




Rare scenes of the Goddess Rait-tai

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Introduction:

Raettawy ¹ is the female counterpart of the sun-god Re² as she incorporates the name of the sun-god Re in its female form "Raet"³, to which "tawy" is added as an attribute in a direct genitive construction "Raet of the two lands"⁴. The name refers to authority and domination over the two lands⁵.

Raettawy was usually depicted in a human form as a woman wearing a long tight dress, and a Hathor-crown (sun disk between cow horns with uraeus on her forehead)⁶, sometimes with addition of two feathers above the disk⁷. The goddess Raettawy began to appear at the time of the king Thoutmosis II and Hatshepsut (XVIII Dynasty), making an association with the goddess "Tannyt" under the name of "Raettawy" as "Raettawy-Tannyt"⁸. A stela dated to the 5th year of the king Oserkon I (XXII Dynasty), the name of Raet was written as a female doublet of Re-Atum "Raet-Itmt"⁹. The goddess Raettawy became independent deity during the 19th dynasty¹⁰ as she represented on the stela of "Nebamante" (dated back to the reign of Ramesses II, Deir el-Médīna), wearing the hathorique crown behind the god Montou and in front of Tannyt. At that time, she was not yet associated with specific geographical area¹¹.

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(Doc. 1): The Temple of Bigeh, Western face of the pylon gate-way, north jamb, scene I.

The scene shows the king Autokrator Kaisros probably (Augustus) offers a vase to Khnum-Re and Satis. Raettawy associated with Satis as one goddess. She stands behind Khnum-Re, but the body of the goddess was broken. She wears the conical white crown of Upper Egypt which attached with two antelope horns

and a uraeus on the forehead. In the middle of the white crown  is a

scorpion with  opposite its two front claws, as  (Fig. 1)¹².

The text above Satis-Raettawy reads¹³:

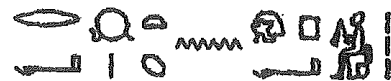


\overline{dd} mdw in s3tis 3t nb(t) h3ht¹⁴ irt R^c nb(t) pt h3nwt n3trw nbw R^cyt wrt (im.y) m snmt¹⁵
Words spoken by Satis the great one, lady of Elephantine, eye of Re, lady of heaven, mistress of all gods, Rayt the great one (who is) in Bigeh.

(Doc. 2): The temple of Philae, West pylon, east wall, 4th scene from the top.

The scene shows Horus the child, Hathor, Harpokrates and Merit. Raettawy associated with Merit as one goddess. She is standing, wearing a bunch of papyri on her head and playing a harp (Fig. 2)¹⁶.

The text in front of Merit-Raettawy reads¹⁷:



R^cyt nt tpyw-^c¹⁸

Rayt of the ancestors.

(Doc. 3): The temple of Edfu, Sanctuary, north exterior wall, frieze, right side.

This scene is from the frieze of the exterior north wall, it shows the king Ptolemy IV praises a group of 25 divinities; the first 20 divinities are the divinities of Edfu



succeeded by the gods of the great towns. On the north wall from the right are the couple Montou and Raettawy. She is seated as a mummified form with the head of a Lioness and the sun-disk places over her head (Fig. 3)¹⁹.

The text of Raettawy reads²⁰:

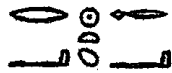


R^cyt
Rayt.

(Doc. 4): The temple of Edfu, The 3rd hall from the east side (south-east), east wall, 2nd register.

The king Ptolemy IV offers food to Mehet and Isis. Raettawy associated with Mehet as one goddess. Mehet-Raettawy is sitting on the throne in a human form with the head of a lioness and wears the sun-disk between two horns which surmounted by the stf crown. She is holding the w3d scepter by her left hand and the c^{nh} sign of life by the other. Isis is sitting behind her on the throne. She wears the hathorique crown and holding the w3d scepter by her left hand while the c^{nh} sign of life by the other (Fig. 4)²¹.

The text in front of Mehet-Raettawy reads²²:



R^cyt c^{st}
Rayt, the great (one).

(Doc. 5): The temple of Edfu, Hall of offerings, north wall, 4th register.

The scene shows the king Ptolemy IV making incense and libation before Khepere and Iusaas. Raettawy associated with Iusaas as one goddess. She is standing in a human form with a scarab beetle upon her head. She is raising her left hand towards the shoulders of Khepere and holding the c^{nh} sign of life by the other. Khepere is sitting on the throne and wearing a scarab beetle inside the solar disk. He holds the w3s scepter by his left hand while the c^{nh} sign of life by the other (Fig. 5)²³.



The text of Iusaas-Raettawy reads²⁴:



ḏḏ mdw in iws-ꜥs Rꜥyt ḥwt.it.f nbt sḏr ḥnwt iwnt špst wrst

Words spoken by Iusaas-Rayt, (who) protect her father, lady of calmness, mistress of Dendara, the noble (and) the power (one).

(Doc. 6): The temple of Edfu, Exterior of the Naoes, north wall, west side. The scene shows the goddess Nekhbet. Raettawy associated with Nekhbet as one goddess. She is depicted in a serpent form with outstretched wings towards a sword with the sign of šn. She wears the feathered white crown and holds the circular šn (of eternity) hieroglyph in her claws (Fig. 6)²⁵.

The text of Nekhbet-Raettawy reads²⁶:



Nḥbt ḥd.(t) nḥn Rꜥyt ḥnwt nt nnt

Nekhbet, the bright at Nekhen²⁷, Rayt, mistress of heaven.

(Doc. 7): The temple of Esna, the Ptolomaique Façade of 2nd hypostyle hall.

Date: Ptolemy VI Philometor (170-164).

The scene shows the king Ptolemy VI offers the Wadjet to the lioness goddess Menhyt-Nebtou. Raettawy associated with Menhyt-Nebtou as one goddess. She is sitting on the throne in a human form with a head of lioness and the sun-disk with cobra on the forehead above her head. She holds the wꜣḏ scepter by her right hand (Fig. 7)²⁸.

The text in front of Menhyt-Nebtou-Raettawy reads²⁹:



ḏḏ mdw in Mnḥyt-Nebtww nb(t) Ḕ-snt n Rꜥyt

Words spoken by Menheyt-Nebtou, lady of the Esna, Rayt.



The text behind Menhyt-Nebtou-Raettawy reads³⁰:



Niswt bity R'yt hnwt ngrwt

Queen of Upper and Lower Egypt, Rayt, mistress of goddesses.

(Doc. 8): The temple of Esna, the Ptolomaique Façade of 2nd hypostyle hall.

Date: Ptolemy VI Philometor (170-164).

The scene shows the king Ptolemy VI offers two sistrums to Neith. Raettawy associated with Neith as one goddess. She wears the red crown of Lower Egypt. She is standing in a human form, wearing a long tight dress which covers the whole body. She is wearing a collar around her neck. She holds the w's scepter by her right hand and the 'nh sign of life by the other (Fig.8)³¹.

The text in front of Neith-Raettawy reads³²:



R'yt n hr hw.s³³

Rayt without one of it's kind.

(Doc. 9): The temple of Esna, colonnade 16.

Date: The Emperor Domitianos.

The scene shows the Emperor Domitianos praises in front of Khnum, Menhyt and the son Heka. Raettawy associated with Menhyt as one goddess. She is standing behind her consort Khnum with a ram-headed and wearing of the sun-disk with cobra on the forehead. She is holding the 'nh sign of life by her left hand while raises her right hand towards the shoulders of Khnum. Her son Heka is standing behind her (Fig. 9)³⁴.

The text above Menhyt-Raettawy reads³⁵:



R'et shd twy

Raet (who) illuminates the two lands.



(Doc. 10): The temple of Esna, the interior western-south wall.

Date: The Emperor Geta.

The Emperor Geta offers the sign of (ḥḥ) to Khnum and Menhyt. Raettawy associated with Menhyt as one goddess. She is standing in a human form with the head of lioness and wearing the sun-disk with the cobra on the forehead. She holds the wꜣd scepter by her right hand while the ʿnḥ sign of life by the other (Fig. 10)³⁶.

The text above Raettawy reads³⁷:



Rꜥt šḥd tꜣwy

Raet (who) illuminates the two lands.

(Doc. 11): The temple of Armant, the main temple (n^o. 12), façade, lintel, left jamb.

The scene shows the god Montou offers the sign of ḥḥ to Raettawy. Isis associated with Raettawy as one goddess. She is sitting on the throne while suckling child followed by Meskhent³⁸. She wears the hathorique crown. Montou is sitting on the throne, wearing the crown of the sun-disk with two feathers. He holds the sign of ḥḥ by his right hand while the wꜣs scepter by the other (Fig. 11)³⁹.

The text of Raettawy-Isis reads⁴⁰:



Rꜥtꜣwy ḥr ib iwnw šmꜥt Ist mwt nꜥr nty bik (n nbw)

Raettawy who resides at Heliopolis of the south (Armant), Isis the divine mother of the (golden) falcon.



(Doc. 12): The temple of Armant, the main temple (n°. 13), façade, lintel, left jamb.

The scene shows the god Amon-Re offers a vase to Raettawy. Senket-Neith associated with Raettawy as one goddess. She is sitting on the throne while suckling child followed by Meskhent. She wears the hathorique crown. Amon-Re is sitting on the throne, wearing the crown of two feathers. He holds the vase by his right hand while the 'nh sign of life by the other (fig. 12)⁴¹.

The text of Raettawy-Senket-Neith reads⁴²:



dd mdw in R^ctšwy hr ib iwnw šm^ct R^ct hnm.t R^c wr⁴³ snk(t)-N.t (im.y wttt) smsw-ḥd
Words spoken by Raettawy who resides at Heliopolis of the south (Armant), Raet nursing Re the great one, Senket-Neith (who begent) smsw- HD (Thoth)⁴⁴.

