



## *sp3*: The Centipede God in Ancient Egypt

Sherin Mohamed Hafez  
Habiba Mohamed El Menyawy

Faculty of Tourism & Hotels, Suez Canal University, Egypt

### ARTICLE INFO

#### Keywords:

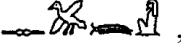

*sp3*, centipede God, *Sepa*,  
protective attributes

#### (IJTHS), O6U

Vol. 6, No. 2,  
April 2024,  
pp.172 – 205

Received: 22/3/2024  
Accepted: 25/3/2024  
Published: 8/4/2024

### Abstract

*sp3* ,  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*, *Wsir*, *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 *hry h3* "Kheraha"<sup>1</sup> 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*" *mtn n 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"<sup>2</sup> 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

<sup>1</sup> Name of a town south of Heliopolis, today "Old Cairo" (Wb III, p. 394).

<sup>2</sup> 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* *Wsirt* o 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  referred to the great centipede or the  and the  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 (sʰ), 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* , *Inpw* 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*    (*hb 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              *h'pj mhj pr m jwn.w* “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:                      *jn .f n.k H'pj mht(i) m-m-<sup>c</sup> t3 Twn.w pr tph.t jmht.t*. 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 *Inpw* in the embalming ritual since the Old Kingdom Period, *sp3* aside his role of watching entity, like *Inpw*, he's become a god of the necropolis in

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 *sp3* and *Inpw* ; “I am *Inpw* on the Day of the Centipede , I am *Inpw* of *sp3*, 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 *sp3* 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 *sp3* - to Heliopolis “*w3.t n sp3 r hr(j)-h3*” (Cabrol,2001, p.77) where he was finally buried.

In the upcoming study, we aim to examine representation and significance of *sp3* from the Old Kingdom to the Graeco-Roman period.

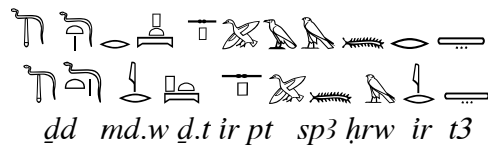
## **I. *sp3* in the Old kingdom**

### **Doc.1: Pyramid Text Utterances**

In the Pyramid Texts, *sp3* is frequently described as embodying transcendental entities residing in the depths of the netherworld. Due to its intimate connection with the enigmatic realm below, *sp3* 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, *sp3* 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 *sp3* focuses on the advantages bestowed upon the deceased, symbolizing the burial rituals depicted in the texts. Throughout various utterances, the presence of *sp3* 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 “*sp3 Hr*” (Mercer, 2013, p.113; Goedicke, 2000, p.29, 30,39; Sethe,1908, Spruch 240, 244 a).

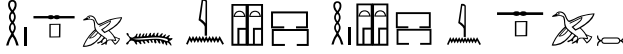


dd md.w d.t ir pt sp3 hrw ir t3

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: *sp3* and *hw.tj*, *sp3* 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).




  
*hw sp3 in hw.tj hw hw.tj in*


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).


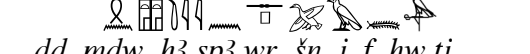

  

  
*dd mdw d.t r pt sp3 hrw r t3*

The deceased body is for heaven ; the centipede of Horus is for the earth

- **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).

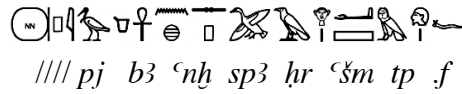

  
*dd mdw d.t r pt sp3 hrw r t3*

- **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  ,referred to the Great Centipede (*sp3 wr*), would be indicative of a beneficial entity in this formula (Manzano,2021, p.464)


  

  
*dd mdw h3 sp3 wr sn. j .f hw.tj*
  
*sn hw.tj in sp3 wr*

The centipede has gone down, having encircled him of the double mansion  
He of the double mansion has been encircled by the centipede

- **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.



//// is the living *b3* of the centipede-faced, the head of which causes shudder

The adoption of the centipede's face by the king represents his authoritative power and his physical strength over chaos.

## Doc.2: spells of the Book of the dead

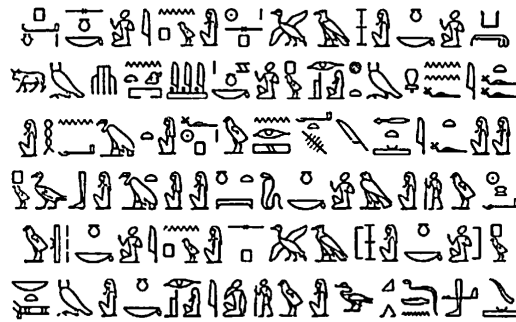
*sp3* is frequently referenced in many chapters of this book, it highlights the integral role of him and its association with *Inpw* in the protective rituals for the body of *Wsir* (Budge, 1904, II, 340).

- 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 *sp3* or the followers of their lord *sp3*”. (Budge, 1904, I, 494; Naville, 1904, p.37).



For those seven glorious spirits who follow after their lord *sp3*, 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 *sp3*”. This aligns with expectations of Osirian rites being conducted, emphasizing *Inpw*'s involvement in rituals associated with *sp3* 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 *sp3*, 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: 3<sup>rd</sup> - 4<sup>th</sup> 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 *shm* sceptre and staff (Kahl,1995, p. 124), the inscription on the base of the statue bears some titles of his owner:


*wr md.w šm<sup>c</sup>.w hm ntr rh.t nšw.t (.t) hrtj<sup>3</sup> (i)r (i) h.t (n) sw  
mṯwn<sup>4</sup> k3- ḥd sp3*

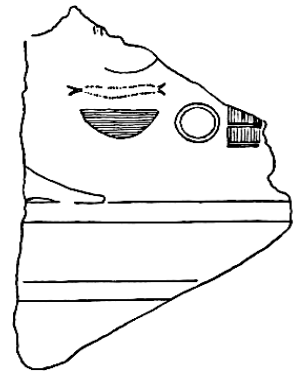


Greatest of the tens of Upper Egypt, God's servant, who is known for the king, the widder god, *the* one who is responsible for the things, the fighting holy white bull, *sp3* (Kahl,1995, p. 125; <https://www.alamy.com/egyptian-statue-sculpture-of-sepa-2700-2620-bc-4rd-dynasty-limestone-louvre-museum-inv-a38-or-n37man-standing-left-foot-advanced-left-arm-be-image450555763.html>).

**Doc.4: block from *s3hw R<sup>c</sup>* pyramid**



Date: 5<sup>th</sup> dynasty

In the tomb of *s3hw R<sup>c</sup>* 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 sp3*” 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 R<sup>c</sup>*'s burial site (Borchardt, 1913, p.104, pl.25).



**Doc.5: stela from Saqqara:**

Date: 5<sup>th</sup> 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:




*mi.t .f kd m db.t sp3*  
like his brick building for *sp3*



<sup>3</sup> Name of widder shaped god (Wb. III, 396)

<sup>4</sup> The fighting bull (Wb. II, 175)

**Doc.6: Tomb of Mrw** Date : 6<sup>th</sup> 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 *sp3* (Daressy, 1916, p. 195).



*hm sp3 im3hw hr pth skr hr wsir pr 3 nsw.t s3 3 mrw*

The priest of *sp3*, 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 : 6<sup>th</sup> 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 sp3* among his various titles, which emphasizing his role as a priest of *sp3*, 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 hnkt n smr wty wr m33 hry-hb sbk.jj s3 w pr-3 nsw  
hft hr iwnw imy-r s3 sbkij 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 *sp3*, the venerable one. *Wsir* in all his places.

On the western wall: 

*htp di nsw Wsir htp di nsw Inpw prt-hrw t hnkt n smr wty wr m33 hry-hb hm-ntr nb  
iwnw sn<sup>c</sup> 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 *Twnw* (Atum) ..... the priest of the lord of the earth, the priest of the Lord of *rhyt*, the priest of *sp3*, the priest of *nhbjj* (Daressy, 1916, p. 206)

**II. sp3 in the Middle Kingdom**

In an early Middle Kingdom texts, *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 *hsbw*”. 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 hc .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)

**263 f**



*ink Inpw hrw sp3*

It's me *Inpw* on the day of *sp3*

**265 a**



*ink Inpw hrw sp3 tw Inpw nb sp3*

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

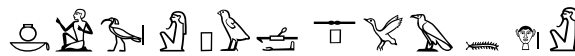
**In spell (251, 347 c)**, the name of *sp3* serves as a characterization for the deceased, portraying him as possessing a face that's reminiscent of a centipede (Faulkner, 1973, p.194; De Buck,1951 - III, spell 251, 347 c).



