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Dr. Hayam Hafez Rawash
Cairo University, Hhafez762@gmail.com

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The Sacredness of Some Seals and its Relationship to God Thoth

Dr. Hayam Hafez Rawash

Abstracte:

Seals played an important role in ancient Egypt. They were not only used as administrative securing devices for the state bureaucracy, private individual, documents, containers, places, but also as amulets during daily life and in the netherworld. There are some features confirmed the sacredness of seals such as:

• Seals as devices of protection.
• The crime of breaking the seal.
• The seal and sacredness of the place.
• The sacredness of the process of sealing.

Beside the sacredness of seals, there are some texts confirmed the relationship between seals and the god Thoth, the relationship through which it can be suggested that as Thoth was the god of wisdom, magic, and writing, he also the god who was responsible for seals and sealing in ancient Egypt religion.

Keywords:

Introduction:

Seals, these small objects incomparable with great temples, bluff pyramid, huge statues, and the invaluable charming jewelry in ancient Egyptian civilization, however, these small objects are not less important than these all great objects.

In the Ancient Egyptian documents, the seals were called: \( htm \) \(^1\), \( sdyt \) \(^2\).

Generally, the shapes of seals may be divided into the following groups: \(^3\)

1- Cylindrical shape seals \(^4\), the earliest type of seal commonly used in Egypt from Pre-Dynastic Period \(^5\), by the first Intermediate period, cylinders seem to be treated more as a type of amulet rather than as a working symbol or badge of rank.

2- Flat base seals, this group contains, hemi-cylinder and cone shaped seals, button shaped seals, scarab shaped seals \(^6\), plaques and other miscellaneous forms and signet rings. \(^7\)

Sealing is the impression made by impact of hard engraved surface on a softer material, such as clay. The materials for seals are widely available, \(^8\) for example they were made of wood, wood III, 350,3-12; LDLE, I, 377.

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\(^1\) Wb III, 350,3-12; LDLE, I, 377.
\(^2\) Wb IV, 379, 17-21.
\(^7\) For more details about the two groups, see Newberry, *op. cit*, p. 43-95; W. A. Ward, "The Origin of Egyptian Design-Amulets (BUTTON SEALS)", p. 65ff.
\(^8\) Sparavigna, *op. cit*, p. 13ff.
bone, clay, or stone\(^9\), (e.g. limestone, steatite ....etc.) or easy to produce faience.\(^{10}\)

Practically ancient Egyptians used seals to stamp scripts onto a papyrus scroll or clay tablet, and they allowed them to quickly write the information needed over and over again without having to handwriting each hieroglyphic signs.\(^{11}\)

The original use of the seals was for securing workshops and store-rooms of food from dishonest servant.\(^{12}\) They were used in tombs, palaces, houses, and temples, in addition, they were used on jars,\(^{13}\) and pots containing food such as honey or wine with might spoil if they were left open.\(^{14}\)

The primary purpose was to reveal any unauthorized tampering with the contents of the letters, pottery vessels, baskets, boxes, sacks, storerooms, or tombs that had been sealed.\(^{15}\) Ownership of documents, jars and others commodities was indicated by means of clay seals, also papyrus rolls were folded and thread which was fastened with a clay seal.\(^{16}\)

Moreover the archaeological context of sealing is firmer indication of date because, once broken, sealing were not reused. Both sealing and seals provide significant chronological data,\(^{17}\) so the labels which were held on the jars, pots, and other objects

\(^{10}\) S. Quirke, *Exploring Religion in Ancient Egypt*, p.119-120.
\(^{11}\) M. Beyer & M. Keams, *Ancient Egypt*, p. 97.
\(^{12}\) Newberry, *op. cit*, p12-22.
like funerary furniture considered one of the most important historical resources.18

Beside its principal practical use, symbolically the Sacredness character of seals is supposed and it is easily proved by their archaeological contexts. Overwhelming associated with female and child burials, Seals were often worn on necklaces or rings and thus functioned as jewelry or amulets, they are usually found at the neck, either alone or at the center of a bead necklace; a number were found clasped in the hand or on a string around one finger, a few others among toilet articles usually in a small toilet box.19

