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

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Abstract

sin (the Rapid) is the 54th genie of the 77 guardian genies of Pharabaithos (Horbeit), emanations of god Hr-Mrty who were charged to protect Ra, and later became the delegates of the lord of the universe god Ra-Atum to protect the body of Osiris. The massive granite sarcophagi dated to the 30th dynasty that held the remains of the sacred bulls at Horbeit, are the first examples of the 77 guardian genies and their cosmic functions. sin first appeared in the 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 ḏlsw, 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.

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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). It means also the speedy steps, the speedy running, who brings the speed and the impulsive. It occurs often at Edfu as variant for other verbs of fast or speedy motion.

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

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

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

Documents from Lower Egypt:

1- Stela of Athisris of Delta, XXX dynasty (Chamber of 70).
The stela was discovered in 1938 by Alan Rowe, made of red sandstone, now preserved in the Egyptian museum, inscribed on both faces, it dates back to different periods: on one face are inscriptions bearing the cartouches of Ramesses II and Merenptah I, while the other face bear inscriptions dates back to the Late period (pl.1a-b). It took the form of the façade of the chapel of Sokr at Dendera. It was called by Vernus a wall of an edifice called (chamber of 70) as he assumed that the mumified hawks were
laid there for 70 days after passing in the place of embalmment south of IAt-MAt \(^{25}\) (the sacred place of the hawk of Athribis) \(^{26}\). The face which dates to the Late period showing inscriptions of the great temple of the heart of Osiris \(Hwt\)-\(ib\)-\(q\) \(^{27}\), surrounded by squares containing names of 71 guardian genies of the 77 guardian genies of Pharabaithos the name of the 54\(^{th}\) genie of Pharabaithos \(sin\) \(^{28}\) is written inside one of these squares \(^{28}\).

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

This enormous granite sarcophagus that held the remains of the sacred bulls at Abou-yassin which is situated about 3km South-east of Horbeit is considered one of the monuments representing the first examples of the 77 genies and their cosmic duties \(^{29}\). The 77 guardian genies are represented on the 2\(^{nd}\) register of the receptacle \(^{30}\). The guardian genie \(sin\) appears on the left side standing in fully human form with the sun disk above his head and holding the \(wAs\) and \(\&n\) scepters on both hands (pl. 2) \(^{31}\), the text above \(sin\) reads \(^{32}\):

\[
\text{sin.} f n ph.tw.f h^e c hr-nb n m33. f
\]

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

Documents from Middle Egypt:

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

Sarcophagus of \(P3-in-mw\) usurped by \(hm-ntr\ imy-r3\ m8c\ dd-Hr\ "priest and chief of army Djedher" (father: \(T\h-mx\); mother: \(i3-B3-iy.t\); this sarcophagus was discovered near the shaft tomb at Saqqara. The original owner of CG.29305 whose name is still visible in places was Painmou the father of Wennefer, owner of MMA 11.15.I, since Wennefer can be certainly dated to the reign of Nectanebo II, the decoration of CG.29305 was originally carved immediately before or during the early part of his 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 \(W3s\) and \(\&n\) scepters on both hands, the text reads (pl.3 a-b) \(^{36}\):

\[
\text{sin n ts.tw.f h^e c hr-nb n m33. f}
\]

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

4- Tomb of Petosiris at Touma el Gebel, dates to 4\(^{th}\) century BC.

The guardian genie \(sin\) appears in the naos of the tomb of Petosiris, on the south-west column. The scene represents Djedthotioufankh raising his hands in attitude of
adoration to the 54th (sin) and 35th (M33) genies of Pharabaithos, sin is depicted in fully human form, wearing a short kilt and holding the w3s scepter in one hand and the ankh in the other one (pl. 4) 37. The protective genie M33 (the seeing) is standing behind sin; M33 is depicted in the form of god Min, as Min (Mnw) is called sometimes M33 in the Late Period38, he appears in fully human form as a wrapped ithyphallic man, standing upright and wearing a crown consisting of two plumes, his right arm is raised with his hand extended upwards and a flail is placed above his raised arm, the text above sin reads 39:

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

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

**Documents from Upper Egypt and Nubia:**

5- **Temple of Edfu Chamber of Sokr, eastern and northern sides of the first chamber of Sokr (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 ḫỉẖ. sin is wearing a short kilt, holding the W3s scepter in one hand and the ẖnh sign of life in the other one, the text reads (pl. 5)41:

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

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

6- **Temple of Dendera, façade of the chamber of Sokr (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.

\[ \text{sin n phṭy.f hεε hr-nb n m33.f} \]

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 rṣy).**

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 $Nnh$ and the Nile god $B^\h$ 45, who appears written with the determinative of the benu bird, perched upon a mound which stands proud of the flood 46. $sin$ is depicted in a fully human form as in the previous scene, holding the $W\Is$ scepter in one hand and the $\tnh$ in the other one, the text reads (pl. 7) 47:

$sin$ $n$ $phty.f$ $h^5$ $hr$-$nb$ $n$ $m33.f$ : $Hdb.n.i$ $khb$ $khb$ $n$ $hk3.sn$ $s3w$ $py$ (?) $mnt$ $n$ $hpr.f$ $r.f$ $lh$ $hsf$ $ir$ $r.f$ $h3pt$ $ir.n.i$ $mkt$ $nt$ $Mk$-$Rnpt$ $m$-$hsw$ $hwt$-$nbw$, $di.i$ $hpr$ $nrw.f$ $m$ $hftyw.f$, $mnt$ $mn$ $m$ $h^7$ $Nhs$ 48 $tp$ $\"$wt $w3$ $r.f$ 49.

The Rapid with his power, everyone is happy at seeing him: I overthrow the furious one (= Seth) 50 who is violent against their lord I slay the vile (?), the distress it doesn’t exist against him (= Osiris), that is to repel that who acts against him (= Osiris), the storm (= Seth) 51. I provide protection for the one who protects the year (= Osiris) 52 in the mansion of gold 53, I bring his terror to his enemies, the distress being firm in the body of Seth.

II-The Deity ($sin$) One of the Group Divine Hawk-Headed Beings ($d\isw$):

$sin$ is one of the seven solar divine beings $d\isw$; they are the personified or deified form of $d\isw$ (spells, words or sages). Although the name of these $d\isw$ or $tsw$ can be different according to the texts their function remains the same 54. In the cosmological texts at Edfu the $d\isw$ 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 $d\isw$, $sbtyw$ and $hnmw$ (builder gods). Each group of deities seems to have had special function in creation, $d\isw$ were believed to stand at the very beginning of creation 55. (In $kbr$ $n$ $t\Is$) They are the deities who bring the records of the earth 56. As personified words they are uttered by the $sbtyw$ and the builder gods $hnmw$ give the words shape 57. The seven $d\isw$ accompany Thoth, they could be regarded as gods of writing, who initiated inscribing, great ancestors who adjust the rites 58. At Edfu Thoth instructs and they write down his words 59.
Recitation by Thoth lord of inscribing who first planned, the Djaisu (spells) write down and Seshat stretches the cord.

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

\[ \text{Djaisu} \]

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

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

- Nfr -h₂t, Nfr-pḥw, Nb-dṣrw, K3, Blk, ḫḥ, and, the 7th hawk-headed deity sln, The text of the seven Djaisu reads:

\[ \text{Djaisu spell} \]

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

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

- **The Seventh Djaisu (spell) sln in Fully Human Form.**

The seventh spell sln (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 wꜣs scepter on one hand and the ḫnh sign of life on the other one (plate.8).
The text of $\text{d3lw}$ gods reads$^{71}$:

$d\text{3lw} \ sfh\ m-pr\ \text{snbt} \ hr\ it\ ntrw\ pw\ m\ pr-\text{nḥ}$

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

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

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

- **The Seventh $\text{d3lw}$ (spell) $\text{sin}$ Hawk-Headed with Human Body.**
  - $\text{sin}$ as the 7th 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 $\text{d3lw}$ (spells) $\text{Nfr - h3t}$, $\text{pr-phwt}$, $\text{Nb-dṣrw}$, $\text{K3}$, $\text{Bik. bh}$, and finally, the 7th hawk-headed deity $\text{sin}$ who is sitting on the throne holding the $\text{W3s}$ and $\text{ṣnh}$ scepters (pl.9)$^{74}$.