(Doc. 13): The temple of Armant, the inner hall, lower part, south of doorway.

The scene shows from the left the winged goddess Maât, three goddesses suckling children the first Raettawy, Isis, and Senket-Neith. Raettawy is sitting on the throne wearing the hathorique crown. From the right side another winged goddess in front of here the goddess Raettawy wearing the hathorique crown with two feathers above it. She is suckling her child. In front of her the sacred cow Mehet-Weret⁴⁵ with Harpokrates between her horns, and young Harpokrates comes out from lotus (Fig. 13)⁴⁶.

The text in front of and above Raettawy from the right side reads⁴⁷:



šht wrt ms R^c R^ctšwy hr ib iwnw šm^ct R^ctšwy

The great cow that bore Re, Raettawy who resides at Heliopolis of the south (Armant), Raettawy.



The text in front of and above Raettawy from the right side reads⁴⁸:



R^cttšwy ḥryw.ib bḥnw

Raettawy, who resides at the sanctuary of Basalt stone.

(Doc. 14): The temple of Armant, the inner hall (n^o. 19), 2nd register, right end.

The scene shows Raettawy seats on the throne and suckles her child Harpare from her breast. She wears the hatorique crown (cow's horns between the sun-disk) and a uraeus on the forehead. Hathor and Neith of (Satis) are standing behind her; both of the two goddesses hold the wšd scepter (Fig. 14)⁴⁹.

The text in front of Raettawy reads⁵⁰:



ḏḏ mdw in R^cttšwy ḥryt ib iwnw šm^ct nbty rḥyt⁵¹

Words spoken by Raettawy, who resides at Thebes, lady of people.

(Doc. 15): Mammisi Armant, 3rd register.

The scene shows Raettawy who seats on couch while suckles her child Harpare. She wears the hatorique crown and unknown goddess stands before Raettawy. Hathor stands behind and adores Raettawy (Fig.15)⁵².

(Doc. 16): Mammisi Armant, interior hall, east wall, third register.

This scene shows the divine mother of Re (Raettawy)⁵³ who is squatting while being birth. Neith is stands behind her, supports and assistance. In front of Raettawy the goddess Semyst who give life to the baby (Fig. 16)⁵⁴.



(Doc. 17): Mammisi Armant, exterior south wall, 1st register, 2nd scene.

The scene shows the queen Cleopatra VII wearing a headdress surmounted by two feathers and the sun disc between the two horns. She is offering two mirrors to Raettawy and Senqet-Neith. Raettawy is sitting on the throne, wearing the hathorique crown, and holding by her two hands the $\epsilon n h$ and the $w 3 d$ scepter. Senket-Neith is standing behind Raettawy and wearing a headdress, which surmounted by a composite crown, she is raising her right hand towards Raettawy's shoulders and holding the $\epsilon n h$ sign of life by her left hand (Fig. 17)⁵⁵.

The text of Raettawy reads⁵⁶:



$\dot{d}d\ mdw\ in\ R^{\epsilon t}\ t\ w y\ h r y . (t)\ ib\ w 3 st$ ⁵⁷

Words spoken by Raettawy who is reside at Thebes.

(Doc. 18): A sand stone block at Armant.

A left-hand portion block from six blocks of raised relief, it may be of a Roman date, the relief shows a young goddess holding the two kinds of sistrums, one in each hand, before a row of seated goddesses, each with an altar before her. Over the head of each of the seated goddess are short phrases of adoration. From her headdress, the first goddess is likely to have been intended for Iwnyt-Raettawy⁵⁸ or Tannyt-Raettawy with a vulve of the cow sign (Fig. 18)⁵⁹.

(Doc. 19): The temple of Tôd, West wall, inside.

The scene shows the Ptolemy king hacking the ground before Montou and Raettawy in a foundation ceremony. Montou is standing, wearing the sun-disk with two feathers and uraeus on the forehead. He holds the $w 3 s$ scepter by his right hand while the $\epsilon n h$ sign of life by the other. Raettawy is standing behind her consort Montou. She wears the hathorique crown surmounted by the hieroglyphic signs of the name of the goddess Nephthys ($n b t - h w t$) which means (lady of the house). She is raising her right hand towards Montou's shoulders while holding the $\epsilon n h$ sign of life by the other (Fig. 19)⁶⁰.



The text in front of Raettawy reads⁶¹:



ḏd mdw in R^cttšwy hr-ib ḏrt špst wrst

Words spoken by Raettawy who resides at Tōd, the noble (and) the power (one).

(Doc. 20): The temple of Tōd, West wall, second vestibule.

The scene shows the Ptolemy king offers the (s) sign of protection to Tannyt, Imhotep and Amenhotep son of Hapu. The goddess Wadjet is standing behind the king, wears the red crown and plays a harp. Raettawy wears the double crown, holds the ḥ sign of life by her left hand while the wšd sceptre by the other. Imhotep and Amenhotep son of Hapu are standing behind Tannyt-Raettawy (Fig. 20)⁶².

The text in front of Tannyt-Raettawy reads⁶³:



ḏd mdw in tnnj.t R^cttšwy ḥrjt lb ḏrty špst wrst ḥnwt ntrw ntrwt nfrt

Words spoken by Tannyt-Raettawy who resides at Tōd, the noble (and) power (one), mistress (of) gods and goddesses, the beautiful (one).

(Doc. 21): The temple of Tōd, in the crypts.

In the upper register of the same scene Raettawy depicted standing in a human form and wearing a crown with two feathers (Fig. 21)⁶⁴.

The text above Raettawy reads⁶⁵:



R^cttšwy (im.y) ḥry.(t) st⁶⁶ wrt

Raettawy (who is) on the great throne.

(Doc. 22): The temple of Tōd, in the crypts.

In the upper register Raettawy represented for the first time as a falcon with a human face while wears the hathorique crown upon her head (Fig. 22)⁶⁷.



The text above in front of the falcon-Raettawy reads⁶⁸:



R^ctt̄wy (k̄w) šsp 5 db^c 2⁶⁹

Raettawy (is) 5 palms and 2 digits (height)⁷⁰.

(Doc. 23): The temple of Tôd, hall of offerings, the door.

This scene shows the king Ptolemy VIII in a ritual scene of raises the sky in front of him the god Amon-Montou-Re who holds the anx sign of life by his right hand and the w̄ss scepter by the other. Raettawy associated with Nephthys as one goddess. She is standing in a human form, wearing the hatorique crown with the hieroglyphic symbols of Nephthys on her head. She raises her left hand towards the shoulders of Amon-Montou-Re (Fig. 23)⁷¹.

The text above Nephthys-Raettawy reads⁷²:



R^ctt̄wy hr ib drty di.(n).(i) n.k nsyt

Raettawy, who resides at Tôd. I gave to you the kingship.

(Doc. 24): The temple of Tôd, hall of offerings, rear door.

The scene shows the king Ptolemy VIII with the upper part destroyed, offers offerings with Ageb-our and Apis to Montou-Re and Tannyt-Raettawy. Raettawy associated with Tannyt as one goddess. She is standing in a human form and wearing a crown with a vulve of a cow (Fig. 24)⁷³.

The text in front of Tannyt-Raettawy reads⁷⁴:



(dd mdw in šnnt) (R^c)tt̄wy hr ib drty

(Words spoken by Tannyt) Raettawy who resides at Tôd.

(Doc. 25): The temple of Amon-Rê at Karnak, Chapel of Thoutmosis II and Hatshepsout, wall 8.

The scene shows Raettawy=Tannyt who is depicted in the Ennade of Karnak. She is seated in a mummified form and holds the w̄ss scepter by her right hand



while the anx sign of life by the other. The goddess Iwnyt is seated behind her (Fig. 25)⁷⁵

The text in front of Raettawy reads⁷⁶:



R^ctšwy-šnnt hty.t lb ipt-swt
Raettawy-Tannyt who resides at Karnak.

(Doc. 26): The temple of Amon-Rê at Karnak, Chapel of Hatshepsout at Karnak, north facade.

The scene shows the queen Hatshepsout offers two vessels of wine to Hathor and Tannyt-Raettawy. Hatshepsout wears the *nemes* with uraeus and the usual costum. Hathor stands, wears the sun-disk between two horns and holds the wšs scepter by her left hand while the ꜥnh sign of life by the other. Tannyt-Raettawy stands behind Hathor, wears the vulva and holds the wšs scepter by her left hand while the ꜥnh sign of life by the other (Fig. 26)⁷⁷.

The text in front of Tannyt-Raettawy reads:



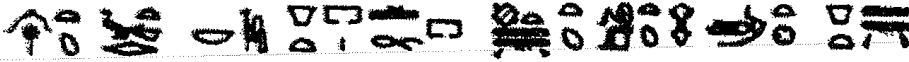
šnnt-R^ctšwy
Tannyt-Raettawy.

(Doc. 27): The temple of Amon-Rê at Karnak, 2nd Pylon.

The scene shows the king Ptolemy VI with Cleopatra II before Seshat -Sefkhet-aabwy-Raettawy writing on Hb-sed wand. The king Ptolemy VI wears the double crown and holds the wšs scepter by his right hand while the ꜥnh sign of life by the other, behind him queen Cleopatra II wears the feathered hathorique crown and holds the wšd scepter by her right hand. Raettawy and Sefkhet-aabwy associated with Seshat as one goddess. She stands in a human form and wears a headdress consisting of a headband with a tall extension upon which was an obscure emblem resembling a rosette or nine-pointed star which surmounted by a bow. She writes on the Hb-sed wand by her right hand⁷⁸ (Fig. 27).



