**Abstract**

The centipede God, held a prominent role as a protective fertility deity. His veneration extended from the Pre-dynastic Period through the Old Kingdom and persisted into the Greco-Roman time. The protective nature of sp3 is evident in its invocation against venomous creatures, revealing its role as a guardian against threats such as snakes and scorpions. Symbolic representations, including the adoption of centipede imagery, underscore the deity's protective attributes, additionally his appearances in incantations against dangerous creatures further emphasize its role in safeguarding.

The fertility aspects of sp3 are explored through its associations with agricultural symbolism, highlighting its role in promoting fertility and the interconnectedness with the earth. Worship during festivals, representations in religious texts, and connections with other deities, such as Hr, Wsr, ptH and Inpw, showcase the enduring cultural and religious significance of sp3 throughout different times.

**Aim of study:**

1-This research delves into the roles of sp3 in ancient Egypt, by examining scenes, texts, and inscriptions across different times.

2- The study examines sp3’s associations with protection and fertility, shedding light on its significance within the ancient Egyptian funerary cult.

3- To illustrate the interconnectedness and relations between sp3 and other deities.
Introduction:
Since the Early Dynastic Period, priests worshiped animals in a practice known as zoolatry which included both vertebrates and invertebrates. Among these sacred beings was the centipede, honored with the name of sp3 (Mustafa, 2019, p.43). sp3, revered as the centipede God in Ancient Egypt, held a prominent role as a guardian, protective and fertility deity. Associated with the centipede, sp3 was believed to wield control over other venomous animals. Consequently, the ancients seek the deity's invocation for safeguarding against snake bites and scorpion stings, despite the centipede's ability to inflict only painful yet harmless bites (Corteggiani,1979, p.147; Manzano,2021, p.472).

Observing centipedes feeding on insects attacking dead bodies, it became clear that sp3 served as protectors of the deceased. Additionally, centipedes were noted for trailing earthworms, contributing to soil fertility (Wilkinson, 2003, p. 233). The character of sp3 as a poisonous animal occasionally appears in an incantation text against poisonous animals. As Dhwtj said “He is sp3 , he belongs to Heliopolis, he's a scorpion, he belongs in the big house - don't bite him”. Moreover, sp3 connected with fire surfaces in texts defending against the menacing serpent Apophis (Kees,1923, p.83, 84).

He was an Egyptian deity worshipped in xry aHA ”Kheraha” and Iwnu “Heliopolis” (Corteggiani,1979, p.147; Manzano,2021, p.472), honoured with a festival sp3 hb since the Old Kingdom. sp3 had a dedicated temple in Heliopolis, in this sacred space, the deity's role extended to safeguarding and overseeing the mummified form of Wsir. This further emphasizes sp3’s integral role in the religious and funerary practices of ancient Egypt, where it played a crucial part in the veneration of prominent deities and the rituals surrounding the afterlife (Wilkinson, 2003, p.233).

The concept of the “road of sp3” is referenced in both mundane and spiritual contexts, with mentions dating back to the Pyramid Texts (Corteggiani, 1979, p.135, n.2). This road is the one which Piankhi had crossed on the mountain of hry ‘h3 “Kheraha” after capturing Memphis to make offering to Atum (Lichtheim, 1980, p.2 ). When Piankhi traversed this route from Memphis to Heliopolis, crossing the Nile and beginning the journey from Kheraha, it was still described as the king's travels (Köhler, 2009, p.140; Kees,1923, p.85).

The name of sp3:
sp3’s name was written in different variants, the oldest and most attested from starts with sp or zp which means “to divide - to separate”, adding p3 “fly” and 3. The determinative of the centipede is added to the name as sp3 and this is the most common form of the god

1 Name of a town south of Heliopolis, today “Old Cairo” (Wb III, p. 394).
2 There is a temple of sp3 called “ht-sp3” supposed to be located near Babylon (hry ‘h3), his connection with Kheraha as a battlefield, where his enemies were defeated, is well expressed at Edfou temple: In a passage Horus is called “who takes sp3 Wsir to Kheraha on his raft in order that he may see the execution place of his enemies” (El-Kholy, 1998, p.140)
from early attestations till the Late period. Other variants used the symbol referred to the great centipede or the symbol as determinatives emphasize the sacredness, divine nature and animal habits of the god (Manzano, 2021, p. 459). So, the name of sp3 changed little over the ancient Egyptian periods, during the Middle Kingdom, the voiced dental fricative sound (s—) changed to the voiceless dental fricative sound (s—), in the Old Kingdom the name is written as in the Middle Kingdom in the New Kingdom in the Late Period. During the Graeco – Roman period the name of sp3 is differed in the temples such as: in Edfou temple it is written as, in Dendera, and in Philae. Iconography of sp3:

sp3 was portrayed in different forms, besides the shape of centipede, sometimes as a mummified deity featured two short horns resembling centipede horns atop his head. Occasionally, depictions showed sp3 with the head of a donkey and this unique representation highlights the deity’s connection to fertility (Wilkinson, 2003, p. 233, LGG VI, 269).

Relationship between sp3, Hr, Tnpw and Wsir:

sp3 maintained strong associations with the deities of Heliopolis, particularly being linked to Hr, and referred to as the “Hr sp3”. Moreover, the name of sp3 appears closely related to Wsir who eventually acted as representative of the deceased (Manzano,2021, p.473). sp3 can be an Wsir form and sometimes identified as “the divine body of Wsir”, known then as Wsir sp3 (Köhler, 2009, p.140; Kees,1923, p.86), this would explain also one of the forms of sp3 as a mummified figure with two horns, therefore reflecting both the role of Wsir and the prominent horns of centipedes.

The “day of the centipede” might actually be a festival dedicated to sp3 (hpb sp3), which happened in Kheraha in Heliopolis (Corteggiani, 1979, p.134-138), it was precisely this location where the most important event of the reconstitution of bodily parts of Wsir would happen. In this context, he was recognized as an aspect of Wsir and intimately linked with the inundation of the Nile, particularly with the flooding of the northern Nile, known as “the northern Nile which flows out from Heliopolis” (Corteggiani,1979,p.147 ; Goyon, 1988, p.39; Manzano,2021,p.472).

The Gate of Euergetes in Karnak describes the profound religious experience around sp3 and the inundation is described as follows: He (Wsir -sp3) brings the flooding of the North to you under (from the inside of) the earth of Heliopolis, going up from the cavern of Imehet (Gabolde,1995, p.241). The name “Lord of sp3” was associated with Tnpw in the embalming ritual since the Old Kingdom Period, sp3 aside his role of watching entity, like Tnpw, he's become a god of the necropolis in

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charge of receiving and leading the deceased through the ways of the netherworld (Manzano, 2021, p.473). The Book of the Dead further solidifies the relationship between \( sp^3 \) and \( Inpw \); “I am \( Inpw \) on the Day of the Centipede, I am \( Inpw \) of \( sp^3 \), I am the Lord of All, etc…” (Wilkinson, 2003, p. 233; Corteggiani, 1979, p.136, n. 5).

In the context portraying the dismemberment and subsequent resurrection of \( Wsir \), \( Inpw \) and \( sp^3 \) has some important aspects that serve to associate all three deities (Meeks, 2006, p.181 § 5, e). \( Inpw \), revered for his role in wrapping \( Wsir \)’s corpse (Vandier, 1961, p.117) and carried him - using the \( shn \) boat of \( sp^3 \) - to Heliopolis “\( w^{3.t} n \ sp^3 \ r \ hr(j)-^{*}h^{3} \)” (Cabrol, 2001, p.77) where he was finally buried.

In the upcoming study, we aim to examine representation and significance of \( sp^3 \) from the Old Kingdom to the Graeco-Roman period.

I. \( sp^3 \) in the Old kingdom

Doc.1: Pyramid Text Utterances

In the Pyramid Texts, \( sp^3 \) is frequently described as embodying transcendental entities residing in the depths of the netherworld. Due to its intimate connection with the enigmatic realm below, \( sp^3 \) is often mentioned alongside snakes and other hostile beings. Specific rituals and spells, especially those linked to burials and divine protection, showcase the deity's integral role in the Egyptian funerary cult (Goedicke, 2000, p.29). As a protective deity, \( sp^3 \) is frequently mentioned in the Pyramid Texts, particularly in incantation texts aimed at warding off snakes and other venomous creatures (Kees, 1923, p.82).

Utterances from the Pyramid Texts referencing \( sp^3 \) focuses on the advantages bestowed upon the deceased, symbolizing the burial rituals depicted in the texts. Throughout various utterances, the presence of \( sp^3 \) is recurrently noted, consistently emphasizing its function in safeguarding the deceased and warding off perilous creatures dwelling therein (Goedicke, 2000, p.51).

