Revealing the Role of the Deity $s\tilde{3}
Hwt\ Hr$

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Abstract

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 $s\tilde{3}
Hwt\ Hr$ “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.

$s\tilde{3}
Hwt\ Hr$, 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 $s\tilde{3}
Hwt\ Hr$, 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.

$s\tilde{3}
Hwt\ Hr$ 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 $s\tilde{3}
Hwt\ Hr$ through the textual evidence in Graeco-Roman temples in Egypt.
2- Shedding light on $s\tilde{3}
Hwt\ Hr$’s depictions in various religious contexts and his association with different deities.
3- Analyzing $s\tilde{3}
Hwt\ Hr$'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 Pharbaithos, each with distinct roles and allegiances. While the term “agathodaemon” lacks a precise equivalent within Ancient Egyptian terminology, it commonly conveys the notion of “sacred serpent 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 Hwt 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), (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 Hwt 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 ‘h³w nfrw (Chassinat, 1952, p. 33[8]), their venomous nature ensures the protection of the goddess Hathor, and their connection

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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 ġwšt 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* ḫn s3 Hwt Hr.

Vignette: Above the lintel of the entrance which leads to the chamber ḡwšt hpr ḫt ẖt mḥ规章制度, the king as lord of provisions is shown kneeling and raises up offerings “f3i iht” ḫn to two beneficent serpents (Chassinat, 1934, p.64 [10]).

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

\[ hr rdt hrm t n ḫw nb kAw di kAw n ḫw n ḫw \]

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”):

\[ Nbt Twnt rns wnn.s m T3t ḫmnw ḫs m Twnt \]

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

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The lady of Twnt is her name, she exists in the mound of the eight, she stands in Twnt ²

The second one is ś3 Hwt Hr, who is portrayed as an elongated serpent on a pedestal and fulfilling his beneficial vital duty as a divine force guaranteeing the supply of the coronation chamber with food offerings (PM VI, p.65; Preys, 2002, p.287; Chassinat, 1934, pl. CVIII)

This is clearly evoked not only from the epithets attributed to the king but also those assigned to the serpent who acts here as the supplier of food and provisions rather than merely the recipient and beneficiary of these offerings. Its role is crucial in ensuring the continuous supply of food offerings to the chapels. Although the serpent's role as a protector may seem secondary in this chapel’s scenes, it remains noteworthy, as it is emphasized in other contexts (Preys, 2002, p.288-289.)

Text of ś3 Hwt Hr (Chassinat, 1934, p.65 [2-3]):

ś3 Hwt Hr iw nht nt išd m-gs-hrj fr fr r h3 n tpy ṣmw
Son of Hathor, the išd tree (persea trea) is above him, he comes out from the 1st month of ṣmw.

It is noticed that 1st ṣmw which exactly the date where ś3 Hwt Hr comes out corresponds to the commencement of the New Moon festival in the beginning of ṣmw, a time likely intertwined with the harvest season, its ceremonial framework includes rituals designed to ensure both the destruction of adversaries, symbolized by the rite ẖ3 “cutting the grain”, and the promotion of fecundity (Wilson,1997, p.22).

This feast is considered one among “ẖ3di” Khadi’s important festivities (Chassinat,1984, p.339 [3]), its inception was marked by the grand procession of Hr sm3 t3wy's bark to the necropolis at Khadi³ (Chassinat, 1968, p.561-564). The central theme of this festival seems to have been built around the act of performing rituals to the ancestor gods at the primordial site of Khadi (Zeinab El-Kordy, 1982, p.184-186), offering the W3ḥ-iḥt, a funeral repast or food offering,

² Tentyris; (DG I, p. 56).
³ Two festival calendars from the late Ptolemaic era provide insights into four celebrations dedicated to Harsomtus, the esteemed lord of Khadi. These calendars, one from Edfou for the Hathor festival during Ptolemy X Alexander I's reign and the other from the hypostyle hall of Hathor's temple at Dendara during Cleopatra VII's reign, detail festivities scheduled on Thoth 1, Thoth 10, Paophi 30, and during the new moon in the month of Pachons. Both records emphasize the observance of rituals such as libations (ṣty mw) and the presentation of provisions (ḥtpw) to the revered (deceased) deities or ancestral gods of Khadi (Filip, 2016, p.31).