The text above Seshat-Sefkhet-aabwy-Raettawy reads⁷⁹:



sšꜥt wrt nb(t) sš ḥnwt pr mꜣꜥt Rꜥtꜣwy špst ḥry.(t) ib mꜣdw ḥnwt tꜣwy

Seshat, the great (one), lady of writing, mistress of the house of the books, Raettawy, the noble (one), who resides at Medamoud, mistress of the two lands.

(Doc. 28): The temple of Amon-Rê at Karnak, the great hypostyle hall, next rooms of the rear columns.

The scene shows Montou and Tannyt-Raettawy embraced the king Thoutmosis III. The god Montou gives the ʿnh sign of life in front of the king's nose. Tannyt-Raettawy stands and wears the vulva crown (Fig. 28)⁸⁰.

The text of Tannyt-Raettawy reads⁸¹:



ꜥꜥ mꜣdw in ꜣnnt-Rꜥtꜣwy

Words spoken by Tannyt-Raettawy.

(Doc. 29): The temple of Opet, South hall (IX), west wall, the 2nd register.

The scene shows the king Ptolemy VIII offers two sistrums and Cleopatra III offers plants to two forms of Hathor, Tannyt and Isis with scorpion on her head⁸². Raettawy associated with Tannyt as one goddess. She wears the hathorique crown which surmounted by the vulve of a cow. All the goddesses are seated on the throne, holding the wꜣꜥ scepter and the ʿnh sign (Fig. 29)⁸³.



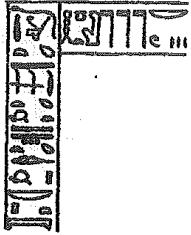
The text in front of Hathor reads⁸⁴:



R' t m ntrwy⁸⁵

Raet in the Nome of Coptos⁸⁶.

The text in front of Tannyt- Raettawy reads⁸⁷:



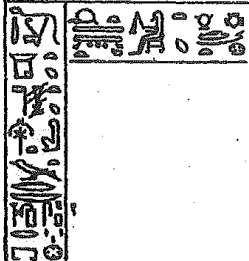
dd mdw in tnt R' t tawy irt R' nbt pt hwt ntrw nbw⁸⁸

Words spoken by Tannyt-Raettawy, the eye of Re, lady of heaven, mistress of all goddess.

(Doc. 30): The temple of Opet, South hall (IX), east wall, the 2nd register, the 1st scene.

The king offers ointments (mdt) to Nephthys. Behind him a queen offers flowers. Seshat and Raettawy associated with Nephthys as one goddess. Nephthys-Seshat-Raettawy is seated on the throne and wearing the hathorique crown surmounted by hieroglyphic symbols of Nephthys on her head (Fig. 30)⁸⁹.

The text of Nephthys-Seshat-Raettawy reads⁹⁰:



dd mdw in Nbt-hwt snt ntr sst wrt nbt ss sip (?) r w-prw Rattawy Spst Hry. (t)
ib mAdw⁹¹

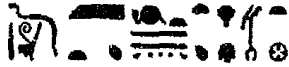


Words spoken by Nephthys, the sister of the god, Seshat the great one, lady of writings, who control (?) the temples, Raettawy, the noble (one), who resides at Medamoud.

(Doc. 31): The temple of Deir al- Médina, Central chapel, south wall, southern-east part, 1st register

The scene shows Ptolemy VI offers offerings to Amon, Amonit, Montou-Re, Maât-Raettawy, and Raettawy. The falcon-headed god Montou stands and holds the wꜣs scepter and the ʿnh sign of life by both hands. Raettawy associated with Maât as one goddess. She stands behind Montou, wears the hathorique crown and raises her right hand towards the shoulders of Montou while the ʿnh sign of life by the other. Raettawy stands, wears the hathorique crown and raises her right hand towards the shoulders of Maât-Raettawy while holds the ʿnh sign of life by the other (Fig. 31)⁹².

The text of Maât-Raettawy reads⁹³:



ḏḏ mdw in Mꜣꜥt Rꜥtꜣwy ḥry.t tp wꜣst

Words spoken by Maât-Raettawy at the head of Thebes.

The text of Raettawy reads⁹⁴:



ḏḏ mdw in Rꜥt ꜣwy ḥr ib mꜣdw

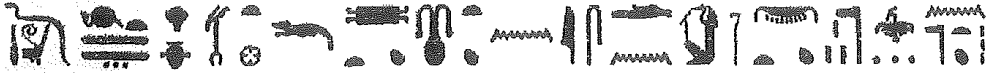
Words spoken by Raettawy who resides at Medamoud.

(Doc. 32): The temple of Kasr el-agoûz, South wall (B of Champollion), upper register, 1st scene, left side.

The scene shows the king raising her hands before the seated figure of Raettawy. He is wearing the double crown. Raettawy is sitting on the throne and wearing the sun-disk. She is holding the wꜣd scepter by her right hand while the ʿnh sign of life by the other (Fig. 32)⁹⁵.



The text above Raettawy-Senket-Neith reads⁹⁶:



dd mdw in R^ctšwy hr ib wšst snk.(t) N.t mwt n Isdn⁹⁷ nb(w) ntrw d^cm n ntrwt
.....R^ctšwy (im.y) hryt tp⁹⁸ nt it.s

Words spoken by Raettawy who resides at Thebes, Senket-Neith the mother of Isden (Thoth), the gold (one) of the gods (and) the electrom (fine gold) of the goddesses..... Reattawy (who is) the cobra⁹⁹ of her father.

(Doc. 33): The temple of Deir Chelouit, the propylon.

The scene shows the Ptolemy king offering a cow in bark¹⁰⁰ to Tannyt-Raettawy and Iwnyt. Raettawy associated with Tannyt as one goddess. She is sitting on the throne and wearing the double crown with the cobra on the forehead. She holds the wšd scepter by her right hand and the ^cnh sign of life by the other. Iwnyt is sitting behind her, wearing the hathorique crown and holding the wšd scepter by her right hand while the ^cnh sign of life by the other (Fig. 33)¹⁰¹.

The text in front of Tannyt-Raettawy reads:



dd mdw in tnnyt.t R^ctšwy hry.(t) ib mšdw

Words spoken by Tannyt-Raettawy who resides at Medamoud¹⁰².

(Doc. 34): The temple of Deir Chelouit , the propylon.

The scene was completely destroyed except some parts from the falcon-headed god Montou and Raettawy. The scene shows Raettawy stands behind her consort Montou, wears the double crown and raises her left hand towards the god Montou (Fig. 34)¹⁰³.

The text in front of Raettawy reads¹⁰⁴:



dd mdw in R^ct // // // // // t nb

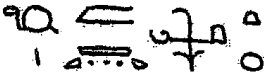
Words spoken by Raet// // // // // t all.



(Doc. 35): The temple of Deir Chelouit, the Sanctuary.

The scene shows the Emperor Hadrian offering an erecting obelisk to Atum and Nebet-Hetepet¹⁰⁵. Raettawy associated with Nebethotepet as one goddess. She is standing behind Atum, wearing the (sššt), is a Naos-shaped crown. She raises her right hand towards the shoulders of Atum while holds the ʿnh sign of life by the other (Fig. 35)¹⁰⁶.

The text of Raettawy reads:



Rʿt (im.y) m ʿš šmʿw

Raet (who is) in Upper Egypt¹⁰⁷.

(Doc. 36): The temple of Dendara, ouabit (S), south wall, 2nd register, 5th scene.

The scene shows the Ptolemy king offers before Ptah and Re-Harakhti in a coronation ceremony of Hathor. Raettawy associated with Hathor as one goddess. Hathor-Raettawy is sitting on the throne, wearing the feathered hathorique crown and holding the ʿnh sign of life by her right hand (Fig. 36)¹⁰⁸.

The text of Raettawy reads¹⁰⁹:



Rʿyt nt ntrw ntrwt¹¹⁰

Rayt of gods and goddesses.

(Doc. 37): The temple of Dendara, south crypte (n°. 2), passage B-C, north wall.

The scene shows Anukis, Nekhbet, Sekhmet and Mut. Raettawy associated with Sekhmet as one. All of the goddesses are standing and holding the w3d scepter by their left hand while the ʿnh sign of life by the other. Sekhmet-Raettawy is standing in a human form with the head of lioness and a solar disk with the cobra on the forehead. She holds the w3d scepter by their left hand while the ʿnh sign of life by the other (Fig. 37)¹¹¹.

The text in front of Sekhmet-Raettawy reads¹¹²:



dd mdw in šhmt ʿšt mry(t) pth Rʿyt wrt hnw t ʿwy¹¹³

Words spoken by Skhmet the great one, beloved of Ptah, Rayt the great (one), mistress of the two lands.



(Doc. 38): The temple of Dendara, west crypte (n° 2), passage A-B, east wall.

The scene shows the goddess Outo and three forms of Hathor. Raettawy associated with Hathor as one goddess. She is wielding tambourines. She is in a human form, wearing a long tight dress which covers all the body. She wears the hathorique crown with a collar a round her neck (Fig. 38)¹¹⁴.

The text above Hathor-Raettawy reads¹¹⁵:



R^cyt (im.y) m t̄wy hr idbw¹¹⁶

Rayt (who is) in the two lands and the banks.

(Doc. 39): The Temple of Hibis, Great gateway, south interior wall.

The scene shows the king offers the sign of ḥḥ to the Theban triad Amun, Mut, and Khonsu. The king wearing the composite crown and holds the sign of ḥḥ by his hands. Amun wears the crown of two feathers and holds the w̄s̄s scepter by his right hand. Raettawy is associated with Mut as one goddess. She is standing behind Amun, and wearing the double crown while holding the w̄s̄d̄ scepter by her right hand and the ʿnḥ sign of life by the other. Khonsu is standing behind Mut-Raettawy (Fig. 39)¹¹⁷.

