Goddess Serket in Ancient Egyptian Religion

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ABSTRACT

This research deals with one of the scorpion deities, goddess Serket. She is also known as Selket, Serqet, and Selkis. Her name means "She Who Clears Out the Throat". Her standard representation was as a lady with a scorpion on her head. She appeared in other forms, as she appeared as a scorpion with a human head, a lion-headed goddess, a woman with a head of a scorpion, and as a complete serpent. Serket was one of the protective goddesses, who protected the throne of the king, and she protected the bark of god Re against his enemy Apophis, she was one of the four goddesses who protected the embalmed mummies. Indeed that She helped gods and kings to be born. She protected and cured people against bites of snakes and scorpions. Her cult center was at qedem (near Buto). She was associated to goddess Isis, Neith, Heded, and Qebehseneuf. The research studies her different forms by showing examples from her statues, and her scenes in different monuments. The research exposed her titles and epithets, function and roles, her cult center, and her relations to other deities.

Scorpions

The ancient Egyptians realized the scorpion and its toxicity, and consecrated it from the pre-dynastic period, and it is probably for this reason one of the most famous predynastic kings chose the scorpion for his name (the scorpion king). The scorpion was also used as a name of a nome, and it was the symbol and the sacred insect to goddess (Serket), who protects the mummy and the viscera of the deceased (intestines), and from the 5th dynasty the clever physicians carried the title of a “Follower of Serket”1. The scorpion goddess Serket helps physcitian in cure the disorders of the respiratory caused by scorpion. And it is clear from the meaning of her name ‘the one who makes the throat breathe’.2

The Name

Goddess Serket is also known as Selket, Serqet, and Selkis. The word srq means to relieve or She Who Clears Out.3 Serket is also abbreviation to the name srq.t Htyt which means" She Who Clears out the Throat ", so that one can breathe, and it is because her association with the scorpion.4

The name of goddess Serket was written in different ideograms like the following forms:
Different Forms of Serket

Goddess Serket appeared in different forms like the following forms:

A. Human-Shape
1- Human headed Goddess without crown holding wAs and anx signs:

Doc. 1

A Scene at the east side of the sarcopagus chamber of Seti I represents goddess Serket in a human form. She stands holding the wAs and anx signs in her hands. She is accompanied with her name srqt fig. 1.

Fig.1. a scene represents goddess in a human form without wearing any crown, east side of the sarcopagus chamber of Seti I, 19th dynasty
After H. Frankfort, the Cenotaph of Seti I at Abydos, London, 1933, pl. 74

2-Human headed Goddess attacking Apophis

Doc. 2

A scene from the 11th hour of the Book of the Gates represents goddess Selkis represents as a female figure, lying on the rope attached to the neck of Apophis, with her hands almost extended to touch the back of his head, and to her back appear four human headed gods holding the rope fig. 2.
fig. 2. A scene represents Serket lying on the rope attached to the neck of Apophis, 11th hour of the Book of the Gates, 19th dynasty
After E. Hornung, *Das Buch von den Pforten des Jenseits nach den Versionen des Neuen Reiches*, Genève, 1980, pl. 356

**Doc. 3**
A Scene in the 8th hour of the Book of the Night represents goddess Serket in a human form standing among other deities, she holds a long w3s sceptre and one end of the ropes restraining enemy personifying Seth, who is bound under the throne of Osiris. Serket is accompanied with her name fig. 3

fig. 3. A Scene represents goddess Serket holding one end of the ropes restraining enemy personifying Seth, 8th hour of the Book of the Night, 19th dynasty
After G. Roulin, *Le Livre de la Nuit II*, Fribourg, 1996, pl. XII

**Doc. 4**
A scene from the 7th hour of the imy dwAt represents Goddess Serket in a human form standing in front of the bark of ra cutting the body of Apophis into many parts by her knife fig. 4

fig. 4. A scene represents Goddess Serket cutting the body of Apophis, 7th hour of the imy dwAt, 20th dynasty
After G. Piankoff, *The Tomb of Ramesses VI*, New York, 1954, pl. 90.
3- Goddess in a Human form carrying Boxes of Fabrics