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and engaging in the ceremonial act of ḫī-ilḥt, 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 ṭ3 ḥr ḏt swr ḋ3w ḥr rdt ṭnh n mrr.s sy m nbt ṭnh ṭnh.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 ḥr nfr “the guardian snake” which symbolizes protection and prosperity, is also an epithet of Rnnwtt, 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 ṣmnw and associated with goddess Rnnwtt, as festivals devoted to the goddess were held in the first month of ṣmnw 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: wbt 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; Agyros, 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 Edfu on the fourth of ṣmw 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 tiwy 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 ḫḥ, Hwt Hr ḫŋš, Hr bhdt ḫḥ, Imn n ipt ḫḥ, ḫḥwty ḫḥ, Hr ḫḥ and shmt ḫḥ.

Vignette: In a notable depiction found on the third register of the north wall, the king wears the ḫf crown, stands in the presence of nine enthroned deities, in a gesture of reverence and homage, the king offers ḫḥ snṬr ḫḥbw “incense and water” to these divine ancestors ḫḥ, nṭrw wṛw ṭḥpb “[ḥnt] ṭḥnt” (Chassinat,1972, p. 154 [2]; Wilson, 1997, p. 1139) that symbolizes purification, sanctification, and the invocation of divine favour.
Among these esteemed nine deities, $s\, Hwt\, Hr$ occupies the seventh position and described as the protective agathodaemon reignig 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 $W\!s\!s$ sceptre, while the ‘$n\!h$’ sign is clasped in his left. The first, second, and ninth deities also being iterations of the revered deity $Hwt\, Hr$. Following her are $Hr\, b\!h\!d\!t$ with the body of a human and the head of a snake as the third deity, $\textit{Imn n ipt}$ as the fourth Human god, $\textit{dhwty}$ the personified figure bearing the head of ibis as the fifth, and $Hr$ as the sixth, while the eighth deity is $\textit{shmt\, '3t}$ with a humanoid female figure with a lionness head.

Text of $s\, Hwt\, Hr$ (Chassinat,1972, p. 155 [1], pl. 658):

\[
\begin{align*}
\text{Recitation by Son of Hathor, the divine serpent, who presides in $Twnt$, the guardian snake (agathodaemon) comes from/}.
\end{align*}
\]

Doc.4:
Location: Roof of Hathoric Kiosk, second intercolumniation scene (between the south – east corner, column no.7, south facade)
Date: Late Ptolemaic.

Divinity: $s\, Hwt\, Hr$, $s\, Ab\!d\!w$ (LGG VI, 149), [...] $rn\, f$ [...] and $sm\, t\!w\!y\, ji$ $m\, hnt\, i\!r\!t\, R^\circ$ “who united the two lands and comes before the eyes of $R^\circ$” (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 $\textit{3tf}$ crown, makes offerings of $\textit{hnt}$ and $\textit{hnk.t}$ with both hands before four divinities with serpent heads. This act occurs during the $1^{\text{st}}\, \textit{šmw}$ festival, marked by the prominent presence of the $\textit{išd}$ tree “$nht\, nt\, i\!s\!d\, m\, gs\, f\, \textit{hry}$; the $\textit{išd}$ tree is above him.

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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):

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, s3 Hwt Hr assumes the foremost position, followed by s3b fdw as the second entity, the third deity is denoted by the name n, while the fourth deity is identified as sm3 t3wy ji m hnt irt R`. Each of these divine beings holds the ‘nḥ sign in his right hand, symbolizing life, and vitality, while wielding the wıs scepter in his left hand, emblematic of their divine authority and power.