The text above Mut-Raettawy reads:



R^cyt m šnw (n) itm

Rayt in the circle (of) the sun-disk.

(Doc. 40): The temple of Deir el-Hagar, the interior of the sanctuary, west wall.

The scene shows the Emperor Nero offers water to Amun-Re and Mut. The Emperor Nero wears the white crown. Amun-Re wears the crown of two feathers and holds the w̄s̄s̄ scepter by his right hand while the ʿnḥ sign of life by the other. Raettawy associated with Mut as one goddess. She is standing behind Amun-Re, and wearing the double crown, while holding the w̄s̄d̄̄ scepter by her right hand and the ʿnḥ sign of life by the other (Fig. 40)¹¹⁸.



The text in front of Mut-Raettawy reads¹¹⁹:



Mwt wrt nbt Ishru¹²⁰ irt R^c nbt pt ḥnwt ntrw R^cyt wrt ḥnwt ʿwy
Mut, the great (one), lady of Ashru, eye of Re, lady of heaven, mistress of the
gods, Rayt the great (goddess), mistress of the two lands.

(Doc. 41): Statue of Raettawy (Inv. 2213)

Date: Ptolemaic period.

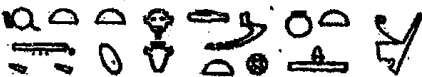
Provenance: Medamoud.

Present location: Egyptian Museum, Cairo, n^o. 50034.

Measurements: Height 54 cm; width 14 cm.

Description: Statue of Raettawy which is in Medamoud. The same type as (Inv. 2211) but here with the full hathorique crown. It is from soft limestone, which formerly covered with gold leaf. It was found broken into three fragments with the right side of the lower part and the face destroyed, the arms were missing. Raettawy is depicted seated on the throne, wears the feathered hathorique crown (Fig. 41)¹²¹.

There is only the beginning of the inscription¹²²:



R^ctʿwy ḥryt ib mʿdw ḥtptyw m
Raettawy who resides at Medamoud, the peaceful one.....



Conclusion:

Doc. n°	Monument	The form of Raettawy	Description of the scene
1	Temple of Bigeh	Satis-Raettawy	Raettawy wears the conical white crown which attached with two antelope horns and a scorpion with  as  in the middle of the crown (Fig.1).
2	Temple of Philae	Merit-Raettawy	Raettawy wears a bunch of papyri on her head and playing a harp (Fig. 2).
3	Temple of Edfu	Raettawy	Raettawy is seated as a mummified form with the head of a lioness and the sun-disk places over her head (Fig. 3)
4	Temple of Edfu	Mehet-Raettawy	Raettawy is shown with the head of a lioness and wears the sun-disk between two horns which surmounted by the <i>3tf</i> crown (Fig. 4).
5	Temple of Edfu	Iusaas-Raettawy	Raettawy is shown with a scarab beetle upon her head (Fig. 5).
6	Temple of Edfu	Nekhetbet-Raettawy	Raettawy is shown in a serpent form with outstretched wings towards a sword and the sign of <i>sn</i> (Fig. 6).
7	Temple of Esna	Menheyt-Nebtou-Raettawy	Raettawy is shown with a head of lioness and weaing the sun-disk with cobra on the forehead (Fig. 7).
8	Temple of Esna	Neith-Raettawy	Raettawy is shown wears the red crown of Lower Egypt



			(Fig. 8).
9, 10	Temple of Esna	Menheyt-Raettawy	Raettawy is shown with the head of lioness and wearing of the sun-disk with cobra on the forehead (Fig. 9, 10).
11	Temple of Armant	Raettawy-Isis	Raettawy suckling her child followed by Meskhent before Montou (Fig. 11).
12	Temple of Armant	Raettawy-Senket-Neith	Raettawy suckling her child followed by Meskhent before Amon-Re (Fig. 12).
13	Temple of Armant	Raettawy	Raettawy wearing feathered hathorique crown while suckling her child, from the right side (Fig. 13).
14	Temple of Armant	Raettawy	Raettawy suckling her child in the presence of Hathor and Neith (Fig. 14).
15	Temple of Armant	Raettawy	Raettawy seats on couch, suckling her child in the presence of Hathor (Fig. 15).
16	Temple of Armant	Raettawy	Raettawy squatting while giving birth to Re in the presence of Neith (fig. 16).
17	Temple of Armant	Raettawy	The queen Cleopatra VII offers two mirrors to Raettawy and Senket-Neith (Fig. 17).
18	Temple of Armant	Iwnyt-Raettawy	Raettawy represented with the vulve of the cow sign (Fig. 18).
19, 23	Temple of Tôd	Nephthys-Raettawy	Raettawy wears the hathorique crown surmounted by the hieroglyphic signs of the name of Nephthys (<i>Nbt-hwt</i>) (Fig. 19, 23).
20	Temple of Tôd	Tannyt-Raettawy	Raettawy wears the double crown (fig. 20).



21	Temple of Tôd	Raettawy	Raettawy the crown with two feathers (Fig. 21).
22	Temple of Tôd	falcon form of Raettawy	Raettawy represented as a faicon with a human face while wears the hathorique crown upon her head (Fig. 22).
24	Temple of Tôd	Tannyt-Raettawy	Raettawy represented with the vulve of the cow sign (Fig. 24).
25	Chapel of Thoutmosis II and Hatshepsout	Raettawy-Tannyt	Raettawy-Tannyt is seated in a mummified form (Fig. 25).
26	Chapel of Hatchepsout at Karnak.	Tannyt-Raettawy.	Tannyt-Raettawy wears the vulva (Fig. 26)
27	The 2 nd Pylon.	Seshat - Sefkhet-abwy - Raettawy	She stands in a human form and wears a headdress consisting of a headband with a tall extension upon which was an obscure emblem resembling a rosette or nine-pointed star which surmounted by a bow. She writes on the <i>hb-sed</i> wand by her right hand (Fig. 27).
28	The Great Hypostyle Hall	Tannyt-Raettawy	Tannyt-Raettawy wears the vulva crown (Fig. 28)
29	Temple of Opet	Tannyt-Raettawy	Raettawy wears the hathorique crown which surmounted by the vulve of the cow sign (Fig. 29).
30	Temple of Opet	Nephthys-Seshat-Raettawy	Raettawy wears the hathorique crown surmounted by hieroglyphic symbols of Nephthys on her head (Fig. 30).
31	Temple of Deir	Maât-Raettawy	Ptolemy VI offers to Amon,



	el- Médīna	and Raettawy	Amonet, Montou-Re, Maât- Raettawy, and Raettawy (Fig. 31).
32	Temple of Kasr el-Agoûz	Raettawy	Raettawy wears the sun-disk (Fig. 32)
33	Temple of Deir Chelouit	Tannyt- Raettawy	Raettawy wears the double crown (Fig. 33).
34	Temple of Deir Chelouit	Raettawy	Raettawy wears the double crown (Fig. 34).
35	Temple of Deir Chelouit	Nebet-Hetepet- Raettawy	Raettawy wears the (<i>ssst</i>), is a Naos-shaped crown (Fig. 35).
36	Temple of Dendara	Hathor- Raettawy	Hathor-Raettawy in a coronation ceremony (Fig. 36).
37	Temple of Dendara	Sekhmet- Raettawy	Raettawy is standing in a human form with the head of lionesse and a solar disk with the cobra on the forehead (Fig. 37)
38	Temple of Dendara	Hathor- Raettawy	Raettawy wielding tambourines (Fig. 38).
39	Temple of Hibis	Mut-Raettawy	Raettawy wears the double crown with Theban triad (Fig. 39).
40	Temple of Deir El-Hagar	Mut-Raettawy	Raettawy wears the double crown with Amun-Re (Fig. 40).
41	Statue of Raettawy at Medamoud (Inv. 2213)	Raettawy	Raettawy wears the feathered hathorique crown (Fig. 41).

Figures:

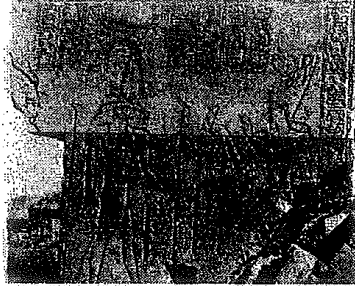


Fig. (1): The king Augustus offers a vase to Khnum-Re and Satis-Raettawy.
After: A.M. Blackman, "The Temple of Bigeh", *TIN*, Le Caire, 1915, pl. XII.



Fig. (2): Horus the child, Hathor, Harpokrates and Mreit-Raettawy.
After: *Philä*, I, pl. 154.

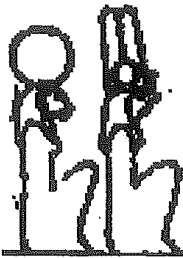


Fig. (3): The couple Montou and Raettawy at Edfu.
After: *Edfou*, IX, pl. XV.

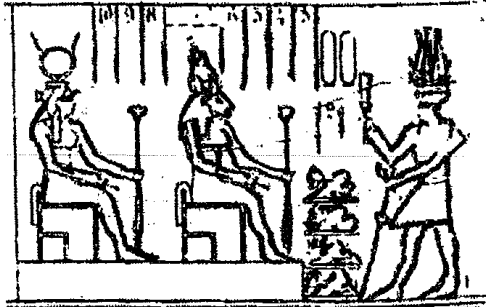


Fig. (4): Ptolemy IV presents food to Mehet-Raettawy and Isis.
After: *Edfou*, IX, pl. XXX (b).



Fig. (5): Ptolemy IV making incense and libation before Khepere and Iusaas-Raettawy.
After: *Edfou*, IX, pl. XXXV (a).