The seal amulets appear in circular, oval and rectangular shapes, they are made of glazed and unglazed steatite, limestone, faience, pottery, bone, ivory and crystal rock; a number of these seals have small ring-shanks on the back, images on it are carved in several types such as: decorative patterns, individual element as hieroglyphic signs,20 inscriptions with names of kings and gods,21 geometric patterns and floral designs,22 shapes of sacred symbols such as the Djed - pillar, the Ureaeus, the eye of Hours "Udjat",23 and sphinxes,24 a wide variety of human and animal figures; crocodile, hippopotamus, frog, lizard, ape, hawk, cat,25 goats and antelopes,

18 W.B. Emrey, *Archaic Egypt, Culture and Civilization in Egypt, Five Thousand Years Ago*, p. 194; for more details about labels, see M. Ohshiro, "Decoding the Wooden Label of King Djer", p.57-64; D. Wengrow, *The Archeology of Early Egypt, Social Transformations in North-East Africa, 10,000 to 2650 BC*, P.1-366.
19 M.Ohshiro, "Decoding the Wooden Label of King Djer", p. 66.
23 Beside its symbolic use "the eye of Hours" was a counting tool used by scribes in their accounting calculations, see: M. Ezzamel, *Order and Accounting as a Performative Ritual: Evidence from Ancient Egypt, Accounting Organisations and Society*, vol. 34, p.356.
and the most popular seal amulet "scarab beetle ", which was fashioned by its magical powers in to amulet, jewelry, and seals.\(^{26}\)

Wearing amulets protect the body either in the form of a god, or a seal with a royal name, the meaning of seals, amulets, and votive objects is frequently explained with reference to texts and imagery.\(^{27}\)

\(^{26}\)The Egyptians regarded the scarab as a symbol of renewal and rebirth. The beetle was associated closely with the sun god because scarabs roll large balls of dung in which to lay their eggs, Its young were hatched from this ball, a behavior that the Egyptians thought resembled the progression of the sun through the sky from east to west., and this event was seen as an act of spontaneous self-creation, giving the beetle an even stronger association with the sun god’s creative force. The scarab pushing its ball was an earthly manifestation of the sun god Re as young sun god, known as Khepri, "the god of creation", he brought light and life to the earth. The first documented use of scarab (dung beetle) by the ancient Egyptians in the early First Dynasty ,Scarab amulets were used for their magical rejuvenating properties by both the living and the dead. Scarabs were used by living individuals as seals from the start of the Middle Kingdom (ca. 2055 BCE) onwards, see: C. Andrews, *Amulets of Ancient Egypt.*, p.50-60; Id., *Ancient Egyptian Jewelry*, p.191-196 ;H.R.Hall, *Catalogue of Egyptian Scarabs, etc., in the British Museum*, p. 35-524.; for more details see: J. Sarr, *Highlights of the Gayer-Anderson Scarab Collection*(Portland,2001); A. F.Gorton. *Egyptian and Egyptianizing Scarabs, A typology of steatite, faience and paste scarabs from Punic and other Mediterranean sites* (Oxford,1996); B.Klausnitzer,Beetles,Exeter Books(New York,NY,1981); F.S.Matouk, *Corpus du scarabee egyptien, Tome premier* (Beyrouth, 1971); G. Martin, *Egyptian Administrative and Private-Name seals, Principally of the Middle Kingdom and Second Intermediate Period* (Oxford, 1971); S. Robard, "The Heart Scarab of the Ancient Egyptians," in: *American Heart Journal* (1953); A. Rowe, *Catalogue of Egyptian Scarabs, Scaraboids, Seals and Amulets in the Palestine Archaeological Museum*(1936); H. R. Hall, *Scarabs* (London, 1929);W. M. F. Petrie, *Buttons and Design Scarabs Illustrated by the Egyptian Collection in University College*(London, 1925);Id.,*Scarabs and cylinders with names: illustrated by the Egyptian collection in University College (London, 1917)*; Id., *Amulets, illustrated by the Egyptian Collection in University College*(London, 1914); P. E. Newberry, *The Timins Collection of Ancient Egyptian Scarabs and Cylinder Seals*(London, 1907);Id., *Scarabs: An Introduction to the Study of Egyptian Seals and Signet Rings*(London, 1906); J. Ward, *The Sacred Beetle, A Popular Treatise on Egyptian Scarabs in Art and History*(New York, 1902) G. Fraser, *A Catalog of the Scarabs belonging George Fraser* (London, 1900);W. M. F. Petrie, *Historical Scarabs Chronologically Arranged: A series of drawings from the principal collections*(London, 1889).