Text of s3 Hwt Hr (Chassinat, 1978, p. 38 [3], pl.722):

Son of Hathor, the iṣd tree is above him, he comes out from the 1st month of śm, 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 Twn, s3 Hwt Hr, s3b fdw, s3k-hw and s3k h′w. Vignette: Doesn’t exist.

s3 Hwt Hr (Chassinat, 1987, p.241 [11]) presides the second position among four serpentine entities called (Chassinat,1987, p. 241 [9]), k3w m Hwt sššt “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 Twn and followed by s3b fdw, s′r and a serpent whose name is s3k h′w “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: $s^3 \text{Hwt Hr} \text{Ty}$ and $\text{Hwt Hr}$.
Vignette: In this scene, Emperor Augustus is depicted holding two jars of $\text{irTt}$ to $\text{Thy}$ and his mother Hathor, the symbol of the $\text{smi nw}$ 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 $s^3 \text{Hwt Hr}$ is depicted as a multiple-twisted serpent above the god $\text{Thy}$ (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: $s^3 \text{Hwt Hr}$.
Vignette:
The west door's corniche is flanked by two serpents, twisted upon a serekh, both inscribed with the name $s^3 \text{Hwt Hr}$, 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; $s^3 \text{Hwt Hr} \text{Ty}$, $sib \text{f dw n f dw t nt Twnt}$ and $\text{Sr'}$.
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 $\text{3if}$ crown, presenting $\text{rrm n nbw}$ - the twin gold

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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 wḏḏ 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 s瑄 Hwt Hr, the revered one who continues fulfilling his benevolent role. The second is s瑄ḏḏ fḏw n ḫḏwt nṯw 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 $ccr “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]):

The living souls in the Land of Atum (Dendara), the divine ancestors in T3-rr (Dendara), who created themselves as these good ‘ḥ serpents, each one in the sacred place.

Referred to b瑄 ‘nhw m T3-n-Itm (Wb. V, p. 222; LGG II, p. 720), dr.ty.w nty.r.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 s瑄 Hwt Hr (Chassinat, 1952, p. 33[9], pl. 347):

s瑄 Hwt Hr iw nht nt iṣd m-gs - ḥri.f p.f r h瑄 n. tpy šmw

Son of Hathor, the iṣd 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: s瑄 Hwt Hr , $ccr and Ḥnt nkn “who cuts the evil one” (LGG V, 228)
Vignette: $s^3\ Hwt\ Hr$, $\hat{S}^c\ r$, and $Hnt\ nkn$ embody the enduring tradition of divine protection and safeguarding against malevolent influences. $s^3\ Hwt\ Hr$ assumes a preeminent position as the foremost among these three divine entities portrayed with serpent heads. Following $s^3\ Hwt\ Hr$ is $\hat{S}^c\ r$ 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 $s^3\ Hwt\ Hr$, 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 $s^3\ Hwt\ Hr$ (Chassinat, 1952, p. 87 [10], pl.398):

$qd\ mdw\ n\ s^3\ Hwt\ Hr\ ntr\ '3\ m\ Tst\ di\ pr\ '5\ wnp\ wn\ mw$ (LGG II, p.403)

$s\ m\ sps\ hnt\ tit\ nt\ hnw\ dr\ wh3\ r.\ hd\ ti\ hnt\ hntyw\ r\ hwt\ ntr\ nt\ hryt\ tp$ (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: $Nbt\ Twnt$, $s^3\ Hwt\ Hr$, $Ntr\ ir\ hnnw$

Vignette: The king is depicted granting offerings to four divine entities. The king raises up offerings “f3i\ htr” 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 $s^3\ Hwt\ Hr$ who continued performing his role in guaranteeing the sustan 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 “$sm3\ t\ wy\ ji\ m\ hnt\ irt\ R^c$”.

Text of $s^3\ Hwt\ Hr$ (Chassinat ,1952, 112 [10], pl. CCCCIX):

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Son of Hathor, the išd tree (persea trea) is above him, he comes out from the 1\textsuperscript{st} month of $\text{śmw}$.

**Doc.11:**
Location: Osirian chapel East No. 2, Third register.
Date: Late Ptolemaic.
Divinity: procession of 20 gods.
Vignette: This scene represents $s\text{ā} Hwt \text{Ḥr}$ 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. $s\text{ā} Hwt \text{Ḥr}$ fulfils his role as the guardian deity of the 6\textsuperscript{th} Upper Egyptian nome (Tentyris).