- **PT 240 (§ 244 a)** focuses on two principal participants; the body of the deceased (\( d.t \)) and the centipede of Horus “\( sp^3 \ Hr^{r} \)” (Mercer, 2013, p.113; Goedicke, 2000, p.29, 30,39; Sethe,1908, Spruch 240, 244 a).

\[
\begin{array}{c}
dd \ md.w \ d.t \ ir \ pt \ sp^3 \ hrw \ ir \ t3 \\
\end{array}
\]

The body belongs to the heaven, the centipede of Horus belongs to the earth

- **PT 284 (§ 425 c)** seems to narrate a confrontation between two: \( sp^3 \) and \( hw.tj \), \( sp^3 \) is identified as the “wiggling one” representing the snake, while \( hw.tj \) is associated with the term “set owner”. (Mercer, 2013, p.151; Goedicke, 2000, p.36; Sethe, 1908, Spruch 284, 425 c).
The centipede is struck “smitten” by the inhabitant of the mansion “householder”, the inhabitant of the mansion is smitten by the centipede.

- **PT 299 (§ 444 a)** also describes the relation between the deceased and sp³, it integrated into the royal burial ritual overseen by the new king, referred to as Hr (Mercer, 2013, p.155; Goedicke, 2000, p.38, 43; Sethe, 1908, Spruch 299 , 444 a).

- **PT 378 (§ 663 a)** is exclusively found in Teti's pyramid. It begins with a similar reference to the overall scene, paralleling Utterance 240 (244 a), where the context describes the movement of the funeral procession towards the burial site “heaven”, coupled with the ceremonial placement of the palanquin of sp³ hrw on the ground (Mercer, 2013, p.204; Goedicke, 2000, p.38, 43; Sethe, 1908, Spruch 378 , 663 a).

- **PT 381 (§ 669 a, b)**, sp³ is portrayed as a supportive force for the deceased against a menacing inimical being, while the adversary, hw.tj, is not. This interpretation suggests that sp³ either blessed or cursed before moving in an unspecified direction (Mercer, 2013, p. 206; Goedicke, 2000, p.50; Sethe, 1908, Spruch 381, 669 a,b). The determinative 𓊵, referred to the Great Centipede (sp³ wr), would be indicative of a beneficial entity in this formula (Manzano, 2021, p.464)

- **PT 506 (§ 1098 c-d)** Ancient Egyptians saw centipedes as fascinating creatures, but they were also deeply feared and respected. They associated them with the powerful feeling of fear and awe. This is evident in texts where the king's face is likened to that of a centipede when confronting enemies (Manzano, 2021, p.464). The choice of the verb to cause shudder or evoke fear is tied to the imagery of the centipede, serving as a conveyance to herald the sacred statue of the king, this deliberate association highlights the monarch's power to command and control.
Doc.2: spells of the Book of the dead

spb is frequently referenced in many chapters of this book, it highlights the integral role of him and its association with Inpw in the protective rituals for the body of Wsir (Budge, 1904, II, 340).

- According to spell 17, the “seven spirits” or “blessed ones” appointed and stationed by Inpw as guardians of Wsir’s coffin or the deceased body, are described as having been “in the retinue of their lord spb or the followers of their lord spb”. (Budge, 1904, I, 494; Naville, 1904, p.37).

For those seven glorious spirits who follow after their lord spb, when Inpw prepared their seats on that day of 'come thence' as for 'those whom (it protected are at rest' it means 'the fiery serpent)

- Spell 69 suggests that Inpw had a role in connection with the “day of spb”. This aligns with expectations of Osirian rites being conducted, emphasizing Inpw's involvement in rituals associated with spb on that specific day.

“I am Inpw on the day of the centipede; I am the bull who presides over the field. I am Wsir, for whom his father and mother sealed an agreement on that day of carrying out the great slaughter; Geb is my father and Nut is my mother, I am Hr the Elder on the Day of Accession, I am Inpw of spb, I am the Lord of All, I am Wsir” (Faulkner, 1985, p. 71; Budge, 1910, I, p.90, II, p.8; Budge, 1895, p.39).
Doc.3: Limestone statue (Paris, Louvre Museum A 36, A37)
Date: 3rd - 4th dynasty
This limestone statue from the early Old Kingdom features the engraved name of sp3, with its representation as a bull for the first time on its base. This statue of a high official is part of a series found in the same serdab, alongside two statues of the tomb owner and one of his wives. He is shown holding a šhm sceptre and staff (Kahl, 1995, p. 124), the inscription on the base of the statue bears some titles of his owner:

\[
wr\ m\d\ w \ s\m\ e\ w \ l\ m\ n\ t\ r \ r\ h\ t\ n\ s\ w\ .\ t\ (\ t)\ h\ r\ t\ j\ ^3\ (i)\ r\ (i)\ h\ t\ (n)\ s\ w\ m\ t\ w\ n^4 \ k\ 3\ h\ d\ sp\ 3
\]

Greatest of the tens of Upper Egypt, God's servant, who is known for the king, the widder god, the one who is responsible for the things, the fighting holy white bull, sp4 (Kahl, 1995, p. 125; https://www.alamy.com/egyptian-statue-sculpture-of-sepa-2700-2620-bc-4rd-dynasty-limestone-louvre-museum-inv-a38-or-n37man-standing-left-foot-advanced-left-arm-be-image450555763.html).

Doc.4: block from s3Hw Ra pyramid
Date: 5th dynasty
In the tomb of s3Hw Ra located in Abusir, a fragmentary block from the end of a column bears an inscription mentioning the name of sp3, the presence of this inscription “\( hb\ nb\ sp\ 3\)” suggests that the block possibly marked the celebration of the festival of lord sp3, providing insights into the religious and ceremonial practices associated with s3Hw Ra’s burial site (Borchardt, 1913, p. 104, pl. 25).

Doc.5: stela from Saqqara:
Date: 5th dynasty
This fragment of a stela, discovered in Saqqara during Quibell’s excavations in 1909, contains a royal letter expressing gratitude from King jssj to his vizier k3 m tnn.t, in acknowledgment of the vizier’s service and contributions (Quibell, 1909, p. 84, pl. 61), the name of sp3 is inscribed as:

\[
m\ i\ .\ t\ f\ k\ d\ m\ d\ b\ .\ t\ sp\ 3
\]

like his brick building for sp3

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1 Name of widder shaped god (Wb. III, 396)
2 The fighting bull (Wb. II, 175)

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Doc.6: Tomb of Mrw

Date: 6th dynasty

As a deity associated with Heliopolis, his presence appears through the titles of local priests within their discovered graves near Heliopolis. Within the eastern wall of the private tomb belonging to Mrw, an inscription denotes his role as a priest devoted to the service of \( sp^3 \) (Daressy, 1916, p. 195).

\[
{\text{hm}} \ sp^3 \ im^3hw \ hr \ pth \ skr \ hr \ wsir \ pt \ '3 \ nsw.t \ s"'3 \ mrw
\]

The priest of \( sp^3 \), the venerable one, under \( pth \ skr \), under \( Wsir \) in the palace, the great scribe Mrw.

Doc.7: The necropolis of \( sbk.jj \) or Bi

Date: 6th dynasty

Also in Heliopolis in the necropolis of the \( hm \ ntr \) priest \( sbk.jj \), the inscription on the eastern and western wall of the tomb denotes that \( sbk.jj \) has the title \( hm \ sp^3 \) among his various titles, which emphasizing his role as a priest of \( sp^3 \), associated with all the sacred rites and ceremonies that belong to him (Baer, 1960, p.122; Daressy, 1916, p. 204).

On the eastern door jamb:

\[
htp \ di \ nsw \ Inpw \ htp \ di \ nsw \ Wsir \ prt-\ hrw \ t \ hnkty \ n \ smr \ w'ty \ wr \ m33 \ hry-hb \ sbk.jj \ s$s \ 'w \ pr-‘3 \ nsw \ hft \ hr \ iwnw \ imy-r \ s$s \ sbkjj \ hm \ sp3 \ hm-ntr \ rpyt \ im3hw \ hr \ Wsir \ m \ iswt.f \ nbw
\]

An offering given by the king and \( Inpw \), an offering given by the king and \( Wsir \), vocal offerings of bread and beer for the one friend, the chief seer, the chanting priest \( sbk.jj \), the scribe of documents for the royal palace in \( iwnw \), the supervisor of the scribes, \( sbk.jj \), the priest of \( sp^3 \), the venerable one. \( Wsir \) in all his places.