Fig. (6): Nekhbet-Raettawy.
After: *Edfou*, XI, pl. LXXXVIII.

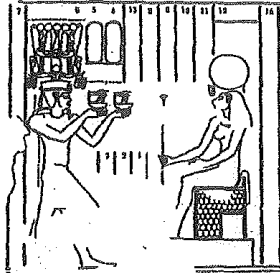


Fig. (7): Ptolemy VI offers the Wadjet to Menheyt-Nebtou-Raettawy.
After: *Esna*, II, p. 15.

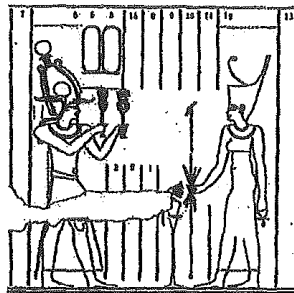


Fig. (8): Ptolemy VI offers two sistrums to Neith-Raettawy.
After: *Esna*, II, p. 34.

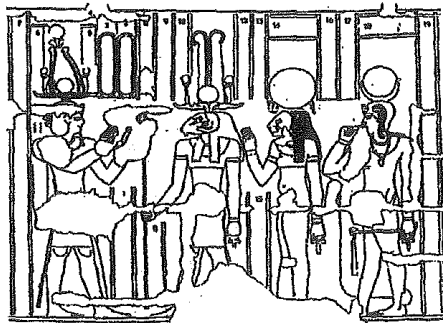


Fig. (9): The Emperor Domitianos praises before Khnum, Menhyt-Raettawy
and Heka.
After: *Esna*, III, p. 337.

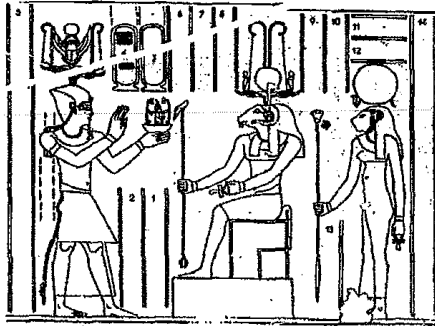


Fig. (10): The Emperor Geta offers the sign of (HH) to Khnum and Menhyt-Raettawy.
After: *Esna*, VI, p. 49.

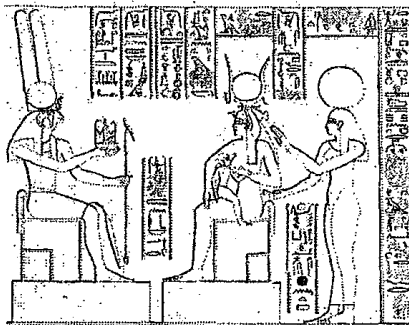


Fig. (11): Montou offers the sign of HH to Raettawy-Isis.
After: *LD IV*, pl. 64 (B).

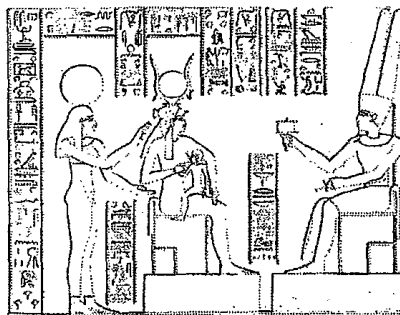


Fig. (12): Raettawy-Senket-Neith suckling her child followed by Meskhent before Amon-Re.
After: *LD IV*, pl. 64 (C).

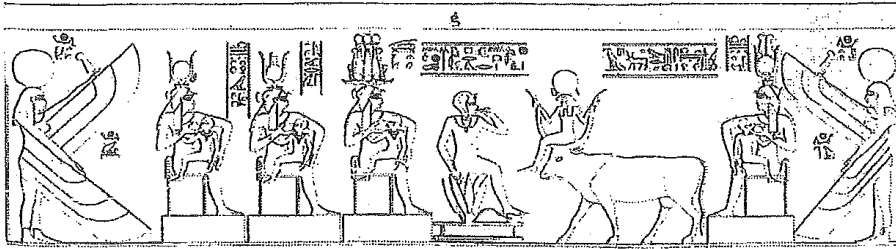


Fig. (13): Raettawy suckling her child in front of Mehet-Weret.
After: LD IV, pl. 61 (g).

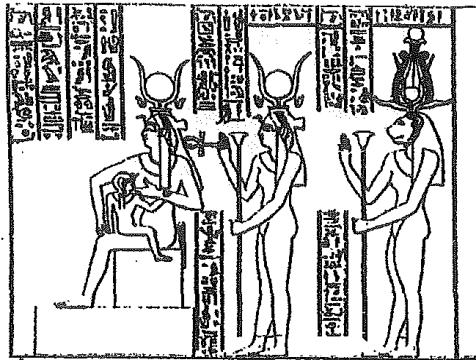


Fig. (14): Raettawy is suckling her child before Hathor and Neith.
After: H. Rosellini, *op.cit.*, Pl. LII (1).

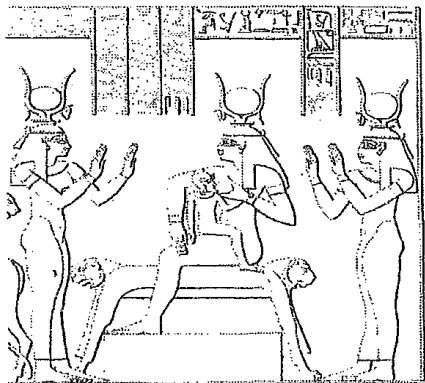


Fig. (15): Raettawy with Hathor behind her.
After: LD, IV, 59(c).

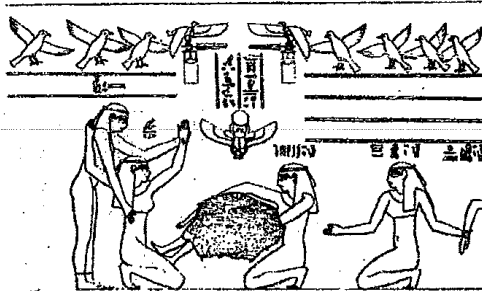


Fig. (16): The mother of Re (Raettawy) with Neith helps her.
After: H. Rosellini, *Ibid.*, pl. LIII (1).

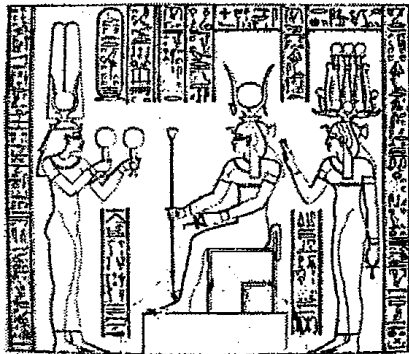


Fig. (17): Cleopatra VII offering two mirrors to Raettawy and Senket-Neith.
After: LD IV, 65 (a).

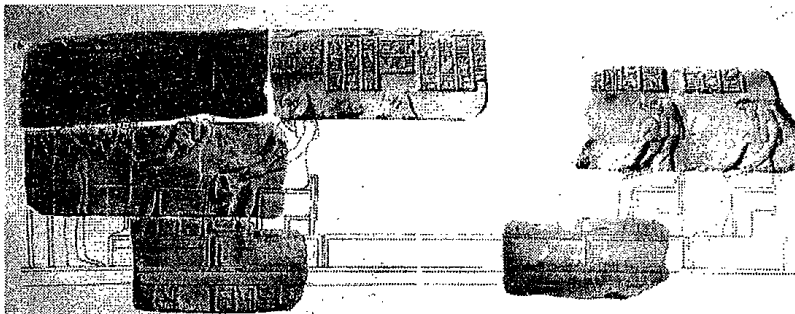


Fig. (18): The first goddess is likely to have been intended for Raettawy-Iwnyt.
After: R. Mond, O. Myers, *The Temples of Armant*, 1940, p. 180, pl. XCII, Fig. 16.

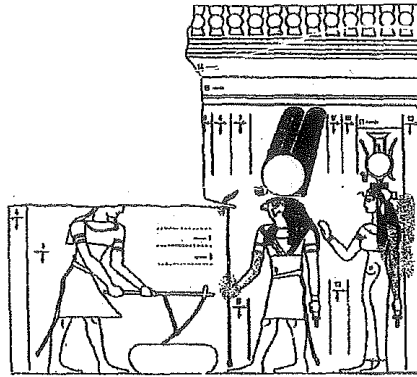


Fig. (19): The Ptolemy king hacking the ground before Montou and Raetawy.
After: *Tôd*, I, p. 230.



Fig. (20): The Ptolemy king offers the sign of protection to Tannyt-Raettawy.
After: *Tôd*, II, p. 115.



Fig. (21): Raetawy wears the crown with two feathers.
After: *Tôd*, II, p. 204



Fig. (22): The falcon-Raettawy.
After: Tôd, II, p. 210.

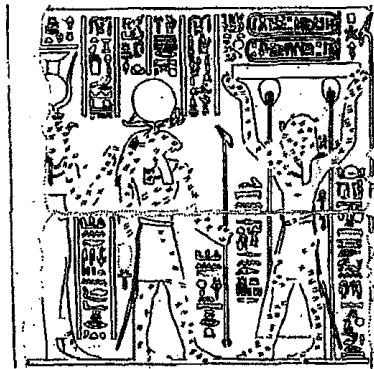


Fig. (23): The king raising the sky before Amon-Montou-Re and Nephthys-Raettawy.
After: Tôd, II, p. 233.



Fig. (24): Ptolemy VIII offers offerings to Montou-Re and Tannyt-Raettawy.
After: Tôd, II, p. 263.