**Text of $s\text{ā} Hwt \text{Ḥr}$** (Cauville, 1997/1, 115 [8-12]; Cauville, 1997/3, pl.47):

\[
\begin{array}{cccccccc}
\text{ḥd mdw in } s\text{ā} Hwt-Ḥr\\\\\\\\\\\text{ir gs-dpt n tit nt Rs-Wd3 shr sbwy r st.f: pr.n.i m Ht-nbw r tp- ḫt āk.n.i} \\
\text{Ḥt-nbw ħr ir(t) nḥt nt k3-rnplistw-ib.n ntrw nbw ntrwt nbwt m } \text{ṣḥt āt ir(t).n.i m st tnn.}
\end{array}
\]

[Recitation by son of Hathor] who protects the chapel of the one who wakes intact (Osiris) (Wilson, 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 $s\text{ā} Hwt \text{Ḥr}$ 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 19\textsuperscript{th} 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 $s\text{ā} Hwt \text{Ḥr}$ 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), sḥr smḥy ([?]) nbḥ m st rdi(w) stḥ-m-tst šm.n.i m ṭmḥy phṣy (Gauthier I, 1925, p.73), ḥnt.i m ḥtp r tš-n-imnw, ḥw.n.i ḥnty-mdḥ objectMapper ḥnt nbw, ḡd.n.i štr stḥ. (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 mḥk (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 ḫḥ f, ḵbh ḫḥ, sḥb ḥdw, ṭr ḥnnw ṭr ḥnt nkn ḫḥ f, and Ḥtm ḫḥ f.
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 Rnnwwt. 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 Nḥt Twnt (Dumas,1959, p.37 [19], pl.VIII)
The serpent deity s3 Hwt Hr resides in the foremost position followed by Ḵbh “the cool one or the water pourer” (LGG, VII, p.179), the third deity is sḥb ḥdw, while the fourth deity is identified as ṭr ḥnnw “the one who creates disturb” (LGG I, p.481), the fifth serpent is called Ḥṭn nkn “who cuts the evil one into pieces” (LGG V, p.228) and the sixth one of these entities is Ḥṭm ”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 $Rn\ nwt$ 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: $s3\ Hwt\ Hr$, $sib\ fdw$. 

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 $\ Smw$ “$wp\ rnp\ nswt\ r$” - the auspicious occasion marking the New Year with the rising sun. $s3\ Hwt\ Hr$ makes a notable appearance during this $Wp-rnp\ r$ ceremony, denoting the “opening of the year” in the chronological records of Edfou. This event typically occurs on the 4th day of $\ Smw$, 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 $\ Smw$ 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 $\ nbt\ hnt\ tpyt$ “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 'w's sceptre.

Vignette: In a notable scene $s3 \text{ Hwt } Hr$ 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):

\[
\begin{align*}
\text{ntrw imyw sp3wt t3 - } & \text{ sm } \text{ntrw s3w m wsht kdyw Wsir } \text{rs (w) hr hm.f } \text{ir (w) dd } \text{f shpr (w)} \\
\text{wdw f r. nhh. df}
\end{align*}
\]

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, $s3 \text{ Hwt } Hr$ is depicted wielding a knife in his right hand while clutching the 'nh sign in his left. Within this sacred procession, $s3 \text{ Hwt } Hr$ fulfils the role of the 6th Upper Egyptian Nome guard (Chassinat, 1984, p. 200 [7]; Chassinat, 1929, pl.24 a), he is Preceded by $mr.f \text{ dg }$ “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 \text{ 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: $s3 \text{ Hwt } Hr$ 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, \( s^3 \ Hwt \ Hr \) 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 \( n^r w \), 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 \( s^3 \ Hwt \ Hr \) 's presence in various temples, illustrating his divine attributes and associations with other significant deities.