Doc. 5
A scene represents goddess Serket in a human form wearing tight dress, carrying two boxes full of fabrics relating her with goddess Neith, who carried title "lady of fabric or linen" fig. 5

![Fig.5](image)

Fig.5. a scene represents goddess Serket carrying two boxes full of fabrics, Edfu Tempel, Greco-Roman Period
After É Chassinat, *Le Temple d'Edfou III*, Le Caire, 1928, pl. 65

4- Standing goddess holding a snake above her head

Doc. 6
A scene represents goddess Serket in a human form wearing a transparent dress. She appears in a standing attitude while holding with both hands a serpent raising it above her head fig. 6

![Fig.6](image)

Fig.6. a scene represents goddess Serket raising a serpent on her head, temple of Dendera, Greco-Roman period.
After S. Cauville, *le Temple de Dendera x. Les Cahpelle Osiriennes*, le Caire, 1997, pl. 102
5-Serket in a Human form wearing crown (Sun disc) on her head

Doc. 7
In the Tomb of Ramses II goddess Serket appears in a standing attitude behind the bull msxtyw, she wears a disk on her head while pulling a rope in her hand. She is considered one of the stars in the northern constellations. She is accompanied with her name ⲟ Ⲣ ⲥ Ⲩ ⲧ Ⲧ Ⲩ ⲧ ⲥ Ⲥ ⲣ Ⲩ Ⲧ Ⲩ ⲧ ⲥ Ⲥ ⲣ. The same scene appeared in the tomb of Sennmut, tomb of Seti I, temple of Ramesses II (Ramesseum) fig. 7

![fig.7](image_url)

*Fig.7. A scene represents goddess Serket stands behind the bull msxtyw wearing a disk on her head, Tomb of Ramses II, 19th dynasty*

After O. Neugebauer, *Egyptian Astronomical Texts. III. Decans, Planets, Constellations and Zodiacs*, London, 1969, fig. 28

6. Serket in a standing attitude wearing Hathoric crown on her head

Doc. 8
A scene represents goddess Serket in a standing attitude, wearing the Hathoric crown (sun disc flanked with two horns). She holds a piece of cloth in her hand, and raises the other hand fig. 8

![fig.8](image_url)

*Fig.8. A scene represents goddess Serket wearing Hathoric crown, Dendera Temple, Greco- Roman period*

After S. Cauville, *le Temple de Dendera x.Les Cahpelle Osiriennes*, le Caire, 1997, pl.244
7-Human headed goddess with a star on her head

**Doc. 9**
Goddess Serket is represented in a standing attitude in the Book of the Day among other gods as a human headed goddess with a star on her head, facing the west [fig. 9].

![Fig. 9. A scene represents Serket with a star on her head, tomb of Rameses II, 19th dynasty.](image)

After A. Piankoff, *le livre du jour et de la nuit*, le Caire, 1942, 30

8-Human Headed goddess with a scorpion on her head in a horizontal attitude

**Doc. 10**
In the tomb of Nefertary goddess Serket is represented in a standing position, wearing a long tight dress with two straps, and a wide collar. She is identified by a scorpion on her head, placed in a horizontal form, and her name inscribed in the accompanied text:

![Text](image)

*Dd mdw in srkt nbt pt hnwt ntrw nbw* "Words spoken by Serket, the Lady of the Sky, the Mistress of all deities" she appeared in the shape of a woman with a scorpion on her head in many scenes and it is considered the standard form for Serket [fig. 10].

