



Revealing the Role of the Deity *s3 Hwt Hr*

Sherin Mohamed Hafez

Radwa Mohamed Aly Shelaih

Faculty of Tourism and Hotels – Suez Canal University

ARTICLE INFO

Abstract

Keywords:
Agathodaemon,
s3 Hwt Hr,
guardian deity,
serpent.

(IJTHS), O6U

Vol. 7 No. 1,
July 2024,
pp. 1 - 24

Most of the main gods and goddesses in Ancient Egypt were assisted by legions of guardian deities, among these guardians were the Agathodaemons, to whom *s3 Hwt Hr* “Son of Hathor” belonged. While the term “Agathodaemon” lacks a precise equivalent within Ancient Egyptian terminology, it commonly conveys the notion of a protective deity or benevolent spirit. The Agathodaemon cult first flourished in Egypt in the Ptolemaic Period.

s3 Hwt Hr, emerges as a beneficent agathodaemon within the Graeco-Roman theology in Egypt. His appellation, which translates to “the son of Hathor” underscores his close association with the goddess Hathor, particularly highlighting his maternal lineage. His venomous nature ensures the protection of the goddess Hathor and her temple, providing protection around the temple’s chapels, doorways, and passages. Other aspects of *s3 Hwt Hr*, that should not be overlooked is that he is one of the agathodaemons, who represent the local emanations called to protect Osiris during his resurrection, the guardian deities of specific nomes, and are undoubtedly the guarantors of provisions.

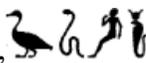
s3 Hwt Hr appears in Graeco-Roman temples in various forms, each bearing symbolic significance. Often depicted as a serpent or an anthropomorphic deity with a serpent head, this representation further underscores his multifaceted nature, potentially signifying aspects of provision, regeneration, and guardianship. He is also represented as falcon headed deity in a distinctive role that cannot be disregarded. In different scenes, he is frequently depicted alongside other gods, often adorned with distinct crowns and symbols that reflect his diverse attributes and roles.

Aims of the research:

- 1- Studying the significance of *s3 Hwt Hr* through the textual evidence in Graeco-Roman temples in Egypt.
- 2- Shedding light on *s3 Hwt Hr*’s depictions in various religious contexts and his association with different deities.
- 3- Analyzing *s3 Hwt Hr*’s aspects, titles and the rituals associated with him.

Introduction:

In Ancient Egypt, the main gods and goddesses were supported by legions of guardian deities, ready to serve their deities in various capacities. Among these guardians were the Agathodaemons and Pharbaitos, each with distinct roles and allegiances. While the term “agathodaemon” lacks a precise equivalent within Ancient Egyptian terminology, it commonly conveys the notion of *ḥꜣw-nfrw* “sacred serpents as protective deities of certain places, deities and kings” (Wb I, p.222), who are the forerunners of the Greek idea of Agathodaemon (LÄ I, p.94). However, their most developed incarnations thrived in Ptolemaic and Roman Egypt, where the Agathodaemon became an exalted deity (Feliciano, 2001, p.1). They stood as formidable defenders, who could be invoked to shield Osiris, the deceased, sacred temples, or even the associated religious rites from harm. They, under the direct command of Osiris, held the responsibility of safeguarding him against threats from both humans and other gods and carrying out his commands within the world of mortals (Meeks, 2001, p.377; Cauville, 1997, p. 51).

s3 Ḥwt Hr “Son of Hathor” is recognized as one of these significant Agathodaemons, his name is written in various forms such as:  (Wb. III, 410; LGG VI, p.88),  (Cauville, 2000, p.118[9]),  (Chassinat, 1952, 112 [10]),  (Dumas, 1959, p.199 [2]). He assumes various forms such as an elongated serpent, twisted serpent, serpent headed deity or falcon-headed deity. From the diversity of his manifestations, we can conclude his role as a protective deity, bearing significant responsibility for safeguarding the king, the temple or the rituals conducted in sacred spaces. He was known as the great god, one of the living souls and divine ancestors in Dendara, he also took the responsibility of guarding the 19th Lower Egyptian nome and representing the 6th Upper Egyptian nome guard. Moreover, he was considered as a provisioner, maker of sustenance, guarantor of fertility, and undoubtedly one of the local emanations called to protect Osiris during his resurrection (Argyros, 2018, p.40-41; Cauville, 1997, p. 53), alongside some distinctive roles that cannot be disregarded.

Throughout depictions, he is often portrayed alongside different deities, some of whom share analogous roles as protective gods. Notably, his presence becomes pronounced within Graeco-Roman temples, notably Dendara, Edfou, and Deir El Medina, indicating a continuity of reverence across different contexts.

In the following documents, our objective is to compile scenes depicting representations of *s3 Ḥwt Hr* within different temples, elucidating each scene and emphasizing the significance of his role therein.

I. Dendara Temple

In Dendara temple, there is a group of serpents who are called the *ḥꜣw nfrw* (Chassinat, 1952, p. 33[8]), their venomous nature ensures the protection of the goddess Hathor, and their connection

with the earth facilitates their provision of the temple with offerings. The offerings dedicated to them and the places where they are located clearly show that these serpents play the role of ancestral gods buried in the necropolis. Some serpents are directly linked to Dendara or its deities, as indicated by the names of *s3 Hwt Hr* “Son of Hathor” and *Nbt Twnt* the Lady of *Twnt* (Preys, 2002, p. 286).

The inscriptions over the doorways, the passages, and crypts of Dendara composed of scenes of offerings dedicated to *s3 Hwt Hr*, the divine serpent who presides in *Twnt* (Chassinat, 1972, p. 155 [1]). He served as one of the vigilant guardians of goddess Hathor in her temple, this indeed corresponds to the text in the roof of Hathoric kiosk declaring him as one of the great powers of *Twnt*”. (Chassinat, 1978, p. 38 [3], pl.722).

The texts in crypts of Dendara describe the crypt as “a secret place where the images of the temple gods are engraved”, also, because the crypts at Dendara represent the *dw3t* and symbolize as archives for festival calendars, they contain numerous references to the living souls and deceased ancestor gods who are often characterized with serpents, referring to their existence in the primeval water, along with descriptions of the rituals performed in their honour throughout the festival year (Ann Richter, 2012, p.226), as the texts describing them in crypt east 1 (Chassinat, 1952, p. 33[7]).

Doc. 1:

Location: First eastern chamber around the sanctuary (D of Chassinat), exterior of the entrance, lintel, upper register.

Date: Late Ptolemaic.

Divinity: *nbt Twnt*  and *s3 Hwt Hr*. 

Vignette: Above the lintel of the entrance which leads to the chamber *w^crt hpr h^ct* , the king as lord of provisions is shown kneeling and raises up offerings “*βi iht*”  to two beneficent serpents (Chassinat, 1934, p.64 [10]).

Text of the king (Chassinat, 1934, p.64 [17]) :


hr rdt hrwt n h^cw sw nb k3w di k3w n k3w

To give sustenance to the sacred serpents, he is the lord of provisions who gives nourishment to the divine forces” (Cauville, 1999, p. 104-105).

The first beneficent serpent is *Nbt twnt* depicted as a cow-headed erected cobra or serpent ¹, she is wearing her appropriate crown with solar disk between the two horns (Chassinat, 1934, p.65 “1”):


Nbt Twnt rn.s wnn.s m T3t hmnw h^c.s m Twnt

¹  a sign used also to write the name of Hathor: (Ann Richter, 2012, p. 62).

and engaging in the ceremonial act of *f3i-ih*t, the raising up of offerings (Preys, 2002, p.14-17; Filip ,2016, p.34; Preys, 2002, *SAK* 30, p. 290).

Text behind *s3 Hwt Hr* (Chassinat, 1934, p.65 [4-5]):



wnn Nbt Twnt wbnt m pr.s m Rnnwtt nfrt nbt Ht s3 t3 hr dt swr k3w hr s3 df3w hr rdt nh n mrr.s sy m nbt nh nh.tw n m33.s st.s pw Twnt

As the lady of *Twnt* appears in her sanctuary as *Rnnwtt*, the beautiful lady of the temple of the agathodaemon (Dendara), multiplies the foods, increases the provisions, gives life to the one she loves, she is the lady of life, one lives to see her, *Twnt* (Tentyris) is her place.