The text of the $\text{d3lw}$ reads$^{75}$:

$d\text{3lw} \ sfh\ imyw-\text{r3}\ ss\ s\text{ṣ} spḥr^{76}$.

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

  - The text of the 7th sage reads$^{77}$:

$\text{sin}$

The Rapid.

**Notes:**

$^{71}$ Transliteration and translation by Radwa Shelaih.

$^{72}$ Transliteration and translation by Radwa Shelaih.

$^{73}$ Transliteration and translation by Radwa Shelaih.

$^{74}$ Transliteration and translation by Radwa Shelaih.

$^{75}$ Transliteration and translation by Radwa Shelaih.

$^{76}$ Transliteration and translation by Radwa Shelaih.

$^{77}$ Transliteration and translation by Radwa Shelaih.
- The second scene at the temple of Edfou represents the deity \( \sin \) (the Rapid) \(^{78}\), as the 7\(^{th}\) spell of the \( \text{\textit{djisw}} \) deities standing behind the god Thoth and the king who is stretching the cords of the temple with goddess \( \text{sft}-\text{bw} \)\(^{79}\), performing the first foundation rite of the temple \( \text{\textit{pd-\text{ssr}}} \) (stretching the cord). \( \sin \) is depicted holding the papyrus roll in one hand and the board of writing in the other one \((\text{pl.10})^{80}\).

- The third scene from the chapel of the throne of Ra it represents the king offering the \( \text{\textit{maat}} \) 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 \( \sin \) (the Rapid) \((\text{pl.11})^{81}\).

- \( \sin \) is one of the \( \text{\textit{djisw}} \) 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 \((\text{pl.12})^{83}\):

\[
\text{dd \textit{mdw in sin ntr} } \varepsilon \text{ } m \text{ } \textit{TI} \text{ } \textit{sk} \text{ } (\varepsilon) \\
\text{dd \textit{mdw in Rsw nb-sn } rs \text{ } nn } \varepsilon \text{ } w, \text{ } hr \text{ } shr \text{ } sbyw \\
\text{The watchers, who watch their lord who never sleep while repelling the foes.}
\]

• The Seventh \( \text{\textit{djisw}} \) (spell) \( \sin \) as a Hawk.

\( \sin \) is one of the four birds who belong to the sycamore tree \( \text{\textit{tryw fbw nht}} \)\(^{85}\); \( \text{\textit{djisw}} \) (spells) are said to be children of \( \text{\textit{Mht-wrt}} \) deities to whom the \( \text{\textit{Nht}} \) cow gave birth in the place of \( \text{\textit{Nwn}} \) in her home by the southern sycamore at Edfou\(^{86}\):

\[
\text{\textit{djisw sft} bhw. } n \text{ } nbwt \text{ } tp \text{ } \textit{wr} \text{ } nt \text{ } \textit{nwn} \text{ } m \text{ } hy. \text{ } s \text{ } nht \text{ } rsy, \\
\]

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 \( \text{\textit{psdr-rs-hr-Wsir}} \), seven \( \text{\textit{djisw}} \) hawks with human or animal heads, and four birds perching on a sycamore tree, the whole scene is adopted from chapter 168 of the Book of the Dead. \( \sin \) is one of the deities who is perching on the sycamore tree, they are all the more reminiscent of chapter 168 of the Book of the Dead \((\text{pl.13})^{89}\), this explains the absence of \( \sin \) from the previous table which depicts the seven \( \text{\textit{djisw}} \) hawks\(^{90}\).

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

\[
\text{\textit{Fdw tryw nht wdnw tw n.sn} } \varepsilon \text{ } hr-tp \text{ } t\varepsilon \text{ } \textit{hsk.sn} \text{ } \textit{tpw} \text{ } nw \text{ } \textit{lftyw} \text{ } \text{ nbw } \text{ } nw \text{ } \textit{Wsir} \\
\text{The four (deities) who belongs to the sycamore, they are presented with an offering vase on earth, they cut off the heads of all the enemies of Osiris.}
\]
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 $d\bar{3}isw$ guardians of goddess Maat, their role as guardians of Maat was similar to that occupied by Imhotep and Amenhotep sons of Hapu in the Ptolemaic sanctuary of Deir El-Bahary (pl.14). The scene depicts goddess Maat standing in the first register stretching her wings; she is followed by three $d\bar{3}isw$ 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 $\text{mr-wr.t}$, dates to Greco-Roman period now in the Louvre museum, represents the seven spells under the aspect of seven hawks which act as guides of the deceased; it depicts eight hawks including the $b3$ of the deceased followed by other seven human-headed hawks ($d\bar{3}isw$) 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 $d\bar{3}isw$.