Probably using seals as amulets appeared as a result to some beliefs according to ancient Egyptian religion, such as:

1- The ancient Egyptians believed that each human consisted of essential entities, ꞌḥt, k3, b3, śh, św, ḭb, and ṭrn, and to enjoy the afterlife, some of these elements had to be sustained and protected from harm. One of these elements was "ṛn" which means "Name and reputation ", it was closely bound up with magic, it was believed that knowledge of somebody's name gave one insight into his being and power over him; and the erasing of the name was considered to be equivalent to the destruction, so the deceased was believed to be immortal, and the greatest horror was to have one's name destroyed, and he would live for as long as his name was spoken, which explains why efforts were made to protect it.

Consequently it could be suggested that the main reason of using the seals as amulets depended on bearing one of the essential elements of the person "the name ", which were responsible for securing the person ’s afterlife.

There are some texts confirmed the important role of the name in ancient Egyptians beliefs, such as a part of some inscriptions from the tomb of Petosiris, the high Priest of Thoth in Hermopolis, which said:

"A man is survived when his name is pronounced".

2- The seals were buried with the deceased among other materials and tools which were used in magical practices, in order to ensure his resurrection in the netherworld.

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31 M. Lichtheim, Ancient Egyptian Literature, Vol III, p.45f
3-Some seals bore the names of gods which means- according to the Egyptians beliefs- that the knowledge of how to use and to make mention of names which possessed magical powers was a necessity both for the living and the dead. It was believed that if a man knew the name of a god or a demon, and addressed him by it, he was bound to answer him and to do whatever he wished. So, it could be suggested that seals gained its sacredness character mainly through the power of the illustrated Images and the inscribed names and other material on it, the power that remained effective as long as they physical existed.  

Some features confirmed the sacredness of seals

• Seals as devices of protection.

Referring to a later papyrus, demonstrates that seals and amulets were used in conjunction with medical treatment and spells for the protection especially of the mother and child, fertility, birth and child-care; so the majority of them-as mentioned previously- were found in burials of women and children, who wore seals since late Old Kingdom in conjunction with amulets and beads strung on necklaces, whereas men wore them no earlier than the beginning of the Middle Kingdom. Concludes the seals in burials of women and children were understood to function as part of amulets as opposed to administrative devices when found in male burials. Seals and amulets were worn on the body during lifetime and populated the dead body in the burial for protection.

35 U. Dubiel, Amulette, Siegel und Perlen: Studien zu Typologie und Tragesitte im Alten und Mittleren Reich, p.145.
36 C. Geertz, Thick Description: Toward an Interpretative Theory of Culture, in C. Geertz, The Interpretation of Cultures, p.3ff.
There are some texts confirmed the sacredness character of seals as devices of protection, for instance a hymn that describes the creator god Amon-Re in the role of a magician states that "Anything harmful is under his seal". The harmful forces would be unable to pass this symbol of divine authority and images of hostile forces might be placed in sealed boxes to restrain them. One of the rites performed in temples was known as The Book of Sealing the Mouths of the Enemy. Some anti-venom spells promise to seal the mouths of poisonous snakes. Sometimes it might be desirable to "seal" the magician or a patient to prevent harmful forces from entering them. Symbolic sealing of the seven natural orifices of the body is mentioned in texts of the late first millennium BC. The gesture of laying a hand on the patient is sometimes linked with sealing. One spell to safeguard a child promises "My hand is on you, my seal is your protection".38

•The crime of breaking the seal:

In the papyrus of Imhotep son of Pshentohe from the Ptolemaic Period mentioned that the breaking of the seal regarded as a misdeed as which the god of evil Seth had done, that among his many misdeeds he was accused of breaking the seal, so the texts said that breaking the seal was a crime caused the punishment by the god Re and destroying the b3 WITHOUT which the person could not get resurrection in the after world,39 as follows:

"you have opened the secret chest (coffin) which is in Heliopolis in order to see what was in it, (although) it had been sealed with the seal of seventy-seven deities … Re smites (you on) your head and he will destroy your b3".40

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38 G. Pinch, *Magic in Ancient Egypt*, p. 84.
Consequently the deceased had to keep seals from damage in order to secure his $b^3$, by which he would secure his resurrection in the after world.

