Rare scenes of the Goddess Rait-taui


Introduction:

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

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), sometimes with addition of two feathers above the disk. The goddess Raettawy began to appear at the time of the king Thoutmosis II and Hatshepsout (XVIII Dynasty), making an association with the goddess "Tannyt" under the name of "Raettawy" as "Raettawy-Tannyt". 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". The goddess Raettawy became independent deity during the 19th dynasty as she represented on the stela of "Nebamante" (dated back to the reign of Ramesses II, Deir el-Médina), wearing the hatheriok crown behind the god Montou and in front of Tannyt. At that time, she was not yet associated with specific geographical area.

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Key Words: Goddess Rait-tau, Ra.
Citation: Aly Omar, Mofida el Weshahy, Mey Zaki and Habeba Mohamed el Menyawy, (2011), Rare scenes of the Goddess Rait-tau, No.17 -2(1) 1- 43.

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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:

\[ \text{Words spoken by Satis the great one, lady of Elephantine, eye of Re, lady of heaven, mistress of all gods, Rayt the great one (who is) in Bigeh.} \]

(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:

\[ \text{Rayt of the ancestors.} \]

(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)\textsuperscript{19}.

The text of Raettawy reads\textsuperscript{20}:

\begin{center}
\textit{R'yrt Rayt.}
\end{center}

(Doc. 4): The temple of Edfu, The 3\textsuperscript{rd} hall from the east side (south-east), east wall, 2\textsuperscript{nd} 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 $\mathcal{J}_{tf}$ crown. She is holding the $\mathcal{w}_{3d}$ scepter by her left hand and the $\mathcal{nh}$ sign of life by the other. Isis is sitting behind her on the throne. She wears the hathorique crown and holding the $\mathcal{w}_{3d}$ scepter by her left hand while the $\mathcal{nh}$ sign of life by the other (Fig. 4)\textsuperscript{21}.

The text in front of Mehet-Raettawy reads\textsuperscript{22}:

\begin{center}
\textit{R'yrt $\mathcal{J}_{tf}$ Rayt, the great (one).}
\end{center}

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

The scene shows the king Ptolemy IV making incense and libation before Khepere and Lusaas. Raettawy associated with Lusaas 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 soulders of Khepere and holding the $\mathcal{nh}$ sign of life by the other. Khepere is sitting on the throne and wearing a scarab beetle inside the solar disk. He holds the $\mathcal{w}_{3d}$ scepter by his left hand while the $\mathcal{nh}$ sign of life by the other (Fig. 5)\textsuperscript{23}.
The text of Iusaas-Raettawy reads:

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).

The text of Nekhbet-Raettawy reads:

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).

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

Words spoken by Menheyt-Nebtou, lady of the Esna, Rayt.
The text behind Menhyt-Nebtou-Raettawy reads:

Niswt bity Rʿyt ḥnw t nṯw
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 ḳwḥ scepter by her right hand and the ṣnh sign of life by the other (Fig. 8).
The text in front of Neith-Raettawy reads:

Rʿyt n ḥr ḫw.s
Rayt without one of its 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 ṣnh 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). The text above Menhyt-Raettawy reads:

Rʿt šḥḏ ḫw y
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 (ḫḫ) 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 w3ḏ scepter by her right hand while the ʿnh sign of life by the other (Fig. 10)36.

The text above Raettawy reads37:

Raet (who) illuminates the two lands.

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

The scene shows the god Montou offers the sign of ḫḫ 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 ḫḫ by his right hand while the w3ḏ scepter by the other (Fig. 11)39.

The text of Raettawy-Isis reads40:

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 'ah' sign of life by the other (fig. 12).

The text of Raettawy-Senket-Neith reads:

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).

(Doc. 13): The temple of Armant, the inner hall, lower part, south of doorway.
The scene shows from the left the winged goddess Maat, 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 her 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-Weret with Harpocrates between her horns, and young Harpocrates comes out from lotus (Fig. 13).

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

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 reads:

Raettawy, who resides at the sanctuary of Basalt stone.

(Doc. 14): The temple of Armant, the inner hall (n°. 19), 2nd register, right end.
The scene shows Raettawy seats on the throne and suckles her child Harpare from her breast. She wears the hathorique 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 w3g scepter (Fig. 14).