On the western wall:

\[
htp \ di \ nsw \ Wsir \ htp \ di \ nsw \ Inpw \ prt-\ hrw \ t \ hnkty \ n \ smr \ w'ty \ wr \ m33 \ hry-hb \ hm-ntr \ nb \ iwnw \ $n' \ bb \ hm-ntr \ nb \ t3 \ hm-ntr \ nb.\ wy \ rhyt \ hm-ntr \ sp3 \ hm-ntr \ nhbjj
\]

An offering given by the king and \( Wsir \), an offering given by the king and \( Inpw \), vocal offerings of bread and beer for the one friend, the chief seer, the chanting priest, the priest of the master of \( Iwnw \) (Atum) ....... the priest of the lord of the earth, the priest of the Lord of \( rhyt \), the priest of \( sp^3 \), the priest of \( nhbjj \) (Daressy, 1916, p. 206)
II. sp3 in the Middle Kingdom

In an early Middle Kingdom text, sp3 is associated with Hr and described as the guardian deity of Wsir, with the passage stating, “I am sp3 Hr to safeguard my father Wsir from the dangerous serpents hšbw”. This portrays sp3’s role as a protective force, ensuring the safety to Wsir from potential threats posed by serpentine entities (Kees, 1923, p.84).

Doc.8: Coffin text’s spells

In spell (91, 62 h), the deceased affirms: (Faulkner, 1973, p. 92; De Buck II, 1938, spell 91, 62 h)

```
pr .n.i m hh h .n.i m sp3
```

“I have gone forth from a myriad, I have appeared as the centipede-God sp3”

In spells (227, 263 f, 265 a), sp3 and Inpw appear here again together, we find the name of Inpw instead of sp3 who seems to act in a funerary context as a counterpart of Inpw who could replace him in the text (Manzano, 2021, p.473). Inpw appear in the day of sp3 or as a lord of him. (Faulkner, 1973, p.180; LGG VI, 269; De Buck, 1947, III, spell 227, 263 f, 265 a)

```
ink Inpw hrw sp3
```

It's me Inpw on the day of sp3

```
ink Inpw hrw sp3 tw Inpw nb sp3
```

It's me Inpw on the day of sp3 , It's me Inpw lord of sp3

In spell (251, 347 c), the name of sp3 serves as a characterization for the deceased, portraying him as possessing a face that's reminiscent of a centipede (Faulkner, 1973, p.194; De Buck,1951 - III, spell 251, 347 c).

```
Ink sp3 hr
```

I am the centipede-faced god

The same is in spell (443, 303 b):

```
Ink 3h pw w sp3 hr
```

I am that lone spirit with sp3 face

(Faulkner, 1977 II, p. 79; De Buck,1954 - V, spell 443 , 303 b)

Another reference is made explicit in spell (280 , 28 h); (De Buck,1951, spell 280, 28 h; Faulkner, 1973, p.211; LGG VI, 269)

```
r.d.wy (f) m sp3
```

His arms (are) as Tm, his legs as for sp3
Mention is made in spell (414, 245 b) of the “Mansions of sp3”, in which “a light has been kindled” against the “Furious One” who has rebelled against Ra and threatens the solar bark. The “Furious One” here is presumably Apophis, and sp3’s association with rituals against Apophis would provide the paradigm for a spell against snakes in the road which protects the traveler by stating that “He is sp3, he is on his way to Heliopolis”. This procession lends its name to an actual “road of sp3” to Heliopolis, mentioned in the “Victory Stela of King Piye Cairo Museum 48862” (Lichtheim,1980,vol.3,p.77; Faulkner, 1977, p. 65; De Buck, A., 1954, spell 414 , 245 b)

A light has been kindled to him in the Mansions of sp3

The association between sp3, Wsir, and the earth god 3kr in spell (1121, 453 h) signifies a connection between sp3 and the realm beyond. This relationship highlights sp3’s role in the otherworldly aspects of Egyptian belief and underscores the interconnectedness of these deities in the context of the afterlife. “Enduring and living” is the name of this bark (Faulkner, 1977 III, p. 165; De Buck,1954 - VII, spell 1121, 453 h)

The centipede-god sp3 , Wsir, The earth-god 3kr.

Doc.9: The coffins of k3 rnn and nfr cmd.t

Date: late 11th Dynasty, reign of Senwosert I

Near Teti's temple at Saqqara, several tombs from the early Middle Kingdom were discovered. One of these tombs accessed through a shaft, belonged to the steward k3 rnn and the woman nfr cmd.t. Their two rectangular wooden coffins, were found within their burial chamber. Both coffins featured identical religious texts painted on their inner sides, (A) is for k3 rnn and (B) for nfr cmd.t (Kees,1923, p.85; Quibell, 1908, p.37; PM 3 -II, p.560).

A) 'wy.f Tm rd.wy f m sp3 tpf m Twn mwt f
His hands are for Tm, his feet for sp3, his head is of Twn mwt f

B) 'wy.s Tm rd.wy s m sp3 tps m Twn mwt f
Her hands are for Tm, her feet for sp3, her head is of Twn mwt f
Doc.10: limestone stela of $\text{ṣṣṭḥ ḫḥ}$
Date: 12th Dynasty
This stela discovered in the northern necropolis of Abydos, features a rounded top and is horizontally divided into five registers. In the fifth register, a procession unfolds with a sister named ‘nhȝ ḫḥ, one son named $\text{idẖ k3}$, and a man with a shorn head, wearing a collar and a white knee apron. The connection of sp3 to a form of Wsir is already attested in this stela, in front of him, the name Wsir sp3 is inscribed, connecting sp3 to Wsir (Lange and Schäfer, 1902, CG 20346, I, p. 357, 358, IV, Taf. 26; Kees, 1923, p. 86). The vacant space is accompanied by the inscription: $\text{s f Wsir sp3}$

III. sp3 in the New Kingdom

Doc.11: The west wall of the Osirian great hall
In Abydos, on the west wall of the Osirian great hall, the name of Wsir is mentioned more than one time, sp3 is featured with him as Wsir sp3 $\text{})();$ in the second register (Murray, 1904, p.15; Murray, 1904, pl.IX).

Doc.12: Inscription from tomb of Imhotep (TT102)
Date: 18th dynasty, time of Amenhotep III
In the tomb of Imhotep $\text{⟩⟨}$ who served as a royal scribe and was nurtured in the palace during the reign of King Amenhotep III - at Sheikh Abd el-Qurna, an inscription bearing the title “ḥm n sp3” was found, denoting his notable position as a priest of sp3 (Assmann, 1983, p.146, 147)

$\text{ḥm n sp3 iw } \text{ir .n.j s3ḥw ḫr sh///// m ḫr.t ḫrw nt rʿ nb}$
Lord of sp3, I performed transfigurations in the tent “place”, day after day
Doc.13: Offering scene in Seti I temple:
Date: 19th dynasty, reign of Seti I
In the Temple of Seti I at Abydos, the north wall of the second Hypostyle Hall showcases scenes where the king is depicted alongside various names of Wsir in the presence of some gods and goddesses (although the upper portion has suffered damage). Among these depictions, Wsir spA is notably positioned as the eighth among fourteen gods (Mariette, 1858, pl.20; Calverley & Gardiner, 1958, pl.7; PM VI, p.8).

Doc.14: Tomb chapel of M$ at Saqqara
Date: 19th dynasty, reign of Ramesses II
M$, an ancient Egyptian official holding the title “scribe of the treasury of Pth” during the reign of Ramesses II, is best known from his tomb chapel located north of Teti’s pyramid at Saqqara. The tomb chapel comprised a sizable open courtyard with several smaller chapels on the west side. The sunken relief decorations predominantly feature M$ in the company of various deities (PM III-2, p.553; Piacentini & Orsenigo, 2009, p.83). Notably, on the rear north wall, there is a depiction of the king presenting offerings in the form of $tp di nsw, within this scene, spA is revered as the “lord of the universe” (Gaballa, 1978, pl.29; Kitchen, 1980, p.422).

An offering given by the king who is in his disk and $m who is in his boat the great deity, lord of the great palace, spA lord of the universe, and the great Ennead (who lives near?) of the sycamore tree, that they may give life, safety, and health

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Doc.15: Lower part of scribal statue of Imn mš
Date: 19th dynasty, time of Ramesses II
This diorite statue, constitutes the lower part of a scribal statue of Imn mš, was discovered in Giza “Mit Rahina”, now in the Kunsthistorisches Museum in Vienna. The lower body, shaped like a block with crossed legs, is adorned with columns of inscriptions. In the left hand, he holds a rectangular writing board carved in raised relief, a long staff beside his right upper thigh signifies the rolled-up end of the papyrus open on his lap. The inscription mentions the festival of $sp\overline{3}$ “ḥb $sp\overline{3}$” (Rogge, 1990, p.105; https://www.globalegyptianmuseum.org/record.aspx?id=5103).