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https://jaauth.journals.ekb.eg/
Fig. 10. A scene represents Serket in a standing attitude with a scorpion on her head, tomb of Nefertary, 19th dynasty

After C. Schmidt and J. Willeitner, *Nefertari, Gemahlin Ramses' II*, Mainz, 1994, fig. 190

9- Goddess Serket crouching with a scorpion on her head and a knife on her knee

Doc. 11
In the temple of Dendera Serket appeared crouching with a scorpion on her head and a knife on her knee, she is crouching on a pedestal decorated with hieroglyph sign Dw, and She is accompanied with her name 18 fig. 11 in another scene in the Osirien chapels of Dendera temple she appeared with a scorpion on her head, holding a knife in both of her hands fig. 12 19

Fig. 11 A scene represents Serket in crouching attitude with a scorpion on head and a knife in a hand, Healing statue Napel no. 1065

After L. Kakosy, *Egyptian healing statues in three museums in Italy* (Turin, Florence, Naples), Torino, 1999, pl. 43

https://jaauth.journals.ekb.eg/
**Fig.12.** A scene represents Serket in a standing attitude with a scorpion on head and two knives in her hands, Dendera temple, Greco Roman Period
S. Cauville, *le Temple de Dendera X. Les Cahpelle Osiriennes*, le Caire, 1997, pl. 102

10. **Goddess with a scorpion on her head holding a snake stick**

**Doc. 12**

A scene on a Healing statue represents goddess Serket with a scorpion on her head holding a snake stick, and she is accompanied with her name srqt nb(t) anx. fig.13

**Fig.13.** A scene represents Serket in a standing attitude with a scorpion on head and a serpent stick in her hand, left side of healing statue Napel n° 1065
After L. Kakosy, *Egyptian healing statues in three museums in Italy (Turin, Florence, Naples)*, Torino, 1999, pl. 44

11. **A goddess holding a snake and two scorpions in her front hand.**

**Doc. 13**

A scene represents goddess Serket with a scorpion on her head in a vertical attitude with tail raised in the stinging position, and she holds a snake and two scorpions in her front hand fig. 14
Fig. 14. A scene represents goddess Serket with a scorpion on her head holding a snake and two scorpions in her, A stela CG 9402, Grego Roman period. After M.G. Daressy, *Catalogue Général Antiquités Égyptiennes du Musée du Caire. Statues des Divinités*, Le Caire, 1905, pl. ii

12 Serket with a scorpion on her head, holding two vessels in her hands.

Doc. 14

A scene in the tomb of kha bxnt in Deir El Medina represents goddess Serket standing behind goddess Neith. She appears with a scorpion on her head, pouring water from two vessels in her hands in front of the deceased. The accompanied text says

srk hnwt tA mHyt "Serket, Lady of the Delta" fig. 15.22

Fig. 15. A scene represents goddess Serket standing behind goddess Neith. Serket appears with a scorpion on her head, pouring water from two vessels, tomb of kha bxnt TT 2 in Deir El Medina, 19th dynasty. After B. Bruyére, *Tombes Thébaines de Deir el Médineh à Décoration Monochrome*, *MIFAO* 86, L e Caire, 1952, pl. iv
A scene represents goddess Serket while purifying god qebehsenef, the falcon headed god, by a jar of sacred water. She appears in a standing attitude wearing tight dress with wig surmounted with a scorpion. The text above her head says:

\[
\text{Dd mDw in srqt Hmt nTr mryt hAy.s Spst wsrt m niw iart Spst wrt Sfit sinw nt r nb psH iTt tAwy m Axt nbt mDwt wrt HkAw sanx rmT nTrw}
\]

Words spoken by Serket, the divine wife, beloved of her husband, the noble one, and the strong one, who goes out from the primeval water, the noble serpent, great of dignity, who cures every snake bite, who seizes the two lands in the horizon, lady of speech, great of magic (werthekaw), who causes people and gods to live  fig. 16.\textsuperscript{23}

\[\text{fig.16. A scene represents goddess Serket while purifying god qebehsenef, Canopic Box (BM EA 8539), British Museum, 26\textsuperscript{th} dynasty} \]