*Ink sp3 hr*

I am the centipede-faced god

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



*Ink 3h pw wc 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)



*rd.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 *Rc* 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)



stj. tk3.w r.f m h.w.t sp3

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)



sp3 Wsir 3kr

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

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

Date: late 11<sup>th</sup> 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 smd.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 smd.t* (Kees,1923, p.85; Quibell, 1908, p.37; PM 3 -II, p.560).



wy.f Tm rd.wy .f m sp3 tp.f m Twn mwt .f

His hands are for *Tm*, his feet for *sp3* , his head is of *Twn mwt .f*





wy.s Tm rd.wy .s m sp3 tp .s m Twn mwt .f

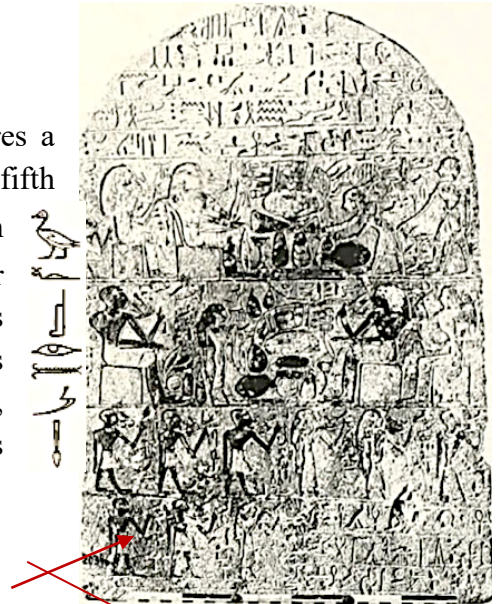
Her hands are for *Tm*, her feet for *sp3* , her head is of *Twn mwt .f*



**Doc.10: limestone stela of**  *s3t h3d htp*


Date: 12<sup>th</sup> Dynasty

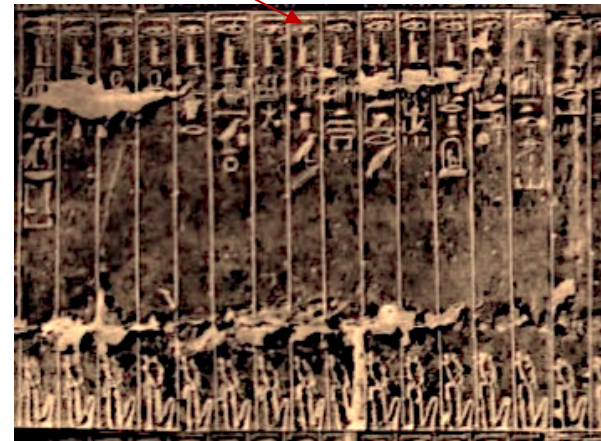
This stela discovered in the northern necropolis of Abydos, features a rounded top and is horizontally divided into five registers. In the fifth register, a procession unfolds with a sister named *ʿnht* , one son named *ikh k3* , and a man with a shorn head, wearing a collar and a white knee apron. The 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: *s3 .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*  in the second register (Murray, 1904, p.15; Murray, 1904, pl.IX).



**Doc.12: Inscription from tomb of Imhotep (TT102)**

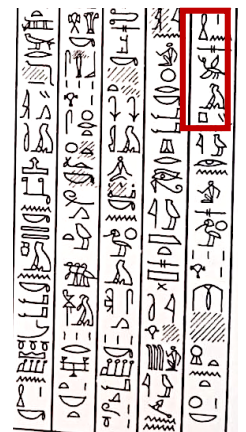
Date: 18<sup>th</sup> dynasty, time of Amenhotep III

In the tomb of Imhotep  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 "*hm n sp3*" was found, denoting his notable position as a priest of *sp3* (Assmann, 1983, p.146, 147)




*hm n sp3 iw ir .n .j s3hw hr sh///// m hr.t hrw nt r<sup>c</sup> nb*

Lord of *sp3* , I performed transfigurations in the tent "place", day after day



**Doc.13: Offering scene in Seti I temple:**

Date: 19<sup>th</sup> 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* *sp3* 

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 *Mš*  at Saqqara**

Date: 19<sup>th</sup> dynasty, reign of Ramesses II

*Mš*, 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 *Mš* 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 *hṭp di nsw*, within this scene, *sp3*  is revered as the “lord of the universe” (Gaballa, 1978, pl.29; Kitchen, 1980,p.422).




*hṭp di nsw*////// *imy itn.f Tmw hry-ib wi3.f* //// *ntr 3 nb hwt 3 mr-wr sp3 nb dr psd.t*  
*3t m nht di .sn nh wd3 sn[b]*

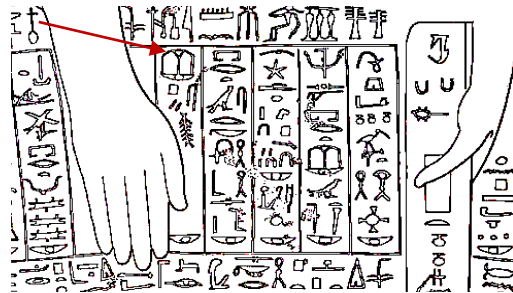
An offering given by the king // who is in his disk and *Tm* who is in his boat // the great deity, lord of the great palace, *sp3* lord of the universe, and the great Ennead (who lives near?) of the sycamore tree, that they may give life, safety, and health ///



**Doc.15: Lower part of scribal statue of *Imn mś***


Date: 19<sup>th</sup> dynasty, time of Ramesses II

This diorite statue, constitutes the lower part of a scribal statue of *Imn mś*, 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 *sp3* “*hb sp3*” (Rogge, 1990,p.105); <https://www.globalegyptianmuseum.org/record.aspx?id=5103>)



**Doc.16: Obelisk from Heliopolis, CG 17026**

Date: 19<sup>th</sup> 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 *sp3*  (Kitchen, 1983, p.30; Kuentz,1932, p.54).

The inscription reads:


*rdi sw it .f R<sup>c</sup> m nb pdwt s3 R<sup>c</sup> (R<sup>c</sup> ms sw mry imn) mry sp3*

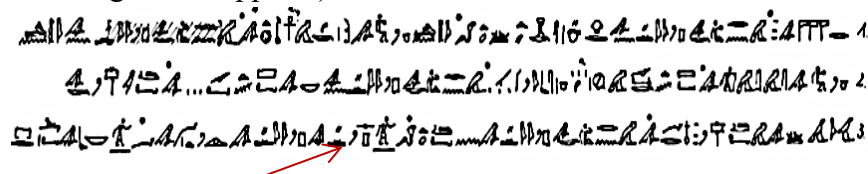
His father *R<sup>c</sup>* made him the master of the nine bows, the son of *R<sup>c</sup>* (Ramesses IV, beloved of Amun), beloved of *sp3*



**Doc. 17 : BM EA 10042, “Harris Magical Papyrus”**

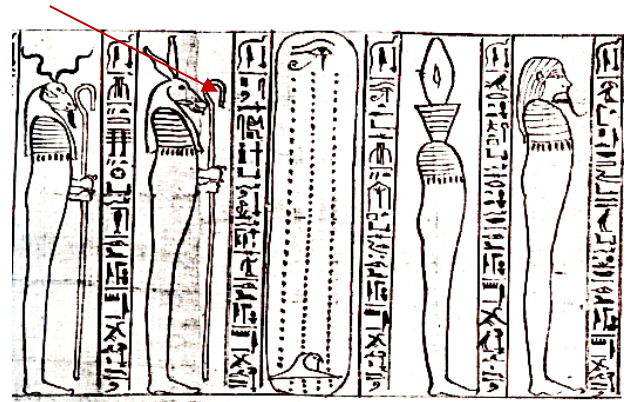
Date: 19<sup>th</sup> or 20<sup>th</sup> Dynasty

Section (E) from this papyrus contains an invocation of *sp3* and *hw*, it reads “O this *sp3* who created his body, O sole lord how emerged from Nun”. His name is written as  *sp3* (Leitz, 1999, p.34, pl. 14; Lange, 1927, pp.5-6).



**Doc.18: papyrus of *p<sup>c</sup>hy nfr Imn***

Date: 21<sup>st</sup> 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 17<sup>th</sup> 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 ddt* (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 hrw hr nis*.