Doc.16: Obelisk from Heliopolis, CG 17026
Date: 19th dynasty, time of Ramesses IV
The lower portion of a small yellow quartzite sandstone obelisk from Heliopolis, belonging to Ramesses IV, is preserved with its base intact, although the upper part is missing. Each face of the obelisk features two columns of hieroglyphs. Notably, the first face displays the name of the god $sp\overline{3}$ (Kitchen, 1983, p.30; Kuentz,1932, p.54). The inscription reads:

\[
rdi\ sw\ it\ f\ R^e\ m\ nb\ pdwt\ s3\ R^e\ (R^e\ m\ sw\ mry\ imn)\ mry\ sp3
\]

His father $R^e$ made him the master of the nine bows, the son of $R^e$ (Ramesses IV, beloved of Amun), beloved of $sp\overline{3}$.

Doc. 17: BM EA 10042, “Harris Magical Papyrus”
Date: 19th or 20th Dynasty
Section (E) from this papyrus contains an invocation of $sp\overline{3}$ and $hw$, it reads “O this $sp\overline{3}$ who created his body, O sole lord how emerged from Nun”. His name is written as $sp\overline{3}$ (Leitz, 1999, p.34, pl. 14; Lange, 1927, pp.5-6).

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Doc.18: papyrus of p³hy nfr 1mn
Date: 21st Dynasty, Egyptian Museum (Piankoff,1957, p.3)
This Papyrus consists of three fragments. In its representations, the deceased appears more than one time: first in the presence of Wsir, then facing a series of 33 standing divinities associated with mummification, and finally, positioned after twelfth gods who gazes backward. (Piankoff,1964, p.133).

sp³ is the 17th god depicted in mummified form with the head of a bearded donkey. He holds a long crook in his hands. Before him stands wd³t ³t hntyt sh and after him hnty m ³ddt (LGG VI, 269; Piankoff,1964, p.71). His role is that of an offering recipient. He bestows the deceased with the ability to speak when summoned; rdi ḫrw ḫr nis.

The text before sp³:

\[ dd mdw in sp³ ūps imy iwnw di fm³ hrw ḫr nis n Wsir it ntr 1mn p³ ḫr m³r ḫrw \]

Recitation by the venerable sp³ who is in Heliopolis, perhaps he will grant his acquittal when reciting for the sake of the deceased “he gives his voice when calling”, Wsir, God’s father of 1mn, the justified (Piankoff,1964, p.136, No.17).

Doc.19: Papyrus of ³t³ wd³t R³
Date: 21st Dynasty, Egyptian Museum (Piankoff,1957, p.3)
The papyrus of the lady of the house, chantress of 1mn, t³ wd³t R³, depicts the deceased before R³ and ḫr of the horizon, followed by sixty divinities enclosed in shrines (Piankoff,1964, p.147). sp³ appears twice in this representation, taking the positions of god No.27 and 44 among them.
Being the 27th god, sp³ is portrayed in mummified form with a bearded human head featuring two forward-facing horns, above him is written: ntr ‘3 nb m³r ḫrw; great god lord of justification (Piankoff,1964, p.90,151, No.27). Before him b³ nb imnmt and after him bnw ḫpr ds.f (LGG VI, 269).
The text of sp³:

\[ i₃w sp³ ū ūps ūmy iwnw ūm ḫtp n Wsir nbt pr ūm ‘t imn t³-wd³t R³ \]

O venerable sp³, he who is in Heliopolis, grant offerings to Wsir, lady of House, chantress of Amun t³ wd³t R³, the justified
As the 44th god, sp3 is also depicted in mummified form, sporting the head of a bearded donkey (Piankoff, 1964, p.95, 154, No.44). Before him is nb dw3t hk3 n sh and after him hk3t dt hnwt Imntr (LGG VI, 269).

The text of sp3:

![Image of hieroglyphs]

Venerable sp3, who is in Heliopolis, grant justification to Osiris, Lady of the House, chantress of Amun t3 wd3 R.

**Doc. 20: A Horus stela in the Museum of Seized Antiquities in Citadel, Cairo.**

Date: pre- saite perios (22nd -25th Dynasty) (Kákosy, 1998, p.159)

The primary depiction on this limestone revolves around skr Wsir festival in Thebes. In the lunette at the back of the stela, there is a row of gods, although much of them are erased, with only the end surviving. Additionally, there is an inscription consisting of 22 lines, where most of the signs are meticulously carved, and the name of sp3 is inscribed in line 17 (Kákosy, 1998, pp.151-153).

![Image of stela]

I am hnmw, I come from Heliopolis with the commission of sp3

**IV. sp3 in the Late period**

**Doc. 21: Stela of Piankhi (p³nḥjḥ) ⁵**

Date: 25th Dynasty (Kushite Empire)

This grey granite stela stands as a testament to his victorious expedition to Egypt. It bears figures and inscriptions, comprising a total of 159 lines of text. It is discovered in 1862 within the Gebel Barkal temple complex, now in the Egyptian Museum (JE 48862). Within the inscription, in the 101st line, there exists a notable passage concerning sp3, as it is written “His Majesty proceeded to Heliopolis over that mountain of Babylon on the road of the god sp3 to Babylon”. The deceased wishes to accompany sp3 from Heliopolis to ḥrsy ‘h3 “Kheraha”⁶; also a significant ritual associated

---

⁵ First king of the 25th dynasty.

⁶ Name of a town south of Heliopolis, today old Cairo (Wb III, p. 394)
with the journey from Heliopolis to Kheraha, as evidenced by inscriptions found on a small statue dating back to the Ptolemaic period (Regulski, 2022, p. 153-4; Rondot, 2022, p. 20-22; Grimal, N., Stele triomphale (JE 48862) 36*§19 zl.101; Sarah, 2010, p. 104)

The text of spA reads:

The road of spA to Kheraha

Doc. 22: Heliopolitan funerary Stela of ḏd-ītm-jw-f-ḥḥ

Date: Saite period, 26th Dynasty

A finely crafted limestone stele was serendipitously discovered in Matariya, situated approximately 1 km east of the obelisk of Senwosret I, the only surviving component of the grand temple of Atum Rē in Heliopolis. The name of spA is inscribed 3 times in the stela; first inscription pertaining to the ḏd-hb, alongside feasts dedicated to other prominent deities such as dhwj, skr, and Mn. The second one is pr spA m iwnw r ḫrj.ḥḥ; the house of spA in Heliopolis and Kheraha. Notably, at the lower section of the stela, the third inscription identifying the deity as ḫm ntr spA, denoting the priest of spA (Sauneron 1979, p. 119, 124 and 133, pl.XXIV; LGG VI, p. 269).

Doc. 23: Funerary papyrus (Louvre Museum 3129).

Date: Ptolemaic period (according to style)

The Hieratic papyri “Louvre 3129” preserve an anti-Seth cursing ritual for the temple of Osiris at Abydos (Schott 1929–1939). This text displays the linguistic virtuosity of the scribes of the period. spA is mentioned in the papyrus associated with Heliopolis (Urk VI, 139, 39; 184; LGG IV, p. 269; Loret, 1951, p.6)

The text reads:

spA r iwnw

spA of Heliopolis

---

well-known character who lived in 26th Dynasty

Matariya is a district in the Eastern Area of Cairo Egypt. The district is unrelated to the coastal town in the Dakahlia Governorate that is also named El Matariya. The district holds the ruins of the ancient Egyptian city of Heliopolis, one of the oldest cities of ancient Egypt.

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Doc. 24: Statue of \textit{psmtk \textsc{snb}} (CG 682)

Date: 29\textsuperscript{th} dynasty

This elegant kneeling limestone statue depicts the priest \textit{psmtk \textsc{snb}}, despite minor damages such as a broken nose, scratches on the ears, and the absence of a beard, the statue's head retains its remarkable beauty, adorned with a finely crafted double-purse wig. He is portrayed wearing a flowing skirt, while his chest is adorned with a striking pendant depicting the goddess \textit{M3't}. On his dorsal pillar; an inscription of god \textit{sp3} is inscribed on the second line (El-Sayed, 1982, p. 194, pl. XXVIII; Borchardt III, 1930, p. 26; https://www.flickr.com/photos/130870_040871/52588312016/in/photostream/ 12/3/2024).

The text reads:

\begin{center}
\textit{Ink \textit{hn‘ sp3 iwnw r \textit{hrj ‘h3} \\
I (am) with \textit{sp3} from Heliopolis to Kheraha}
\end{center}

Doc. 25 : Magical Stela (Cippus of Horus)

Date: 30\textsuperscript{th} Dynasty, reign of Nectanebo II

This stela was found in the Temple of Mnevis bulls in \textit{iwnw}, it is a notable artefact now housed in the Egyptian collection of the Metropolitan Museum of Art in New York City. This stela, commonly known as the “Stela of Horus” or the “Stela of Horus the Crocodile” is revered for its protective properties against threats such as crocodiles and snakes and prevalent dangers. Notably, its upper right section contains incantations, particularly lines 126-137, intended to persuade reptiles and desert creatures that the individual facing peril possesses divine status, specifically identifying with Horus himself (Scott, 1951, p.212).