The term *h^c nfr* “the guardian snake” which symbolizes protection and prosperity, is also an epithet of *Rnnwtt*⁴, the revered agricultural deity and provider. This is why *s3 Hwt Hr* came to be associated with fertility and harvest through his epithet relating to first *šmw* and associated with goddess *Rnnwtt*, as festivals devoted to the goddess were held in the first month of *šmw* when the harvest began to mature (Argyros, 2018, p.41- 42; Quaegebeur, 1975, p.111).

Overall, the connection between snakes and the harvest season is multifaceted; snakes are natural predators of rodents, which can be pests in agricultural fields. As the harvest approaches, rodents may be more attracted to crops, posing a threat to the harvest. Therefore, the presence of snakes in fields can help control rodent populations, indirectly aiding in the success of the harvest. Also, snakes shed their skin, a process that symbolizes renewal, regeneration, and transformation in many cultures. The harvest season, which marks the culmination of a cycle of growth and fruition, can also be seen as a period of renewal. Thus, the presence of snakes during the harvest season may symbolize the cyclical nature of life and the promise of new beginnings (Argyros, 2018, p. 41).

Doc.2:

Location: *w^{bt}* chapel  (S of Chassinat), façade, architraves, east side.

Date: Late Ptolemaic.

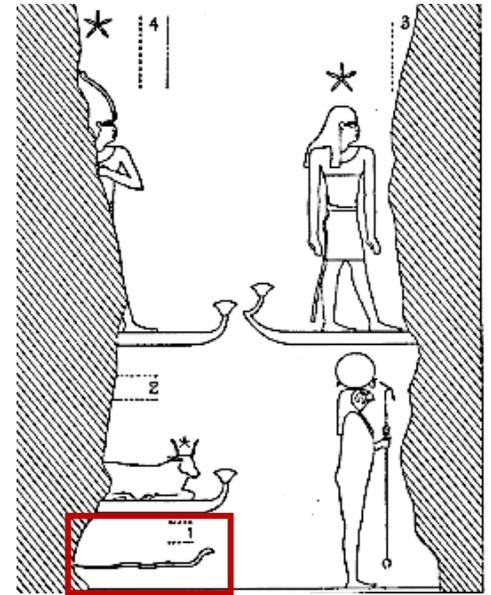
Divinity: Procession of astronomical figures (PM VI, p.60); *s3 Hwt Hr* , *spdt* , *s3h* 
 *Hr nb* and unidentified figure.

⁴ As the goddess of agriculture and fertility, *Rnnwtt* took on the form of a cobra to symbolize the abundant harvest. (Bakier, et al., 2020, p.316; Argyros, 2018, p.42).

Vignette: This astronomical scene refers to a group of celestial bodies whose brightness coincides with the five epagomenal days preceding the New Year. (عبد الله ، 1999 ، ص.83)

The timing of the New Year is determined by the conjunction of the star *spdt* with the Pole Star *s3h* along one line at the beginning of the Nile flood, marking the start of a new year known as the Feast of *Wp-rnpt*.

s3 Hwt Hr is presiding the foremost position among these celestial bodies (Chassinat, 1935, p.215 [21], fig.3), he is depicted as an elongated reclining serpent and followed by *spdt* “Sopdet” as a recumbent cow on her celestial bark referring to her integration with Hathor (Ezz, 2021, p.31), followed by her consort *s3h* “Orion” (Wilkinson, 2003, p.127), then a celestial body in fully human form called *Hr nb* // // // , and finally a celestial body depicted as a hawk with the sun disk above his head, he is wearing a fitting robe and holding the *w3s* sceptre in his hand, the text engraved before him is damaged.



In this context, the appearance of *s3 Hwt Hr* before *spdt* in the *w'bt* chapel may correspond with his depiction in the chronocrat list of Edfou on the fourth of *šmw* in the occasion of *Wp-rnpt* “opening of the year” (Cauville, 1985, p. 61). It represents a significant occasion of the heliacal rising of *spdt*, as the rites of the New year are described at the texts of the *w'bt* chapel, describing the procession of *Hr sm3 t3wy* lord of Khadi and the entire ennead of Dendara who appear in procession in their shrines to unite with the sun disc, the statues of gods gained new life through the “union with the sun disc” and their reunion with the *b3* of the god (Filip, 2016, p.31; Wilson, 1997, p.222-223).

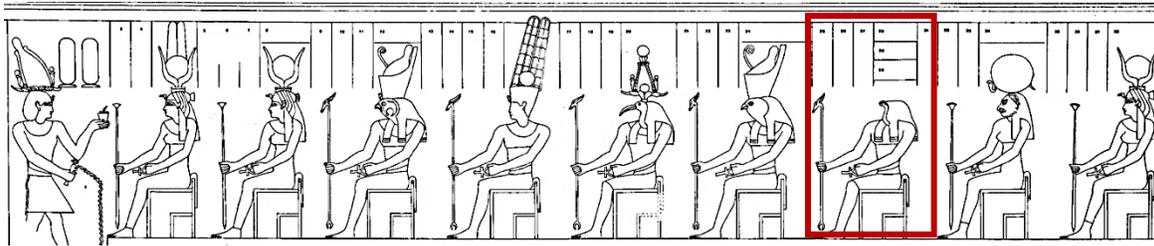
Doc.3:

Location: East Staircase Room no. 5.

Date: Late Ptolemaic.

Divinity: Nine enthroned deities; *s3 Hwt Hr* , *Hwt Hr* , *Hr bhdt* , *Imn n ipt* , *dhwtwy* , *Hr*  and *shmt 3t* .

Vignette: In a notable depiction found on the third register of the north wall, the king wears the *3tf* crown, stands in the presence of nine enthroned deities, in a gesture of reverence and homage, the king offers  *sntr kbhw* “incense and water” to these divine ancestors , *ntrw wrw tpyw-* [*hnt*] *Twnt* (Chassinat,1972, p. 154 [2]; Wilson, 1997, p. 1139) that symbolizes purification, sanctification, and the invocation of divine favour.



Among these esteemed nine deities, *s3 Hwt Hr* occupies the seventh position and described as the protective agathodaemon reigning over *Twnt*. He is portrayed as a seated deity, resting upon a low-backed chair adorned with the head of a serpent. In his right hand, he holds the *W3s* sceptre, while the *nh* sign is clasped in his left. The first, second, and ninth deities also being iterations of the revered deity *Hwt Hr*. Following her are *Hr bhdt* with the body of a human and the head of a snake as the third deity, *Imn n ipt* as the fourth Human god, *dhwtj* the personified figure bearing the head of ibis as the fifth, and *Hr* as the sixth, while the eighth deity is *shmt 3t* with a humanoid female figure with a lioness head.

Text of *s3 Hwt Hr* (Chassinat,1972, p. 155 [1], pl. 658):



dd mdw in s3 Hwt Hr s3 t3 ntrj (Wb. II, p.365) *hnt Twnt h^c nfr pr.m*////

Recitation by Son of Hathor, the divine serpent, who presides in *Twnt*, the guardian snake (agathodaemon) comes from////.

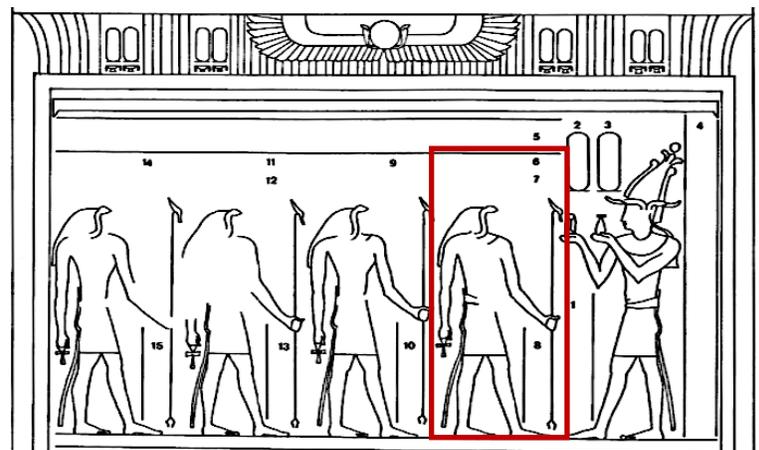
Doc.4:

Location: Roof of Hathoric Kiosk, second intercolumniation scene (between the south – east corner, column no.7, south facade)

Date: Late Ptolemaic.

