God $m\text{33} - \text{lt.f}$ in Ancient Egyptian Religion
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This paper deals with god $m\text{33} - \text{lt.f}$ who was one of the seven spirits "$\text{hjw sfhw}$" in Ancient Egypt. His name means who sees his father. He was one of the children of Khenty Khety who were responsible for protecting the deceased and his burial. He was represented as one of lunar deities among the deities framing the northern constellations. This paper aims to study this deity by clarifying his roles in Ancient Egyptian religion by studying the textual and iconographical sources for this deity from different periods, starting from the Middle Kingdom to the end of the Graeco Roman eras. This research applies the descriptive and analytical methodology.

The study reached specific important results, including the forms of the god’s name which most of them terminated with the determinative of the seated god or with $ntr$ sign, as well as it exposed the different forms in which this deity appeared, as it appeared in the form of a mummy, a god with the head of a lynx, a god with the head of a falcon, and as a falcon. Likewise, the most famous titles which he carried and his roles and function in Ancient Egyptian religion. It clarified also his relation to the other deities like god Osiris, as he was the protector god of the seventh hour of the day and the night in the eastern Osirian chapel no 2 in the Dendera Temple.

1. Introduction:
$m\text{33} - \text{lt.f}$ was one of the seven spirits. They were genii who drank urine and eat excrements and they walk upside down. They forced the sinners in the hereafter to eat and drink these dirty things, and force them to walk like them upside down. They were responsible for protecting the burial of Osiris. They guarded the good deceased and helped him to defeat the dangers and they acted as ferry men transferring the deceased to the $\text{iArw}$ fields. The deceased should know their names to call them. They related with the Great Bear constellations in the northern sky who guarded the deceased from dangers. They are the assistants of Re, as they accompany him everywhere. They also followed Osiris as they were tribunal who appeared behind Osiris.

2. Literature Reviews
god $m\text{33} - \text{lt.f}$’s name and iconography has been interpreted in the tombs, the temples and even the funerary objects dated back to different periods as follow.

2.1. The God’s Inscriptions in the Tombs, the Temples, the Sacred Books and the Funerary Object
2.1.1. The God’s Inscriptions in Sacred Books

The Middle Kingdom:

2.1.1.1 Coffin Texts: CT V192, Spell 404

He is together with seven other gods represents the ribs in the hull of the ship

\[ \text{wgiw m ht is imstl hpy dw3 mwt.f kbb snw.f h3k ir m w3y m33 n it.f ir rn.f ds.f} \]

The ribs of the ship in its hull are imsty, Hapy, Duamutef, kebehsenuf, Haq (the one who plunders, who acts as a robber (\(ir m w3y\)), the one who sees his father (\(m33 - it.f\)), and he who makes his own name (\(ir rn.f ds.f\)).

The New Kingdom:

2.1.1.2 The Book of the Dead, chapter 17, section 20 (Papyrus of Ani)

\[ \text{nsrt pw imy s3 ht usir hr s3w bkw nw hftw.f ir grt dw nb irw it.f m-mk nbw hh dr h3.f m ht nt mwt.f ir grt hhw sftw ipw imst hpy dw3-mwt.f kbb-snwf.f m33 n it.f hry-b3k.f hr-hnt-irty rdl.n.sn inpw m s3w n krs nt usir} \]

It is the fiery serpent which exists behind Osiris who is responsible for protecting him from the souls of his enemies. All the evil is his missions among the masters of eternity from the time he was born from his mother. Those seven spirits are Imsety, Hapy, Duamutef, Qebehseneu, Maaitef, Khery baq.f, Horus Khenty irty. Protection is performed by Anubis by guarding the burial of Osiris.

2.1.2. The God’s Inscriptions in the Funerary Objects

21\(^{st}\) dynasty

2.1.2.1 Winged Scarab of King Psousennes

\[ \text{dd mdw in inpw i imsty hpy dw3 mwt.f kbb snw.f m33 - it.f hry b3k.f hr hnty irty nd it.f} \]

\[ \text{rrn.f ds.f wnn m s3 wsir snw} \]

Words spoken by Anubis. O, Imesty, Hapy, Dwatmuf, and Qebeh senef, Maat.f, Khery Baq.f, Horus Khenty irty, Nedj itef, ren f Djes (who does his name himself), be the protectors of the Osiris king.