This magic spell serves as protection against snakes in holes and along pathways. The individual seeking protection is associated with various deities, including Mnevis\textsuperscript{9}, \textit{sp3}, a male scorpion god not extensively documented elsewhere, \textit{dhw tj, nfr-tm}, and is also referred to as the “son of \textit{Wsir}” (Sander-Hansen, 1956,54-55; Scott, 1951, p.213; JEA 54, p. 226).

The text of \textit{sp3}:

\begin{center}
\textit{ntf sp3 iwr f r iwnw} \\
He is \textit{sp3}, he's on his way to Heliopolis
\end{center}

\textsuperscript{9} Mnevis is the Hellenized name of an ancient Egyptian bull god which had its center of worship at Heliopolis.

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V. *spɔ* in the Graeco-Roman Period

- Edfou Temple

**Doc.26: Scene in 3rd west Chamber** “F of Chassinat”

Date: Ptolemy IV

In the scene found within the second register of the west wall, situated on the northern left side, an offering scene unfolds the king presents offerings to seven distinct seated deities. Of particular note is the presence of *spɔ*, intricately associated with Wsir “the third god” (Chassinat, 1984, p.171, 5; Chassinat, 1929, pl. XXIII a; LGG VI, 270).

The text reads:

```
<diagram of offering scene>
```

Words spoken by Wsir, lord of Edfou, *spɔ* the noble (one), lord of life.

**Doc. 27: Sanctuary, Exterior wall** “B of Chassinat”, **western Right side**

Date: Ptolemy IV

On the base, Ptolemy IV followed by nome-figures of Lower Egypt and one Nile-god, before Ḥr. The name of *spɔ* is mentioned in the 13th Heliopolitan Nome11 (Chassinat, 1984, p.333, 11; Chassinat, 1929, pl. XVI, PM VI, p.146).

The text reads:

```
<diagram of exterior wall scene>
```

Heliopolis is under his authority, *spɔ* the noble (one)

---

10 the name of Edfou is ḍh3 or “Retribution Town” (DG 618, 10; Wb V, 556 (5-10)

11 The Heliopolite nome is the 13th nome of Lower Egypt, known as (ḥ3 ‘ndw)

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**Doc. 28: offering hall “R of Chassinat”, west wall**

Date: Ptolemy IV

Sp3 associated with Wsir in a ritual scene of offering life, eternity and powerful (Chassinat, 1984, p. 481, 13, Chassinat, 1929, pl. XXXV b; LGG VI, 270).

The text reads:

\[ dd \text{ mdw in } Wsir \text{ nb } \text{ nh } ntr \text{ as } \text{ hry.ib } bhd \text{ sp3 } sps \text{ lnty } W\text{tst-hr} \]

Words spoken by Wsir, lord of life, great god, who resides in Edfou, sp3 in front of Edfou.

**Doc. 29: 1st chamber of skr “G of Chassinat”:**

Date: Ptolemy IV

On the northern left side, the 1st register of the east wall, Ptolemy IV ceremoniously presents offerings of snTr (incense) before Wsir mryty (LGG II, p.547) who adorned with the 3tf crown, 1st, Wsir nb nh, 1st, Wsir sp3, nbt nht, skr and Šnt3yr (LGG VII, p.105).

Wsir sp3 stands in human form, wears the double feather crown Swty, holds the w3s sceptre in his left hand while the n3h with his right hand. He is accompanied by goddess nbt nht of Edfou, “she who throws the flame”, a reference to her aspect to protect Wsir sp3 in a scene from the chapel of mhyt where it occupies an important place (Chassinat, 1984, p.185, 8; LGG II, 562; Chassinat,1929, pl.24 b; Cauville,1983,p. 28).

The text reads:

\[ dd \text{ mdw in } Wsir \text{ sp3 } sps \text{ B3w-jwnw } ntr \text{ as } \]

Words spoken by Wsir sp3, the noble one, souls of Heliopolis, the great god

Within the same chamber, along the southern right side, the first and second registers of the south wall are adorned with an extensive text represents various deities, among which is a significant inscription of Wsir sp3 (Chassinat, 1984, p.181, 7; LGG II, 562; Chassinat, 1987, 22, 63; Cauville,1997, p.37, 64).

---

12 Wtst-hr Frequent at Edfou as the name of the town, temple and the Nome of Edfou; Wb I 384 (10); DG I, 210; Wilson, 1997, p. 502.

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Doc. 30: Enclosure Wall, east part

Date: Ptolemy X

Dḥwtj is presenting an offering to Hr revered as the hawk deity, follow him Hr of Edfou depicted seated upon lion-thrones. He is accompanied by Mnʿt nt Bḥdt (LGG III, p.300)\(^1\), embodying the nurturing aspect of the goddess, completing the scene is the presence of ṭ₃₃₃.₃ Hr (Wb. I, p.384), symbolizing further divine blessings and protection. ṭᵯ₃ asociated here with Mnʿt (Chassinat, 1931, p.304, 5; 1928, pl. CLIV; PM VI, 165).

The text reads:

\[
\text{dd mdw in Mnʿt nt Bḥdt } \text{ṭᵯ₃₃₃.₃ bity R₃} \text{\(^1\)}
\]

Words spoken by Mnʿt of Edfou, ṭᵯ₃, the lower Egyptian king of R₃

Doc. 31: Offering hall.

On the western right side of the offering hall, ṭᵯ₃ is portrayed seated as a falcon-headed deity. He is depicted holding the ʿnb sign and adorned with the distinguished double crown (Cauville, 1985, p.50, pl. 42; LGG VI, 269).

Similarly, on the eastern left side, ṭᵯ₃ is also depicted in this divine form (Cauville, 1985, p. 51; LGG VI, 269). Also in the lower register, western right side, ṭᵯ₃ is mentioned among gods and goddesses as ṭᵯ₃ m iwnts which mean ṭᵯ₃ in Dendara (Cauville, 1985, 55; LGG VI, 270; Wb I, 54).

- Dendera Temple

Doc. 32: East Osirian Chapel “no. 1”

The western wall of the eastern Osirian chapel bears an inscription referencing the name of Wsir ṭᵯ₃, who is closely linked with Wsir as one deity. Within the inscription, he is specifically identified with reverence, being mentioned in conjunction with Letopolis (Cauville,1997, p. 27, 7).

The Text reads:

\[
\text{Wsir ṭᵯ₃ m ḥmn₁⁵ ir m ḫ₃t hsp n ḥnty-imnnt m it ḥr šᵯy}
\]

Wsir ṭᵯ₃ in Letopolis, made in the work of a garden of ḥnty-imnnt with barley and sand

---

\(^1\) Mnʿt nurse, at Edfou this usually applies to goddesses: ṭ₃₃₃₃ in Buto, she is here as a counterpart of the Upper Egyptian ṭ₃₃₃₃ Hr and both ensure protection of the body, dispelling of disease and after death its rebirth (Wb II, 78).

\(^1\) biti-R' is a title of the god Hr and a title which can apply to gods and also to the king. The epithet seems to emphasis the kingship and is not exclusive to Edfou, for it is also noted at Karnak; (Wilson, 1997, p. 566)

\(^1\) ḥmn (letopolis): is the 2nd nome of Lower Egypt.

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Doc. 33: West Osirian Chapel “no. 3”

On the eastern side of this Osirian chapel, a text mention Wsir sp3 in his sacred place (Cauville, 1997, p. 396, 11; LGG II, 562).

\[ Wsir\ sp3\ m\ st-f\ dsrt\ ‘h\ db\ m\ h\ \ f \]

Wsir sp3 in his sacred place, who is standing in possession of his body.

Doc. 34: East Osirian Chapel “no. 3”

Within the Osirian chapel's third scene, on the western side of the southwest wall, there is a textual inscription attributed to sp3. This inscription establishes a significant correlation with the sacred bark of shn\(^1\) (Cauville, 1997, p. 244, 8, pl.112, 141)

\[ ts\ tw\ m\ shn,\ shn.tw\ m\ sp3\ in.tw\ hnt\ B3w\ iwnw \]

Straighten-up in the bark of the fusion, merging into sp3 , led among the souls of Heliopolis.