After A.M. Mekawy, "the Canopic Box of ns aA rwd", \textit{JEA} 98, 2012, fig. 4
13-Serket with a scorpion in a vertical position on her head

Doc. 16
Goddess Serket is represented here in the birth room of Luxor temple in the companion of the queen and two other deities suckling the baby (Amenhotep III) and his double. She appears in a kneeling attitude behind the queen with her hands raised in a gesture of protection to the new born baby and his mother. Serket appears with a scorpion on her head placed in a vertical position on her head. Fig. 17 the same representation of Serket appears in el Deir el Bahari temple in the scene representing the sacred birth of queen Hatshepsut

![Fig. 17](image)

**fig.17.** A scene represents Serket with a scorpion on her head placed in a vertical position on her head, luxor temple, 18th dynasty

After A. Gayet, *Le Temple de Louxor*, Paris, 1894, fig. 192

14-Serket with outstretched wings

Doc. 17
In the sarcophagus of Horemheb Serket is represented as one of the four protective deities who protecting the four corners of the sarcophagus (Isis, Nephtys, Neith, Serket). She stands on the back left corner of the sarcophagus and her partner Neith on the back right corner. She is identified with the scorpion on her head with raised tail. She appears with outstretching wings as a gesture for protecting the deceased

![Fig. 18](image)

**fig.18.** A scene represents Serket with outstretching wings protecting the sarcophagus, sarcophagus of Horemheb, 19th dynasty

After H.K. El Hennawy, "Scorpions in Ancient Egypt", Euscorpius 119, 2011, fig. 6
A Scorpion headed goddess

Doc. 18
A scene represents goddess Serket in a standing attitude. She appears as a woman with a scorpion head. She holds in one hand the anx sign and in the other hand a serpent and a scorpion while standing over another serpent. She is accompanied with her name  srqt nb(t) anx "Serket, mistress of life"  fig. 19

Fig. 19. A scene represents goddess Serket in the form of a scorpion headed goddess, stela n° BM 30250, 27th dynasty

After L. Kakosy, *Egyptian healing statues in three museums in Italy (Turin, Florence, Naples)*, Torino, 1999, pl. 27

B. A lion headed goddess

Doc. 19
Goddess Serket is represented in the papyrus of  nst it nb tAwy in the shape of a lion-headed goddess and from the back of whose neck comes out a crocodile head, she holds two knives

Above the lion-headed goddess says  srkt wr(t) mwt ntr "Serket the Great, the Divine Mother". fig. 20

fig. 20. A Scene represents Serket is represented in the shape of a lion-headed goddess and from the back of whose neck comes out a crocodile head, papyrus of  nst it nb tAwy, 21st dynasty
**Doc. 20**
In the MammIsis of Dendera Serket appears in the form goddess with a lioness head, holding in one hand the anx sign and in the other hand the papyrus plant.\(^{29}\)

![Fig. 21](https://jaauth.journals.ekb.eg/)

**Fig. 22.** A Scene represents Serket in the form of a lion headed goddess holding anx and papyrus plant, Mammisi of Dendera, Greco Roman period

After Fr. Daumas, Les MammIsis de Dendera, Le Caire, 1959, pl. 69

**D. A Serpent Shape**

**Doc. 21**
A Scene represents Serket in the fourth hour of the Book of the Amduat, as a coiled serpent raising her head in front of three of the keepers of the gate who appear in the form of huge serpents. Her name is inscribed in front of her \(\text{srqt anx}\) fig. 23

![Fig. 23](https://jaauth.journals.ekb.eg/)