Invocation to $d\bar{3}isw$ reads:

$qd\ mdw\ in\ Bikw\ ipyw\ nw\ Mht-wr.t\ p\ sw\ shnw\ hr\ db3t$

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

$qd\ mdw\ in\ tsw\ ipyw\ di\ n\ shnw\ b3\ n\ Wsir$

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

Text of 7th bird reads:

$qd\ mdw\ in\ sin\ d\bar{3}is\ sfh\ nw$

Recitation by the Rapid, I am the seventh spell.
III- The Term *sin* in Compound Name of Some Genies:

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

1- **sin-ḥ3t**

The Rapid brow, one of 18 lion-headed guardian genies of the temple they appear only in the Greco-Roman period, according to the texts which follow these deities they are the gods who accompany her majesty¹⁰⁵. *sin-ḥ3t* 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-ḥ3t* (the Rapid brow) belongs perform their function (pl.16)¹⁰⁶, they accompany her majesty and calm her (*ṣḥtp wsrt*) this phrase occurs in the rite of appeasing raging goddesses as Sekhmet¹⁰⁷:

> ḏḏ mḏw ḳ ṣṁsw ḥmt.s ṣḥtp wsrt ḳ ṣ ṣḫpr ṣḏ ṣpd-ṃṣrt¹⁰⁸.

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

The 10th lion genie is¹⁰⁹:

\[
\text{sin-ḥ3t nn ph.n twt.f}
\]

The Rapid brow, nothing is equated with his image.

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

The 1st genie is¹¹¹:

\[
\text{Nf-h3tyw ḳ ḳ ib}<12>.
\]

The one who refreshes the heart to breathe.

The 2nd genie¹¹²:

\[
\text{sin-ḥ3t nn ph.n twt.f ṣsms ḥtp.s m ṭwnty.}
\]

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

- The 2nd scene from the offering chamber at Dendara, the 4th register represents the king offers meat portions (ḥnk ṣḥʿḥt)¹¹⁵ to five lion-headed genies bearing knives on both hands for protection (pl.18)¹¹⁶:

\[
\text{ḥṯ ṣṁsw ḥmt.s ṣḥtp wsrt}
\]
gods who accompany her majesty and calm the powerful one. 
The 2\textsuperscript{nd} lion-headed genie\textsuperscript{118}:

\textit{sin-h\textsuperscript{3}t n\textit{n ph.n twt.f swd\textsuperscript{3} n \textit{dl.k m \textit{dl n shmt ths m nb\textit{}}}.

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

2- \textit{sin-}\textit{hp\textit{}}} \textsuperscript{120}.

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

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

\textit{Prt 2 nstyw imyw ht dhwty

2\textsuperscript{nd} month of \textit{Prt} the genies who follow Thoth.

IV-The Deities Who Bear the Epithet \textit{sin}: God Ra bears the title in an adoration to the solar disk in the Papyrus of \textit{Imn-m s\textit{3w-f which dates back to the 21-24 dynasty:\textsuperscript{123} R\textsuperscript{c ntr c3 sin-nmit m dl3 pt the great god Ra is the one with Rapid step while crossing the sky.

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

\textit{(hrp Kbh\textit{w n ntrw) in offering libation to gods king Ptolemy XII (s3 R\textsuperscript{c mry-pth -1st sin-gst)}\textsuperscript{126}, Son of Ra beloved of Ptah-Isis runs fast.

It also describes Horus in combat:

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

It describes god Hapy of the South in two texts at the temple of Dendara\textsuperscript{129}:
Hap-Isma-r st-Gd Hapy of the South, who runs to the place of drunkenness (Dendara)\(^{130}\);

Hap-Isma-rwy wr s’nh t³ hr 3w f sin st R\(^{c}\)

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

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

\[ dwn h³³h nmit sin-gst m hw³t³³t \]

the outstretched one, the Rapid of steps, the one with fast running in the great house.

the 29\(^{th}\) guardian genie of Pharbaithos \(Nb-rdwy\) (the lord of the two legs)\(^{134}\), appears as a mummified guardian genie with the lunar disk above his head; he bears the same epithet at Edfou at the first chamber of Sokr, the text reads\(^{135}\):

\[ Nb-rdwy sin-gst h³³h m s³ th sw \]

the lord of the two legs, who runs fast behind whoever attacks him\(^{136}\).