The text before *sp3*:



*dd mdw in sp3 šps im iwnw di.f m3<sup>c</sup> hrw.f hr nis n Wsir it ntr Imn p3 h3r m3<sup>c</sup> hrw*

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 *Imn* , the justified (Piankoff,1964, p.136, No.17).

**Doc.19: Papyrus of *t3 wd3t R<sup>c</sup>***

Date: 21<sup>st</sup> Dynasty , Egyptian Museum (Piankoff,1957, p.3)

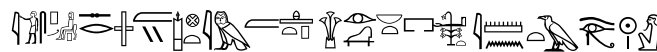
The papyrus of the lady of the house, chantress of *Imn*, *t3 wd3 R<sup>c</sup>* , depicts the deceased before *R<sup>c</sup>* and *Hr* of the horizon, followed by sixty divinities enclosed in shrines (Piankoff,1964, p.147). *sp3* appears twice in this representation, taking the positions of god No.27 and 44 among them.



Being the 27<sup>th</sup> god, *sp3* is portrayed in mummified form

with a bearded human head featuring two forward-facing horns, above him is written: *ntr 3 nb m3<sup>c</sup> hrw*; great god lord of justification (Piankoff,1964, p.90,151, No.27). Before him *b3 nb imntt* and after him *bnw hpr ds.f* (LGG VI, 269).

The text of *sp3*:



*i3w sp3 r šps imy iwnw im htp n Wsir nbt pr šm<sup>t</sup> imn t3-wd3t R<sup>c</sup>*

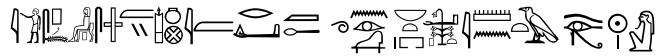
O venerable *sp3* , he who is in Heliopolis , grant offerings to *Wsir* , lady of House, chantress of Amun *t3 wd3 R<sup>c</sup>* , the justified



As the 44<sup>th</sup> 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 Imntt* (LGG VI, 269).



The text of *sp3*:



*i3w sp3 šps imy iwnw im rdi m3<sup>c</sup> hrw n wsir nbt pr šm<sup>c</sup>t imm t3-wd3t R<sup>c</sup>*

Venerable *sp3*, who is in Heliopolis, grant justification to Osiris, Lady of the House, chantress of Amun *t3 wd3 R<sup>c</sup>*

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

Date: pre- saite perios (22<sup>nd</sup> -25<sup>th</sup> 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).



*ink hnmw jj.j m jwnw m wp (t) sp3*

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

**IV. *sp3* in the Late period**

**Doc. 21: Stela of Piankhi (*p<sup>c</sup>nhjj*)<sup>5</sup>**

Date: 25<sup>th</sup> 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 101<sup>st</sup> 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 *hry h3* “Kheraha”<sup>6</sup>; also a significant ritual associated

<sup>5</sup> First king of the 25<sup>th</sup> dynasty.

<sup>6</sup> 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 *sp3* reads:


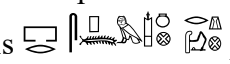



*mtn nt sp3 r hr.h3*

The road of *sp3* to Kheraha

### Doc. 22: Heliopolitan funerary Stela of *Dd-Itm-jwf-eh*<sup>7</sup>

Date : Saite period, 26<sup>th</sup> Dynasty

A finely crafted limestone stela was serendipitously discovered in Matariya<sup>8</sup>, situated approximately 1 km east of the obelisk of Senwosret I, the only surviving component of the grand temple of Atum R<sup>c</sup> in Heliopolis. The name of *sp3* is inscribed 3 times in the stela; first inscription pertaining to the  *sp3 hb*, alongside feasts dedicated to other prominent deities such as *dhwtj*, *skr*, and *Mn*. The second one is  *pr sp3 m iwnw r hrj.h3*; the house of *sp3* in Heliopolis and Kheraha. Notably, at the lower section of the stela, the third inscription identifying the deity as  *hm ntr sp3*, denoting the priest of *sp3* (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. *sp3* is mentioned in the papyrus associated with Heliopolis (Urk VI, 139, 39; 184; LGG IV, p. 269; Loret, 1951, p.6)

The text reads:



*sp3 r iwnw*

*sp3* of Heliopolis

<sup>7</sup> well-known character who lived in 26<sup>th</sup> Dynasy

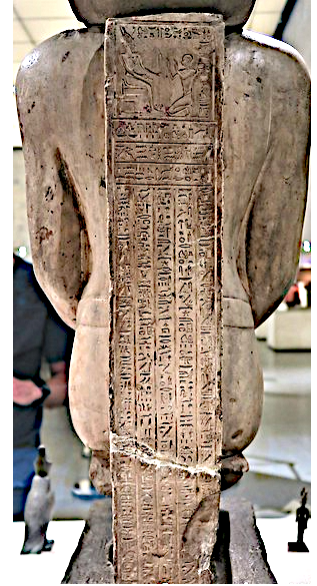
<sup>8</sup> Matariya is a district in the Eastern Area of Cairo Egypt. The district is unrelated to the coastal town in the Dakahlia Governorate that is also named El Matariya. The district holds the ruins of the ancient Egyptian city of Heliopolis, one of the oldest cities of ancient Egypt.



**Doc. 24: Statue of *psmtk snb***  (CG 682)Date : 29<sup>th</sup> dynasty

This elegant kneeling limestone statue depicts the priest *psmtk 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 *M3<sup>c</sup>t*. On his dorsal pillar; an inscription of god *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](https://www.flickr.com/photos/130870_040871/52588312016/in/photostream/12/3/2024)).

The text reads:

*Ink hn<sup>c</sup> sp3 iwnw r hrj<sup>h3</sup>*

I (am) with *sp3* from Heliopolis to Kheraha

**Doc. 25 : Magical Stela (Cippus of Horus)**Date : 30<sup>th</sup> Dynasty, reign of Nectanebo II

This stela was found in the Temple of Mnevis bulls in *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<sup>9</sup>, *sp3*, a male scorpion god not extensively documented elsewhere, *dhwtj*, *nfr-tm*, and is also referred to as the “son of *Wsir*” (Sander-Hansen, 1956,54-55; Scott, 1951, p.213; JEA 54, p. 226).

The text of *sp3* :

*ntf sp3 iw .f r iwnw*

He is *sp3*, he's on his way to Heliopolis

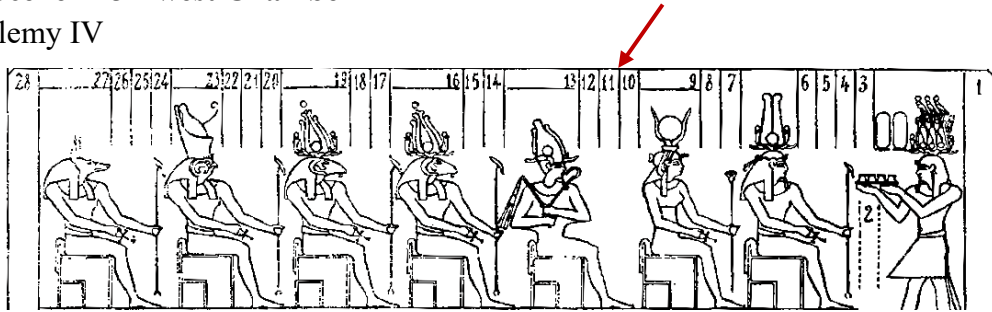
<sup>9</sup> Mnevis is the Hellenized name of an ancient Egyptian bull god which had its center of worship at Heliopolis.

**V. *sp3* in the Graeco-Roman Period**

**- Edfou Temple**

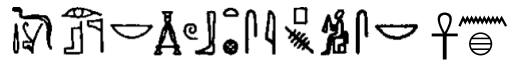
**Doc.26: Scene in 3<sup>rd</sup> west Chamber “F of Chassinat”**

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 *sp3*, intricately associated with *Wsir* “the third god” (Chassinat, 1984, p.171, 5, Chassinat, 1929, pl. XXIII a ; LGG VI, 270).

The text reads:



*dd mdw in Wsir nb db3<sup>10</sup> sp3 šps nb ʿnh*

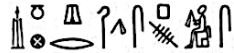
Words spoken by *Wsir*, lord of Edfou, *sp3* the noble (one), lord of life.