<table>
<thead>
<tr>
<th>Deity</th>
<th>Role</th>
<th>Iconography</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Dendara Temple</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Doc. 1) ( Nbt \  iwnt ) embodied as ( Rennwtt )</td>
<td>Provisioning:</td>
<td>Elongated reclining serpent on a pedestal</td>
<td>First eastern chamber around the sanctuary, exterior of the entrance, lintel.</td>
</tr>
<tr>
<td>( spdt, \ s^3h \ hr \ nb )</td>
<td>Distinctive role:</td>
<td>Elongated reclining serpent</td>
<td>( W^bt ) chapel, façade, architraves</td>
</tr>
<tr>
<td>(Doc.3) ( Hwt \ Hr, \ Hr \ bhd \ \ Imn \ n \ ipt, \ dhwtj \ Hr, \ sshnt \ c^t )</td>
<td>Protection:</td>
<td>Seated anthropomorphic deity with a serpent head, holding the ( w^3s ) sceptre, and the ( c^h ) sign.</td>
<td>East Staircase Room no. 5</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Document</th>
<th>Protection and provisioning:</th>
<th>Anthropomorphoic deity</th>
<th>Roof of Hathoric Kiosk, second intercolumniation scene</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Doc.4</strong></td>
<td>sḥb ḳḏw, […]</td>
<td>- Serving as vigilant guardian of goddess Hathor who injects poison in the body of her enemies mtwt m ḥ'w n ḥškw - ḫw.</td>
<td>- Who gives unity (totality) di ḏmḏ. - Watch over her nsw ḥr. and do her protection “sḥw, swḏšt.” - Associated with fertility and harvest through his epithet ḫr ḥš n. ṭpy. šnw.</td>
</tr>
<tr>
<td><em>Anthropomorphic deity</em></td>
<td>- With a serpent head holding the wšš sceptre, and the ‘ḥḥ’ sign.</td>
<td>- Roof of Hathoric Kiosk, second intercolumniation scene</td>
<td></td>
</tr>
<tr>
<td><strong>Doc.5</strong></td>
<td>Nbt ḫwnt, sḥb ḳḏw šts‘r and ššk-ḥšw.</td>
<td>Protection and provisioning:</td>
<td>- One of the divine forces who protects the side entrances of the temple. kšw m ḥwt šššt “the divine forces in the house of sistrum (Dendara)” - Guaranteeing the sustain provision of nourishment in the temple side entrances</td>
</tr>
<tr>
<td><em>Anthropomorphic deity</em></td>
<td>- With a serpent head holding the wšš s sceptre, and the ‘ḥḥ’ sign.</td>
<td>- Roof of Hathoric Kiosk, second intercolumniation scene</td>
<td></td>
</tr>
<tr>
<td><strong>Doc.6</strong></td>
<td>ḫty and ḥwt ḥr.</td>
<td>Protection and provisioning:</td>
<td>- Guaranteeing the sustain provision of nourishment in the temple side entrances</td>
</tr>
<tr>
<td><em>Anthropomorphic deity</em></td>
<td>- Guaranteeing the sustain provision of nourishment in the temple side entrances</td>
<td>- Roof of Hathoric Kiosk, second intercolumniation scene</td>
<td></td>
</tr>
<tr>
<td><strong>Doc.7</strong></td>
<td>Only two forms of sš ḥwt ḥr.</td>
<td>Protection and provisioning:</td>
<td>- Guaranteeing the sustain provision of nourishment in the temple side entrances</td>
</tr>
<tr>
<td><em>Anthropomorphic deity</em></td>
<td>- Guaranteeing the sustain provision of nourishment in the temple side entrances</td>
<td>- Roof of Hathoric Kiosk, second intercolumniation scene</td>
<td></td>
</tr>
<tr>
<td><strong>Doc.8</strong></td>
<td>sšb ḳḏw n ḫḏwt nt ḫwnt and ššš-r</td>
<td>Protection and provisioning:</td>
<td>- One of the living souls and divine ancestors who associated with fertility and harvest through his epithet relating to the first šnw.</td>
</tr>
<tr>
<td><em>Anthropomorphic deity</em></td>
<td>- Stabs the enemy “wṃp wn mw” - who protects the mistress chamber ḥnt št nt ḥwnt - Who cuts the crocodile (Seth) into pieces “ḥnt ḥntyw”</td>
<td>- Roof of Hathoric Kiosk, second intercolumniation scene</td>
<td></td>
</tr>
<tr>
<td><strong>Doc.9</strong></td>
<td>ḫš r, and ḥnt nkn</td>
<td>Protection:</td>
<td>- - Roof of Hathoric Kiosk, second intercolumniation scene</td>
</tr>
<tr>
<td><em>Anthropomorphic deity</em></td>
<td>- Stabs the enemy “wṃp wn mw” - who protects the mistress chamber ḥnt št nt ḥwnt - Who cuts the crocodile (Seth) into pieces “ḥnt ḥntyw”</td>
<td>- Roof of Hathoric Kiosk, second intercolumniation scene</td>
<td></td>
</tr>
<tr>
<td><strong>(Doc. 10)</strong></td>
<td><strong>Provisioning:</strong></td>
<td><strong>Protection:</strong></td>
<td><strong>Protection:</strong></td>
</tr>
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<td>---------------</td>
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</tr>
</tbody>
</table>
| *Nbt Twnt, Ntr ir ḫnnw and smš ʰwy jī m hnt irt R*<sup>c</sup> | - Guaranteeing the sustain provision of nourishment in the temple  
- Associated with fertility and harvest through his epithet relating to first *šnw*. | - Who protects the chapel of Osiris *ir gs-dpt n tit nt Rs-Wdβ*  
- Drives away the enemies from his place *shr shyw*  
- Protect the rejuvenated bull (Osiris) *nḥt nt k3-rnp* | - Overthrow the troops of Evil *shr smšyt (?) nbD*  
- Guarding the 19<sup>th</sup> nome of Lower Egypt.  
- Protect the one who holds the object *mks* (Osiris) *ḥw.n.i ḫnty-mks*  
- Commit to slaughter Seth *wd.n.i* |
| **Elongated reclining serpent on pedestals.** | **Anthropomorphic form with a serpent head, holding knives.** | **Anthropomorphic form with a serpent head, wearing the double crown, holding knives.** |
| **East crypt no.4, east wall of chamber.** | **Osirian chapel East No. 2.** | **Osirian chapel East No. 2.** |

