra as Mandulis in the temple of Kalabsha (pl.17)
- Harpare and Mandulis are depicted wearing the *hmlhm* crown  which denotes the solar aspects of child gods and their functions in cyclical rebirth. Moreover, they are shown squatting over a lotus flower  symbol of the daily rebirth of the child-sun every morning (pls.4, 18).



pl.1. The ceiling of the tomb of Ramesses VI, the sun child inside the womb of Nut.
Piankoff, A., *The tomb of Ramesses VI*, Texts, Fig. 130.



pl.2. The sun child sitting on the two horizon lions.
Papyrus of Herweben, Egyptian Museum, Cairo



pl.3. Mammisi of Edfu, Hathor suckling the child Ra.
Chassinat, E., *Le Mammisi d'Edfou*, pl. XXI.

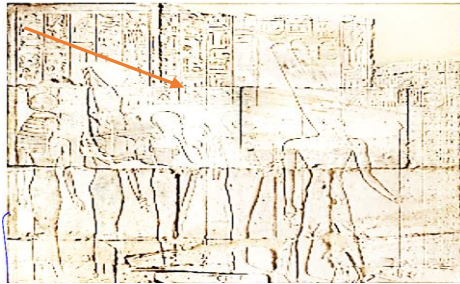


pl. 4. Mammisi of Armant, Harpare as a child emerges from the lotus flower.
Budde, D., *Harpere-pa-chered: ein ägyptisches Götterkind im Theben der Spätzeit und griechisch-römischen Epoche*, Fig.7.



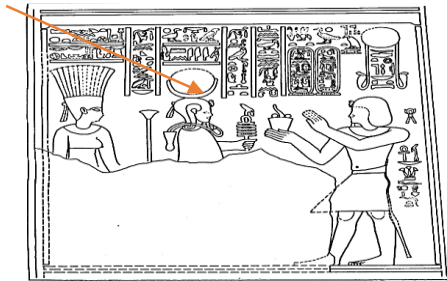
pl. 5. Mammisi of the temple of Armant, god Harpare

Budde, D., *Harpere-pa-chered, ein ägyptisches Götterkind im Theben der Spätzeit und griechisch-römischen Epoche*, Fig.8.



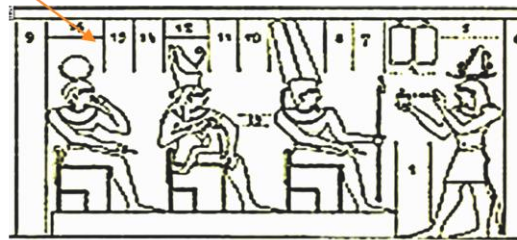
Pl.6. Temple of Ptah at Karnak, Khonsu the child

Thiers, Ch., *Le temple de Ptah à Karnak. Remarques préliminaires*, dans H.Beinlic, *Ägyptologische Tempeltagung, Kultabbildung und Kultrealität*, fig 3



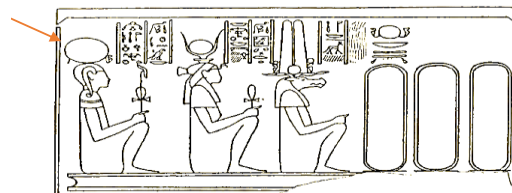
Pl. 7. Temple of Phila, Khonsu the child

Junker, H., Winter, E., *Das Geburtshaus des Tempels der Isis in Philä I*, Abb.127.



pl. 8. Mammisi of Edfu, Khonsu the child

Chassinat, E., *Le Mammisi d'Edfou*, pl. xx.

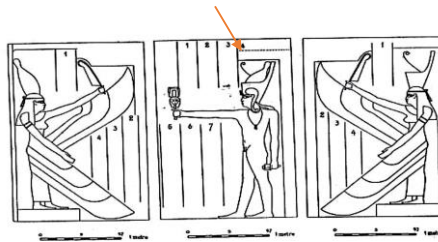


pl. 9. Temple of Kom Ombo, Khonsu the child

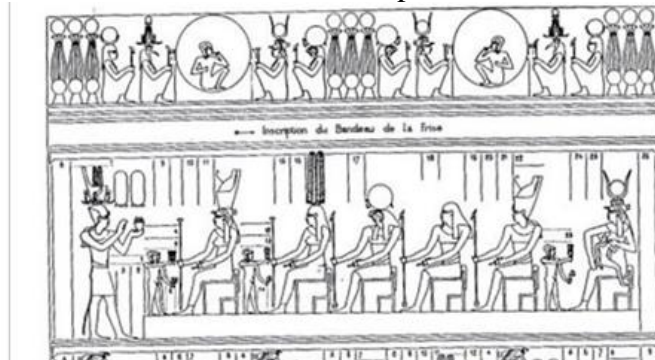
De Morgan, J., *Catalogues des Monuments et Inscriptions de l'Egypte Antique*, II, Vienne, (1895), Pl.202; Helmi, S.A., *Catalogue des Monuments et inscription de L'egypte Antiquie*,II, Kom-Ombos, Vinne, pl. 206.