22\(^{nd}\) dynasty:

2.1.2.2 : Sarcophagus of Mernebi 22\(^{nd}\) dynasty Bratislava A3219 in Tschechoslowakei museum.

\[ \text{dd mdw in m33 - it.f h3 wsir shr.(I) hftw yr nb} \]

Words spoken by Maaitef, O, Osiris (I) overthrows enemies every day
2.1.2.3: Statue of Montuemhat during reign of Psamtik I, 26th dynasty.

Words spoken by Maaitef, his heart is full with hail to the fourth priest of Amon, Montuemhat, the justified.

2.1.2.4. Sarcophagus of Hr Ax bit, reign of Amasis. In Saqqara

Recitations by Maaitef, being the protector of the burial of Osiris in his residence Her Khebet, the justified.

2.1.2.5. Sarcophagus of Zannehibou cairo TR 18/11/14/15

Words spoken by Maaitef, who protects you.

2.1.2.6. Sarcophagus of smA tA wi, Vatican museum INV NO 313.

Words spoken by Maaitef, being the protector of Wsir (deceased) the justified Graeco Roman period.

2.1.2.7. Sarcophagus of nh hp son of t3 nt mp CG29301.

Maaitef drives out your (deceased) enemies.

2.1.2.8. Sarcophagus of nh hp son of thy.f nbt CG 29303.

Words spoken by Maaitef. I saw the sacred image of you (deceased) like that of my father.

2.1.2.9. Sarcophagus CG 29304 of dd hr

Words spoken by Maaitef, Osiris, Djed Hor the justified, I’m the falcon who came to protect you, I saw my father in you.
Words spoken by Maaitef. O, osiris, Djed hor the justified. I see your sacred image like that of my father (so), I make you safe.

2.1.2.10. Sarcophagus of Taho CG 29305.13

Words spoken by MAA_it.f, Osiris Djed Hor, the justified. I'm your son I came to protect you and didn't go away from you forever.

2.1.2.11. Sarcophagus 29306 of TA Hr pA tA.14

Words spoken by Maaitef, the fierce keeper.

2.1.2.12. Sarcophagus CG 29313 of berSy.15

Maaitef, the protector of this god.

2.1.2.12. Sarcophagus Brussel E 5282.16

in a pun on his name, he says to the deceased.

2.1.3. The God's Inscriptions in Temples:

Graeco Roman Periods

2.1.3.1 Northern wall of Chamber of Sokar, Edfu temple.17

Words spoken by Maaitef, the fierce keeper.

2.1.3.2 Eastern side of Osirian chapel n°2, temple of Dendera.18
Seventh hour of the night, this is the time (when Thoth) and Anubis enter to make offerings to Osiris; the god responsible for protecting this god is Maaitef.\textsuperscript{20}

2.1.3. 3 Southern west side of Osirian chapel no. 2, temple of Dendera.\textsuperscript{21}

Seventh hour of the day is the time when Isis is selected to protect the divine relics. In this hour the god responsible for the protection of this god is Maaitef.\textsuperscript{22}

2.1.3. 3 eastern side of windows recess, Osirian chapel no. 2, temple of Dendera.\textsuperscript{23}

The children of Khenty Khety: Heka, Iremeouay, Maaitef, Irrenefdjesef.\textsuperscript{24}

2.1.3. 4 western staircase, temple of Dendera.\textsuperscript{25}

Maaitef praises the shrouded one (epithet of Osiris)

2.2. The God’s Iconography

2.2.1. The human form:

In the northern half of the ceiling of the tomb of Senenmut \textit{m33} - \textsuperscript{lt.f} appears among the lunar gods who stand behind the hippopotamus constellation of the northern sky. He is represented in a human headed form with a sun disc on his head. He wears \textit{sndyt} kilt, and he is represented with extended arms cut off at the elbows. He is accompanied with his name \textit{m33 n lt.f} Fig. 1\textsuperscript{26}
Doc.2
In Sarcophagus CG 29313 of b\textsuperscript{r}\textsuperscript{s}y, m\textit{33} - \textit{it.f} appears in a human form while holding in both hands a knife as one of the protector gods. He is accompanied with inscriptions says

\begin{center}
\begin{tabular}{c}
 m\textit{33} - \textit{it.f} m s\textit{T} n n\textit{Tr} pn ' Maaitef, the protector of this god fig. 2.\textsuperscript{27}
\end{tabular}
\end{center}

Fig. 2 a scene represents god m\textit{33} - \textit{it.f} in a human form while holding in both hands a knife, eastern side of sarcophagus of b\textsuperscript{r}\textsuperscript{s}y, Graeco Roman period.