<table>
<thead>
<tr>
<th><strong>(Doc. 11)</strong></th>
<th><strong>Protection:</strong></th>
<th><strong>Protection:</strong></th>
</tr>
</thead>
</table>
| **Procession of 20 gods.** | - Overthrow the troops of Evil *shr smšyt (?) nbD*  
- Guarding the 19<sup>th</sup> nome of Lower Egypt.  
- Protect the one who holds the object *mks* (Osiris) *ḥw.n.i ḫnty-mks*  
- Commit to slaughter Seth *wd.n.i* | - Overthrow the troops of Evil *shr smšyt (?) nbD*  
- Guarding the 19<sup>th</sup> nome of Lower Egypt.  
- Protect the one who holds the object *mks* (Osiris) *ḥw.n.i ḫnty-mks*  
- Commit to slaughter Seth *wd.n.i* |
| **Anthropomorphic form with a serpent head, holding knives.** | **Anthropomorphic form with a serpent head, wearing the double crown, holding knives.** |
| **Osirian chapel East No. 2.** | **Osirian chapel East No. 2.** |

<table>
<thead>
<tr>
<th><strong>(Doc. 12)</strong></th>
<th><strong>Protection and provisioning:</strong></th>
<th><strong>Protection and provisioning:</strong></th>
<th><strong>Protection and provisioning:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A procession of 20 anthropoid deities</strong></td>
<td>- Guarantor of provision of nourishment and fertility.</td>
<td>- Guarantor of provision of nourishment and fertility.</td>
<td>- Guarantor of provision of nourishment and fertility.</td>
</tr>
<tr>
<td><strong>Elongated reclining serpent on a pedestal</strong></td>
<td><strong>Erected serpent with twisted tail</strong></td>
<td><strong>Erected serpent with twisted tail</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Mammisi of Nectenbo, entrance to the offering’s hall</strong></td>
<td><strong>Roman Mammisi of Dendara, entrance to the southern chapel</strong></td>
<td><strong>Roman Mammisi of Dendara, entrance to the southern chapel</strong></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Edfou Temple</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>(Doc. 13)</strong></td>
</tr>
<tr>
<td><strong>(Doc. 14)</strong></td>
</tr>
<tr>
<td><strong>(Doc. 15)</strong></td>
</tr>
</tbody>
</table>