Divinity: *s3 Hwt Hr* , *s3b fdw* (LGG VI, 149), [...] *rn.f* [...] and *sm3 t3wy ji* *m hnt irt R^c* : “who united the two lands and comes before the eyes of *R^c*” (LGG VI, 313; LGG I,126)

Vignette: This scene reflects a moment of profound ritual significance, wherein the king bestows offerings to deities. The king, adorned with *3tf* crown, makes offerings of *t* and *hnk.t* with both hands before four divinities with serpent heads. This act occurs during the 1st *smw* festival, marked by the prominent presence of the *isd* tree “*nht nt isd m gs f hry*; the *isd* tree is above him.



These four serpents hold a sacred role within the temple, serving as the vigilant guardians of Goddess Hathor in her temple. With unwavering devotion, they stand as sentinels, safeguarding her and keep watching over her in the morning, evening, and during darkness (Chassinat ,1978, p. 38 [3], pl.722):



*nd hr tn ntrw wrw shm̄w ʿw šm(w) h̄mt .s s̄3w tn nbw m pr s r^c nb rsw hr tn iry. s̄3 s̄ir
tn nht h̄3 tp s m dt. f ht .f swd̄3 tn h̄mt s tp wš̄3w*

Hail to you, the great gods, the great power (s) who follow her majesty, they protect the golden one (Hathor) in her house every day, who watch over her and do her protection. They protect her all around in the morning and evening, and they protect her majesty during darkness.

Among these four serpents headed deities, *s̄3 Hwt Hr* assumes the foremost position, followed by *s̄3b fdw* as the second entity, the third deity is denoted by the name *rn. f*, while the fourth deity is identified as *sm̄3 t̄3wy j̄i m h̄nt irt R^c*. Each of these divine beings holds the *ʿnh* sign in his right hand, symbolizing life, and vitality, while wielding the *w̄3s* scepter in his left hand, emblematic of their divine authority and power.

Text of *s̄3 Hwt Hr* (Chassinat ,1978, p. 38 [3], pl.722):



*s̄3 Hwt Hr iw nht nt išd m-gs.f h̄ri .f pr .f r h̄3 n. tpy. šmw di dmd̄ mtwt m h̄ʿw n h̄3kw - ib.w
h̄w n h̄nwt*

Son of Hathor, the *išd* tree is above him, he comes out from the 1st month of *šmw*, who gives unity (totality) and [injects] poison in the body of the evil enemies of the lady.

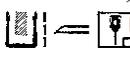
Doc.5:

Location: Side entrances of the temple, the exterior door of the eastern passage, between the cornice of the door and the sky of the second register.

Date: Roman Period.

Divinity: *Nbt Twnt* , *s̄3 Hwt Hr* , *s̄3b fdw* , *š^{cc}r*  and *s̄3k-h̄ʿw* .

Vignette: Doesn't exist.

s̄3 Hwt Hr (Chassinat ,1987, p.241 [11]) presides the second position among four serpentine entities called  (Chassinat,1987, p. 241 [9]), *k̄3w m Hwt s̄š̄t* “the divine forces in the house of sistrum (Dendara)” (DG IV, p.131), that emphasize their powers and protective role. He is preceded by goddess *Nbt Twnt* and followed by *s̄3b fdw*, *š^{cc}r* and a serpent whose name is *s̄3k h̄ʿw* “the one with jointed body” (Chassinat,1987, p.241 [12]); Hafez, 2022, p.2).

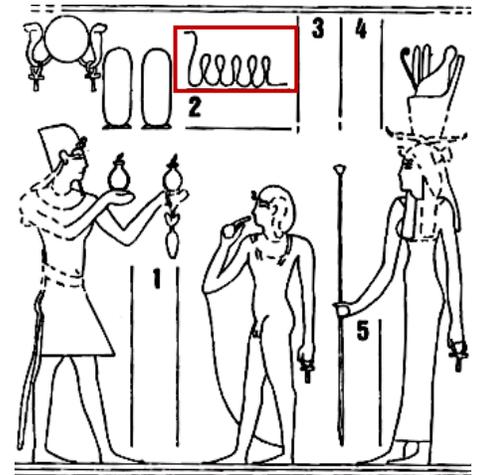
Doc.6:

Location: Side entrances of the temple, the exterior door of the western passage, the right-hand thickness of the jambs.

Date: Roman Period.

Divinity: *s3 Hwt Hr* , *Thy*  and *Hwt Hr*.

Vignette: In this scene, Emperor Augustus is depicted holding two jars of *irtt* to *Thy* and his mother Hathor, the symbol of the *sm3 nw*  is shown hanging from Augustus's left hand. At the top of the scene, alongside the representation of the solar disk and the king's cartouche, the beneficent protective serpent *s3 Hwt Hr* is depicted as a multiple-twisted serpent above the god *Thy* (Cauville, 2000, p.118, pl.79).



Doc.7:

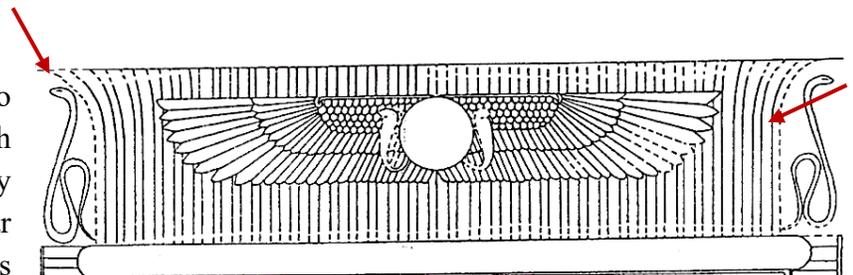
Location: Side entrances of the temple, corniche of the lintel, western doorway of the western passage.

Date: Roman Period.

Divinity: *s3 Hwt Hr* .

Vignette:

The west door's corniche is flanked by two serpents, twisted upon a serekh, both inscribed with the name *s3 Hwt Hr*, they coil gracefully around the winged solar disk, flanking its south and north sides (Cauville, 2000, 109 [8,9], pl.78.). In addition to embellishing and adorning the doorways, these sacred serpents also encircle them as protection signs guaranteeing the sustain provision of nourishment in the temple.



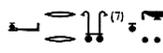
Without a doubt, these side entrances in the three previous documents served as crucial conduits for daily temple provisions, however, their significance extended as they played integral roles during the major festivals celebrated at the temples (Preys, 2002, p.295).

Doc. 8:

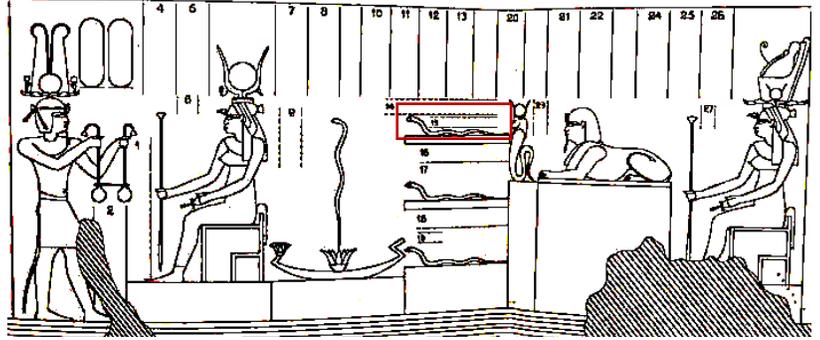
Location: Crypt east no.1, north wall of chamber (F of Chassinat)

Date: Late Ptolemaic.

Divinity: The living souls in Dendara; *s3 Hwt Hr* , *s3b fdw n ifdwt nt Twnt*  and *S^{ccr}* 

Vignette: In this scene, Ptolemy XII' s offering to Hathor is imbued with ritual significance, facilitated by the presence of the divine ancestors. In a ceremonial offering, the king is adorned with the distinctive *3tf* crown, presenting *rrm n nbw*  (Wb. II, 440) - the twin gold

bowls of *myrrh* and *ntyw* of Lotus “scent” which perfume the textile- to Hathor, who is seated before him upon a low-backed throne. She is holding the *w3d* sceptre in her right hand and the *nh* sign in her left, emblematic of her dominion over life and prosperity.