Another textual inscription refers to of sp3 is mentioned in the west side of the north west wall of the frieze, sp3 here is associated with god Wsir and bears some titles denoting esteemed attributes as seen in the following text (Cauville, 1997, p. 250, 8; LGG VI, 270)

\[ sp3\ 5ps\ hnt\ ht-nbw\ nfr\ hr\ K3\ hbswt\ nb\ hdt\ ‘3wrtr\ ‘ir\ tr\ f\ ms\ r\ nw.f\ rnp\ h\ ‘f\ tp\ rnp\ ‘nh\ tw\ sp\ snw\ sp3\ ,\ the\ noble\ (one)\ in\ the\ golden\ temple.\ He\ whose\ face\ is\ beautiful,\ whose\ beard\ is\ long,\ the\ master\ of\ white\ crown,\ whose\ hm\ crown\ is\ large,\ who\ comes\ in\ his\ time,\ who\ is\ born\ in\ time,\ whose\ body\ is\ rejuvenated\ every\ year, alive.\]

\(^1\) shn occurs in late texts as the word for the boat of the god sp3, he is brought to Kheraha upon this boat. At Dendera a hymn about the Osiris Nile cult at Babylon (Kher aha) also links sp3, (Kees, ZAS 58, 1923 p.871).

https://ijthsx.journals.ekb.eg/
Doc. 35: West Osirian Chapel “no. 1”

On the western wall, an illustration depicts Tm symbolizing the Heliopolitan Egyptian Nome. A textual reference to sp in the scene, denoting sp’s significance within the context of the Heliopolitan nome (Cauville, 1997, p. 280, 5, pl. 152,165; LGG VI, 270).

The text reads:

\[ sp \text{ m } \text{hk}^3 \text{-'nd } 17 \text{ iwny hnt } \text{h } \text{sr, } \text{di n.k rwty } \text{b } \text{w 'nh rnp.k tp rpnt sp snw} \]

sp in the Heliopolitan nome, the Heliopolitan in the temple of the prince, the two lions (b and tfnt) give you the breath of life, you are rejuvenated every year.

In the same chapel but on the east wall, a scene represents Tm who personifies the Heliopolitan Egyptian Nome. A text of sp is mentioned in the scene as sp in the Heliopolitan Nome (Cauville, 1997, p. 285, pl. 167).

The text reads:

\[ sp \text{ sxn st k } \text{hr sxn fn } f ' \text{nh mi m33 nn} \]

sp, sit on the barque of the one whose nose is a live, come, see (all) this.

Doc. 36: frieze of the Sanctuary of the Mammisi.

On the third register adorning the southern wall, the frieze exhibits a procession of protective deities manifested as seated gods, each adorned with distinctive attributes and manifestations. Among them, sp is portrayed as a falcon-headed god, holding the w sceptre in his hand. He is No. 113 and his name is inscribed in front of him (Daumas, 1959, p. 121, pl. XLI).

On the north wall, there’s another depiction featuring different gods. Among them is sp, depicted as a seated god with a falcon head, holding the w scepter. He’s labeled as No. 41 with his name written in front of him (Daumas, 1959, p. 141, pl. XLI).

17 The name of the 13th nome of Lower Egypt, the Heliopolitan nome whose capital was Iwnw and could also be called hk3-'nd and Pr-R (Gauthier DG, IV, 43).

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- **Esna Temple**

**Doc. 37: The Hypostyle Hall**

In the third interior column of the Hypostyle Hall, the venerable inscription of the Litany of Osiris adorns this part. Among the meticulously inscriptions, the name of *sp3* prominently emerges. The inscriptions dates back to the reign of Domitian (Sauneron, 1968, p. 58, no. 217 (25-28); LGG II, 562).

The text reads:

```
sp3 ṣps m iwnw
```

*sp3*, the noble (one) who is in Heliopolis.

- **Philae Temple**

**Doc. 38: Gate of Hadrian, top register.**

In this scene, Emperor Marcus Aurelius ceremoniously before the esteemed figures of Wsir skr sp3, 1st, nbt nht and Hr. sp3 here associated with both Wsir and skr (PM VI, 254 (5); LGG VI, 270; Derchain, 1962, p.57 – 6; Descr. de l’Égypte, Ant.1, pl. I9)

The text reads:

```
sp3 ṣps m iw wbt
```

*sp3*, the noble (one), in Abaton;

**Doc. 39: Papyrus Turin N. 766, Zl. A7.**

The Demotic papyrus (Turin N. 766) contains a concise funerary text spanning 36 lines on its recto, which is further segmented into two distinct sections labelled as recto A and B. This document, presumed to have originated in the first century AD, is dedicated to p3-rmwt, son of tḥ-srt-hnsw (Stadler, 1999, p. 74). In this papyrus, Wsir sp3 is delineated as the b3 of Heliopolis (Botti, 1968, p. 266; Stadler, 1999, p. 80, 83, fig.2; LGG II, 562).

The text reads:

```
nḥt ṛn n ṣwir ṣp3 b3 iwnw
```

May the name of Wsir sp3, the soul of Heliopolis, protects.
Conclusion:

- In conclusion, the multifaceted role of the centipede God $sp$ in ancient Egyptian religion and ritual practices is evident through a variety of texts and inscriptions spanning different periods. The deity's significance is particularly pronounced in its associations with protection and fertility.

- The symbolic adoption of the centipede's imagery in various inscriptions, including spells and rituals, underscores $sp$ 's protective nature. That was clearly featured in the pyramid texts, the coffin texts and most of the inscriptions his name appear in.

- $sp$ is depicted in another different forms, sitting as a falcon-headed god, holds the $w\delta s$ scepter (Doc.36), in a human form wears the $3f$ crown (Doc.29), in mummified form featuring the head of a donkey (Docs.18,19), as a bull (Doc.3), and as a mummified form with two horns of the centipede (Doc.19).

- Fertility aspects of $sp$ are linked to its association with agricultural symbolism, emphasizing the deity's connection to the earth and its potential role in promoting fertility. In documents 18 and 19, there's a depiction of $sp$ in mummified form, featuring the head of a donkey. This representation highlights the cultural association between donkeys and fertility. Across various societies, the presence of donkeys on farmland symbolizes not just their role in agricultural labor but also embodies a profound connection to prosperity and abundance. Moreover, donkeys’ manure, rich in essential nutrients, serves as a precious organic fertilizer (Docs.18,19).

- The deity's symbolic adoption, as seen in its association with $Hr$, $Inpw$, $Wsir$ and other major gods, reflects its versatility and ability to assimilate into various Funerary cult. This adaptability is showcased in different forms, from protective rituals to funerary practices, indicating $sp$'s importance throughout an individual's life and beyond into the afterlife.

- $sp$ associated with $Wsir$ as one god (Docs.10,11,13,29,32,33 and 39) whose cult is attested in Heliopolis from the Old Kingdom; very quickly considered as the Heliopolitan form of $Wsir$, his cult flourished in the New Kingdom and retained considerable importance in the Late Period. $Wsir sp$ is accompanied by goddess Nephthys of Edfou, “she who throws the flame”, a reference to her aspect to protect $Wsir sp$ in a scene from the chapel of $mhjt$ where it occupies an important place (Doc.28).

- $sp$, had an important cult in Heliopolis as he is mentioned in the Heliopolitan Nome (Docs. 7,18,19,20,22-25,27,28,35m37 and 39), he has the title “the noble (one) of the Souls of Heliopolis (Docs.29,34). $hr\ y. \ 'h\$ “Kheraha” also had an important role for $sp$. The deceased wishes to accompany $sp$ from Heliopolis to Kheraha (Docs.21,22 and 24).

- From the Late period to the Greco roman period, $sp$ took some titles related to the Nomes, $sp$ $r$ $iwnw$ “$sp$ of Heliopolis”, $hnty \ Wst-hr$ “in front of Edfou”, $sp$ $m$ $iwnt$ “$sp$ in Dendara”, $B\w-jwnw$, “souls of Heliopolis”, $sp$ $m$ $hm$ “$sp$ in Letopolis”, $m$ $st-f$ $d\ srt$, “in his sacred place”, $hnt$
B3w iwnw, “among the souls of Heliopolis”, ḥt-nbw;”The golden temple”,  m ḫk3-‘nd “in the Heliopolitan nome”,  m iw w‘b, “in Abaton”.

- In the Greco roman period, šp3 has the determinative ⲩ Ⲩ instead of the usual centipede ⲩ Ⲩ Ⲩ-šp3 took respected titles as  šp3 bity Rˁ “the lower Egyptian king of Re”,  šp3 ṣps nb ʿnh “šp3 the noble one, lord of life” and  šp3 ṣps “the noble one”.