**The seal and sacredness of the place:**

It could be suggested that a sealed place had its sacredness as a result that breaking the seal was regarded as a crime which caused the punishment of the god and destroying the $b^3$ in the afterlife. There is a text from the victory stela of king Piye from the temple of Amon at Napata (Cairo JE48862, 47086-47089)\(^4\) cleared that sealing any place with a seal donate this place a specific sanctity and a special sacredness, as after sealing any place no one can enter it even kings themselves as the king Piye said when he visited sanctuaries of Heliopolis:\(^5\)


\(^5\)Urk, III, 39, 5-16
Due to the importance of the seals there were some titles attached to both royal and divine seals such as: ".sdwy-bity" and "htm-bity ", "The seal bearer "it was one of the most common convetual title ,For more about the title see:S.Quirke,"The Regular Titles of the Late Middle Kingdom" , p.123; M. Baud, Famille royale et pouvoirous l'Ancien Égyptien, p. 241; W. Grajetzki, "Die höchsten Beamten der ägyptischen Zentralverwaltung Zur Zeit des Mittleren Reiches: prosopographie, Titel und Titelreihen", Acht Schriften zur Ägyptologie 2, p.107, 114-115; S. Quirke, Titles and Bureaux of Egypt 1850-1700 BC, Egyptology 1, p.6; O.Berlev ,"Contemporary of King Sewa H – EN – RE" , p.109; PM V,231,235, 240; E. P. Uphill, Brief Communications , p.250.

The title" sdwy-ntr" and "htm-ntr " Divine Sealer" it was attached to service of various gods as Tmn sdwy-ntr "Divine Sealer of Amon" , or they were employed by the religious authorities of certain districts For more see : P. E. Newberry, Ancient Egyptian scarab,p. 31-32.


• The sacredness of the process of sealing:
The demotic Insinger papyrus makes an admonition from speaking during the process of sealing, which refers to the holiness of the process of sealing alike other religious rites. The writer of papyrus mentioned that instruction: "Don’t cheat at the time of sealing ".

The relationship between the seals and the god Thoth

There are many texts confirmed the relationship between seals and the god Thoth such as:

• According to Spell 8 from book of the dead the god Thoth was not only responsible to seals during daily life but also in the netherworld, and he was responsible to seal the deceased’ head as follows:

\[ wn\ n.\ i\ wnyw\ htm\ tp.i\ Dhwty\ ikr \]

Open to me (O), Shmounein, seal my head, O, the great Thoth.

Sealing the head of the deceased probably refers symbolically that the god Thoth put all his knowledge of writings, magic and secrets in it, the knowledge by which the closed doors of netherworld would be opened to the deceased, and also helped him in accessing its hazards. There are many texts Consolidate this assumption , for instance some spells from book of the dead

48 Hermopolis is " Shmounein" in Coptic rendering, see M. Verner, Temples of the World: Sanctuaries, Cult, and Mysteries of Ancient Egypt ,p.149;also there are many texts related between Dhwty and the eight spirits of Hermopolis for example chapter 114 from book of the dead see :BD, II,109; R.O. Faulkner .The Ancient Egyptian Book of the Dead, P.113.
which confirmed that the god Thoth had all knowledge, writings, magic and secrets, and he can hide them from all people.  

- A part of papyrus Setne I, 12-14 mentioned that the deceased would charm the netherworld when he recite a spell which Thoth wrote with his own hand, as follows:

"I will have you taken to the place where that Thoth wrote with his own hand.....two spells are written in it. When you recite the first spell, you will ] charm the sky, the earth, the netherworld'.

- According to spell 134 of coffin text the god Thoth was responsible to seal the decrees as follows:

\[-Iw\_dd\_n\_\_Dhwty\_r.i\_\_htm\_.(i)wd\_di\.(tw)\_n.k.\]

"Thoth has said to me "I seal the decree which is given to you".

- According to Spell 657 of coffin text the house of Thoth is the place where letters was sealed in as follows:

\[CT\_II,\_159;\_R.O.\_Faulkner.\_The\_Ancient\_Egyptian\_Coffin\_Texts,\_I\_228.\]

\[CT\_VI,\_278;\_R.O.\_Faulkner.\_The\_Ancient\_Egyptian\_Coffin\_Texts,\_II\_75.\]
The letter goes out from the house of Re, having been sealed in the house of Thoth, and I have called to mind all the magic which is in this my belly”.

Probably the relationship between the god Thoth and the seals came from both the relationship between the seals and writing, and the close relationship between the god Thoth and magic, writing, and all its affections, including seals, as he was the god of writing, the creator of language, and the inventor of hieroglyphic writing, so he was the patron deity of scribes, and he was described in many texts as the skilled scribe such as:

"Ink ḫnty ss-isitr."  

"I am Thoth the skilled scribe".