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

Date: Ptolemy IV

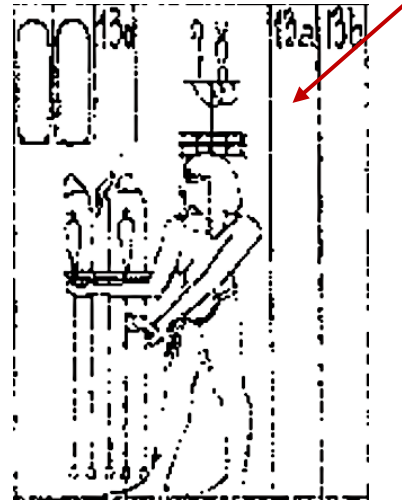
On the base, Ptolemy IV followed by nome-figures of Lower Egypt and one Nile-god, before *Hr*. The name of *sp3* is mentioned in the 13<sup>th</sup> Heliopolitan Nome<sup>11</sup> (Chassinat, 1984, p.333, 11; Chassinat, 1929, pl. XVI , PM VI, p.146).

The text reads:



*Twnw hr hk3 sp3 šps*

Heliopolis is under his authority, *sp3* the noble (one)



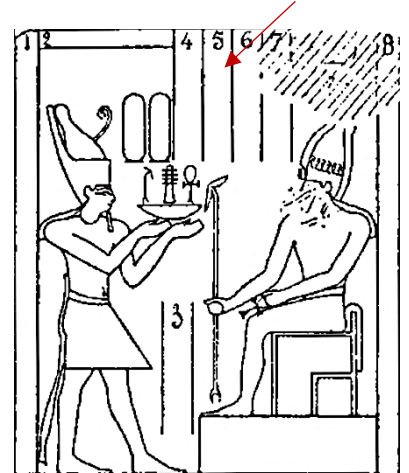
<sup>10</sup> the name of Edfou is *db3* or “Retribution Town” (DG 618, 10; Wb V, 556 (5-10))

<sup>11</sup> The Heliopolite nome is the 13<sup>th</sup> nome of Lower Egypt, known as (*hk3 ʿndw*)

**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:



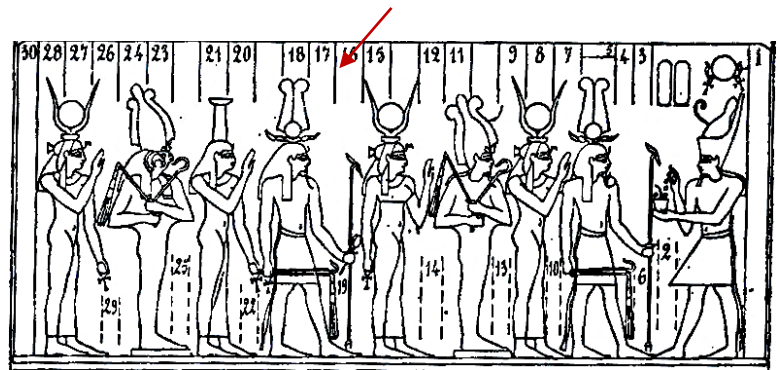
*dd mdw in Wsir nb ʿnh ntr ʿ3 hry.ib bhdt sp3 šps hnty Wtst-hr*<sup>12</sup>

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

**Doc. 29: 1<sup>st</sup> chamber of *skr* “G of Chassinat ”:**

Date: Ptolemy IV

On the northern left side, the 1<sup>st</sup> 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 , *Ist* , *wsir nb ʿnh* , *Ist* , *wsir sp3*, *nbt nht*, *skr* and *šnt3yt* (LGG VII, p.105).



*Wsir sp3* stands in human form, wears the double feather crown *šwty*, holds the *w3s* sceptre in his left hand while the *nhh* 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).

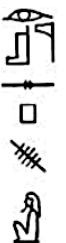
The text reads:



*dd mdw in Wsir sp3 šps B3w-jwnw ntr ʿ3*

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).

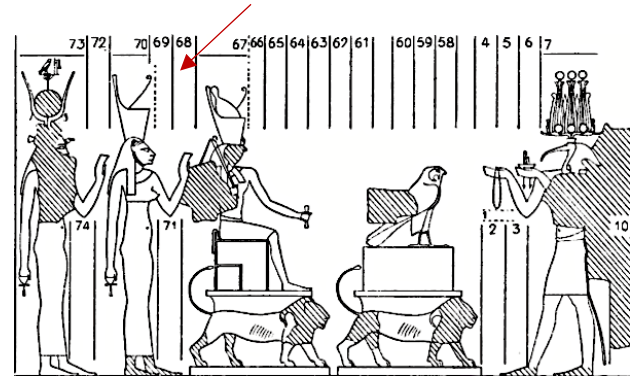


<sup>12</sup> *Wtst-hr* Frequent at Edfou as the name of the town, temple and the Nome of Edfou; Wb I 384 (10); DG I, 210; Wilson, 1997, p. 502.)

**Doc. 30: Enclosure Wall, east part**

Date: Ptolemy X

*Dhwtj* 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 *Mn<sup>c</sup>t nt Bhd<sup>t</sup>* (LGG III, p.300)<sup>13</sup>, embodying the nurturing aspect of the goddess, completing the scene is the presence of *wts.t Hr* (Wb. I, p.384), symbolizing further divine blessings and protection. *sp3* associated here with *Mn<sup>c</sup>t* (Chassinat, 1931, p.304, 5; 1928, pl. CLIV; PM VI, 165).




The text reads:





*dd mdw in Mn<sup>c</sup>t nt Bhd<sup>t</sup> sp3 bity R<sup>c</sup>*<sup>14</sup>

Words spoken by *Mn<sup>c</sup>t* of Edfou, *sp3*, the lower Egyptian king of R<sup>c</sup>

**Doc. 31: Offering hall.**

On the western right side of the offering hall, *sp3*  is portrayed seated as a falcon-headed deity. He is depicted holding the *nh* sign and adorned with the distinguished double crown (Cauville, 1985, p.50, pl. 42; LGG VI, 269).



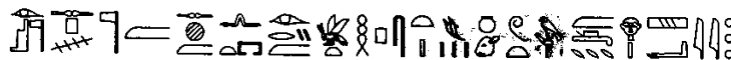
Similarly, on the eastern left side, *sp3*  is also depicted in this divine form (Cauville, 1985, p. 51; LGG VI, 269). Also in the lower register, western right side, *sp3* is mentioned among gods and goddesses as  *sp3 m iwnt* which mean *sp3* in Dendara (Cauville, 1985, 55; LGG VI, 270; Wb I, 54).

- **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 sp3*, 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:



*Wsir sp3 m hm<sup>15</sup> ir m k3t hsp n hnty-imntt m it hr s<sup>c</sup>y*

*Wsir sp3* in Letopolis, made in the work of a garden of *hnty-imntt* with barley and sand



<sup>13</sup> *Mn<sup>c</sup>t* nurse, at Edfou this usually applies to goddesses: *w3dt* in Buto, she is here as a counterpart of the Upper Egyptian *wts.t Hr* and both ensure protection of the body, dispelling of disease and after death its rebirth (Wb II, 78).

<sup>14</sup> *biti-R<sup>c</sup>* 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)

<sup>15</sup> *hm* (letopolis): is the 2<sup>nd</sup> nome of Lower Egypt.

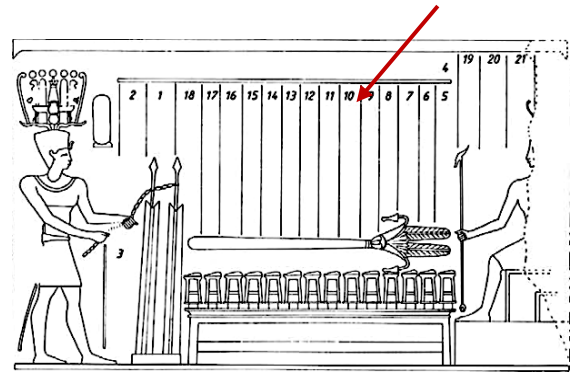


**Doc. 33: West Osirian Chapel “no. 3”**

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).