Here's a table summarizing the scenes of šp3 in various contexts, along with the gods he appears with, the forms he is represented in, and additional information

<table>
<thead>
<tr>
<th>Scene</th>
<th>Description</th>
<th>Associated Gods</th>
<th>Forms Represented</th>
<th>Additional Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Utterance 240 (244 a)</td>
<td>Symbolism in burial rituals, associated with centipede's skill</td>
<td>Hr</td>
<td>His name with the centipede determinative</td>
<td>šp3 represents the deceased's ability to navigate concealed spaces and combat snakes.</td>
</tr>
<tr>
<td>Utterance 284 (425 c)</td>
<td>Depiction of conflict between šp3 and ḫw.tj</td>
<td>-</td>
<td>His name with the centipede determinative</td>
<td>šp3 and ḫw.tj engage in a struggle, with the centipede being struck by the inhabitant of the mansion, and vice versa.</td>
</tr>
<tr>
<td>Utterance 299 (444 a)</td>
<td>Royal burial ritual with the metaphor of a centipede</td>
<td>Hr</td>
<td>His name with the centipede determinative</td>
<td>The king arrives in a ceremonial litter described as a centipede, symbolizing regal authority.</td>
</tr>
<tr>
<td>Utterance 378 (663 a)</td>
<td>Distinction between burial procession and the centipede</td>
<td>Hr</td>
<td>His name with the centipede determinative</td>
<td>Emphasizes the different destinies of the deceased (for heaven) and the centipede of Horus (for earth).</td>
</tr>
<tr>
<td>Utterance 381 (669 a, b)</td>
<td>Ambiguous spell with šp3 as a supportive force for the deceased</td>
<td>-</td>
<td>His name with the centipede determinative</td>
<td>šp3 is portrayed as a supportive force</td>
</tr>
<tr>
<td>Utterance 506 (669 a, b)</td>
<td>King's adoption of centipede's visage</td>
<td>-</td>
<td>His name with the centipede determinative</td>
<td>The king's adoption of the centipede's visage highlights regal authority and dominance over chaotic elements.</td>
</tr>
</tbody>
</table>

**Book of the Dead**

| Spell 17 | Connection between šp3 and Inpw in protective rituals | Inpw | His name with the centipede determinative | šp3 plays a role in protective rituals for the body of Wsir, alongside Inpw. |
| Spell 69 | Inpw’s role in connection with the “day of šp3” | Inpw | His name with the centipede determinative | Inpw is mentioned in association with the “day of the centipede” emphasizing his involvement in Osirian rites. |

**Old Kingdom monuments**

| Limestone Statue (Doc.3) | Limestone statue with šp3 as a bull | - | His name with Bull determinative | It features the name of šp3 as a bull, showcasing a unique representation on its base. |

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<table>
<thead>
<tr>
<th>Block from 33hw R Pyramid (Doc.4)</th>
<th>Block with inscription of the celebration of sp3</th>
<th>-</th>
<th>His name with the centipede determinative</th>
<th>The inscription show sp3’s celebration, providing insights into ceremonial practices in 33hw R ’s temple.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stela of Saqqara (Doc.5)</td>
<td>Fragment expressing gratitude with sp3’s name</td>
<td>-</td>
<td>His name with the centipede determinative</td>
<td>King Jssj mentioning the priest of sp3 among others, emphasizing sp3's role in gratitude and royal acknowledgments.</td>
</tr>
<tr>
<td>Tombs of Mrw (Doc.6)</td>
<td>Mrw, is a priest devoted to the service of sp3</td>
<td>Wsir, Tnpw pth, skr</td>
<td>His name with the centipede determinative</td>
<td>The hm sp3 priest is associated with sacred rites and ceremonies.</td>
</tr>
<tr>
<td>The necropolis of šbk.jj (Doc.7)</td>
<td>šbk.jj has the title hm sp3 among his various titles</td>
<td>Wsir, Tnpw</td>
<td>His name with the centipede determinative</td>
<td>The hm sp3 is associated with sacred rites and ceremonies.</td>
</tr>
</tbody>
</table>

**Middle Kingdom – Coffin Texts**

<table>
<thead>
<tr>
<th>Spell 91, 62 h (Doc.8)</th>
<th>Affirmation of the deceased as sp3, possibly alluding to the centipede</th>
<th>-</th>
<th>His name with the centipede determinative</th>
<th>The deceased affirms becoming the centipede God, possibly referring to the centipede's legs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spell 227, 263 f, 265 a (Doc.8)</td>
<td>Identification of Wsir on the Day of the sp3 and as a lord of sp3</td>
<td>Wsir</td>
<td>His name with the centipede determinative</td>
<td></td>
</tr>
<tr>
<td>Spell 251, 347 c (Doc.8)</td>
<td>Identification as the centipede faced god</td>
<td>None specified</td>
<td>His name with the centipede determinative</td>
<td>The dead identifies as the centipede-faced god in this spell.</td>
</tr>
<tr>
<td>Spell 280, 28 h (Doc.8)</td>
<td>Explicit mention of the dead's legs as sp3 (possibly centipede-related)</td>
<td>Tm</td>
<td>His name with the centipede determinative</td>
<td>In spell 280, the legs of the dead are for sp3, possibly centipede-related.</td>
</tr>
<tr>
<td>Spell 414, 245 b (Doc.8)</td>
<td>Reference to the “Mansions of sp3” and protection against the Furious One</td>
<td>Apophis Tm</td>
<td>His name with the centipede determinative</td>
<td>sp3 associated with rituals against Apophis, a light kindled in the Mansions of sp3 for protection.</td>
</tr>
<tr>
<td>Spell 443, 303 b (Doc.8)</td>
<td>The dead as a lone spirit with a sp3 face</td>
<td>None specified</td>
<td>His name with the centipede determinative</td>
<td>The dead is described as a lone spirit with a sp3 face.</td>
</tr>
<tr>
<td>Spell 1121, 453 h (Doc.8)</td>
<td>Association between sp3, Wsir, and 3kr</td>
<td>Wsir, 3kr</td>
<td>His name with the centipede determinative</td>
<td>sp3, Wsir and 3kr signifying a connection beyond the earthly realm.</td>
</tr>
<tr>
<td><strong>Middle Kingdom monuments</strong></td>
<td>Religious texts on wooden coffins</td>
<td>Twn mwt f Tm</td>
<td>His name with the centipede determinative</td>
<td>Wsir ’s eyes are for R’, hands for Tm, feet for sp3, head of Twn mwt, emphasizing a connection between the three deities.</td>
</tr>
</tbody>
</table>

**Additional Notes**

- Stela of Saqqara (Doc.5): Fragment expressing gratitude with sp3’s name. King Jssj mentioning the priest of sp3 among others, emphasizing sp3's role in gratitude and royal acknowledgments.
- Tomb of Mrw (Doc.6): Mrw, is a priest devoted to the service of sp3. The hm sp3 priest is associated with sacred rites and ceremonies.
- The necropolis of šbk.jj (Doc.7): šbk.jj has the title hm sp3 among his various titles. The hm sp3 is associated with sacred rites and ceremonies.

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<table>
<thead>
<tr>
<th>Document</th>
<th>Description</th>
<th>Stela with the name “Wsir sp3”</th>
<th>Wsir</th>
<th>His name with the centipede determinative</th>
<th>The stela connects sp3 to Wsir (Wsir sp3) in a procession</th>
</tr>
</thead>
<tbody>
<tr>
<td>12th Dynasty Limestone Stela (Doc.10)</td>
<td>Inscription “Wsir sp3” in the second register</td>
<td>-</td>
<td>Name with the centipede determinative</td>
<td>It refers to the connections between sp3 and Wsir (Wsir sp3)</td>
<td></td>
</tr>
<tr>
<td>Abydos Osirian Great Hall (Doc.11)</td>
<td>Inscription mentioning “His majesty sp3”</td>
<td>-</td>
<td>His name with the centipede determinative</td>
<td>Inscription in the tomb of Imhotep, the royal scribe, describe him as km sp3.</td>
<td></td>
</tr>
<tr>
<td>Tomb of Imhotep (Doc.12)</td>
<td>Wsir sp3 listed as the 8th god among 14 Wsir gods</td>
<td>Wsir</td>
<td>His name with the centipede determinative</td>
<td>Scene dedicated to Wsir, with Wsir sp3 as one of the Wsir gods.</td>
<td></td>
</tr>
<tr>
<td>New Kingdom</td>
<td>Depiction of Ramesses IV presenting offerings with mention of sp3</td>
<td>Tm, sp3</td>
<td>His name with the centipede determinative</td>
<td>Depiction of offerings to sp3, highlighting its lordship over the universe and association with the Ennead.</td>
<td></td>
</tr>
<tr>
<td>Tomb Chapel of M$ at Saqqara (Doc.13)</td>
<td>Lower part of a diorite scribal statue with inscriptions</td>
<td>-</td>
<td>Name with the centipede determinative</td>
<td>Inscriptions include mentions of festivals associated with sp3 “hb sp3”</td>
<td></td>
</tr>
<tr>
<td>Scribal Statue of Imn m$ at Saqqara (Doc.15)</td>
<td>Names of sp3 on the obelisk's face</td>
<td>-</td>
<td>Only his name</td>
<td>Lower portion of an obelisk with hieroglyphs mentioning sp3</td>
<td></td>
</tr>
<tr>
<td>Obelisk from Heliopolis (Doc.16)</td>
<td>Section (E) from this papyrus contains an invocation of sp3 and hw</td>
<td>hw</td>
<td>Only his name</td>
<td>sp3 here is mentioned as the god who created the body</td>
<td></td>
</tr>
<tr>
<td>Harris Papyrus (Doc.17)</td>
<td>Depiction of sp3 as the 17th god in mummified form with a bearded donkey head</td>
<td>Wsir and series of 33 standing divinities</td>
<td>Mummified form with a bearded donkey head</td>
<td>The papyrus depicts the deceased before Wsir and includes a recitation by sp3.</td>
<td></td>
</tr>
<tr>
<td>Papyrus of Amun pt3y nfr Imn (Doc.18)</td>
<td>sp3 depicted twice (27th and 44th) in mummified form</td>
<td>various accompanying gods</td>
<td>Mummified form with a bearded human head featuring two horns. - mummified form, sporting the head of a bearded donkey</td>
<td>The papyrus features the deceased before K$ and includes invocations by sp3 for offerings and justification.</td>
<td></td>
</tr>
<tr>
<td>Papyrus of pt3 w33t R$ (Doc.19)</td>
<td>sp3’s name inscribed in line 17</td>
<td>skr, Wsir</td>
<td>His name with the centipede determinative</td>
<td>The limestone stela depicts skr Wsir festivals, and sp3 is mentioned in the inscription.</td>
<td></td>
</tr>
<tr>
<td>Horus Stela (Doc.20)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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### Late Period