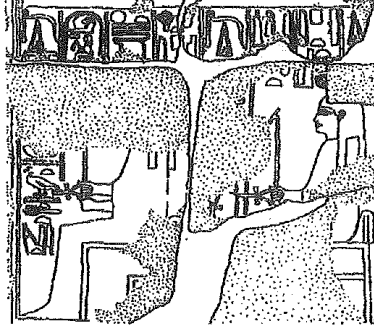


Fig. (25): Raettawy-Tannyt and Iwnyt at the Ennade of Karnak.
After: L. Gabolde, *MIFAO CXXIII/1*, Le Caire, 2005, planches, (pl. XVI).

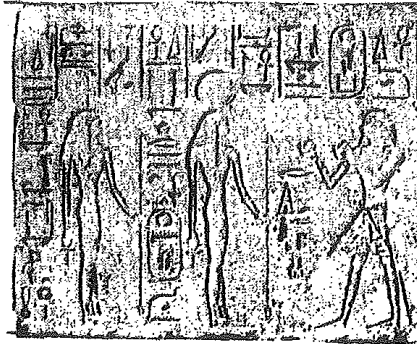


Fig. (26): The queen Hatshepsut offers wine to Hathor and Tannyt-Raettawy.
After: P. Lacau and H. Chevrier, *op.cit.*, Pl. 10, bloc. 251.

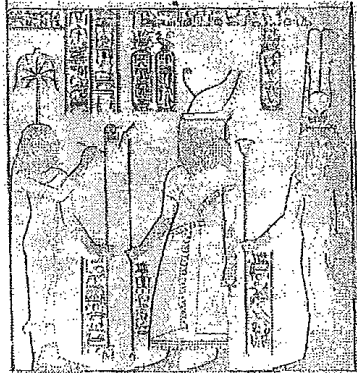


Fig. (27): Seshat -Sefkhet-aabwy-Raettawy writing on Hb-sed wand.
After: *LD*, IV, pl. 21 (d).



Fig. (28): Montou and Tannyt-Raettawy embraced Thoutmosis III.
After: *LD III*, pl. 34.

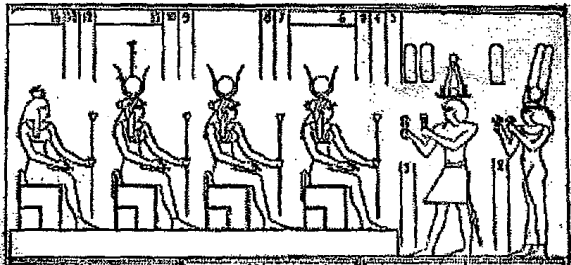


Fig. (29): Ptolemy VIII offers the sistrum to two forms of Hathor, Tannyt-Raettawy and Isis. After: *Opet*, II, pl. 5.



Fig. (30): The king offers ointments to Nephthys-Seshat-Raettawy.
After: *Opet*, II, pl. 6.

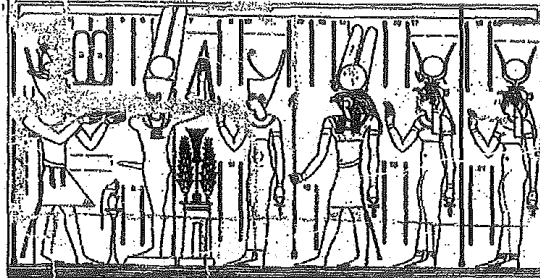


Fig. (31): Ptolemy VI offers offerings to Amon, Amonit, Montou-Re, Maât-Raettawy and Raettawy.

After: Deir al- Médina, *op.cit.*, pl. 23.

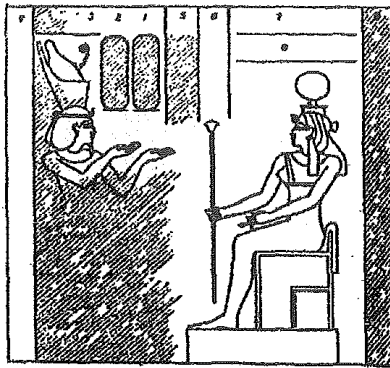


Fig. (32): Raettawy-Senket-Neith wears the sun-disk.

After: Kasr el-agoûz, *op.cit.*, p. 40 (fig.12).

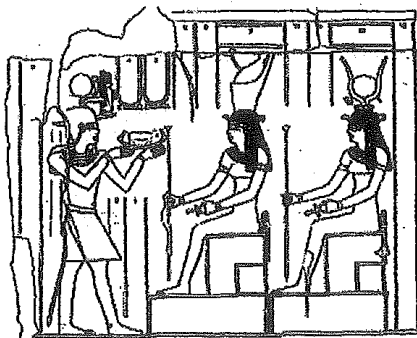


Fig. (33): The Ptolemy king offers a cow in bark to Tannyt-Raettawy and Iwnyt.

After: *Deir Chelouit I*, p. 63.



Fig. (34): Raettawy wears the double crown behind her consort Montou.
After: *Deir Chelouit I*, p. 127.

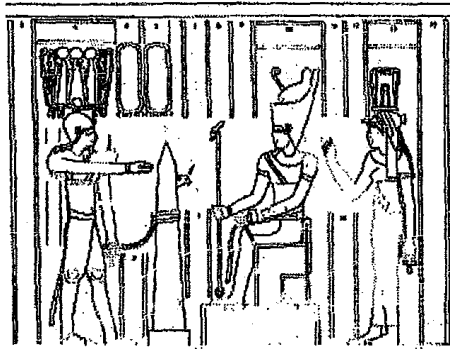


Fig. (35): The Emperor Hadrian offers an erecting obelisk to Atum and Nebet-Hetepet-Raettawy.
After: *Deir Chelouit III*, p. 124.

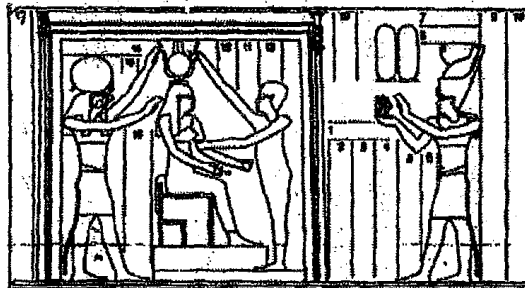


Fig. (36): The coronation ceremony of Hathor-Raettawy.
After: *Dendara, IV*, pl. CCCXI.

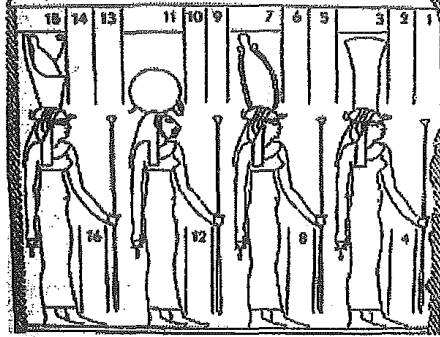


Fig. (37): Anukis, Nekhbet, Sekhmet-Raettawy and Mut.
After: *Dendara, VI*, pl. CCCCLXXXV.

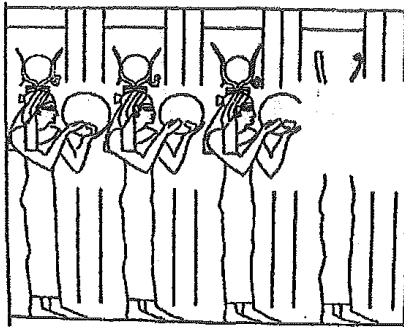


Fig. (38): The goddess Outo and three forms of Hathor wielding tambourines,
the 3rd is Hathor-Raettawy.
After: *Dendara, VI*, pl. DXLVII.

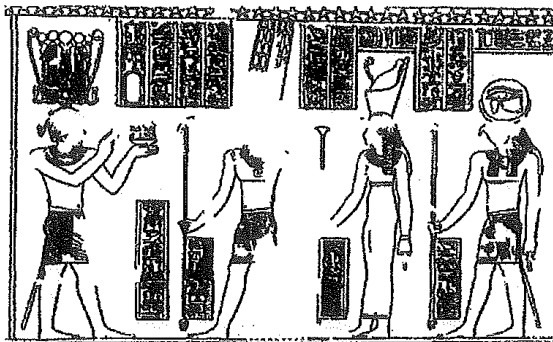


Fig. (39): The king offers the hh sign to Amun, Mut-Raettawy, and Khonsu.
After: N. de G. Davies, *op.cit.*, pl. 71.

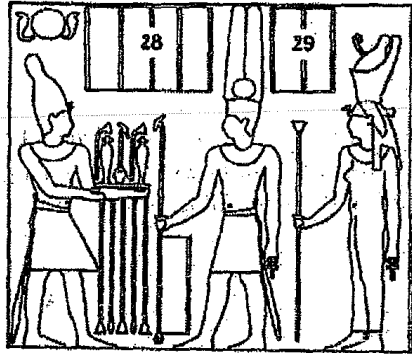


Fig. (40): The Emperor Nero offers water to Amun-Re and Mut-Raettawy.
After: H. E. Winlock, *op.cit.*, PL. XXII, n°. 29.



Fig. (41): Statue of Raettawy of Medamoud.
After: F. Bisson de la Rôque u.a., *FIFAO IV (I)*, Le Caire 1927, (fig. 65).



: المراجع

¹ *Wb*, II, p. 402.

² J-P. Corteggiani, *L'Égypte ancienne et ses dieux*, Fayard, 2007, p. 461; R.H. Wilkinson, *The Complete Gods and Goddess of Ancient Egypt*, Cairo, 2003, p. 164; H. Bonnet, *Reallexikon der Ägyptischen Religionsgeschichte*, Berlin, 1952, p. 623; L. Spence, *Myths and Legends of Ancient Egypt*, London, 1915, p. 132; E. Drioton and J. Vandier, *L'Égypte des origines à la conquête d'Alexandre*, Le Caire, 7th edition, 1989, p. 69.