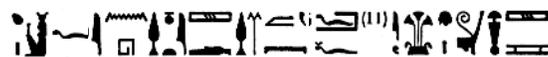
Behind Hathor, three prominent figures reclining on pedestals stacked atop one another. These figures serve as guardians for Hathor within the scene, symbolizing ancestral protectors deeply intertwined with the spiritual legacy of the temple (Chassinat, 1952, p. 33, pl. 347). The first one is *s3 Hwt Hr*, the revered one who continues fulfilling his benevolent role. The second is *s3b fdw n ifdwt nt Twnt*, whose name translates to “the four sides of Dendara,” suggesting a comprehensive guardianship over the temple's domains (LGG VI, 149). Lastly, the third guardian is identified simply as *š^cr* “name of a holy snake” (Wb. IV, p. 422; LGG VII, p.30), denoting the serpent whose presence underscores the symbolic significance of serpentine protectors within the temple. The three serpents possess the following epithets (Chassinat, 1952, p. 33[7-8]):



b3.w nh.w m T3-n-Itm dr.ty.w ntry.w m T3-rr hpr ds sn m h^c.w (i)pn h^cw nfrw w^c nb m dsr s.t
 The living souls in the Land of Atum (Dendara), the divine ancestors in *T3-rr* (Dendara), who created themselves as these good *h^c* serpents, each one in the sacred place.

Referred to *b3w nhw m T3-n-Itm* (Wb. V, p.222; LGG II, p. 720), *dr.ty.w ntry.w m T3-rr* (Wb. V, p.226; LGG VII, 638) signifying the living souls and divine ancestors of Dendara, they play a pivotal role in safeguarding the sanctity of the temple and its divine patroness.

Text of *s3 Hwt Hr* (Chassinat, 1952, p. 33[9], pl. 347):



s3 Hwt Hr iw nht nt išd m-gs - hri.f p.fr h3 n. tpy šmw

Son of Hathor, the *išd* tree (Persea tree) is above him, he come out from the 1st month of *šmw*

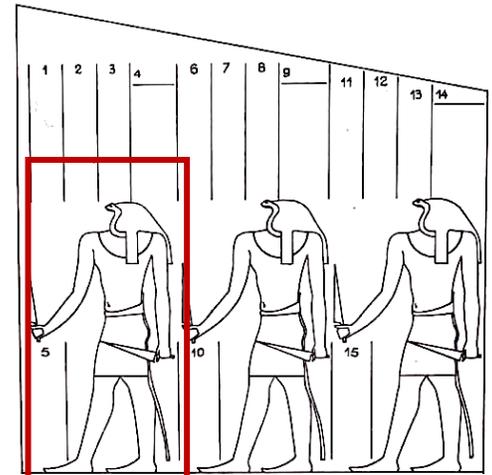
Doc. 9:

Location: The west wall of the passage to crypt east no.2

Date: Late Ptolemaic Period.

Divinity: *s3 Hwt Hr* , *š^cr*  and *Hnt nkn*  “who cuts the evil one” (LGG V, 228)

Vignette: *s3 Hwt Hr*, *Š^{cr}r*, and *Hnt nkn* embody the enduring tradition of divine protection and safeguarding against malevolent influences. *s3 Hwt Hr* assumes a preeminent position as the foremost among these three divine entities portrayed with serpent heads. Following *s3 Hwt Hr* is *Š^{cr}r* whose appellation signifies the serpentine nature of this entity. The third one is *Hnt nkn*, whose name conveys the role of “cutting the evil one in pieces” suggesting a formidable protector against malevolent forces. Each of these divine beings is depicted wielding two knives in their hands, the presence of such implements underscores their role as vigilant custodians, poised to defend against threats and preserve the sanctity of the sacred space they inhabit. From the text of *s3 Hwt Hr*, he was described as the great god of Dendara who guard the sacred place by stabs the enemy, he also protecting the mistress chamber during darkness and cuts the crocodile (Seth) into pieces in the temple of the cobra.



Text of *s3 Hwt Hr* (Chassinat, 1952, p. 87 [10], pl.398):



dd mdw n s3 Hwt hr ntr 3 m 3t dit pr -^c wnp wn mw (LGG II, p.403)

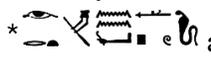
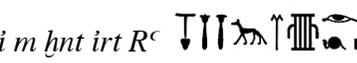
šm šps hnt tit nt hnwt dr wh3 r. hd t3 hnt hntyw r hwt ntr nt hryt tp (LGG V, p.229)

Recitation by Son of Hathor, the great god in Dendara, the mighty one who stabs the enemy, the noble power, who protects the mistress chamber during darkness until dawn, who cuts the crocodile (Seth) into pieces in the temple of the cobra.

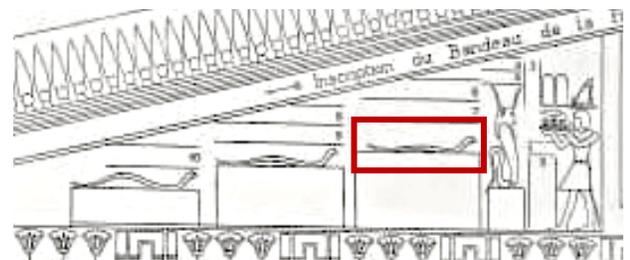
Doc.10:

Location: East crypt no.4, east wall of chamber (B of Chassinat).

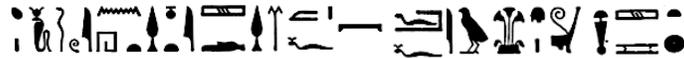
Date: Late Ptolemaic.

Divinity: *Nbt Twnt* , *s3 Hwt Hr* , *Ntr ir hnnw*  and *sm3 t3wy ji m hnt irt R^c* 

Vignette: The king is depicted granting offerings to four divine entities. The king raises up offerings “*βi ht*” with both hands before four divine serpentine entities reclining on pedestals. Among these four serpentine deities *Nbt Twnt*, the cow-headed uraeus occupies the foremost position followed by *s3 Hwt Hr* who continued performing his role in guaranteeing the sustain provision of nourishment in the temple, the third deity is denoted by *Ntr ir hnnw* “the god who creates rebellion” (LGG IV, P.395), while the fourth entity is “*sm3 t3wy ji m hnt irt R^c*”.



Text of *s3 Hwt Hr* (Chassinat ,1952, 112 [10], pl. CCCIX):



s3 Hwt Hr nht nt i3d m-gs-hri.f pr.f r h3 n tpy smw

Son of Hathor, the *i3d* tree (persea tree) is above him, he comes out from the 1st month of *smw*.

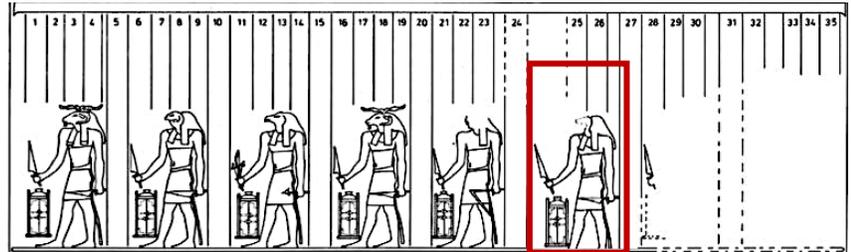
Doc.11:

Location: Osirian chapel East No. 2, Third register.

Date: Late Ptolemaic.

Divinity: procession of 20 gods.

Vignette: This scene represents *s3 Hwt Hr* escorted with the protective deities of the nomes of Upper Egypt. He is depicted in anthropomorphic form with a serpent head, holding knives in both hands, protecting a small chapel in front of him. *s3 Hwt Hr* fulfils his role as the guardian deity of the 6th Upper Egyptian nome (Tentyris).



Text of *s3 Hwt Hr* (Cauville, 1997 /1, 115 [8-12]; Cauville,1997 /3, pl.47):



[dd mdw in s3 Hwt-Hr/////] ir gs-dpt n tit nt Rs-Wd3 shr sbyw r st.f: pr.n.i m Ht-nbw r tp- ht k.n.i Ht-nbw hr ir(t) nht nt k3-rnp 3w-ib.n ntrw nbw ntrwt nbwt m 3t 3t ir(t).n.i m st tn.