The text in front of Raettawy reads:

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 hathorique crown and unknown goddess stands before Raettawy. Hathor stands behind and adores Raettawy (Fig. 15).

(Doc. 16): Mammisi Armant, interior hall, east wall, third register.
This scene shows the divine mother of Re (Raettawy) 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).
(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 "nb" and the wsd 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 "nb" sign of life by her left hand (Fig. 17).

The text of Raettawy reads:

\[ \text{dd mdw in R't bwy hry.(t) ib wst} \]
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 lwnt-Raettawy or Tannyt-Raettawy with a vulve of the cow sign (Fig. 18).

(Doc. 19): The temple of Tōd, 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 wsd scepter by his right hand while the "nb" 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 (nbt-hwt) which means (lady of the house). She is raising her right hand towards Montou's shoulders while holding the "nb" sign of life by the other (Fig. 19).
The text in front of Raettawy reads\textsuperscript{61}:

\begin{center}
\begin{tikzpicture}
\node at (0,0) {\includegraphics[width=\textwidth]{text}};
\end{tikzpicture}
\end{center}

\textit{dd mdw in R\textsuperscript{et}t\textsuperscript{w}y \textit{lt}-ib \textit{dr}t \textit{spst \textit{w}rt}} \\
Words spoken by Raettawy who resides at T\textordmasculine{d}, the noble (and) the power (one).

(Doc. 20): The temple of T\textordmasculine{d}, West wall, second vestibule. 

The scene shows the Ptolemy king offers the (\textit{sa}) 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 \textit{\textit{nb}} sign of life by her left hand while the \textit{\textit{wd}} sceptre by the other. Imhotep and Amenhotep son of Hapu are standing behind Tannyt-Raettawy (Fig. 20)\textsuperscript{62}.

The text in front of Tannyt-Raettawy reads\textsuperscript{63}:

\begin{center}
\begin{tikzpicture}
\node at (0,0) {\includegraphics[width=\textwidth]{text}};
\end{tikzpicture}
\end{center}

\textit{dd mdw in T\textordmasculine{nj}t R\textsuperscript{et}t\textsuperscript{w}y \textit{hr}t \textit{lb \textit{dr}t \textit{spst \textit{w}rt \textit{hw}t \textit{nr}w \textit{nr}w \textit{nrw \textit{nfr}t}}}} \\
Words spoken by Tannyt-Raettawy who resides at T\textordmasculine{d}, the noble (and) power (one), mistress (of) gods and goddesses, the beautiful (one).

(Doc. 21): The temple of T\textordmasculine{d}, 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)\textsuperscript{64}. 

The text above Raettawy reads\textsuperscript{65}:

\begin{center}
\begin{tikzpicture}
\node at (0,0) {\includegraphics[width=\textwidth]{text}};
\end{tikzpicture}
\end{center}

\textit{R\textsuperscript{et}t\textsuperscript{w}y (im.y) hry.(i) s\textit{t} \textit{w}rt} \\
Raettawy (who is) on the great throne.

(Doc. 22): The temple of T\textordmasculine{d}, 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)\textsuperscript{67}.
The text above in front of the falcon-Raettawy reads<sup>68</sup>:

\[\text{Raettawy (is) 5 palms and 2 digits (height)\footnote{69}}\]

(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 \textit{anx} sign of life by his right hand and the \textit{wšs} scepter by the other. Raettawy associated with Nephthys as one goddess. She is standing in a human form, wearing the hathorique crown with the hieroglyphic symbols of Nephthys on her head. She raises her left hand towards the shoulders of Amon-Montou-Re (Fig. 23)<sup>71</sup>.

The text above Nephthys-Raettawy reads<sup>72</sup>:

\[\text{Raettawy who resides at Tôd. I gave to you the kingship.}\]

(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)<sup>73</sup>.

The text in front of Tannyt-Raettawy reads<sup>74</sup>:

\[\text{(Words spoken by Tannyt) Raettawy who resides at Tôd.}\]

(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 \textit{wšs} scepter by her right hand.
while the ankh sign of life by the other. The goddess Iwnyt is seated behind her (Fig. 25)\(^7\)

The text in front of Raettawy reads\(^8\):

\[\text{R\textsuperscript{c}t\textsuperscript{t}t\textsuperscript{t}w-\text{bn\textsuperscript{n}t} \text{ h\textsuperscript{t}y.t \ ib \ ipt-swt}}\]

Raettawy-Tannyt who resides at Karnak.