³ A. Gutub, "Rat": *LÄ V*, 1984, col. 87.

⁴ A. Gutub, "Rat-tai": *LÄ V*, 1984, col. 151; E. Hornung, (translated by John Baines), *Conceptions of God in Ancient Egypt, the One and the Many*, London, 1983, p. 84.

⁵ A. Gutub, *op.cit.*, col. 151.

⁶ عبد الحليم نور الدين، الديانة المصرية القديمة، الجزء الأول، المبيودات، الطبعة الثانية، القاهرة، ٢٠١٠، ص. ٥٦.

H. Bonnet, *Reallexikon Der Ägyptischen Religionsgeschichte*, Berlin, 1952, p. 623-624.

⁷ R. H. Wilkinson, *The Complete Gods and Goddess of Ancient Egypt*, Cairo, 2003, p. 164; F. Bisson de la Roque u.a., "Rapport sur les fouilles de Medamoud 1926", *FIFAO IV (II)*, Le Caire 1927, p. 114, fig. 65.

⁸ L. Gabolde, "Monuments décorés en bas relief aux noms de Thoutmosis II et Hatchepsout à Karnak", *MIFAO CXXIII/I*, Le Caire, 2005, p. 72 (§ 74).

⁹ J. Vandier, "Iousâas et (Hathor)-Nébet-Hétépet", *RDE XX*, Paris, 1968, p. 137-138; E. Hornung, (translated by John Baines), *Conceptions of God in Ancient Egypt, The One and the Many*, London, 1983, p. 84; J. Leclant, "Recherches sur les monuments Thébiens de la XXVe dynastie dite éthiopienne", *BDE XXXVI*, Le Caire, 1965, p. 261.

¹⁰ O. Berlev and S. Hodjash, "Catalogue of the Monuments of Ancient Egypt, from Museums of the Russian Federation Ukraine, Bielorussia, Caucasus, Middle Asia and the Balric States", *OBO Series Archaeologica (XVII)*, Fribourg (Schweiz) und Göttingen, 1998, p. 51 (17), PL. 77 (IV, 17); *KRI*, III, p. 755 (2).

¹¹ A. Gutub, "Rat-tai": *LÄ V*, col. 151.

¹² A.M. Blackman, "The Temple of Bigeh", *TIN*, Le Caire, 1915, pl. XII.

¹³ *Ibid.*, p. 12 (g).

¹⁴ (*hht*), This term was attested in the place of Elephantine: P. Wilson, "A Ptolemaic Lexikon: A Lexicographical Study of the Texts in the Temple of Edfu", *OLA LXXVIII*, Leuven, 1997, p. 748; *DG IV*, p. 186-187.

¹⁵ *LGG*, IV, 2002, p. 645; *snm* or *snmwt* is the name of the actual island of Bigeh, opposite to Philae, south of Aswan dam, in the Greek period *snmwt* became the chief place of the 1st Nubian district: *DG V*, p. 40.

¹⁶ *Philä*, I, pl. 153-154.



¹⁸ *LGG IV*, p. 649; (tpyw-a): are the primordial ancestors of the temple gods who were present on the first occasion and assisted at the creation of the world. This is a local refinement of the general view that the ancestors were the connection between present and primeval times. They are bearers of tradition, judges of the dead and pleaders for them in the afterlife, their main name means "those who were first, or before": P. Wilson, "A Ptolemaic Lexikon: A Lexicographical Study of the Texts in the Temple of Edfu", *OLA LXXVIII*, Leuven, 1997, p. 1139; *Wb V*, p. 283.

¹⁹ *Edfou*, IX, pl. XV.

²⁰ *Edfou*, I, p. 80 (25); *LGG IV*, p. 643 (15); *PM VI*, p. 147 (222); R. El-Sayed, "La déesse Neith de Sais II", *BDE LXXXVI* (II), 1982, Doc. 965, p. 599.

²¹ *Edfou*, IX, pl. XXX (b).



²² *Edfou*, I, p. 315 (12); *Dendara*, II, p. 23 (4); *LGG IV*, p. 644.

²³ *Edfou*, IX, pl. XXXV (a).

²⁴ *Edfou*, I, p. 503 (11); *LGG IV*, p. 643 (60)

²⁵ *Edfou*, X/1, pl. LXXXVIII.

²⁶ *Edfou*, IV, p. 168 (13); *LGG IV*, p. 644 (129).

²⁷ ↑  or  "Nekhen", Across the river from el-Kab and about 1km southwest of the modern village of el-Muissat, on the western bank of the Nile is Kom el-Ahmar, the "Red Mound". This is one of Egypt's most important sites: ancient "Nekhen". Along with Nekheb (el-Kab), Nekhen represented Upper Egypt in parallel with the twin towns Pe and Dep (Tell el-Fara'in-Buto-in the Delta) of Lower Egypt. The town's Greek name was Hierakonpolis, "City of the Falcon", as this was the site of the worship of an extremely ancient falcon god, Nekheny, "The Nekhenite", whose worship and cult seem to go back to the very roots of Egyptian religion; *DG III*, p. 99; R.H. Wilkinson, *The Complete Temples of Ancient Egypt*, Cairo, 2007, p. 203.

²⁸ S. Sauneron, "Le temple d'Esna II", *IFAO*, Le Caire, 1963, p. 15 (n° 6); *LD Text IV*, p. 25 (1).

²⁹ *Esna*, II, p. 15 (8).

³⁰ *Ibid.*, p. 16 (n° 6); *LGG IV*, p. 644 (130).

³¹ *Esna*, II, p. 34; *LD Text IV*, p. 25 (a).

³² *Ibid.*, p. 32 n° 14 (3); *LGG IV*, p. 644 (131)

³³ S. Cauville, "Le temple de Dendara III", *OLA XCV*, Leuven, 2000, p. 174-175.

³⁴ *Esna*, III, p. 337.

³⁵ *Ibid.*, p. 336, n° 371(14); *LGG IV*, p. 644 (143).

³⁶ S. Sauneron, "Le temple d'Esna VI", *IFAO*, Le Caire, 1975, p. 49.

³⁷ *Ibid.*, p. 48, n° 489, 12; *LGG IV*, p. 644 (148).

³⁸ (Meskhent), the goddess of childbirth in Ancient Egypt, she was said to decide the life destiny of the child. She was depicted in the form of a rectangular brick with the



³⁸ (Meskhent), the goddess of childbirth in Ancient Egypt, she was said to decide the life destiny of the child. She was depicted in the form of a rectangular brick with the head of a woman at one side, and usually depicted wearing a symbol having two loops at the top of a vertical stroke. Meskhenet was an important household deity and is mentioned in a number of known hymns and prayers; R. H. Wilkinson, *The Complete Gods and Goddess of Ancient Egypt*, Cairo, 2003, p. 152-153.

³⁹ PM V, p. 153(12-13); LD IV, 64 b; LD IV, text, p. 4; LGG IV, p. 647, p. 648 (40).

⁴⁰ LD IV, pl. 64 (B).

⁴¹ LD IV, 64 c; LD IV, text, p. 4; LGG IV, p. 643, 647, 648. (40); PM V, p. 153(12-13);

⁴² R. El-Sayed, "Thoth n'a-t-il vraiment pas de mere?" *RDE XXI*, Paris, 1969, p. 73.

⁴³ LGG VIII, p. 337.

⁴⁴ *smsw- hd*, may be a title of Thoth, because it was found in another text at Armant with the same titre followed by a demonstrative of the god Thoth; Eb. Otto, "Topographie des Thebanischen Gaues", *UGAA XVI*, Berlin: Akademie-verlag, 1952, p. 91; LD IV, text, p. 5; R. El-Sayed, *op.cit.*, p. 73.

⁴⁵ (Mehet-Weret) is the sky cow which gives birth to the sun, and raises it from water between her horns. Her name means the "Great Flood", it was represented as a woman with the head of cow or a goddess in the form of a cow:

عبد الحليم نور الدين، الديانة المصرية القديمة، الجزء الأول، المعبودات، الطبعة الثانية، القاهرة، ٢٠١٠، ص. ٣١٩.

⁴⁶ PM V, p. 155(17); LD IV, 61 g; R. El-Sayed, "La déesse Neith de Sais II", *BDE LXXXVI (II)*, 1982, Doc. 914, p. 574-575; LGG IV, p. 647, p. 648 (41); F. Daumas, *Les mammisis des temples égyptiens*, Paris, 1958, p. 462; *Description de l'Égypte ou recueil des observations et des recherches qui ont été faites en Égypte pendant l'expédition de l'armée française*. Antiquités (planches), tome premier, 1809, pl. 95 (8 lower).

⁴⁷ LD IV, pl. 61 (g).

⁴⁸ *Ibid.*, pl. 61 (g).

⁴⁹ PM V, p. 155 (18-19); *Description de l'Égypte ou recueil des observations et des recherches qui ont été faites en Égypte pendant l'expédition de l'armée française*. Antiquités (planches), tome premier, 1809, pl. 95 (3); J-F. Champollion, *Monuments de l'Égypte et de la Nubie*, Paris, vol. II, 1835, pl. CXLVI (2); H. Rosellini, *Monumenti dell'egitto e della Nubia, Monumenti del culto*, vol. III, Pisa, 1832 (Nachdruck Geneve 1977), pl. LII (1); LD IV, text, p. 9.

⁵⁰ J-F. Champollion, *op.cit.*, pl. CXLVI (2).