**Fig. 23.** A Scene represents goddess Serket in the shape of coiled serpent, *Tomb of Ramesses*, 20\(^{th}\) dynasty

A. Piankoff, *The Tomb of Ramesses VI*, New York, 1954, pl. 80.

**C. A scorpion shapes**

**Doc. 22**
In Cairo Museum Statuette (CG 39206) Serket is represented in the form of Isis Serket in the shape of a scorpion with raised tail and with a human head. She holds a serpent in the right hand. She wears a tripartite wig, surmounted with circular base and sun disc between two horns, and the forehead is protected by uraei. She is accompanied with text says \(\text{Dd Ast srqt di. (i) anx' Isis Serket says (i) gives life}\) fig. 24. \(^{30}\)
**fig.24.** A Scene represents Serket in the shape of a Scorpion with raised tail and with a human head, statuette no. (CG 39206)
After G. Daressy, *Statues de Divinites* I, le Caire, 1905, pI. LVI. 26th dynasty

Finally it is clear from the different forms of goddess Serket that:
- She was one of the protective goddesses, so she was represented while holding knives in some scenes, and she was also represented while protecting the bark of god Re against his enemy Apophis, and she appeared while cutting the body of Apophis into many parts by her knife.
- She closely related with goddess Neith, so she appeared in some cases while holding boxes of fabric and in other scenes while holding knives.
- Her standard appearance was as a goddess with a scorpion on her head. she appeared also while holding scorpions and serpents in her hands referring to her role in curing from the bite of the snakes and preventing the difficulties in breathing caused by the bite and its poison.
- Serket was a member in the Northern Constellation
- She was represented in the scenes of the birth of some kings keep venomous scorpions and snakes away from the new mother and child, referring to her role in the legend of Isis and Osiris, as she was dealt as a protector of women in childbirth and of mothers and children

**Serket in the Sacred Texts**

**Pyramid Texts:**
Serket is mentioned in the spells of pyramid texts like the following spells:

Pyr.606d, pt. 362

\[
\text{sA.n.sn xnd Ast nbt Ht nt srqt Htw}
\]

They protected the throne; Isis, Nephthys, Neith, and Serket-Hetu".

This spell refers to the role of Serket as one of the protective goddesses, who protect the throne of the king.

pyr. 1007, Pt. 482

\[
\text{qAs.f qAsw Tw di.f sw Xr sAt.k wrt imit qdm}
\]
He (Horus) bounds for you the one who bounded you. He placed him under your eldest daughter (Serket), who is in Qedem.

Pyr.1314a, pt. 539

\textit{mnty N m nit Hna "srkt Htw"}

my thighs (N) are like those of Neith and \textit{Serket} Hetu,

the king here in this spell is identified with Neith and Serket, as they are representing a part of his body, as they are identified with the thighs of the king.

Pyr.1375c, pt. 555

\textit{Nit m Xt N srqt-Ht tp aw(y) N}

Neith is behind (me) N, Serket-\textit{htw} is before (me) N.

This spell refers to the position of Neith and Serket in relation to the body of the king.

Pyr. 1427, pt. 565

\textit{rdi.n srkt awy .s ir N}

\textit{DA. n.s mnD.s tp r n N}

Serket placed her hands on N (me), she crossed her breast towards my mouth.

This spell considered Selkis as a mother of the king, as she nursed him, and she surrounded her arms around him.

Pyr.1435c, pt 569

\textit{Xsfw mswt srkt Xsf.k N iw.f r bw nt (y).k im}

The birth of Serket will be prevented if you prevent N from coming to the place where you are.

In the spell the king asked god Ra to ascend the sky, and if he prevented this to happen, it can lead to the loss of the gods like Selkis who won't exist if the king is prevented from ascending to the sky.

\textbf{Coffin Texts}

Spell 84, \textit{CT} II 49, a-e (M22C)
(Isis and Nephtys) they will place sacred things on the arms of Serket who become pregnant with [me].

In this spell Serket appeared as if being pregnant with the deceased, referring to her maternal role.

Spell 885, *CT* VII 97, n-o (SI4C)

My cave is that of Serket. The snake is in my hand, it can't bite me.

This spell is against bites of snakes. King resembles himself with Serket who protecting people from the snake bites.