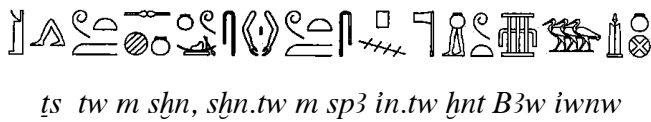


*Wsir sp3* in his sacred place, who is standing in possession of his body

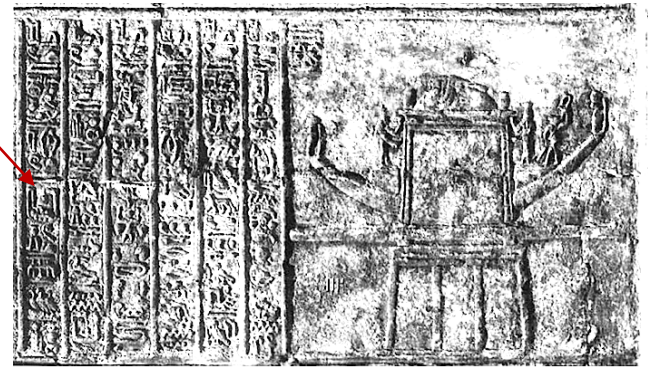


**Doc. 34: East Osirian Chapel “no. 3”**

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*<sup>16</sup> (Cauville,1997, p. 244, 8, pl.112, 141)



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 šps hnt ht-nbw nfr hr K3 hbswt nb hdt 3 wrwt iir tr.f ms r nw.f rnp h<sup>c</sup>.f tp rnpt 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.

<sup>16</sup> *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 (Kheraha) also links *sp3*, (Kees, ZÄS 58, 1923 p.871).

**Doc. 35: West Osirian Chapel “no. 1”**

On the western wall, an illustration depicts *Tm* symbolizing the Heliopolitan Egyptian Nome. A textual reference to *sp3* is made within the scene, denoting *sp3* 's significance within the context of the Heliopolitan nome (Cauville,1997, p.280, 5, pl. 152,165; LGG VI, 270).



The text reads:



*sp3 m hk3-nd*<sup>17</sup> *iwny hnt ht-sr, di n.k rwty t3w nh rnp.k tp rnpt sp snw*

*sp3* in the Heliopolitan nome, the Heliopolitan in the temple of the prince, the two lions (*sw* 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 *sp3* is mentioned in the scene as *sp3* in the Heliopolitan Nome (Cauville,1997, p.285, pl.167).



The text reads:

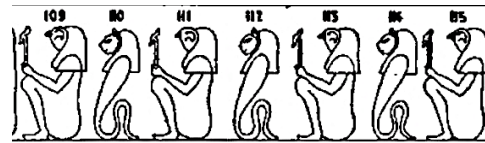


*sp3 shn st.k hr shn fnd.f nh mi m33 nn*

*sp3*, 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, *sp3* is portrayed as a falcon-headed god, holding the *w3s* sceptre in his hand. He is No. 113 and his name is inscribed in front of him *sp3* (Daumas,1959, p.121, pl. XLI).



On the north wall, there's another depiction featuring different gods. Among them is *sp3*, depicted as a seated god with a falcon head, holding the *w3s* scepter. He's labeled as No. 41 with his name *sp3* written in front of him (Daumas,1959, p.141,pl. XLI).



<sup>17</sup> The name of the 13<sup>th</sup> nome of Lower Egypt, the Heliopolitan nome whose capital was *Twnw* and could also be called *hk3-nd* and *Pr-Rc* (Gauthier DG, IV, 43).



- **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 šps 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*, *Ist*, *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.I*, pl. I9)



The text reads:



*sp3 šps m iw w' b*

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

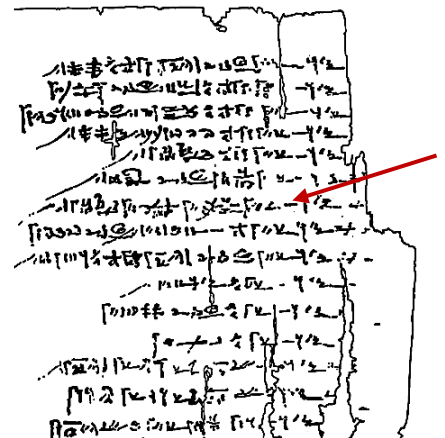
**Doc. 39: Papyrus Turin N. 766, Zl. A7.**

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 *p<sup>c</sup>-rmwt*, son of *tš-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:

*nht rn n wsir sp3 b3 iwnw*



May the name of *Wsir sp3* , the soul of Heliopolis, protects.



**Conclusion:**

- In conclusion, the multifaceted role of the centipede God *sp3* 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 *sp3*'s protective nature. That was clearly featured in the pyramid texts, the coffin texts and most of the inscriptions his name appear in.
- *sp3* is depicted in another different forms, sitting as a falcon-headed god, holds the *w3s* scepter (Doc.36), in a human form wears the *3tf* 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 *sp3* 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 *sp3* 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 *sp3*'s importance throughout an individual's life and beyond into the afterlife.
- *sp3* 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 sp3* is accompanied by goddess Nephthys of Edfou, "she who throws the flame", a reference to her aspect to protect *Wsir sp3* in a scene from the chapel of *mhjt* where it occupies an important place (Doc.28).
- *sp3*, had an important cult in Heliopolis as he is mentioned in the Heliopolitan Nome (Docs. 7,18,19,20,22-25,27,28,35,37 and 39), he has the title "the noble (one) of the Souls of Heliopolis (Docs.29,34). *hry. h3* "Kheraha" also had an important role for *sp3*. The deceased wishes to accompany *sp3* from Heliopolis to Kheraha (Docs.21,22 and 24).
- From the Late period to the Greco roman period, *sp3* took some titles related to the Nomes, *sp3 r iwnw* "*sp3* of Heliopolis", *hnty Wtst-hr* "in front of Edfou", *sp3 m iwnt* "*sp3* in Dendara", *B3w-jwnw*, "souls of Heliopolis", *sp3 m hm* "*sp3* in Letopolis", *m st-f dsrt*, "in his sacred place", *hnt*

*B3w iwnw*, “among the souls of Heliopolis”, *ht-nbw*, “The golden temple”, *m hk3-nd* “in the Heliopolitan nome”, *m iw w<sup>c</sup>b*, “in Abaton”.

- In the Greco roman period, *sp3* has the determinative  instead of the usual centipede 

-*sp3* took respected titles as *sp3 bity R<sup>c</sup>* “the lower Egyptian king of Re”, *sp3 šps nb nh* “*sp3* the noble one, lord of life” and *sp3 šps* “the noble one”.

Here's a table summarizing the scenes of *sp3* in various contexts, along with the gods he appears with, the forms he is represented in, and additional information

Scene	Description	Associated Gods	Forms Represented	Additional Information
<b>Old Kingdom – Pyramid Texts</b>				
Utterance 240 (244 a)	Symbolism in burial rituals, associated with centipede's skill	<i>Hr</i>	His name with the centipede determinative	<i>sp3</i> represents the deceased's ability to navigate concealed spaces and combat snakes.
Utterance 284 (425 c)	Depiction of conflict between <i>sp3</i> and <i>hw.tj</i>	-	His name with the centipede determinative	<i>sp3</i> and <i>hw.tj</i> engage in a struggle, with the centipede being struck by the inhabitant of the mansion, and vice versa.
Utterance 299 (444 a)	Royal burial ritual with the metaphor of a centipede	<i>Hr</i>	His name with the centipede determinative	The king arrives in a ceremonial litter described as a centipede, symbolizing regal authority.
Utterance 378 (663 a)	Distinction between burial procession and the centipede	<i>Hr</i>	His name with the centipede determinative	Emphasizes the different destinies of the deceased (for heaven) and the centipede of Horus (for earth).
Utterance 381 (669 a, b)	Ambiguous spell with <i>sp3</i> as a supportive force for the deceased	-	His name with the centipede determinative	<i>sp3</i> is portrayed as a supportive force
Utterance 506 (669 a, b)	King's adoption of centipede's visage	-	His name with the centipede determinative	The king's adoption of the centipede's visage highlights regal authority and dominance over chaotic elements.
<b>Book of the Dead</b>				
Spell 17	Connection between <i>sp3</i> and <i>Inpw</i> in protective rituals	<i>Inpw</i>	His name with the centipede determinative	<i>sp3</i> plays a role in protective rituals for the body of <i>Wsir</i> , alongside <i>Inpw</i> .
Spell 69	<i>Inpw</i> 's role in connection with the “day of <i>sp3</i> ”	<i>Inpw</i>	His name with the centipede determinative	<i>Inpw</i> is mentioned in association with the “day of the centipede” emphasizing his involvement in Osirian rites.
<b>Old Kingdom monuments</b>				
Limestone Statue (Doc.3)	Limestone statue with <i>sp3</i> as a bull	-	His name with Bull determinative	It features the name of <i>sp3</i> as a bull, showcasing a unique representation on its base.