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

The scene shows the queen Hatshepsout offers two vessels of wine to Hathor and Tannyt-Raettawy. Hathshepsout wears the nemes with uraeus and the usual costume. Hathor stands, wears the sun-disk between two horns and holds the ws scepter by her left hand while the ankh sign of life by the other. Tannyt-Raettawy stands behind Hathor, wears the vulva and holds the ws scepter by her left hand while the ankh sign of life by the other (Fig. 26)\(^7\).

The text in front of Tannyt-Raettawy reads:

\[\text{\text{bn\textsuperscript{n}t-R\textsuperscript{c}t\textsuperscript{t}t\textsuperscript{t}w}}\]

Tannyt-Raettawy.

(Doc. 27): The temple of Amon-Rê at Karnak, 2\(^\text{nd}\) 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 ws scepter by his right hand while the ankh sign of life by the other, behind him queen Cleopatra II wears the feathered hathorique crown and holds the ws scepter by her right hand. Raettawy and Sefkhet-aabwy associated with Seshat as one goddess. She stands in a human form and wears a headress 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 hand\(^7\) (Fig. 27).
The text above Seshat-Sefkhet-aabwy-Raettawy reads⁷⁹:

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-Re 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 'nb 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:

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 w3d scepter and the 'nb sign (Fig. 29)⁸³.
The text in front of Hathor reads:

\[ R^t \text{ m nt} \text{rw} \]

Raet in the Nome of Coptos.

The text in front of Tannyt-Raettawy reads:

\[ dd \text{ mdw in tnt R}^t \text{tw} \text{y} \text{ rt R}^c \text{ nbt pt h} \text{nwt nt} \text{rw nbw} \]

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).

The text of Nephthys-Seshat-Raettawy reads:

\[ dd \text{ mdw in Nbt-h} \text{wt nt} \text{r s}^s \text{t wrt nbt s}^s \text{ sp (7) r}^w \text{-prw Raettawy Spst Hry. (t) ib mAdw} \]
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 wṣ scepter and the ḫnḫ 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 ḫnḫ 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 ḫnḫ sign of life by the other (Fig. 31).

The text of Maât-Raettawy reads:

\[
\text{Words spoken by Maât-Raettawy at the head of Thebes.}
\]

The text of Raettawy reads:

\[
\text{Words spoken by Raettawy who resides at Medamoud.}
\]

(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 wṣ scepter by her right hand while the ḫnḫ sign of life by the other (Fig. 32).
The text above Raettawy-Senket-Neith reads:

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 cobra of her father.

(Doc. 33): The temple of Deir Chelouit, the propylon.
The scene shows the Ptolemy king offering a cow in bark to Tannyt-Raettawy and Iwnyt. Raettawy associated with Tannya as one goddess. She is sitting on the throne and wearing the double crown with the cobra on the forehead. She holds the w3d scepter by her right hand and the ‘nt sign of life by the other. Iwnyt is sitting behind her, wearing the hathorique crown and holding the w3d scepter by her right hand while the ‘nt sign of life by the other (Fig. 33).

The text in front of Tannyt-Raettawy reads:

Words spoken by Tannyt-Raettawy who resides at Medamoud.

(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).

The text in front of Raettawy reads:

Words spoken by Raettawy.
(Doc. 35): The temple of Deir Chelouit, the Sanctuary.
The scene shows the Emperor Hadrian offering an erecting obelisk to Atum and Nebet-Hetepet. Raettawy associated with Nebet-Hetepet as one goddess. She is standing behind Atum, wearing the (ssst), a Naos-shaped crown. She raises her right hand towards the shoulders of Atum while holds the sign of life by the other (Fig. 35).
The text of Raettawy reads:

Rāt (im.y) m B šm∗w Raet (who is) in Upper Egypt.