⁵¹ (*Nbty-rhyt*) (Two ladies of the people), the earliest attestation of this title is for the god's wife Nitocris, and then in the titles of Ptolemaic queens, In Graeco-Roman texts is also used very often for Isis-Hathor: P. Wilson, "A Ptolemaic Lexikon: A



Lexicographical Study of the Texts in the Temple of Edfu", *OLA* LXXVIII, Leuven, 1997, p. 507; *Wb* II, p. 233.

⁵² PM V, p. 155 (26); *LD* IV, 59 (c); *LD* IV, text, p. 10; *Description de l'Égypte ou recueil des observations et des recherches qui ont été faites en Égypte pendant l'expédition de l'armée française*. Antiquités (planches), tome premier, 1809, I, pl. 96.

⁵³ F. Daumas, "Les mammisis des temples égyptiens", *Annales De L'Université De Lyon* III/XXXII, Paris, 1958, p. 445.

⁵⁴ PM V, p. 156 (30); *LD* IV, text, p. 11; *LD* IV, 60 (a); R. El-Sayed, "La déesse Neith de Sais II", *BDE* LXXXVI (II), 1982, Doc.913, p.574; H. Rosellini, *Monumenti dell'egitto e della Nubia, Monumenti del culto*, vol. III, Pisa, 1832 (Nachdruck Geneve 1977), pl. LIII (1); J-F. Champollion, *Monuments de l'Égypte et de la Nubie*, Paris, vol. II, 1835, pl. CXLV (7, 2);

⁵⁵ PM V, p. 156 (34); *LD* IV, text, p. 5; *LD* IV, 65 a; C. Husson, *L'offrande du miroir dans les temples égyptiens de l'époque Gréco-Romaine*, Lyon, 1977, p. 214 (Doc. 69).

⁵⁶ C. Husson, *Ibid.*, p. 214 (Doc. 69, 4).

⁵⁷ *LD* IV, text, p. 5.

⁵⁸ Dr. M. El-Weshahy, "The Goddess Iwnj.t", *JAAUTH*, IV/II, Suez Canal University, Ismailia (Egypt), 2007, p. 13 (Doc. 35).

⁵⁹ R. Mond, O. Myers, *The Temples of Armant, a Preliminary Survey*, London, 1940, p. 180, pl. XCII, fig. 16.

⁶⁰ *Tôd*, I, p. 230, n°. 148.

⁶¹ *Ibid*, p. 231 (9).

⁶² *Tôd*, III, n°. 236.

⁶³ *Tôd*, II, p. 113, n°. 236 (6, 7).

⁶⁴ *Tôd*, III, n°. 284 (I).

⁶⁵ *Tôd*, II, p. 207, n°. 284 I (55).

⁶⁶ *Wb*, III, p. 135.

⁶⁷ *Tôd*, III, n°. 284 (II).

⁶⁸ *Tôd*, II, p. 212, n°. 284 II (41); *LGG* IV, p. 648 (56).

⁶⁹ A. Gardiner, *Egyptian Grammar: Being an introduction to the Study of Hieroglyphs*, the 3rd edition, Griffith Institute, Oxford, 1994, p. 199; *Tôd*, II, p. 353.

⁷⁰ Cubit= 7 palms (of hand) = 28 digits (of finger), Cubit= 523 millimeters; A. Gardiner, *op.cit.*, p. 199.

⁷¹ *Tôd*, III, n°. 293; *LGG* IV, 648 (58).

⁷² *Tôd*, II, p. 233, n°. 293 (11).

⁷³ *Tôd*, III, n°. 314.

⁷⁴ *Tôd*, II, p. 263, n°. 314 (14).



⁷⁵ L. Gabolde, "Monuments décorés en bas relief aux noms de Thoutmosis II et Hatchepsout à Karnak", *MIFAO CXXIII/I*, Le Caire, 2005, p. 72 (§ 74).

⁷⁶ L. Gabolde, "Monuments décorés en bas relief aux noms de Thoutmosis II et Hatchepsout à Karnak", *MIFAO CXXIII/I*, Le Caire, 2005, p. 72 (§ 74).

⁷⁷ P. Lacau and H. Chevrier, *Une chapelle d'Hatchepsout à Karnak*, Le Caire, 1977, p. 227 (§ 359).

⁷⁸ PM II, p. 42 (148, c III).

⁷⁹ *Urk VIII*, p. 118 (146 b).

⁸⁰ *LD III*, pl. 34.


⁸¹ *Ibid.*, pl. 34.

⁸² PM II, p. 249 (33); *Opet*, III, p. 77.

⁸³ *Opet*, II, pl. 5 (top).

⁸⁴ *Opet*, I, p. 140; *LGG*, IV, p. 646.

⁸⁵ *Opet*, III, p. 77.

⁸⁶ The name of the capital of the 5th nome of Upper Egypt, it was called in ancient Egypt as Gebtu, to the Greeks as Koptos, and to the Copotics as Kebto or Keft , from which came its present name Qeft. It lies about 25 km to the south-east of Dendara, and it was an important commercial center along the ancient Egyptian history, due to it's location near the enterance to the Wadi Hammamat and served as an important settlement on the route to the Wadi's quarries and the Red Sea byond. The main deity of the area was Min, regarded as god of the eastern deserts, and in later times Isis and Horus who were also venerated there: *DG*, V, p. 173; *DG*, III, p. 108; R.H. Wilkinson, *The Complete Temples of Ancient Egypt*, Cairo, 2007, p. 151-152.

⁸⁷ *Opet*, I, p. 144.

⁸⁸ *Opet*, III, p.78.

⁸⁹ *Opet*, II, pl. 6.

⁹⁰ *Opet*, I, p. 144; *LGG* IV, p. 648.

⁹¹ *Opet*, III, p. 80.

⁹² *Ibid.*, pl. 23.

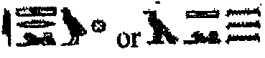
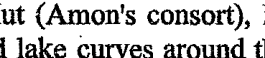
⁹³ Deir al- Médîna, *op.cit.*, p. 29 (16).

⁹⁴ *Ibid.*, p. 29 (19); *LGG* IV, p. 648 (61).

⁹⁵ D. Mallet, "Le kasr el-Agoûz", *MIFAO* (XI), Le Caire, 1909, p. 40; R. El-Sayed, "La déesses Neith de Sais II", *BDE* LXXXVI(II), 1982, Doc. 973; *PM*, II, p. 528(3).

⁹⁶ Kasr el-agoûz, *op. cit.*, p. 41.



- ⁹⁷ R. El-Sayed, "Thoth n'a-t-il vraiment pas de mere?" *RDE XXI*, Paris, 1969, p. 74; Eb. Otto, "Topographie des Thebanischen Gauces", *UGAA XVI*, Berlin: Akabemie-verlag, 1952, p. 89; *LD III*, p. 187.
- ⁹⁸ *Wb III*, p. 141.
- ⁹⁹ *LGG VIII*, p. 335.
- ¹⁰⁰ *PM II*, p. 530 (4).
- ¹⁰¹ Chr. M. Zivie, *Le temple de deir Chelouit I*, Inscriptions du propylone et de la porte du temple, Le Caire, 1982, p. 63 (n°.23, 6).
- ¹⁰² *Ibid.*, p. 62 (6).
- ¹⁰³ *Deir Chelouit I*, p. 127; *PM II*, p. 30 (3).
- ¹⁰⁴ *Ibid.*, p. 126 (n°. 48, 7).
- ¹⁰⁵ *PM II*, p. 531 (17).
- ¹⁰⁶ *Deir Chelouit III*, p. 123-124 (n°.135, 12).
- ¹⁰⁷ *LGG IV*, p. 647.
- ¹⁰⁸ *Dendara, IV*, pl. CCCXI.
- ¹⁰⁹ *Ibid.*, IV, p. 265 (4); *LGG, IV*, p. 646.
- ¹¹⁰ Cauville, S., *op. cit.*, p. 700.
- ¹¹¹ *Dendara, VI*, pl. CCCCLXXXV.
- ¹¹² *Ibid.*, p. 39 (4).
- ¹¹³ S. Cauville, "Le temple de Dendara, VI", *OLA CXXXI*, Leuven, 2004, p. 275.
- ¹¹⁴ *Dendara, VI*, pl. DXLVII
- ¹¹⁵ *Ibid.*, p. 118 (12).
- ¹¹⁶ S. Cauville, *op. cit.*, p. 274.
- ¹¹⁷ N. de G. Davies, *The Temple of Hibis in el Khārgēh Oasis*, part III, The Decoration, New York, 1953, pl. 71.
- ¹¹⁸ H. E. Winlock, *Ed-Dākhleh Oasis. Journal of a Camel Trip made in 1908*, New York, 1936, PL. XXII, n°. 29.
- ¹¹⁹ *Ibid.*, PL. XXII, n°. 29.
- ¹²⁰ (*Tshru*)  or , name of the sacred lake which was dedicated to the goddess Mut (Amon's consort), located south of the great temple of Amon at Karnak. This sacred lake curves around the remains of Mut's temple on three sides, and several smaller temple: *DG I*, p. 108; *DG II*, p. 12.
- ¹²¹ F. Bisson de la Roque u.a., "Rapport sur les fouilles de Medamoud" 1926, *FIFAO IV* (I), Le Caire 1927, p. 114-115 (fig. 65).
- ¹²² É. Drioton, *op. cit.*, p. 261.

1. $\frac{1}{x^2} = x^{-2}$
 $\frac{d}{dx} x^{-2} = -2x^{-3} = -\frac{2}{x^3}$

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11
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2. $\frac{d}{dx} \ln(x^2 + 1) = \frac{1}{x^2 + 1} \cdot 2x = \frac{2x}{x^2 + 1}$

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