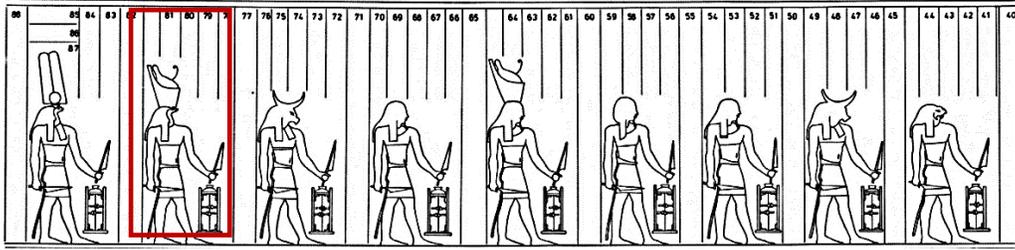
[Recitation by son of Hathor] who protects the chapel of the one who wakes intact (Osiris) (Wison,1997, p.591), who drives away the enemies from his place: “I leave the temple of gold towards the roof, I enter the temple of gold to protect the rejuvenated bull (Osiris), all the gods and all the goddesses rejoice in the great massacre that (I) do in this place” (Cauville,1997/2, p.63).

Doc.12:

Location: Osirian chapel East No. 2, Third register.

Divinity: Procession of 20 gods.

Vignette: The presence of *s3 Hwt Hr* among a procession of 20 anthropomorphic deities suggests his role as a guardian figure. In this ceremonial procession representing the 20 Egyptian nomes, he assumes the responsibility of guarding the 19th nome of Lower Egypt. He is depicted as a divine serpent-headed being wearing the double crown, shown holding a knife in each hand (Cauville, 1997/3 pl.48), from the text *s3 Hwt Hr* is described as the powerful and the formidable one who successfully defeats the malevolent forces of Evil (personified by the god Seth) in Dendara.



Text of *s3 Hwt hr* (Cauville, 1997, p. 124 [6]:



dd mdw in s3 Hwt Hr, shm šps hnt iwnt (Wb I, p.54), *shr sm3yt (?) nbd m st rdi(w) stš-m-tst šm.n.i m imty phwy* (Gauthier I, 1925, p.73), *hnt.i m htp r t3-n-itmw, hw.n.i hnty-mks m-hnt ht-nbw, wd.n.i šct r stš.* (Cauville, 1997/1, p.68).

Recitation by Son of Hathor, the powerful, the venerable who presides in Dendara, who overthrow the troops of Evil (Seth) in the place where Seth died (Dendara). I come from Tell Nebeshah, I sail stably to the land of Atum (Dendara), I protect the one who holds the object *mks* (Osiris) in the temple of the gold (Dendara), I commit to slaughter Seth.

Doc.13:

Location: Mammisi of Dendara, entrance to the offering’s hall, south jamb.

Date: Late Ptolemaic.

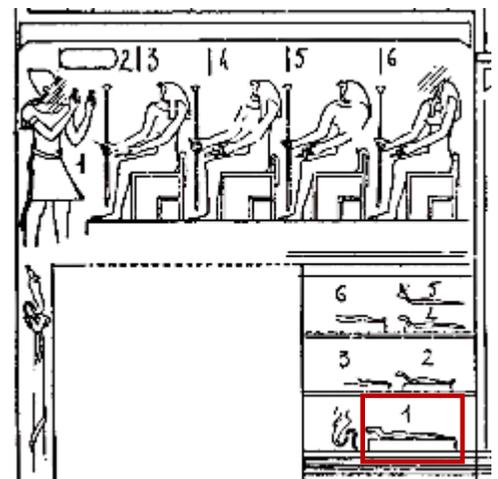
Divinity: Cow-headed uraeus (text not engraved), *s3 Hwt Hr* , *kbh* , *s3b fdw* , *Tr hnnw* , *Hnt nkn*  and *Htm* .

Vignette: *s3 Hwt Hr* is featured in the mammisi of Nectanebo at Dendara. He is integrated into the decoration of the entrance that leads to the offering’s hall.

On the lintel, the king Ptolemy X worships four forms of *Rnnwt*.

On the right-hand jamb of the doorway, six divine serpentine entities are depicted lying on pedestals; they are preceded by a cow-headed erected uraeus resembling the erected uraeus *Nbt Twnt* (Dumas,1959, p.37 [19], pl.VIII)

The serpent deity *s3 Hwt Hr* resides in the foremost position followed by *Kbh* “the cool one or the water pourer” (LGG, VII, p.179), the third deity is *s3b fdw*, while the fourth deity is identified as *Tr hnnw* “the one who creates disturb” (LGG I, p.481), the fifth serpent is called *Hnt nkn* “who cuts the evil one into pieces” (LGG V, p.228) and the sixth one of these entities is *Htm* “the destroyer” (LGG V, p.590).



Supplying the temple is the primary responsibility of *s3 Hwt Hr*, a duty that becomes even more prominent when combined with *Rnnwt* in the Mammisi.

Doc.14:

Location: Roman Mammisi of Dendara, entrance to the southern chapel (the hall of the ennead), north jamb.

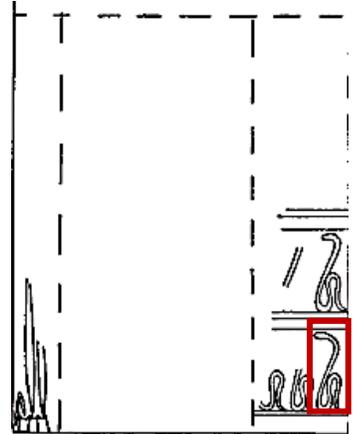
Date: Roman Period.

Divinity: *s3 Hwt Hr* , *s3b fdw* .

Vignette: Two registers with serpents are still visible on the northern jamb of the entrance which leads to the hall of the Ennead.

Two names of these serpents are still legible. *s3 Hwt Hr* is one of these serpents'; he is depicted as an erected serpent with twisted tail (Dumas, 1959, p.199 [2], pl.LXV).

The presence of the agathodaemon *s3 Hwt Hr* around the mammisi of Dendara and its chapels, doorways and passages in the previous two documents ensures his beneficial role as guarantor of provision of nourishment and fertility.



II. Edfou temple

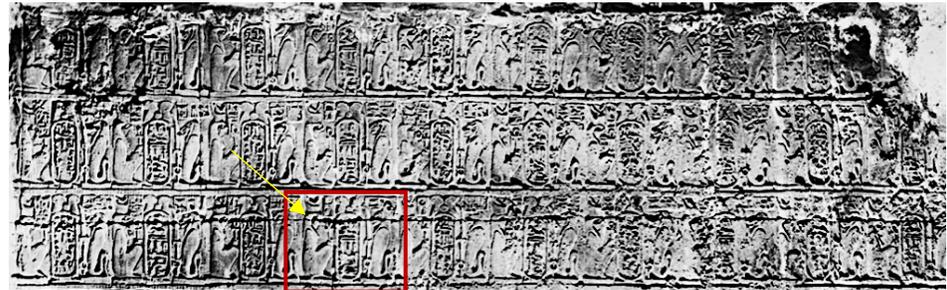
Doc. 15:

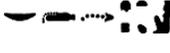
Location: Offering room

Date: Ptolemaic Period

Divinity: chronocrators in chronocrat list of the temple

Vignette: On the frieze adorning the lower register of the south wall, a significant inscription delineates the chronocrat list for the 4th *šmw* “*wp rnpt mswt r'* - the auspicious occasion marking the New Year with the rising sun. *s3 Hwt Hr* makes a notable appearance during this *Wp-rnpt* ceremony, denoting the “opening of the year” in the chronological records of Edfou. This event typically occurs on the 4th day of *šmw*, marking a significant occasion linked to the heliacal rising of Sopdt (Wilson, 1997, p.222-223).