(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 sign of life by her right hand (Fig. 36).
The text of Raettawy reads:

Rāyt nṯ nṯw nṯwt Raet 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 scepter by their left hand while the 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 scepter by their left hand while the sign of life by the other (Fig. 37).
The text in front of Sekhmet-Raettawy reads:

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). The text above Hathor-Raettawy reads:

\[ R\, ^\text{yt} \, (\text{im.y}) \, m \, bwy \, hr \, idbw^{116} \]
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 \( \text{h.t} \) to the Theban triad Amun, Mut, and Khonsu. The king wearing the composite crown and holds the sign of \( \text{h.t} \) by his hands. Amun wears the crown of two feathers and holds the \( w\, s\, s \) 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 \( w\, s\, s \) scepter by her right hand and the \( \text{nh} \) sign of life by the other. Khonsu is standing behind Mut-Raettawy (Fig. 39).
The text above Mut-Raettawy reads:

\[ R\, ^\text{yt} \, m \, \text{snw} \, (n) \, \text{im} \]
Rayt in the circle (of) the sun-disk.

(Doc. 40): The temple of Delir 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 \( w\, s\, s \) scepter by his right hand while the \( \text{nh} \) 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 \( w\, s\, s \) scepter by her right hand and the \( \text{nh} \) sign of life by the other (Fig. 40).
The text in front of Mut-Raettawy reads:

\[ \text{Mwt wrt nbt Ishru}^{120} \text{ fr nbt pt hnwtt nhrt wrt hnwtt ttwy} \]

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°. 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).

There is only the beginning of the inscription:

\[ \text{R'ttwy hyrt ib mdw lphryw m} \]

Raettawy who resides at Medamoud, the peaceful one...
Conclusion:

<table>
<thead>
<tr>
<th>Doc. n°</th>
<th>Monument</th>
<th>The form of Raettawy</th>
<th>Description of the scene</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Temple of Bigeh</td>
<td>Satis-Raettawy</td>
<td>Raettawy wears the conical white crown which attached with two antelope horns and a</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>scorpion with as in the middle of the crown (Fig. 1).</td>
</tr>
<tr>
<td>2</td>
<td>Temple of Philae</td>
<td>Merit-Raettawy</td>
<td>Raettawy wears a bunch of papyri on her head and playing a harp (Fig. 2).</td>
</tr>
<tr>
<td>3</td>
<td>Temple of Edfu</td>
<td>Raettawy</td>
<td>Raettawy is seated as a mummified form with the head of a lioness and the sun-disk</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>places over her head (Fig. 3).</td>
</tr>
<tr>
<td>4</td>
<td>Temple of Edfu</td>
<td>Mehet-Raettawy</td>
<td>Raettawy is shown with the head of a lioness and wears the sun-disk between two horns</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>which surmounted by the crown (Fig. 4).</td>
</tr>
<tr>
<td>5</td>
<td>Temple of Edfu</td>
<td>Iusaas-Raettawy</td>
<td>Raettawy is shown with a scarab beetle upon her head (Fig. 5).</td>
</tr>
<tr>
<td>6</td>
<td>Temple of Edfu</td>
<td>Nekhbet-Raettawy</td>
<td>Raettawy is shown in a serpent form with outstretched wings towards a sword and the</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>sign of $sn$ (Fig. 6).</td>
</tr>
<tr>
<td>7</td>
<td>Temple of Esna</td>
<td>Menheyt-Nebtou-Raettawy</td>
<td>Raettawy is shown with a head of lionness and weaing the sun-disk with cobra on the</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>forehead (Fig. 7).</td>
</tr>
<tr>
<td>8</td>
<td>Temple of Esna</td>
<td>Neith-Raettawy</td>
<td>Raettawy is shown wears the red crown of Lower Egypt</td>
</tr>
<tr>
<td>Temple Location</td>
<td>Raettawy-Isis</td>
<td>Raettawy wearing feathered hathorique crown while suckling her child, from the right side (Fig. 13).</td>
<td></td>
</tr>
<tr>
<td>----------------</td>
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<td>------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Temple of Armant</td>
<td>Raettawy</td>
<td>Raettawy is shown with the head of lionness and wearing of the sun-disk with cobra on the forehead (Fig. 9, 10).</td>
<td></td>
</tr>
<tr>
<td>Temple of Armant</td>
<td>Raettawy</td>
<td>Raettawy suckling her child followed by Meskhent before Montou (Fig. 11).</td>
<td></td>
</tr>
<tr>
<td>Temple of Armant</td>
<td>Raettawy</td>
<td>Raettawy suckling her child followed by Meskhent before Amon-Re (Fig. 12).</td>
<td></td>
</tr>
<tr>
<td>Temple of Armant</td>
<td>Raettawy</td>
<td>Raettawy suckling her child in the presence of Hathor and Neith (Fig. 14).</td>
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</tr>
<tr>
<td>Temple of Armant</td>
<td>Raettawy</td>
<td>Raettawy seats on couch, suckling her child in the presence of Hathor (Fig. 15).</td>
<td></td>
</tr>
<tr>
<td>Temple of Armant</td>
<td>Raettawy</td>
<td>Raettawy squatting while giving birth to Re in the presence of Neith (Fig. 16).</td>
<td></td>
</tr>
<tr>
<td>Temple of Armant</td>
<td>Raettawy</td>
<td>The queen Cleopatra VII offers two mirrors to Raettawy and Senket-Neith (Fig. 17).</td>
<td></td>
</tr>
<tr>
<td>Temple of Armant</td>
<td>Iwnyt-Raettawy</td>
<td>Raettawy represented with the vulve of the cow sign (Fig. 18).</td>
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</tr>
<tr>
<td>Temple of Tod</td>
<td>Nephthys-Raettawy</td>
<td>Raettawy wears the hathorique crown surmounted by the hieroglyphic signs of the name of Nephthys (Nbt-bwt) (Fig. 19, 23).</td>
<td></td>
</tr>
<tr>
<td>Temple of Tod</td>
<td>Tannyt-Raettawy</td>
<td>Raettawy wears the double crown (Fig. 20).</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Temple of Tōd</td>
<td>Raettawy</td>
<td>Raettawy the crown with two feathers (Fig. 21).</td>
</tr>
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<td>---------------------------------------------</td>
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<tr>
<td>22</td>
<td>Temple of Tōd</td>
<td>Raettawy</td>
<td>Raettawy represented as a falcon with a human face while wears the hathorique crown upon her head (Fig. 22).</td>
</tr>
<tr>
<td>24</td>
<td>Temple of Tōd</td>
<td>Tannyt-Raettawy</td>
<td>Raettawy represented with the vulva of the cow sign (Fig. 24).</td>
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<tr>
<td>25</td>
<td>Chapel of Thoutmosis II and Hatshepsout</td>
<td>Raettawy-Tannyt</td>
<td>Raettawy-Tannyt is seated in a mummified form (Fig. 25).</td>
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<td>26</td>
<td>Chapel of Hatchepsout at Karnak</td>
<td>Tannyt-Raettawy</td>
<td>Tannyt-Raettawy wears the vulva (Fig. 26)</td>
</tr>
<tr>
<td>27</td>
<td>The 2nd Pylon</td>
<td>Seshat-Raettawy</td>
<td>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 ḫḥ-sed wand by her right hand (Fig. 27).</td>
</tr>
<tr>
<td>28</td>
<td>The Great Hypostyle Hall</td>
<td>Tannyt-Raettawy</td>
<td>Tannyt-Raettawy wears the vulva crown (Fig. 28)</td>
</tr>
<tr>
<td>29</td>
<td>Temple of Opet</td>
<td>Tannyt-Raettawy</td>
<td>Raettawy wears the hathorique crown which surmounted by the vulve of the cow sign (Fig. 29).</td>
</tr>
<tr>
<td>30</td>
<td>Temple of Opet</td>
<td>Nephthys-Seshat-Raettawy</td>
<td>Raettawy wears the hathorique crown surmounted by hieroglyphic symbols of Nephthys on her head (Fig. 30).</td>
</tr>
</tbody>
</table>
| 31 | Temple of Deir | Maât-Raettawy | Ptolemy VI offers to Amon,
<table>
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<tr>
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<th>and Raettawy</th>
<th>Amonet, Montou-Re, Maât-Raettawy, and Raettawy (Fig. 31).</th>
</tr>
</thead>
<tbody>
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<td><strong>32</strong></td>
<td><strong>Temple of Kasr el-Agoûz</strong></td>
<td>Raettawy wears the sun-disk (Fig. 32).</td>
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<tr>
<td><strong>33</strong></td>
<td><strong>Temple of Deir Chelouit</strong></td>
<td>Raettawy wears the double crown (Fig. 33).</td>
</tr>
<tr>
<td><strong>34</strong></td>
<td><strong>Temple of Deir Chelouit</strong></td>
<td>Raettawy wears the double crown (Fig. 34).</td>
</tr>
<tr>
<td><strong>35</strong></td>
<td><strong>Temple of Deir Chelouit</strong></td>
<td>Raettawy wears the (乩侪), is a Naos-shaped crown (Fig. 35).</td>
</tr>
<tr>
<td><strong>36</strong></td>
<td><strong>Temple of Dendara</strong></td>
<td>Hathor-Raettawy in a coronation ceremony (Fig. 36).</td>
</tr>
<tr>
<td><strong>37</strong></td>
<td><strong>Temple of Dendara</strong></td>
<td>Raettawy is standing in a human form with the head of lioness and a solar disk with the cobra on the forehead (Fig. 37).</td>
</tr>
<tr>
<td><strong>38</strong></td>
<td><strong>Temple of Dendara</strong></td>
<td>Raettawy wielding tambourines (Fig. 38).</td>
</tr>
<tr>
<td><strong>39</strong></td>
<td><strong>Temple of Hibis</strong></td>
<td>Raettawy wears the double crown with Theban triad (Fig. 39).</td>
</tr>
<tr>
<td><strong>40</strong></td>
<td><strong>Temple of Deir El-Hagar</strong></td>
<td>Raettawy wears the double crown with Amun-Re (Fig. 40).</td>
</tr>
<tr>
<td><strong>41</strong></td>
<td><strong>Statue of Raettawy at Medamoud (Inv. 2213)</strong></td>
<td>Raettawy wears the feathered hathorique crown (Fig. 41).</td>
</tr>
</tbody>
</table>
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After: R. Mond, O. Myers, *The Temples of Armant*, 1940, p. 180, pl. XCII, Fig. 16.
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1 Wb, II, p. 402.
3 A. Gutub, "Rat": LÁ V, 1984, col. 87.
5 A. Gutub, *op.cit.*, col. 151.
11 A. Gutub, "Rat-taui": LÁ V, col. 151.
12 A.M. Blackman, "The Temple of Bigeh", *TIN*, Le Caire, 1915, pl. XII.
15 *LGG*, IV, 2002, p. 645; *smn or smnwt* is the name of the actual island of Bigeh, opposite to Philae, south of Aswan dam, in the Greek period smnwt became the chief place of the 1st Nubian district: *DG* V, p. 40.