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 \(h³³h-hr sint-gst m k³r s³³\)\(^{137}\). At the portal of Isis at Dendera the vulture goddess Nekhbet is \[ Nh³³h h³³t Nh³³ sint-gst \]

the white of Hierakonpolis\(^{139}\), 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.

| Deities who bear the name \(sin\) | Form | Function | Location | \(sin\) or \(sint\) as an epithet |
|-------------------------------|------|----------|----------|----------------------------------|
| \(sin\) | Fully human form with sun disk above the head; holding the \(w³s\) and \(³nh\) scepters (pl.2). | 54\(^{th}\) guardian genie of Pharbaithos. | The receptacle Cairo J.E.86718 of Horbeit (Abou-yassin); XXX dynasty. | God Ra. |

Continued
| Image | Description | Guardian Genie | Location | Period | Note |
|-------|-------------|----------------|----------|--------|------|
| ![Sin](image1.png) | Fully human form with sun disk above the head (pl.3a-b). | 54th guardian genie of Pharabaithos. | Sarcophagus of Cairo CG.29305, Saqqara; early Ptolemaic. | King Ptolemy XII in offering scene. |
| ![Sin](image2.png) | Fully human form; holding the ṭwꜣs and ṣnh scepters (pls.4, pl.6). | 54th guardian genie of Pharabaithos. | -Tomb of Petosiris at Touna el Gebel; early Ptolemaic 3rd century B.C. -Temple of Dendera, the corridor round the sanctuary |
| ![Sin](image3.png) | Fully human form; holding the ṭwꜣs and ṣnh scepters (pl.5). | 54th guardian genie of Pharabaithos. | Temple of Edfu Chamber of Sokr; Greco-Roman period. | God Hapy of the South |
| ![Sin](image4.png) | Fully human form; holding the ṭwꜣs and ṣnh scepters (pl.7). | 54th guardian genie of Pharabaithos. | The 2nd eastern Osirienne chapel of temple of Hathor at Dendera; Greco-Roman period | guardian genie ḫwn |
| ![Sin](image5.png) | Fully human form; holding the ṭwꜣs and ṣnh scepters (pl.8). | The seventh ḏḥsw (spell). | Karnak temple, bark chapel of Khonsu; Ptolemaic period | Guardian genie Nb-rdwty |
| ![Sin](image6.png) | Fully human form wearing the crown of Tatenen | The seventh ḏḥsw (spell) | Sarcophagus of the priest Pa-Nhem-Isis; Ptolemaic period | Hathor |
| ![Sin](image7.png) | Hawk-headed with human body; holding the ṭwꜣs and ṣnh scepters (pl.9). | The seventh ḏḥsw (spell) | Temple of Edfou, first hypostyle hall; Greco-Roman period | Nekhbet. |
| ![Sin](image8.png) | Hawk-headed with human body holding the papyrus roll and the board of writing (pl.10). | The seventh ḏḥsw (spell) | Temple of Edfou; Greco-Roman period | - |
| ![Sin](image9.png) | Enthroned hawk-headed deity with the sun disk and the uraeus above the head; holding the ṭwꜣs and ṣnh scepters (pl.11). | The seventh ḏḥsw (spell) | Temple of Edfou, chapel of the throne of Ra; Greco-Roman period | - |
| ![Sin](image10.png) | Standing hawk-headed; holding knives for | The seventh ḏḥsw (spell) one of the | the temple of Bigeh, the 3rd column of the | - |