Thoth was illustrated holding the script’tools, and he was regarded as the sealer of medical texts in late periods.

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56 L. Spence, Myths and Legends of Ancient Egypt, p.106.  
57 Wb, III, 351, 18-21.
According to Clement of Alexandria, the Egyptians had forty-two secret books of wisdom, written by Hermes (Thoth), which were kept in temples, and included collections of laws, hymns and rituals, books about the gods and the training of priests, and works on astrology, cosmology, geography and medicine.

According to Egyptian mythology Thoth apparently wrote a lot, and all his writings were put into a book called ‘the Book of Thoth’. It apparently had a great sum of secrets of the universe in it, apparently if you read it you would get awesome magical powers, but you would also be troubled by a life filled with disaster.

Beside the texts which confirmed the relationship between seals and the god Thoth, there are many seals and impressions of seals engraved either with the symbols of the god Thoth such as a small plaque with two monkeys on its back Egyptian Museum or with the name of the god Thoth, especially some clay seals from Tuna al-Gebel necropolis which accumulate between the sacred relationship between the god Thoth and seals, and the god Thoth’s function as the main god at "Hermopolis Magna" Tuna al-Gebel.

I expose hereunder -for example- three congruent black oval base clay seals which were excavated during the regular excavations of Cairo University under the directorship of S.Gabra in the Tuna al-Gebel necropolis.

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61 Tuna el Gabel necropolis at Mallawi center about seven km from El-Ashmunein, it was the capital of the fifteenth district, which was known *Wnt* "The rabbit district", and it was known "Hermopolis" in Greek. Also it was known *Hmnw* "the eights district"; this name was related to the creation myth of El-Ashmunein which concept that eight gods which structured as four males and females couples personified...
They are kept now in the Mallawi museum under the inventory number 479, engraved on their base with brief hieroglyphic text.62

The text:

Transliteration:
1-ṣ3 R£ n ḥ.t.f Nk3.w.
2-Ntr nfr nb t3.wy Ṭhm-ib-r£.
3-Mry Dḥwt y £3 £3 nb Ḥmw w di ʾnh mi R£ dt.

Translation:
1-The son of Re from his body  Nekau.


62There are similar eight clay seals which were also kept in the Mallawi Museum on the second floor under Inv. No. 487, see U.Kaplony-Heckel, “Demotika in Mallawi” ,P. 57–58; H. Mesihä & M. El-Hitta, Mallawi Antiquity Museum. A Brief description, p. 20; S. Gabra, Chez les derniers adorateurs du Trismegiste, La necropole d’Hermopolis. Touna el-Gebel. Souvenir d’un Archéologue ,p.177.
2- The lord of two lands *Wḥm-ib-R*.

3- The Beloved of Thoth, the twice great, the lord of Hermopolis, giving life like Re eternity.

**Comment:**

- These seals were used in sealing the demotic documents from the Tuna al-Gebel necropolis which are kept in the Mallawi Museum, especially sealed demotic papyri and letters written on papyrus from the subterranean galleries of the sacred animals (Gallery C).\(^{63}\)

- They were found inside the oldest Gallery "D", which is dated -in general- to the Saite period (664-525 B.C.),\(^{64}\) specifically the reign of the king Nekau the son of Psametik (610-595),\(^{65}\) except a part from its northern area of G-D-D, which dated to the Persian period.\(^{66}\)

Therefore these seals could be dated either to the Saite period,\(^{67}\) or the Persian, while I suggest that they are dated to the Saite period, by comparison the way of writing the hieroglyphic writing, especially the way of writing the cartouche of the pharaoh "Nekau" and his title ‘Wehem-Ib-Re ’ with some impressions of seals engraved with the name of Nekau and his title ‘Wehem-Ib-Re’ , which are dated to the Saite period (the XXVIth Dynasty ), such as Plaster outer Jar-sealing with four impressions of a seal engraving with the name of Nekau from Tell Dafnah, Handle of a jar on which is impressed a seal

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\(^{64}\) D. Kessler & M.A.Nur EL-Din, *Tuna al-Gebel. Millions of Ibises and Other Animals*, p. 120-163; A.Von Den Driesch and Others, ‘Mummified Baboons and Other Primates from the Saitic-Ptolemaic Animal Necropolis of Tuna el-Gebel, Middle Egypt’, p. 235.

\(^{65}\) A. Dodson & D.Hilton, *The Complete Royal Families of Ancient Egypt*, p. 242ff; J.Vercouter, *L'Egypt Ancienne*, p.120.