Block from <i>s3hw R<sup>c</sup></i> Pyramid (Doc.4)	Block with inscription of the celebration of <i>sp3</i>	-	His name with the centipede determinative	The inscription show <i>sp3</i> 's celebration, providing insights into ceremonial practices in <i>s3hw R<sup>c</sup></i> 's temple.
Stela of Saqqara (Doc.5)	Fragment expressing gratitude with <i>sp3</i> ' s name	-	His name with the centipede determinative	King <i>Jssj</i> mentioning the priest of <i>sp3</i> among others, emphasizing <i>sp3</i> 's role in gratitude and royal acknowledgments.
Tomb of <i>Mrw</i> (Doc.6)	<i>Mrw</i> , is a priest devoted to the service of <i>sp3</i>	<i>Wsir</i> , <i>Inpw</i> <i>pth</i> , <i>skr</i>	His name with the centipede determinative	The <i>hm sp3</i> priest is associated with sacred rites and ceremonies.
The necropolis of <i>sbk.jj</i> (Doc.7)	<i>sbk.jj</i> has the title <i>hm sp3</i> among his various titles	<i>Wsir</i> , <i>Inpw</i>	His name with the centipede determinative	The <i>hm sp3</i> is associated with sacred rites and ceremonies.
<b>Middle Kingdom – Coffin Texts</b>				
Spell 91, 62 h (Doc.8)	Affirmation of the deceased as <i>sp3</i> , possibly alluding to the centipede	-	His name with the centipede determinative	The deceased affirms becoming the centipede God, possibly referring to the centipede's legs.
Spell 227, 263 f, 265 a (Doc.8)	Identification of <i>Wsir</i> on the Day of the <i>sp3</i> and as a lord of <i>sp3</i>	<i>Wsir</i>	His name with the centipede determinative	-
Spell 251, 347 c (Doc.8)	Identification as the centipede faced god	None specified	His name with the centipede determinative	The dead identifies as the centipede-faced god in this spell.
Spell 280, 28 h (Doc.8)	Explicit mention of the dead's legs as <i>sp3</i> (possibly centipede-related)	<i>Tm</i>	His name with the centipede determinative	In spell 280, the legs of the dead are for <i>sp3</i> , possibly centipede-related.
Spell 414, 245 b (Doc.8)	Reference to the “Mansions of <i>sp3</i> ” and protection against the Furious One	Apophis <i>Tm</i>	His name with the centipede determinative	<i>sp3</i> associated with rituals against Apophis, a light kindled in the Mansions of <i>sp3</i> for protection.
Spell 443, 303 b (Doc.8)	The dead as a lone spirit with a <i>sp3</i> face	None specified	His name with the centipede determinative	The dead is described as a lone spirit with a <i>sp3</i> face.
Spell 1121, 453 h (Doc.8)	Association between <i>sp3</i> , <i>Wsir</i> , and <i>3kr</i>	<i>Wsir</i> , <i>3kr</i>	His name with the centipede determinative	<i>sp3</i> , <i>Wsir</i> and <i>3kr</i> signifying a connection beyond the earthly realm.
<b>Middle Kingdom monuments</b>				
Tombs of <i>k3 rnn</i> and <i>nfr smd.t</i> (Doc.9)	Religious texts on wooden coffins	<i>Twn mwt .f</i> <i>Tm</i>	His name with the centipede determinative	<i>Wsir</i> 's eyes are for <i>R<sup>c</sup></i> , hands for <i>Tm</i> , feet for <i>sp3</i> , head of <i>Twn mwt</i> , emphasizing a connection between the three deities.

12 <sup>th</sup> Dynasty Limestone Stela (Doc.10)	Stela with the name “ <i>Wsir sp3</i> ”	<i>Wsir</i>	His name with the centipede determinative	The stela connects <i>sp3</i> to <i>Wsir</i> ( <i>Wsir sp3</i> ) in a procession
<b>New Kingdom</b>				
Abydos Osirian Great Hall (Doc.11)	Inscription “ <i>Wsir sp3</i> ” in the second register	-	Name with the centipede determinative	It refers to the connections between <i>sp3</i> and <i>Wsir</i> ( <i>wsir sp3</i> )
Tomb of Imhotep (Doc.12)	Inscription mentioning “His majesty <i>sp3</i> ”	-	His name with the centipede determinative	Inscription in the tomb of Imhotep, the royal scribe, describe him as <i>hm sp3</i> .
Seti I Temple (Offering Scene) (Doc.13)	<i>Wsir sp3</i> listed as the 8 <sup>th</sup> god among 14 <i>Wsir</i> gods	<i>Wsir</i>	His name with the centipede determinative	scene dedicated to <i>Wsir</i> , with <i>Wsir</i> <i>sp3</i> as one of the <i>Wsir</i> gods.
Tomb Chapel of <i>Mš</i> at Saqqara (Doc.14)	Depiction of Ramesses IV presenting offerings with mention of <i>sp3</i>	<i>Tm, sp3</i>	His name with the centipede determinative	Depiction of offerings to <i>sp3</i> , highlighting its lordship over the universe and association with the Ennead.
Scribal Statue of <i>Imn mš</i> (Doc.15)	Lower part of a diorite scribal statue with inscriptions	-	Name with the centipede determinative	Inscriptions include mentions of festivals associated with <i>sp3</i> “ <i>hb</i> <i>sp3</i> ”
Obelisk from Heliopolis (Doc.16)	Names of <i>sp3</i> on the obelisk's face	-	Only his name	Lower portion of an obelisk with hieroglyphs mentioning <i>sp3</i>
Harris Papyrus (Doc.17)	Section (E) from this papyrus contains an invocation of <i>sp3</i> and <i>hw</i>	<i>hw</i>	Only his name	<i>sp3</i> here is mentioned as the god who created the body
Papyrus of Amun <i>pchy</i> <i>nfr Imn</i> (Doc.18)	Depiction of <i>sp3</i> as the 17 <sup>th</sup> god in mummified form with a bearded donkey head	<i>Wsir</i> and series of 33 standing divinities	Mummified form with a bearded donkey head	The papyrus depicts the deceased before <i>Wsir</i> and includes a recitation by <i>sp3</i> .
Papyrus of <i>pt3 wd3t R<sup>c</sup></i> (Doc.19)	<i>sp3</i> depicted twice (27 <sup>th</sup> and 44 <sup>th</sup> ) in mummi- fied form	various accompan- ying gods	-Mummified form with a bearded human head featuring two horns. - mummified form, sporting the head of a bearded donkey	The papyrus features the deceased before <i>R<sup>c</sup></i> and includes invocations by <i>sp3</i> for offerings and justification.
Horus Stela (Doc.20)	<i>sp3</i> 's name inscribed in line 17	<i>skr, Wsir</i>	His name with the centipede determinative	The limestone stela depicts <i>skr Wsir</i> festivals, and <i>sp3</i> is mentioned in the inscription.