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

![Role and Form Diagram]

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 $\text{smw}$, which is unique to his role and appearance (Doc.15).

**Conclusion:**

- According to (Table 1), the authors can conclude that the appellation $s\text{Hwt} Hr$, 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 “$s\text{H}$” while the second section represents “$\text{Hwt-} Hr$” 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 enfant 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, $s\text{Hwt} Hr$ 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 $s\text{Hwt} Hr$ as he comes out from the 1st month of $\text{smw}$, 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).

- $s\text{Hwt} Hr$ is associated with some deities across different contexts and occasions. Such as his connection with goddess $\text{Rnnwtt}$ within Dendara temple’s eastern chamber surrounding the
sanctuary and its mammisi (Docs.1, 13). As both deities revered as part of the ‘h’w 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 Hwt Hr is associated with spdt, depicted in two rare scenes, the first one within the W‘bt chapel of Dendara temple (Doc.2), where s3 Hwt Hr 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 Hwt Hr is represented in the offering hall of Edfou temple as the 7th chronocrator on the 4th of šmw, “wp rnp t mswt r” – the occasion marking the New Year with the rising of the sun.
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الكشف عن دور المعبد ساحتحور

شيرين محمد حافظ
رضوى محمد علي شليج

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 الأجانيدون والذى ازدهرت عبادته في مصر في العصر البطلمى، ورغم عدم وجود مصطلح دقيق يقابل "الأجانيدون" في اللغة المصرية القديمة، إلا أنه ينقل عادة فكرة "الإله الحامي" أو "الروح الخيرة". ويتمي ساحتحور إلى هذا النوع من الآلهة الحامية (الأجانيدون) التي ظهرت عبادتها وأزدهرت في مصر مع بداية العصر البطلمى وامتدت حتى العصر الروماني. ويظهر هذا الاسم الذي يترجم إلى (أبن ساحتحور) علاقته القوية بأحمر وارتبطه الوثيق بها، كما تضمن طبيعته السامية حماية الآلهة ساحتحور وعبادها، حيث يوفر الحماية حول مقاصير المعابد وداخلها وممراتها، حيث صور على جدران المعابد لاسماً دندياً، إذف ودير المدينة ضمن مجموعة من المعابد الأخرى الحامية التي تمثل حرس الأقليم، وهي بلا شك مجموعة من الإتباعات المحلية التي تشكل فصيل من الحرس المكلف بحماية الإله أوبرز أثناء بعثته. تعددت الأشكال والطريقة التعبيرية التي كتب بها اسم المعبد ساحتحور، كما تعددت الهياكل التي ظهر بها في المناظر والتي يحمل كل منها دلالات مختلفة، وأكثر هذه الهياكل الظهور هي هيئة الثعبان أو الهيئة الأممية برأس الثعبان وغالباً ما يشتركون بالسكاكين، مما يظهر طبيعته متعددة الأوجه والتي تشير إلى الحماية، وتشتهر باسم استمرار توفير الطعام والخيرات حيث أن وجود هذا الآله يضمن استمرار إمداد المعبد بالطعام والترابين، هذا بالإضافة إلى ظهوره في الهيئة الأممية برأس الصفر مرتبطاً بأدواره القداسة الخاصة به في المعابد، بالإضافة إلى دراسة نظراته ووجوده المختلفة وعلاقته بالآلهة الأخرى والكشف عن صفاته وأدواره المختلفة والطقوس المرتبطة به.

الكلمات الدالة: الأجانيدون، ساحتحور، الآلهة الحامي، الثعبان.