\(^{66}\) D. Kessler & M.A.Nur EL-Din, *Tuna al-Gebel. Millions of Ibises and Other Animals*, p.139-140; D. Kessler, "Die Galerie C von Tuna el –Gebel", *MDAIK* 39,p.120-123.

\(^{67}\) The twenty-sixth dynasty (664-525B.C) was the strongest dynasty in the late period, which was known "Saite period", for more see: S. Ikram, *Ancient Egypt*, p.110.
in form of a plumed and disked cartouche, containing the name of Nekau from Tell Dafnah, and a blue faience cartouche-plaque, inscribed on the obverse ‘king of upper and lower Egypt ‘Wehem-Ib-Re, son of the sun Nekau’.  

- The god Thoth is described here "Dhwty ṣṣ nb Ḥmnw", "Thoth, the twice great, lord of Hermopolis", the most popular epithet of the god Thoth in Hermopolis, while his famous epithets were the lord of the Ogdoad, and "the great triple", and the great five-times.

In sum, seals played an important role in ancient Egypt. They were not only used as administrative securing devices for the state bureaucracy, private individual, documents, containers, places, but also they had a sacredness character which is confirmed by using them as protective amulets during daily life and in the netherworld, the relationship between seals and sacredness of places, and the sacredness of the process of sealing itself.

Additionally there are some texts confirmed the relationship between seals and the god Thoth, the relationship through which it could be suggested that as Thoth was the god of wisdom, magic, and writing, he also the god who was responsible for seals and sealing in ancient Egyptian religion.

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69 R. K. Ritner, "Hermes Pentamegistos", P.73-75; Id., "Additional Notes to Hermes Pentamegistos", 67-68; J. Parlebas, L’origine Égyptienne de L’appellation "Hermès Trismegiste",p .25-28; For further details on this epithet, see: Wb , I. 163,5; the same epithet mentioned in many texts such as: O Hor 25,4; O Hor 28,12;P.OL 19422,1; For discussions of the name and epithets of Thoth see: Maria-Theresia Derchain-Urtel, "Thot à Akhmim" Hommages à Francois Daumas, p.173-180; Id., Thot à travers ses épithètes dans les scènes d'offrandes des temples d'époque gréco-romaine (Rites Égyptiens, 3)( Bruxelles ,1981); J. Quaegebeur, "Thot-Hermes, le dieu le plus grand!" Hommages à Francois Daumas , p. 525-544; J. Ray, The archive of Hor , p.158-161;D.C.J. Bleeker, Hathor and Thot, Two Keys Figures of the Ancient Egyptian Religion, p.112;W.Helck,"Der Name des Thot",SAK4 (1976);W.Budge, op. cit, p.157.
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Rawash: The Sacredness of Some Seals and its Relationship to God Thoth

Plates of the seals from the Mallawi museum (Inv.Nr.479)
Photos from the Mallawi museum
قدسية بعض الأختام وعلاقتها بالمعبد جحوتى

د. ههام حافظ رواش

الملخص:

لعبت الأختام دوراً هاماً في مصر القديمة، فالاختام لم تكن تستخدم فقط استبدالاً إدارياً كأدوات لتأمين الممتلكات الحكومية والخاصة، والوثائق، والأماكن ولكنها أستُخدمت أيضاً كتمامن سواء في الحياة الدنيا أو في الحياة الآخرة. وقد توافر لدينا بعض الدلائل التي تؤكد على قدسية الأختام في مصر القديمة منها على سبيل المثال:

- الاختام كتمام للحماية.
- جريمة فض الختم.
- الختم وقدسية المكان.
- قدسية عملية الختم.

والحقيقة أنّها بالإضافة إلى قدسية الأختام فهناك بعض النصوص التي توضح لنا العلاقة الوثيقة بينها وبين المعبد جحوتى، تلك العلاقة التي تجعلنا نفترض أنّا إلى جانب دور الرئيسي للمعبد جحوتى كمعبد للحكم، الحكاية، والكتابة، فقد كان أيضاً هو المعبد المسئول عن عملية الختم والأختام في العقيدة المصرية القديمة.

الكلمات الدالة:

قدسية، الأختام، عملية الختم، تمائم، حماية، تأمین، علاقة، المعبد جحوتى.

Hhafez762@gmail.com

· مدرس بقسم الآثار المصرية بكلية الآثار - جامعة القاهرة.