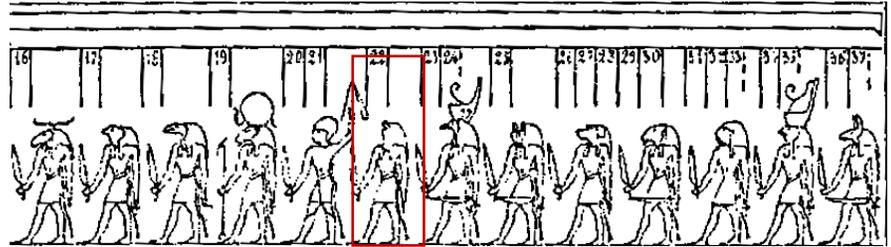
Within this scene, *s3 Hwt Hr* as the 7th chronocrator in the 4th of *šmw* assumes a prominent presence and divine stature. For the first time, he appears in the form of a seated deity with a falcon head adorned with the double crown in the temple of the falcon god Horus. His name  is prominently displayed atop his head. Collaborating with him is  *nbt hnt tpyt* “the mistress of the first canal” (LGG IV, p.106) personified as a lion-headed snake (Cauville, 1985, p. 61, pl.45).

Doc. 16:

Location: The 1st chamber of Sokar, the western section of the south wall.

Date: Empty cartouches, probably late Ptolemaic Period.

Divinity: 13 anthropomorphic deities with different emblems holding knives in their right hand except the fourth one holding the *w3s* sceptre.

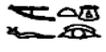
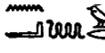


Vignette: In a notable scene *s3 Hwt Hr*  assumes a prominent position amidst a procession of anthropomorphic deities, he is accompanied by gods of the nomes of Upper Egypt who symbolize the protective forces that safeguard the wide hall in the temple, their presence signifying a watchful safeguard his majesty and carrying out his commands (Chassinat,1984, p. 200[16-17]; (Chassinat, 1929, pl.24 a):



ntrw imyw sp3wt t3 - šm^c ntrw s3w m wsht kdyw Wsir rs (.w) hr hm.f ir (.w) dd .f shpr (.w) wdw .f r. nhh. dt

The gods of the nomes of Upper Egypt, the guardian deities in the wide hall, who surround Osiris and watch over his majesty, who do what he says and bring what he has decreed forever.

Presented in anthropomorphic form with a serpent head, *s3 Hwt Hr* is depicted wielding a knife in his right hand while clutching the *nh* sign in his left. Within this sacred procession, *s3 Hwt Hr* fulfils the role of the 6th Upper Egyptian Nome guard (Chassinat,1984, p. 200 [7]; Chassinat, 1929, pl.24 a), he is Preceded by  *mr.f dg* “he loves seeing it” (LGG III, p.345) , depicted as a walking deity adorned with a knife and hoe, symbolizing his affinity for witnessing sacred rites. Following him is  *n'w wr* “The big smooth snake, the patron god of Osiris” (Wb. II, p.207; LGG III, p.531), portrayed as a standing deity wielding a knife and crowned with the red crown, indicative of his divine authority and guardianship on the 7th Upper Egyptian Nome.

III. Deir Al Medina temple

Doc.17:

Location: The exterior door of the north chapel, the southern side of the lintel.

Date: Ptolemaic Period.

Divinity: *s3 Hwt Hr*  and *n'w* .

Vignette: some deities represent the Upper and Lower nomes of Egypt, devoted to serve Osiris, they were entrusted with safeguarding him and executing his commands (Cauville, 1997, commentaire, p.51).

As one of the guards of the Upper Egyptian nomes, beneath the *pt* sign, *s3 Hwt Hr* is seated in a human form with the head of a serpent representing the guard of the 6th Upper Egyptian nome. Adjacent to him, depicted in a similar seated human form but with the head of phoenix, is the figure of *n^cw*, who is representing the guard of the 7th nome of Upper Egypt. Both are depicted clasping a knife with both hands that symbolizes their duty as protectors (Bourguet, 2002, p.72[5-6])

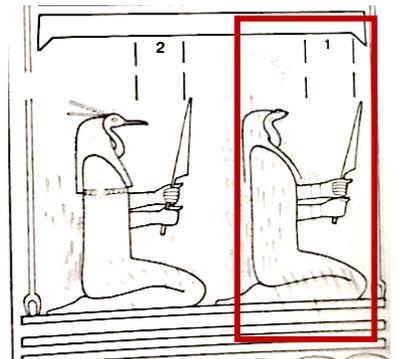


Table.1. The following table offers a comprehensive overview of *s3 Hwt Hr* 's presence in various temples, illustrating his divine attributes and associations with other significant deities.

Deity	Role	Iconography	Location
Dendara Temple			
(Doc. 1) <i>Nbt iwnt</i> imbodyed as <i>Rennwtt</i>	Provisioning: - Guaranteeing the supply of the coronation chamber with food offerings. - associated with fertility and harvest through his epithet <i>pr.f r h3 n tpy smw</i>	Elongated reclining serpent on a pedestal	First eastern chamber around the sanctuary, exterior of the entrance, lintel.
(Doc. 2) <i>spdt,</i> <i>s3h</i> <i>hr nb</i>	Distinctive role: - One of five celestial bodies whose brightness coincides with the five epagomenal days preceding the New Year.	Elongated reclining serpent	<i>W^cbt</i> chapel, façade, architraves
(Doc.3) <i>Hwt Hr,</i> <i>Hr bhdt</i> <i>Imn n ipt,</i> <i>dhwtj</i> <i>Hr, shmt 3t</i>	Protection: - <i>s3 Hwt Hr</i> described as guardian serpent among the divine ancestors of Dendera <i>h^c nfr, tpyw^c</i>	Seated anthropomorphic deity with a serpent head, holding the <i>w3s</i> sceptre, and the <i>h^h</i> sign.	East Staircase Room no. 5

<p>(Doc.4) <i>s3b fdw, [...]</i> <i>rn. f</i> <i>sm3 t3wy ji m</i> <i>hnt irt R^c</i></p>	<p>Protection and provisioning: - Serving as vigilant guardian of goddess Hathor who injects poison in the body of her enemies <i>mtwt m h^cw n h3kw - ib.w</i> . - Who gives unity (totality) <i>di dmd</i> - Watch over her “<i>rsw hr</i>” and do her protection “<i>s3w , swd3</i>” - Associated with fertility and harvest through his epithet <i>pr. fr h3 n. tpy. smw</i></p>	<p>Anthropomorphic deity with a serpent head holding the <i>w3s</i> sceptre, and the ‘<i>hh</i>’ sign.</p>	<p>Roof of Hathoric Kiosk, second intercolumniation scene</p>
<p>(Doc.5) <i>Nbt Twnt, s3b fdw s^{cc}r and s3k-h^cw.</i></p>	<p>Protection and provisioning: - One of the divine forces who protects the side entrances of the temple. <i>k3w m Hwt s3st</i> “the divine forces in the house of sistrum (Dendara)” - Guaranteeing the sustain provision of nourishment in the temple side entrances</p>	<p>The determinative of his name represents an erected serpent.</p>	<p>Side entrances of the temple, the exterior door of the eastern passage.</p>
<p>(Doc.6) <i>Ihy and Hwt Hr.</i></p>	<p>Protection and provisioning: - Guaranteeing the sustain provision of nourishment in the temple side entrances</p>	<p>An erected, multiple-twisted serpent</p>	<p>Side entrances of the temple, jambs of the exterior door of the western passage.</p>
<p>(Doc.7) Only two forms of <i>s3 Hwt Hr</i></p>	<p>Protection and provisioning: - Guaranteeing the sustain provision of nourishment in the temple side entrances</p>	<p>Erected serpents, twisted upon a serekh</p>	<p>Side entrances of the temple, cornice of the lintel, western doorway of the western passage.</p>
<p>(Doc.8) <i>s3b fdw n ifdwt nt Twnt and s^{cc}r</i></p>	<p>provisioning: - one of the living souls and divine ancestors who associated with fertility and harvest through his epithet relating to the first <i>smw</i>.</p>	<p>Elongated reclining serpent on pedestals</p>	<p>Crypt east no.1, north wall of chamber (F of Chassinat)</p>
<p>(Doc.9) <i>s^{cc}r, and hnt nkn</i></p>	<p>Protection: - Stabs the enemy “<i>wnp wn mw</i>” - who protects the mistress chamber <i>hnt tit nt hnwt</i> - Who cuts the crocodile (Seth) into pieces “<i>hnt hntyw</i>”</p>	<p>Anthropomorphic deity with a serpent head wielding two knives</p>	<p>The west wall of the passage to crypt no.2</p>