38
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.

Edfou, IX, pl. XV.

19 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.

20 Edfou, IX, pl. XXX (b).

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

22 Edfou, IX, pl. XXXV (a).

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

24 Edfou, X/I, pl. LXXXVIII.

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

26 "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.

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

31 Esna, II, p. 15 (8).

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

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

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


36 Esna, III, p. 337.

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


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

(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 Goddesses 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);


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 title followed by a demonstrative of the god Thoth; Eb. Otto, "Topographie des Thebanischen Gaues", *UGAÄ* 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، الطبقة الثانية، القاهرة، 2011، ص. 319.


47 LD IV, pl. 61 (g).

48 *Ibid.*, pl. 61 (g).


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

51 (*Nby-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

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.


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'Egypte 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).


57 *LD* IV, text, p. 5.


62 Tód, III, n°. 236.

63 Tód, II, p. 113, n°. 236 (6, 7).

64 Tód, III, n°. 284 (I).


66 *Wb*, III, p. 135.

67 Tód, III, n°. 284 (II).

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


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

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

72 Tód, II, p. 233, n°. 293 (11).

73 Tód, III, n°. 314.

74 Tód, II, p. 263, n°. 314 (14).
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, I, 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 Copetics as Kebto or Kef, from which came its present name Qeit. 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 its location near the entrance to the Wadi Hammamat and served as an important settlement on the route to the Wadi's quarries and the Red Sea beyond. 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.
91. Opet, III, p. 80.
92. Ibid., pl. 23.
94. Ibid., p. 29 (19); LGG IV, p. 648 (61).
96. Kasr el-agouz, op. cit., p. 41.
 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.
122 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).
123 É. Drioton, op. cit., p. 261.