Pl. 10. Temple of Edfu, Ihy the child
Edfou, X, pl. CXVII.



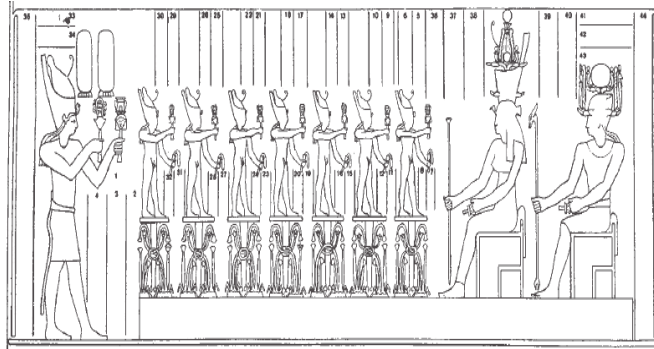
Pl. 11. Temple of Hathor at Dendara, child god Ihy
Dendara, III, p.31.



Pl. 12. Temple of Dendara, five forms of Ihy the child.
Dendara, III, pl. CCIV.



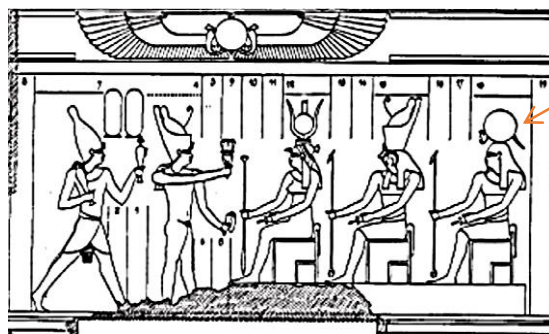
pl.13. Temple of Dendara, Ihy the child
Dendara, IV, pl. CCLXXV.



pl.14. Temple of Dendara seven forms of Ihy the child.
Dendara, VII, pl. DCXVII.



Pl. 15. Temple of Dendara, Ihy the child.
Dendara, XI, pl. 44.



pl. 16 Temple of Dedara, Horsmatway.
Dendara, II, pl .CVII.




pl. 17. Temple of Kalabsha, Mandulis the Elder and Mandulis the child.
Gauthier, Henri., *Les Temple Immerges de la Nubie, Le Temple de Kalabchah*, I, Le Caire (1911), Pl. XIII b.



pl. 18. Temple of Kalabsha, Mandulis squatting over a Lotus flower.
Marwa Abd ElMeguid Elkady, Sara Elsayed Kitat, Nourhan Ramzy Yakout, "The Solar and Lunar Aspects of God Mandulis during the Graeco-Roman Period", in: *JFTH*, Vol.16, Issue 2 (2019), fig.2.



pl. 19. Temple of Kom-Ombo, child god. Panebtawy
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الخصائص الشمسية للآلهة الأطفال خلال العصرين اليوناني والروماني في مصر

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الملخص

لعبت الآلهة دورا هاما في الديانة المصرية القديمة، وقد تميز البعض منها عن غيره من الآلهة الأخرى، على سبيل المثال الآلهة الأطفال الذين شكلوا العضو الثالث في الثالوث الإلهي المكون من أب، أم وابن، وعادة ما ظهرت تلك الآلهة بملامح طفولية خاصة جعلتهم ذو طابع مميز، مثل عادة مص الإصبع وضميرة الشعر المنسدلة على إحدى جوانب الرأس والجسد الممتلئ. وتعد هذه الآلهة رمزا للتجدد الدوري للكون وأساسا للشرعية في الحكم. اكتسبت هذه الآلهة شهرة واسعة وصلت إلى قممها في العصرين اليوناني والروماني وعكست النصوص المصاحبة لتلك الآلهة خصائصها وعلاقتها بالمعبودات الأخرى. تضمنت هذه الآلهة حور با رع الطفل عضو في ثالوث أرمنت، خونسو أحد أعضاء ثالوث طيبة، إيجي إله الموسيقى، ابن الإلهة حتحور، حورسمتاوى أحد أعضاء ثالوث إدفو، الإله مندوليس ذو الأصول النوبية وكذلك بانبتاوى أحد أعضاء ثالوث كوم أمبو. يهدف البحث إلى وصف المناظر الخاصة بالآلهة الأطفال الشمسية في العصرين اليوناني والروماني، وإلقاء الضوء على الخصائص الشمسية لهذه الآلهة من حيث الشكل وعلاقتها بالمعبود رع.

معلومات المقالة

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