<p>(Doc. 10) Nbt Twnt, Ntr ir hnnw and sm3 t3wy ji m hnt irt R^c</p>	<p>Provisioning: - Guaranteeing the sustain provision of nourishment in the temple - Associated with fertility and harvest through his epithet relating to first <i>šmw</i>.</p>	<p>Elongated reclining serpent on pedestals.</p>	<p>East crypt no.4, east wall of chamber.</p>
<p>(Doc. 11) Procession of 20 gods.</p>	<p>Protection: - Who protects the chapel of Osiris <i>ir gs-dpt n tit nt Rs-Wd3</i> - Drives away the enemies from his place <i>šhr sbyw</i> - Protect the rejuvenated bull (Osiris) <i>nht nt k3-rnp</i></p>	<p>Anthropomorphic form with a serpent head, holding knives</p>	<p>Osirian chapel East No. 2</p>
<p>(Doc.12) A procession of 20 anthropoid deities</p>	<p>Protection: - Overthrow the troops of Evil <i>šhr sm3yt (?) nbd</i> -Guarding the 19th nome of Lower Egypt. - Protect the one who holds the object <i>mks</i> (Osiris) <i>hw.n.i hnty-mks</i> - Commit to slaughter Seth <i>wd.n.i</i></p>	<p>Anthropomorphic form with a serpent head, wearing the double crown, holding knives</p>	<p>Osirian chapel East No. 2</p>
<p>(Doc.13) <i>s3 Hwt Hr, kbh, s3b fdw, Ir hnnw, Hnt nkn, Htm.</i></p>	<p>Protection and provisioning: - Guarantor of provision of nourishment and fertility.</p>	<p>Elongated reclining serpent on a pedestal</p>	<p>Mammisi of Nectenbo, entrance to the offering's hall</p>
<p>(Doc.14) <i>s3b fdw</i></p>	<p>Protection and provisioning: - Guarantor of provision of nourishment and fertility.</p>	<p>Erected serpent with twisted tail</p>	<p>Roman Mammisi of Dendara, entrance to the southern chapel</p>
Edfou Temple			
<p>(Doc.15) Nbt hnt tpyt</p>	<p>Distinctive role: - The 7th chronocrator in the 4th of <i>šmw</i></p>	<p>seated Anthropomorphic deity with a falcon head adorned with the double crown.</p>	<p>Offering room</p>

<p>(Doc.16) 13 anthropoid deities with different emblems</p>	<p>Protection: - A protective force of 6th Upper Egyptian Nome, who safeguards the wide hall in the temple “<i>s3w m wsh</i> <i>t</i> - Who surround Osiris <i>kdyw Wsir</i> - Watch over his majesty <i>rs (. w) hr</i> <i>hm. f</i> - Do what he says and bring what he has decreed <i>ir (. w) dd. f shpr (.w) wdw</i> <i>f kdyw Wsir</i></p>	<p>Anthropomorphic deity with a serpent head, wielding a knife in his right hand while clutching the ‘<i>nh</i>’ sign in the other hand.</p>	<p>The 1st chamber of Sokar - south wall</p>
Deir Al Medina Temple			
<p>(Doc.17) <i>n^cw</i></p>	<p>Protection: - A protective force of the 6th Upper Egyptian Nome</p>	<p>Anthropomorphic deity with a serpent head, clasping a knife with his hands</p>	<p>The exterior door of the north chapel</p>

- Through analyzing the different forms of *s3 Hwt Hr* over the previous 17 documents, several notable aspects have come to light:

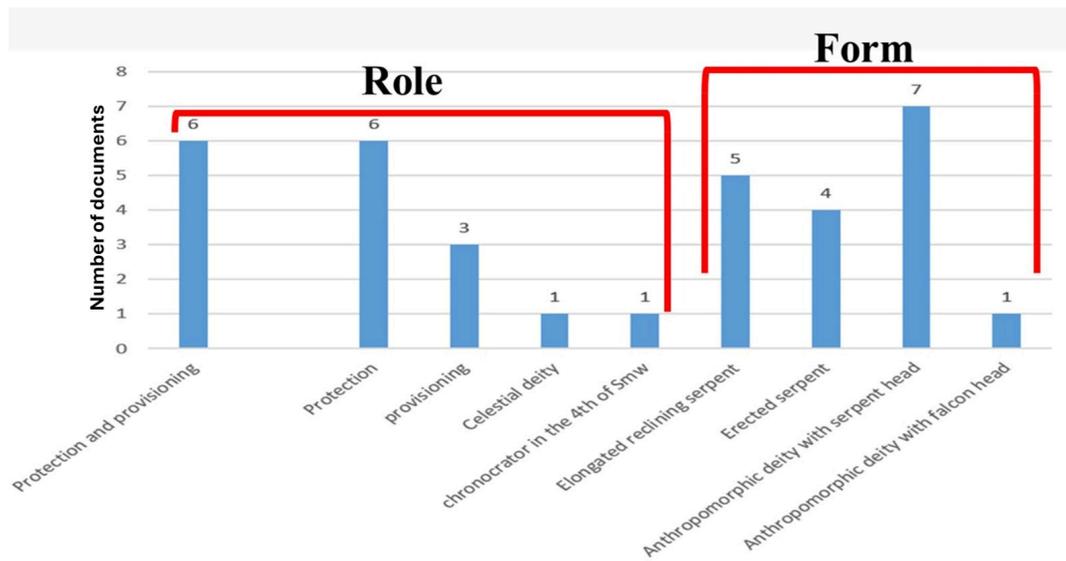


Fig.1.The frequency of roles and forms of *s3 Hwt Hr*.

The graph in **fig.1** shows that the appearance of *s3 Hwt Hr* as an elongated serpent in 5 (29%) documents assuming the role of provisioning in 4 of them (Docs. 1,8,10 and 13), while in the 5th one he acts as a celestial deity (Doc.2). Moreover, he is depicted as an erected serpent in 4 (24%) documents on the side entrances of Dendara temple and its mammisi, associated with his dual roles of provision and protection (Docs.5, 6, 7 and 14).

We noticed that his depiction in an anthropomorphic form with a serpent head in 7 (41%) Documents (Docs. 3, 4, 9, 11, 12, 16 and 17), is consistently associated with his protective role in all these documents except (Doc.4) which reveals a combination between his two roles as a provider and a protector. Furthermore, he is depicted merely in 1 (6%) document as an anthropomorphic deity with a falcon head taking the role of the 7th chronocrator on the 4th of *šmw*, which is unique to his role and appearance (Doc.15).

Conclusion:

-According to (Table 1), the authors can conclude that the appellation *s3 Hwt Hr*, which translates to “the son of Hathor” underscores his close association with the goddess Hathor, particularly highlighting his maternal lineage. From reading his name through the previous documents we noticed that it consists of two sections: the first one written with the sign of the bird  or the egg  interpreted as “s3” while the second section represents “Hwt- Hr” name inscribed with various signs such as, the falcon in the temple enclosure , the seated goddess wearing the disk between two horns and holding a papyrus sceptre , as a cobra wearing the horns and the sun disk  or as a cobra without the disk . Also, by observing the name of the deity we find that it was written with different determinatives since his appearance in the Ptolemaic Period until the Roman Period, as the elongated reclining serpent , the erected prolonged serpent , the erected serpent with twisted tail with the sign of the infant  or without the infant, as the multiple twisted serpent , and as the seated deity with serpent's head holding a knife symbol of guardianship .

- Across various scenes and vignettes, *s3 Hwt Hr* evokes two main themes: protection and provisioning. He is consistently portrayed as a guardian deity, wielding symbols of authority and protection such as knives and sceptres. He plays a pivotal role in safeguarding sacred spaces (Docs.9, 11) and ensuring the protection of some divinities such as goddess Hathor (Doc.4) and Osiris (Doc.11). He also took the responsibility of guarding the 19th Lower Egyptian nome in Dendara temple (Doc. 12) and representing the 6th Upper Egyptian nome guard in Edfou (Doc.16) and Deir El Medina (Doc. 17).

- From the text described *s3 Hwt Hr* as he comes out from the 1st month of *šmw*, the harvest season in Ancient Egypt, we conclude his role as a provisioner which appears only in Dendara, where he is associated with fertility, abundance, renewal, and the earth's vitality (Docs.1,4,8 and 10).