**Book of the Dead Texts:**

Chapter 42

my teeth are Selkis

In this spell Selkis is identified with the teeth of the deceased

**Titles and Epithets of Serket**

Goddess Serket carried different titles and epithets like the following epithets:

Serket, Lady of the Netherworld. "srkt hnwt dwAt "

Serket, the God's Mother, the Eye of Re, and the Lady of the House of Life, who is at the head of the House of Books. "

hPS.hN. f wi

iw ibH.i m srkt

iw ibH.i m srkt

Book of the Dead Texts:

Chapter 42

iw ibH.i m srkt

my teeth are Selkis

In this spell Selkis is identified with the teeth of the deceased

**Titles and Epithets of Serket**

Goddess Serket carried different titles and epithets like the following epithets:

Serket, the Great one, daughter of god Re, in the House of Life, She gives existence (to) Osiris.

"srkt wrt sAt ra Hr- ib pr anx dit.s wnn wsir"
Serket, the divine wife, beloved of her husband, the noble one, and the powerful one, who went out from the primeval ocean, the noble serpent, great of dignity, who heals every snake bite, who seized the two lands in the horizon, lady of speech, great of magic (werthekaw), who causes people and gods to live.

Function and Roles of Serket

− Serket was one of the protective goddesses, who protect the throne of the king.

− she was responsible for protecting the bark of god Re against his enemy Apophis, as she appeared in the 11th hour of the Book of the Gates while lying on the rope attached to the neck of Apophis, and in the eighth hour of the Book of the Night she appeared in a human headed form standing among other deities holding rope restraining enemy (Seth) under the throne of Osiris, in deed she appeared in the seventh hour of imy dwAt in front of the bark of Ra while cutting the body of Apophis into many parts by her knife.

− Serket was one of the four goddesses who protected the embalmed mummies. Indeed, that She helped gods and kings to be born

− Goddess Serket mentioned and appeared in many canopic jars, chests and sarcophagi as the guardian of Qebehsenuef who protected the intestines of the deceased.

− In many medical papyri the power of Serket in controlling the power of the poison in the body was mentioned, in addition to her role in curing from the bite of the snakes and preventing the difficulties in breathing caused by the bite and its poison.

− Serket was dealt as the mother of the king, and she nursed him, and she protected him and surrounded her arms around him.

− Serket was represented in the scenes of the birth of queen Hatshepsuit and king Amenhotep III presiding over the birth to keep venomous scorpions and snakes away from the new mother and child, referring to her role in the legend of Isis and
Osiris, so she was dealt as a protector of women in childbirth and of mothers and children.

− Selkis was a member in the Northern Constellation

**Her Relationship with other Deities**

**Isis**: Serket is assimilated with Isis in the form of "Isis Serket" like the Cairo Museum Statuette (CG 39206), as she appears in the shape of a scorpion with raised tail and with a human head. She is accompanied with text says "Dd Ast srqt di. (i) anx" Isis Serket says (i) gives life. ⁴⁰

**Neith**: Serket and Neith were members of the four protective deities of coffins and sarcophagi (Isis, Nephtys, Serket, Neith). They appear in a pair next to each other. They are identified with the thighs of the deceased king in (Pyr. 1314a-b), serket appears also sometimes carrying fabric in her hands relating her to Neith (goddess of linen) and she appeared in some scenes while holding knives like Neith (goddess of war).

**Qebehsenuef**: in many canopic jars, chests, and sarcophagi. Serket was responsible for guarding and purifying Qebehsenuef who protected the intestines of the deceased. ⁴¹

**Cult Center of Serket**

**Qedem**: goddess Serket was worshipped at qedem (near Buto) in Khasu nome (sakha) at the sixth nome of Lower Egypt, and it is clear from the title of pn Hwt bit (the chief of singers during reign of Psmatik) on his statue at Naples " the overseer of singers of Serket in the nome of Qedem imy – r Hsw srqt m qdm" ⁴². She was also mentioned in p yr. 1007, Pt. 482 as (the eldest daughter, who is in Qedem.)