<b>Late Period</b>				
Funerary Stela of <i>p<sup>nhjj</sup></i> (Doc.21)	A text of <i>sp3</i> inscribed in line 129	-	His name with the centipede determinative	The celebration of accompanying <i>sp3</i> to <i>hry h3</i> ; that a road, going from Heliopolis to “Kheraha”
Stela of <i>Dd-Itm-jwf-<sup>nh</sup></i> (Doc.22)	inscriptions bears the name of <i>sp3</i>	<i>Dhwtj</i> , <i>skr</i> , and <i>Mn</i>	His name with the centipede determinative	- <i>sp3 hb</i> - <i>sp3 m iwnw r hrj. h3</i> - <i>ntr 3 sp3</i>
Funerary papyrus (Doc.23)	Inscriptions of <i>sp3</i>	-	His name with the centipede determinative	<i>sp3</i> is mentioned in the papyrus associated with Heliopolis as “ <i>sp3</i> of <i>Iwnw</i> ”
Statue CG 282 (Doc.24)	Inscriptions of <i>sp3</i>	-	His name with the centipede determinative	procession of <i>sp3</i> , from Heliopolis towards Kheraha.
Magical Stela (Doc.25)	This magic spell serves as protection against snakes in holes and a long pathway.	<i>Dhwtj</i> , <i>nfr-tm</i> , <i>Wsir</i>	His name with the centipede determinative	<i>sp3</i> mentioned on his way to Heliopolis.
<b>Graeco Roman Period - Edfou Temple</b>				
Scene in 3 <sup>rd</sup> west Chamber “F” (Doc.26)	- <i>sp3</i> associated with <i>Wsir</i>	seven seated deities	Human form with double feather crown	-
Sanctuary (Doc.27)	The name of <i>sp3</i> is mentioned in the 13 <sup>th</sup> Heliopolitan Nome	figures of Lower Egyptian nomes and Nile-god	His name with the centipede determinative	Heliopolis is under the authority of the noble <i>sp3</i>
offering hall (Doc.28)	<i>sp3</i> associated with <i>Wsir</i> in a ritual offering scene	<i>Wsir</i>	His name with the centipede determinative	-
1 <sup>st</sup> chamber of <i>skr</i> (Doc.29)	Ptolemy IV ceremoniously presents offerings of <i>sntr</i> (incense) before some gods	8 deities	Human adorned with the <i>3tf</i> crown	<i>Wsir sp3</i> is described as the noble one, souls of Heliopolis, the great god
Enclosure Wall (Doc.30)	<i>Dhwtj</i> is presenting an offering to some gods , among them <i>sp3</i>	<i>dhwtj</i> , <i>Hr</i> , <i>Mn<sup>t</sup> nt</i> , <i>Bhdt</i> , <i>wts.t Hr</i>	His name with the centipede determinative	<i>sp3</i> is associated here with <i>Mn<sup>t</sup></i>
Offering hall (Doc.31)	<i>sp3</i> is portrayed seated On the western right side of the offering hall among list of deities	List of deities	Seated falcon headed god	-



Graeco Roman Period - Dendara Temple				
East Osirian Chapel "1" (Doc.32)	an inscription referencing the name of <i>Wsir sp3</i>	<i>Wsir</i>	His name with the centipede determinative	<i>Wsir sp3</i> is specifically mentioned in conjunction with Letopolis.
West Osirian Chapel "3" (Doc.33)	a text mention <i>Wsir sp3</i> in his sacred place	<i>Wsir</i>	His name with the centipede determinative	-
East Osirian Chapel "no. 3" (Doc.34)	-Inscription establishes a correlation with <i>sp3</i> and the sacred bark of <i>shn</i> - <i>sp3</i> here bears some titles denoting esteemed attributes	<i>Wsir</i>	His name with the centipede determinative	<i>shn</i> is the boat of the god <i>sp3</i>
East Osirian Chapel "no. 3" (Doc.35)	- an illustration depicts <i>Tm</i> and textual reference to <i>sp3</i> is made within the scene	<i>Tm</i>	His name with the centipede determinative	<i>sp3</i> 's significance within the context of the Heliopolitan nome
Mammissis (Doc.36)	-procession of protective deities	procession of deities	<i>sp3</i> is portrayed as a falcon-headed god, holding the <i>w3s</i> scepter in his hand	No. 113 on the southern wall and No. 41 on the northern wall
<b>Esna Temple</b> (Doc.37)	<i>sp3</i> mentioned in the litany of <i>Wsir</i>	<i>Wsir</i>	His name with the centipede determinative	<i>sp3</i> mentioned as the noble one who is in Heliopolis.
<b>Philae Temple</b> (Doc.38)	A text of <i>sp3</i>	<i>Wsir - skr Ist, nbt nht</i> and <i>Hr</i>	His name with the centipede determinative	<i>sp3</i> mentioned as the noble one in Abaton.
The Funerary Texts of Papyrus Turin N. 766 (Doc.39)	The Demotic papyrus (Turin N. 766) contains a concise funerary text, including the name of <i>sp3</i>	<i>Wsir</i>	His name with the centipede determinative	<i>sp3</i> mentioned as the <i>b3</i> of Heliopolis.

**References:**

- Assmann, J, (1983), *Sonnenhymnen in Thebanischen Gräbern I*, Mainz am Rhein.
- Baines, J. and Malek, J. (2000), *Cultural Atlas of Ancient Egypt*, Andromeda.
- Baer, K., (1960), *Rank and title in the Old Kingdom; the structure of the Egyptian administration in the fifth and sixth dynasties*, Chicago
- Borchardt, L., (1913), *Das Grabdenkmal des Königs S'ahū-Re (Band 2,2): Die Wandbilder: Abbildungsblätter*, Leipzig.
- Borchardt, L., (1930), *Statuen und Statuetten von Königen und Privatleuten im Museum von Kairo, Nr. 1-1294, Teil III*.
- Botti, D. G., (1968). *Il Libro Del Respirare E Un Suo Nuovo Esemplare Nel Papiro Demotico N. 766 Del Museo Egizio Di Torino. JEA 54(1)*, pp.223-230
- Budge, W., (1895), *The book of the dead: the Papyrus Ani in the British Museum ; the Egyptian text with interlinear transliteration and translation*, London
- Budge, W., (1904), *The gods of the Egyptians I, II*, London
- Budge, W., (1910), *The book of the dead: Egyptian hieroglyphic text I, II*, London
- Calverley, A., Gardiner, A., (1958), *The temple of King Sethos I at Abydos, Vol. IV: The second hypostyle hall*, London/Chicago.
- Cabrol, A., (2001), *Les voies processionnelles de Thèbes (OLA 97)*, Leuven
- Cauville, S., (1983), *La théologie d'Osiris à Edfou, BdE 91*, Le Caire
- Cauville, S., (1985), *Le temple d'Edfou XV*, Le Caire
- Cauville, S., (1997), *Le temple de Dendara les chapelles osiriennes X/1*, Le Caire
- Chassinat E., (1929), *Le temple d'Edfou. Tome IX*, Le Caire
- Chassinat E., (1931), *Le temple d'Edfou. Tome VI*, Le Caire
- Chassinat, E., (1966-1967), *Le Mystère d'Osiris au mois de Khoiak, BdE 18*, Le Caire
- Chassinat E., (1984), *Le temple d'Edfou. Tome I*, Le Caire
- Chassinat E., (1987), *Le temple d'Edfou. Tome II*, Le Caire
- Corteggiani, J., (1979), "Une stèle Héliopolitaine d'époque Saïte." In *Hommages à la mémoire de Serge Sauneron, 1927-1976, vol. I*, Cairo
- Daressy, G., (1916), *La nécropole des grands prêtres d'Héliopolis sous l'Ancien Empire, ASAE 16*, pp. 193 - 212
- Daumas, F., (1959), *Les mammisis de Dendara*, Le Caire
- De Buck, A., (1938), *The Egyptian Coffin Texts II*, OIP 49, Chicago
- De Buck, A., (1947), *The Egyptian Coffin Texts III*, OIP 64, Chicago
- De Buck, A., (1951), *The Egyptian Coffin Texts IV*, OIP 67, Chicago
- De Buck, A., (1954), *The Egyptian Coffin Texts V*, OIP 73, Chicago
- Depuydt, L., (1993), "The Date of Piye's Egyptian Campaign and the Chronology of the Twenty-fifth Dynasty." *JEA 79*, pp. 269–274.
- Derchain, Ph., (1962), *Le sacrifice de l'oryx, Rites Egyptiens 1*, Bruxelles