- *s3 Hwt Hr* is associated with some deities across different contexts and occasions. Such as his connection with goddess *Rnnwtt* within Dendara temple's eastern chamber surrounding the

sanctuary and its mammisi (Docs.1, 13). As both deities revered as part of the *ḥꜥw nfrw*, the domain of provision and sustenance, often represented as divine serpents symbolizing abundance and prosperity to celebrate harvest in the first month of *šmw*; this association is prominently corresponding to the commencement of the New Moon festival.

In another instance *s3 Ḥwt Ḥr* is associated with *spdt*, depicted in two rare scenes, the first one within the *Wꜥbt* chapel of Dendara temple (Doc.2), where *s3 Ḥwt Ḥr* and *spdt* depicted among the celestial bodies whose brilliance aligns with the five epagomenal days leading up to the New Year. Furthermore, in (Doc. 15), *s3 Ḥwt Ḥr* is represented in the offering hall of Edfou temple as the 7th chronocrator on the 4th of *šmw*, “*wp rnpt mswt rꜥ*” – the occasion marking the New Year with the rising of the sun.

References:

- Ann Richter, B., (2012), *The Theology of Hathor of Dendara: Aural and Visual Scribal Techniques in the Per-Wer Sanctuary*, University of California, Berkeley.
- Argyros, A., (2018), *Reviving Ophidia: Godly Serpents in Ancient Egyptian Magic and Mythology*.
- Cauville, S., (1985), *Le temple d'Edfou XV*, Le Caire.
- Cauville, S., (1997), *Le temple de Dendara X, Les chapelles osiriennes*, Le Caire.
- Cauville, S., (1997), *Dendara. Les chapelles osiriennes*, vol I. *Transcription et traduction*, Le Caire.
- Cauville, S., (1997), *Le Temple de Dendara X, Les chapelles osiriennes*, vol. II, *Commentaire*, Le Caire.
- Cauville, S., (1999), *Dendara II, traduction*, Leuven.
- Cauville, S., (2000), *Le temple de Dendara XI*, Le Caire.
- Chassinat, É., (1934), *Le temple de Dendara II*, Le Caire.
- Chassinat, É., (1935), *Le temple de Dendara IV*, Le Caire.
- Chassinat, É., (1952), *Le temple de Dendara V*, Le Caire.
- Chassinat, É., (1968), *Le mystère d'Osiris au mois de Khoiak II*, Le Caire.
- Chassinat, É., (1972), *Le temple de Dendara VII*, Le Caire.
- Chassinat, É., (1978), *Le temple de Dendara VIII*, Le Caire.
- Chassinat, É., (1987), *Le temple de Dendara IX*, Le Caire.
- Chassinat, É., (1984), *Le temple d'Edfou I*, Le Caire.
- Chassinat, É., (1929), *Le temple d'Edfou IX*, Le Caire.
- Du Bourguet, P., (2002), *Le temple de Deir al-Médîna*, Le Caire.
- Dumas, F., (1959), *Les mammisis de Dendara*, le Caire.
- Ezz, M., (2021), "Goddess Sopdet in Ancient Egyptian Religion", in: *JAAUTH*, Vol.20 No.3. pp.15 – 42.
- Filip, C., (2016), A feast of Harsomtus of Khadi Mesore 29, Rich in Years, Great in Victories: Studies in Honour of Anthony J.Spalingner on the Occasion of his 70th Feast of Thoth, Prague, pp.29-38;
https://www.academia.edu/28444713/A_Feast_of_Harsomtus_of_Khadi_on_Mesore_29
- Gauthier, H., (1925), *Dictionnaire des Noms Géographiques Contenus dans les Textes Hiéroglyphiques I*, Le Caire.
- Hafez, N., (2022), "The Benevolent Demon *s3k-h'w*", in: *JAAUTH*, Vol.22 No.3, pp.1-13.
- Meeks, D., (2001), Demons, in: *The Oxford Encyclopedia of Ancient Egypt*, Vol. I.
- Nermien Abdel Monem Hassan Bakier, et al., (2020) "Deities of Agriculture in Ancient Egypt", in: *IJHTE*, Vol.14 (No.1), pp. 308-322.

- Preys, R., (2002), Les Agathoi Daimones de Dendara, *SAK* 30, pp. 285–298;
<http://www.jstor.org/stable/25152873>.
- Preys, R., (2002), *Les complexes de la demeure du Sistré et du Trône de Rê - Théologie et décoration dans le temple d'Hathor à Dendara*; *OLA* 106, Peeters.
- Quaegebeur, J., (1975) Le Dieu égyptien Shaï dans la religion et l'onomastique, *OLA* 2, Leuven.
- Wilkinson, Richard H., (2003), *The Complete Gods and Goddesses of Ancient Egypt*, Thames & Hudson.
- Wilson, P., (1997), *A Ptolemaic Lexikon: A Lexicographical Study of the Texts in the Temple of Edfu*, Leuven.
- Zeinab El-Kordy, (1982), Deux études sur Harsomtous [I. Le lever d'Harsomtous à Dendara, II. Harsomtous, dieu solaire, primordial et créateur], in: *BIFAO* 82, pp.171-186.

المراجع باللغة العربية:

- سيلفي كوفيل، قرابين الألهة في مصر القديمة، ترجمة سهير لطف الله ، ص ٩٨ .
- ميسرة عبد الله، مقصورة وعبت (S) بمعبد دندرة، دراسة لغوية – دينية – حضارية، رسالة ماجستير، ١٩٩٩، كلية الآثار، جامعة القاهرة.

الكشف عن دور المعبود ساحتحور

شيرين محمد حافظ

رضوى محمد علي شليح

كلية السياحة و الفنادق - جامعة قناة السويس

الملخص العربي:

كانت الآلهة الرئيسية في مصر القديمة تدعم بمجموعة من الآلهة الحامية التي تقوم بخدمتها وحمايتها، ومن بين هذه الآلهة الحامية نوع يطلق عليه الأجاثوديمون والذي ازدهرت عبادته في مصر في العصر البطلمي، ورغم عدم وجود مصطلح دقيق يُقابل "الأجاثوديمون" في اللغة المصرية القديمة، إلا أنه ينقل عادة فكرة "الإله الحامي" أو "الروح الخيرة". وينتمي ساحتحور إلى هذا النوع من الآلهة الحامية (الأجاثوديمون) التي ظهرت عبادتها وازدهرت في مصر مع بداية العصر البطلمي وامتدت حتى العصر الروماني. ويظهر هذا الاسم الذي يترجم إلى (ابن حتحور) علاقته القوية بحتحور وارتباطه الوثيق بها، كما تضمن طبيعته السامة حماية الإلهة حتحور ومعابدها، حيث يوفر الحماية حول مقاصير المعابد ومداخلها وممراتها، حيث صور على جدران المعابد لاسيما دندرة، إدفو ودير المدينة ضمن مجموعة من المعبودات الأخرى الحامية التي تمثل حراس الأقاليم. وهي بلا شك مجموعة من الإنبثاقات المحلية التي تشكل فصيل من الحرس المكلف بحماية الإله أوزير أثناء بعثه. تعددت الأشكال والمخصصات التي كتب بها اسم المعبود ساحتحور، كما تعددت الهيئات التي ظهر بها في المناظر والتي يحمل كل منها دلالات مختلفة، وأكثر هذه الهيئات ظهوراً هي هيئة الثعبان أو الهيئة الأدمية برأس الثعبان وغالباً ما يتسلح بالسكاكين، مما يُظهر طبيعته متعددة الأوجه والتي تشير إلى الحماية، التجدد وضمن استمرار توفير الطعام والخيرات حيث ان وجود هذا الإله يضمن استمرار إمداد المعبد بالطعام والقربان، هذا بالإضافة إلى ظهوره في الهيئة الأدمية برأس الصقر مرتبطاً بأحد وظائفه النادرة التي لا يمكن إغفالها. يهدف البحث إلى إلقاء الضوء على أهمية ساحتحور من خلال الأدلة النصية الخاصة به في المعابد، بالإضافة إلى دراسة مناظره وهيئاته المختلفة وعلاقته بالآلهة الأخرى والكشف عن صفاته وأدواره المختلفة والطقوس المرتبطة به.

الكلمات الدالة: الأجاثوديمون ، ساحتحور ، الإله الحامي، الثعبان.