**Conclusion**

− She appeared in different forms like the form as a complete lady without wearing a crown or a headdress, as a lady with sun disc over her head, a lady with hathoric crown, lady with a scorpion on her head, a lion headed goddess, a lion headed goddess with back of crocodile, a woman with a scorpion head, she appeared as a serpent, and finally she appeared in the form of a scorpion with a human head and hands.

− The standard shape of Serket is as a lady with the scorpion emblem on her head, in a horizontal position, but she rarely appears while placing the scorpion emblem in a vertical position on her head.

− She appears sometimes carrying fabric or clothes referring to her relation of Neith, the mistress of linen and fabric.

− She appears also while carrying serpents and scorpions, referring to her role in curing from the bite of the snakes and scorpions, and preventing the difficulties in breathing caused by the bite and its poison.

− Goddess Serket was responsible for protecting the bark of god Re against his enemy Apophis, and she was one of the protective goddesses, who protect the throne of the king, so she sometimes appeared while holding knives, in addition that she protected the mummified body, as she was the guardian of Qebehsenuef.
who protected the intestines of the deceased, and She helped gods and kings to be born.

− She was known with her ability in controlling the power of the poison in the body, and curing from the bite of the snakes, and preventing the difficulties in breathing caused by the bite and its poison.\(^{43}\)

− Serket was dealt as the mother and the nurse of the king, and she protected him.

− Serket was a member in the Northern Constellation

− she is assimilated and related to Isis, Neith , Qebehsenef

− her cult centre was at Qedem near Buto

− she carried many epithets like Serket the Great one, daughter of god Re, in the House of Life, Lady of the Netherworld, the Eye of Re, the Lady of the House of Life, the divine wife, beloved of her husband, the noble one, and the powerful one, who went out from the primeval ocean, the noble serpent, great of dignity, who heals every snake bite, who seized the two lands in the horizon, who causes people and gods to live.

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المعبودة سرقت في الديانة المصرية القديمة
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المتخصصة

saltlake، سلفت، عقرب.

الملخص

يتناول هذا البحث دراسة لواحدة من المعبودات على شكل العقرب، المعبودة سرقت، وكانت تعرف أيضاً باسم سلكت، وكان اسمها يعني من تجعل الحلق يتنفس، وظهرت في عدة أشكال، منها شكل العقرب برأس امرأة، سيدة برأس اسد، سيدة برأس عقرب، أو على شكل حية، ولكن الشكل السائد لظهورها كان على شكل ألهة يعلو رأسها العقرب. وكانت واحدة من الآلهات الحاميات، فكانت تحمي عرش الملك، وكذلك كانت تحمي مركب رفع في رحلته ضد عدوه أبو فيرس، وهذا بالإضافة لكونها واحدة من الآلهات الأربعة الحامية لثوابت المتوفى، كما ظهرت في المناظر المسجلة على المعابد وهي تساعده في وفاة الآلهة والملوك، هذا بالإضافة لدورها في الحماية والشفاء من لدغات العقارب والثعابين. وكانت تُعتبر في منطقة كدم (بالقرب من بوتو)، كانت مرتبطة بالإلهة إيزيس ونيت وقبح سينوف. ويدرس البحث معنى اسم سرقت والطرق المختلفة التي كتب بها اسمها والهيبات المختلفة التي ظهرت بها سرقت من خلال عرض أمثلة من تماثيلها، والمناظر المسجلة على الآثار المختلفة.

ويعرض البحث أيضاً الألقاب التي تقلدها، وذلك دورها في الديانة المصرية القديمة فكانت الآلهة حامية وكانت إلهة السحر والطب، ويشير البحث أيضاً لمركز عبادتها، وعلاقاتها بالآلهة الأخرى.