Continued
| sin | protection on both hands (pl.12). | watchers who protect Osiris. | outer hall; Greco-Roman period |
| --- | ---------------------------------- | -------------------------- | ----------------------------- |
| sin | One of four birds perching on a sycamore tree (pl.13). | The seventh ḫ3lsw (spell); one of the four birds who belong to the sycamore tree ḫrhw fdlw nḥt | 1st west Osirienne chapel of Dendara; Greco-Roman period |
| sin | Hawk standing on a pedestal; with the ṭḥḥs sign above their back and the sḏ sign of protection in front of them (pl.14). | one of the ḫ3lsw guardians of goddess Maat | Ptolemaic sanctuary of Deir El-Bahary |
| sin | Human-headed hawk with stretched wings, in each of the claws of the birds there is a ṣn sign and an emblem (pl.15). | The seventh ḫ3lsw (spell); guides the Ba of the deceased. | The lid of sarcophagus D.7 of Ḯnḥ-mr-wr.t now in the Louvre museum; Greco-Roman period |
| sin-ḥḥt | lion-headed genie; holding knives on both hands (pl.16). | One of the 18 lion-headed deities who accompany her majesty and calm her (Sekhmet). | Edfou, the chamber of the west staircase; Greco-Roman period |
| sin-ḥḥt | lion-headed genie; holding knives on both hands (pls.17, 18). | One of the 18 lion-headed deities who accompany her majesty and calm her (Sekhmet). | Dendera the exterior façade of the Hathorique Kiosk, and the offering chamber at Dendara; Greco-Roman period |
| sin-hps | fully human form; holding two knives (pl.19). | one of (Nṣtyw) genies who follow Thoth in 2nd month of prt | 1st hypostyle hall of Edfou, the thickness of the pillars of the façade Greco-Roman period |
| sin-hps | lion-headed genie; holding a spear in one hand and a knife on the other one (pl.20). | one of (Nṣtyw) genies who follow Thoth in 2nd month of prt | court of the temple of Edfou, the thickness of the south wall; Greco-Roman period |
- The following results is concluded from the aforementioned table:

The Name.

- *sin* (Rapid) is the name of the 54th guardian genie of Pharabaithos who appears in the Late and Greco-Roman Periods, depicting in fully human form holding the *Ws* scepter and the *nḥ* 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 Horbeít (Abou-yassin) and the second one is the Sarcophagus of Cairo CG.29305, Saqqara.

- The seventh *ḏišw* 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: *ḥASH ṣINH* ”The Rapid-brow”, who is depicted as lion-headed guardian genie and *šIN-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 *Ḥr-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 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.**

- **$sin\cdot h3t$** 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 ($shtp\ wsrt$).

- **$sin\cdot bps$** The Rapid-arm is one of ($nstw$) genies who follow Thoth in 2nd month of Prt.

**The Relation Between these Deities.**

Mainly there may be a relation which associate all these deities with each other, as noticed from the previous context all of them took the function of the guardian whether they protect Osiris, the deceased or other deities. There is also a relation between *sin* the 54th genie of Pharabaithos and *sin* the seventh $d3isw$ spell as both of them have solar aspects; as the gods of Pharabaithos are the emanations of god *Hr-Mrty* who had solar associations, they were charged to protect Ra as well as the seven $d3isw$ are the children of *Mht-Wrt* who was said to have given birth to the sun god Ra whom she placed as a solar disk between her horns. In one instance at the temple of Edfou the seven spells were said to have born of the golden one in the place of the primeval waters in her shelter of the southern sycamore; moreover they appear in most of the scenes in the form of the hawk with the sun disk above the head as well as, *sin* the 54th genie of Pharabaithos appears twice wearing the sun disk above the head (pls.2; 3).
Plate 1a. Stela of Athribis of Delta (Chamber of 70)
Goyon, J-Cl., Goyon. J-Cl., Les Dieux Gardiens et les genés des Temples, pl.XLIV.

Plate 1b. Name of god sin at stela of Athribis of Delta (chamber of 70)
Vernus.P., Athribis, (fig.2); Cauville.S., Bifao 90, p.121.
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.2. The receptacle Cairo J.E.86718 of Horbeit (Abou-yassin) dates to XXX dynasty.

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

Plate. 3b. Sarcophagus of Cairo CG.29305, Goyon. J-Cl., Les Dieux Gardiens et les genés des Temples, p.244, fig.39.
Plate 4. Tomb of Petosiris, naos, south-west column, (Lefebvre, column B). Cherpion, N., Corteggiani, J-Pierre., Gout, J-Francois., *Le Tombeau de Pètosiris à Touna el-Gebel: Relevé Photographique*, Le Caire, 2007, scene (132), (GL, 123).