<table>
<thead>
<tr>
<th>Funerary Stela of  p’nhjj (Doc.21)</th>
<th>A text of $sp^3$ inscribed in line 129</th>
<th>-</th>
<th>His name with the centipede determinative</th>
<th>The celebration of accompanying $sp^3$ to ḥry ʿḥḥ; that a road, going from Heliopolis to “Kheraha”</th>
</tr>
</thead>
</table>
| Stela of Ḥd-Im-jwfr-‘nh (Doc.22) | inscriptions bears the name of $sp^3$ | $Ḥwṭj$, skr, and $Mn$ | His name with the centipede determinative | - $sp^3$ ḫḥ  
- $sp^3$ m ʾwnnw r ḫjṯ ḫḥ  
- nfr ḫḥ $sp^3$ |
| Funerary papyrus (Doc.23) | Inscriptions of $sp^3$ | - | His name with the centipede determinative | $sp^3$ is mentioned in the papyrus associated with Heliopolis as “$sp^3$ of Ḥnnw” |
| Statue CG 282 (Doc.24) | Inscriptions of $sp^3$ | - | His name with the centipede determinative | procession of $sp^3$, from Heliopolis towards Kheraha. |
| Magical Stela (Doc.25) | This magic spell serves as protection against snakes in holes and a long pathway. | $Ḥwṭj$, nfr-tm, $Wsir$ | His name with the centipede determinative | $sp^3$ mentioned on his way to Heliopolis. |

### Graeco Roman Period - Edfou Temple

<table>
<thead>
<tr>
<th>Scene in 3rd west Chamber “F” (Doc.26)</th>
<th>- $sp^3$ associated with $Wsir$</th>
<th>seven seated deities</th>
<th>Human form with double feather crown</th>
<th>-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanctuary (Doc.27)</td>
<td>The name of $sp^3$ is mentioned in the 13th Heliopolitan Nome</td>
<td>figures of Lower Egyptian nomes and Nile-god</td>
<td>His name with the centipede determinative</td>
<td>Heliopolis is under the authority of the noble $sp^3$</td>
</tr>
<tr>
<td>offering hall (Doc.28)</td>
<td>$sp^3$ associated with $Wsir$ in a ritual offering scene</td>
<td>$Wsir$</td>
<td>His name with the centipede determinative</td>
<td>-</td>
</tr>
<tr>
<td>1st chamber of skr (Doc.29)</td>
<td>$sp^3$ associated with $Wsir$ in a ritual offering scene</td>
<td>8 deities</td>
<td>Human adorned with the 3f crown</td>
<td>$Wsir$ $sp^3$ is described as the noble one, souls of Heliopolis, the great god</td>
</tr>
<tr>
<td>Enclosure Wall (Doc.30)</td>
<td>$Ḥwṭj$ is presenting an offering to some gods, among them $sp^3$</td>
<td>$Ḥwṭj$, $Ḥr$, $Mn’t$ nt $Bḥdt$, $wtš.t$ $Ḥr$</td>
<td>His name with the centipede determinative</td>
<td>$sp^3$ is associated here with $Mn’t$</td>
</tr>
<tr>
<td>Offering hall (Doc.31)</td>
<td>$sp^3$ is portrayed seated on the western right side of the offering hall among list of deities</td>
<td>List of deities</td>
<td>Seated falcon headed god</td>
<td>-</td>
</tr>
</tbody>
</table>
### Graeco Roman Period - Dendara Temple

<table>
<thead>
<tr>
<th>Location</th>
<th>Description</th>
<th>Referenced Name</th>
<th>Determinative</th>
<th>Additional Information</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>East Osirian Chapel “1”</strong> (Doc.32)</td>
<td>an inscription referencing the name of Wsir sp(\text{A})</td>
<td>Wsir</td>
<td>His name with the centipede determinative</td>
<td>Wsir sp(\text{A}) is specifically mentioned in conjunction with Letopolis.</td>
</tr>
<tr>
<td><strong>West Osirian Chapel “3”</strong> (Doc.33)</td>
<td>a text mention Wsir sp(\text{A}) in his sacred place</td>
<td>Wsir</td>
<td>His name with the centipede determinative</td>
<td>-</td>
</tr>
<tr>
<td><strong>East Osirian Chapel “no. 3”</strong> (Doc.34)</td>
<td>-Inscription establishes a correlation with sp(\text{A}) and the sacred bark of下沉 - sp(\text{A}) here bears some titles denoting esteemed attributes</td>
<td>Wsir</td>
<td>His name with the centipede determinative</td>
<td>下沉 is the boat of the god sp(\text{A})</td>
</tr>
<tr>
<td><strong>East Osirian Chapel “no. 3”</strong> (Doc.35)</td>
<td>- an illustration depicts Tm and textual reference to sp(\text{A}) is made within the scene</td>
<td>Tm</td>
<td>His name with the centipede determinative</td>
<td>sp(\text{A})’s significance within the context of the Heliopolitan nome</td>
</tr>
<tr>
<td><strong>Mammissis</strong> (Doc.36)</td>
<td>-procession of protective deities</td>
<td>sp(\text{A}) mentioned in the litany of Wsir</td>
<td>Wsir</td>
<td>sp(\text{A}) mentioned as the noble one who is in Heliopolis.</td>
</tr>
<tr>
<td><strong>Esna Temple</strong> (Doc.37)</td>
<td>A text of sp(\text{A})</td>
<td>Wsir</td>
<td>His name with the centipede determinative</td>
<td>sp(\text{A}) mentioned as the noble one in Abaton.</td>
</tr>
<tr>
<td><strong>Philae Temple</strong> (Doc.38)</td>
<td>The Demotic papyrus (Turin N. 766) contains a concise funerary text, including the name of sp(\text{A})</td>
<td>Wsir</td>
<td>His name with the centipede determinative</td>
<td>sp(\text{A}) mentioned as the b(\text{A}) of Heliopolis.</td>
</tr>
</tbody>
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سبا : الآلة متعددة الأرجل في مصر القديمة

شيرين محمد حافظ
حبيبة محمد المنياوي
جامعة قناة السويس - كلية السياحة والفنادق

الملخص العربي:
الحشرة أو أم أربع وأربعين أو متعددة الأرجل والنبدية تحت الأجرار وأمر أوراق الأشجار وفي مخلفات القمامه، ولا تتعرض هذه الحشرة للشتاء ولا تخرج للصبر إلا في الليوم.
وقد عرف المصري القدمى خصائصها واستعملها في حمايته وفي بعض الأغراض الأخرى، وقد سميت سبا بهذا الاسم في النصوص المصرية القديمة وتم إدراجها ضمن الأللهة التي تحمى الموتى حيث أنها تتغذى على الحشرات وديدان الأرض وحيوانات صغيرة الحجم التي قد تضر بجسد الموفي.
تم النظام أيضاً بينها وبين وخصوبة الأرض الزراعية حيث تم تمثيلها بأحد المناظر بجسد أوزير، ورأس الحمار الذي كان يقتنع عند المصري القدمى بالأرض الزراعية.
امتدت سبا بالعديد من الآلهة المشهورة مثل أوزير، حورس، أنتويس، والعديد من الآلهة الأخرى.

يهدف هذا البحث إلى:
1- توضيح الدور المتعدد الأوجه لسبا في مصر القديمة، من خلال المناصور والنصوص والنقوش عبر العصور المختلفة.
2- ألقاء الضوء على ارتباط سبا بسهوه الحماية والخصوبة، وتسليط الضوء على أهميتها في الحياة المصرية القديمة.
3- ابراز العلاقة بينها وبين الآلهة الأخرى.

الكلمات الدالة: سبا 4 أم أربع وأربعين؛ الآلة الحامي

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