- Dessoudeix, M., (2008), Chronique de l'Égypte ancienne: Les pharaons, leurs règnes, leurs contemporains.
- Dorman, P. F., (1991), The Tombs of Senenmut. The Architecture and Decoration of Tombs 71 and 353, New York
- Edwards, I., E., (1939 ), Hieroglyphic Texts from Egyptian Stelae in the British Museum, London
- El-Sayed, R., (1982), Un document relatif au culte dans Kher-Aha (statue Caire CG 682), *BIFAO* 82, pp. 187-204
- Faulkner, R.O., (1973), The Ancient Egyptian Coffin I, England
- Faulkner, R.O., (1977), The Ancient Egyptian Coffin II, England
- Faulkner, R.O., (1985) , The ancient Egyptian Book of the dead, New York
- Gaballa , G.,A., (1978), The Memphite Tomb Chapel of Mose, Oxford
- Gabolde,M.,(1995), “L’inondation sous les pieds d’Amon” , *BIFAO* 95 , pp. 235-258
- Gauthier, A., (1931), Dictionnaire des Noms Géographiques Contenus dans les Textes Hiéroglyphiques, VII, Le Caire
- Gardiner, A., (1935), “Piankhi’s Instructions to His Army” *JEA* 21, no. 2, pp. 219-223.
- Gardiner, A., (1947), Ancient Egyptian Onomastica I, London
- Goedicke, H., (2000), The Pyramidal Centipede, *Wiener Zeitschrift Für Die Kunde Des Morgenlandes* 90, pp.29–51
- Goyon, J., (1972), Confirmation du pouvoir royal au nouvel an (Brooklyn Museum Papyrus 47.218.50), *BdE* 52, Le Caire
- Goyon, J., (1988), Momification et recomposition du corps divin: Anubis et les canopes, in J.H. Kamstra, H. Milde & K. Wagendonk (ed.), *Funerary Symbols and Religion: Essays Dedicated to Professor M.S.H.G. Heerma van Voss*, Kampen 1988, pp. 34-44
- Grimal, N., (1981), La Stèle triomphale de Pi(ankh)y au Musée du Caire (JE 48862 et 47086-47089), Le Caire
- Haynes, J., (1992), Nubia: Ancient Kingdoms of Africa , Museum of Fine Arts , Boston
- Beinlich, H., (2000), Das Buch vom Ba, *SAT* 4, Wiesbaden
- Kahl,J., Kloth, N., (1995), Die Inschriften der 3. Dynastie, *Ägyptologische Abhandlungen* 56, Wiesbaden
- Kákosy, L., & Moussa, A., (1998). A Horus Stela with Meret Goddesses, *SAK* 25, pp.143–159
- Kees, H. (1923), “Anubis, Herr von Sepa und der 18. oberägyptische Gau”, *ZÄS* 58 (1), pp.79-101
- Kitchen, K., A., (1980), Ramesside Inscriptions III, Oxford.
- Kitchen, K. A., (2004), The Third Intermediate Period in Egypt, 1100–650 bc. 2<sup>nd</sup> ed., Oxford,
- Köhler , R.U.,(2009), Die ihr vorbeigehen werdet.: Wenn Tempel, Gräber und Statuen sprechen, Berlin
- Kuentz, M.C., (1932), Catalogue Général des Antiquités égyptiennes du Musée du Caire, Obelisques, Le Caire

- Lange, H., O., and Schafer, H., (1902), *CG, Grab- und Denksteine des Mittleren Reiches*, I, IV Berlin
- Lange (1927), *Der magische Papyrus Harris*, Copenhagen
- Leitz, C., (1999), *Magical and Medical Papyri of the New Kingdom*, London, British Museum Press, [Hieratic Papyri in the British Museum VII, (pp. 31–50, Plates 12–25)
- Leitz, C., (1994), *Tagewahlerei Das Buch ḥ3t nḥḥ phuy dt und verwandte texte*, (Textband), Wiesbaden
- Lichtheim, M., (1980), *Ancient Egyptian Literature III*, Berkeley, University of California Press.
- Manzano, L., (2021), “Zepa, the Centipede: From Numen to God”, *OLA* 297, Leuven, pp. 459-481
- Mariette, A., (1858), *Voyage dans la Haute Egypte I*, Le Caire
- Mariette, A., (1880), *Catalogue Général des monuments d'Abydos découverts pendant les fouilles de cette ville*, Paris.
- Meeks, D., (2006), *Mythes et légendes du Delta d'après le papyrus Brooklyn 47.218.84*, *MIFAO* 125, Le Caire
- Mercer, S., A., (2013), *The Pyramid Texts*, London
- Morkot, R.G., (2000), *The Black Pharaohs: Egypt's Nubian Rulers*, London
- Murray, M., (1904), *The Osireion at Abydos*, London
- Mustafa, M.H., (2019), *Human or Centipede? Egyptian Influence on the Nabataean Culture*, *Mediterranean Archaeology and Archaeometry*, Vol. 19, No 2 , pp. 39-50
- Neville, E., (1904), *The Egyptian Book of the Dead*, United Kingdom
- Piacentini, P. & Orsenigo, P., (2009), *The discovery of the tomb of Mose and its “juridical” inscription* , *Quaderni di Acme* 111, Milano, pp. 83–102.
- Piankoff, A., (1964), *The Litany of Re*, New York
- Piankoff, A., (1957), *Mythological Papyri: Texts, Volume 1* , New York
- Quibell, J.E., (1908), *Excavations at Saqqara, vol. II: 1906-1907*, Le Caire
- Quibell, J.E., (1909), *Excavations at Saqqara, vol. III: 1907-1908*, Le Caire
- Redford, D.B., (2004), *From Slave to Pharaoh: The Black Experience of Ancient Egypt*, Johns Hopkins University Press
- Regulski, I., (2022), *Hieroglyphs: unlocking ancient Egypt*, The British Museum Press
- Ritner, Robert K., (2003), “The Victory Stela of Piye.” , *The Literature of Ancient Egypt: An Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry*, Yale University Press, pp.91-107
- Rondot, V. , (2022), *Pharaon des Deux Terres: l'épopée africaine des rois de Napata*, El Viso
- Rogge, E., (1990), *Statuen des Neuen Reiches und der Dritten Zwischenzeit*, *Corpus Antiquitatum Aegyptiacarum (CAA)* Wien 6, Mainz, pp.101-109
- Sander-Hansen, C.E. (1956), “Die Texte der Metternichstele”, *Analecta Aegyptiaca* 7, Kopenhagen.

- Sarah, S., (2010), Victory Stela of Piankhi , Milestone Documents in World History: Exploring the Primary Sources that Shaped the Earth, vol. I , pp.91-107
- Sauneron, G. S., (1968), Le temple d'Esna III, Le Caire
- Sauneron, G.S., (1979), Hommages à la mémoire de Serge Sauneron, Tome I: Égypte pharaonique, *BdE* 81 , Le Caire
- Scott, N. E., (1951). The Metternich Stela,The Metropolitan Museum of Art Bulletin,9(8), pp.201–217.
- Sethe, K., (1908), Die altaegyptischen Pyramidentexte nach den Papierabdrucken und Photographien des Berliner Museums, Leipzig
- Stadler, M., (1999), The funerary texts of Papyrus Turin N. 766: A demotic book of breathing (Part I), *Enchoria* 25 , pp. 76–110
- Vandier, J., (1961), “ Memphis et le taureau Apis dans le Papyrus Jumilhac” , in Mélanges Mariette (BiEtud 32), Cairo, pp. 105-132 p. 117.
- Wilkinson, R.H., (2003). The Complete Gods and Goddesses of Ancient Egypt
- Wilson, P. (1997), A Ptolemaic Lexikon: a lexicographical study of the texts in the temple of Edfu, Peeters Publishing & Department of Oriental Studies


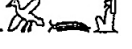
## سبا : الالة متعدد الارجل في مصر القديمة

شيرين محمد حافظ

حبيبة محمد المنياوي

جامعة قناة السويس – كلية السياحة و الفنادق

### الملخص العربي:

الحريشة أو أم أربعة وأربعين أو متعددة الأرجل ،  sp3؛ حشرة تعيش في الأماكن الرطبة والندية تحت الأحجار وأسفل أوراق الأشجار وفي مخلفات القمامة، ولا تتعرض هذه الحشرة للشمس ولا تخرج للصيد إلا في الليل. وقد عرف المصري القديم خصائصها واستغلها في حمايته وفي بعض الاغراض الأخرى. وقد سميت سبا بهذا الاسم في النصوص المصرية القديمة وتم ادراجها ضمن الآلهة التي تحمي الموتى حيث انها تتغذى على الحشرات وديدان الأرض والحيوانات صغيرة الحجم التي قد تضر بجسد المتوفي .

تم الربط ايضاً بينها و بين وخصوبة الاراضي الزراعية حيث تم تمثيلها بأحد المناظر بجسد أوزير ورأس الحمار الذي كان يقترن عند المصري القديم بالأرض الزراعية.

ارتبطت سبا بالعديد من الآلهة المشهورة مثل أوزير، حورس، أنوبيس والعديد من الآلهة الأخرى.

يهدف هذا البحث الى:

- ١ -توضيح الدور المتعدد الأوجه ل سبا في مصر القديمة، من خلال المناظر والنصوص والنقوش عبر العصور المختلفة .
- ٢ -القاء الضوء على ارتباط سبا بمفهوم الحماية والخصوبة، وتبسيط الضوء على أهميتها في الديانة المصرية القديمة.
- ٣ -إبراز العلاقة بينها وبين الآلهة الأخرى.

الكلمات الدالة: سبا ؛ sp3؛ أم أربعة وأربعين ؛ الالة الحامي