Plate 5. Temple of Edfu, east side of the south wall of 1st chamber of Sokr. Edfou, IX, Pl. XXIV b.
Plate 6. Temple of Dendara, the guardian genie sin in a fully human form.
Dendara, II, Pl. LXXXVII.

Plate 7. Temple of Hathor at 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
Mendel, D., *Die Kosmogonischen Inschriften in der Barkenkapelle Des Chonstempels von Karnak*, O.17.

Plate 9. Temple of Edfou, 1st hypostyle hall (pronaos)
Edfou, IX, pl. LXXX.
Plate 10. Temple of Edfou, enclosure wall, west wall. Edfou, X, pl.CXLVII.

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

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

Plate 13. Temple of Dendara, the 1st west Osirienne. Dendara X, pl.155.
Plate 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-wrt, 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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2 Cauville.S., Le Temple de Dendara Les Chapelles Osiriennes, Commentaire, 1997, p.51.
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4 Goyon. J-Cl., Les Dieux Gardiens et les genés des Temples, BdE 93, I, Le Caire, 1985, p.353-355 and II, p.200; LGG, VI, p.171-172; Vernus.P., Athribis, Textes et Documents Relatifs à la Géographie, aux Cultes, et à L’histoire d’une Ville du Delta Égyptien à L’époque Pharaonique, BdE 74, Le Caire 1978, p.154.
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6 Manassa. Colleen, The Late Egyptian Underworld: Sarcophagi and Related Texts from the Nectanebid Period, Weisbaden, 2007, p.422; Chassnat, "Le Livre de Proteger La Barque Divine", in: Rec Trav 16, 1894, p.106.
7 Manassa. Colleen, p.423; Wilkinson.R., The Complete Gods and Goddesses of Ancient Egypt, London, 2003, p.221.
8 Maspero.G., Sarcophages des Époque Persane et Ptolémæique, I, Nos 29303-29306, Le Caire, 1914, p.207.
9 Manassa. Colleen, The Late Egyptian Underworld, p.192.
10 Hamza.M., “The correct reading of the place-name ḫrꜥ” in: ASAE 38, p.200; Goyon, J-Cl., Les Dieux Gardiens et les genés des Temples, I, p199.
11 Wb, IV, p.38 (9); CT, I 164 i, 170 i, 266 d; CT, II, 50a; CT, V, 252 b.
12 Wb, IV, p.38 (19).
13 Wb, IV, p.38 (20).
14 Wb, IV, p.39 (8).
25 | Page

Original Seth-form in GR period: Wb, V, p.137 (16.

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

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

49 Dendara X/3, p.60.

50 This word for Seth is mainly applied to him in "saying gazelle" texts so it may be Seth in a gazelle form in GR period: Wb, V, p.137 (16-18); WPL, p.1089.

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

52 LGG, III, p.450.

53 Originally 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.

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

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\( \text{thn} \) refers to the Ibis the sacred animal of Thoth in the Pyramid Texts and is also one of the names of Thoth: Wb, V, p.326 (25, 26); LGG, V, p.287.

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

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98. LGG, II, p.100.
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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.
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102. LGG, III, p.18.
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106. Edfou I, pl. XXXV (b).
107. Edfou I, p. 512 (4); WPL, p.894.
108. WPL, p. 833.
109. Edfou I, p.512 (15).
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).
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126. Edfou I, p.490 (14-15).
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.
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The protective deity (sin) is one of the protective deities that are known as Farabithos (Horbit), and there are 77 of them. Sin is the fourth and fifty-third of these protective deities that originated from the god Hor-mereti, and they were responsible for protecting the god Ra and became his representatives after his death. These protective deities were first introduced on granite sarcophagi dating back to the 30th dynasty, which contain the sacred relics of Horbit. Sin appeared in many documents and statues, starting from the late period throughout Egypt, especially in the south and north, where it was depicted on the walls of temples and tombs, along with other deities. The idea behind the name Sin (which means rapid) was not limited to this protective deity, but it also represented one of the seven arrows or the Seven Sayings. In addition, Sin was a part of the names of other protective deities. This research aims to study the protective deity Sin and the deities who carried this name or adopted it as a title, along with describing the different forms in which these deities appeared and shed light on their different roles.