DOC.3
In the eastern wall of the vestibule of tomb of Pesusennes m\textit{33} - \textit{it.f} appears in a human form sitting while holding two lizards in both hands. He is accompanied with his name

\begin{center}
\begin{tabular}{c}
 m\textit{33} - \textit{it.f} fig. 3.\textsuperscript{28}
\end{tabular}
\end{center}
Fig. 3 A scene represents $m3l\ -\ lt.f$ appears in a human form sitting while holding two lizards in both hands, the eastern wall of the vestibule of tomb of Pesusennes After P. Montet, *La nécropole royale de Tanis II. Les constructions et le tombeau de Rsousennès à Tanis*, Paris, 1951, pl.84

DOC.4

In the northern eastern wall of eastern Osirian chapel no 3 in Dendera temple $m3l\ -\ lt.f$ appears in a human form. He holds two $nw$ jars in both hands and he is accompanied with the following text saying 29

```
qd mdw in m3l\ _ lt.f ntr s lnt ht skr rwd wwy hr s lnt pr snt3yt gb3.tw m lhw.t.f nbwt r sdwty hr ntr n ntr s m wdbt m hrw sm3 i3 n s.f.m n.k h3ti nt m3nw
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Words spoken by Maaitef, the great god in the temple of Sokar, whose arms are firm carrying the vase in the sanctuary of Chentyt, provided with all its products to embalm the divine relics of the great god in the embalming workshop on the day of the burial of his mummy; take for yourself the essence of Libya fig. 4 30

Fig. 4 A scene represents $m3l\ -\ lt.f$ In a human form holding two $nw$ jars, Dendera temple , Graeco Roman period.

After É. Chassinat, *Le Temple de Dendara x. les chapelles Osirienne*, le caire, 1997, pl. 194
Doc. 5
In sarcophagus of mḥ ḫp CG 29303 god mȝȝ - īt.f appears in a human form as a standing god with his two arms hanging down fig.5. 31

![Image](https://jaauth.journals.ekb.eg)

Fig. 5 A scene represents mȝȝ - īt.f in a human form as a standing god with his two arms hanging down, sarcophagus of mḥ ḫp CG 29303, Graeco Roman period.

Doc. 5
In the latter sarcophagus, CG 29303 god mȝȝ - īt.f appears in another attitude, as he stands with a step left leg forward, wearing a long kilt. He holds along composite scepter between his hands. He is accompanied with inscriptions say

qd mḏw in mȝȝ - īt.f mȝȝ.n.i bsw.k mi īt.i

Words spoken by Maaitef. I saw the sacred image of you (deceased) like that of my father fig. 6. 32

![Image](https://jaauth.journals.ekb.eg)

Fig. 6 A scene represents mȝȝ - īt.f in a human form standing with a step left leg forward, holding along composite scepter between his hands. Sarcophagus of mḥ ḫp CG 29303, Graeco Roman period.
After M.G. Maspero, *Catalogue General des Antiquités Égyptiennes du Musée du Caire N°s 29303-29306, pl. 12*

**Doc. 7**

In sarcophagus of Potasimto JE 31566 god *mAA-it.f* appears as a standing god with his two arms hanging down. He is accompanied with his name *mAA-it.f* fig. 7.33

**Doc. 8**

in the Sarcophagus of Hor-Re (GEM 2761) JE 35198 from Qâw el-Kebîr *mAA-it.f* appears among the five protective gods of the right side of the sarcophagus. he appears in the form of a human form holding in one hand the *mby* sign and in the other hand the *wjs* scepter. He is accompanied with his name *mAA-it.f* the one who sees his father Fig.8.34 the same attitude appeared in other sarcophagi like sarcophagus of *w3h lb rt m iHwt* at leiden museum AMT 4 fig. 9.35, and sarcophagus of *mby hp CG 29301* fig. 10.36
Fig. 8 A scene represents $m\overline{33} - \overline{lt.f}$ in the form of a human form holding in one hand the $\overline{snh}$ sign and in the other hand the $w\overline{s}s$ scepter, Sarcophagus of Hor-Re (GEM 2761) JE 35198. After V. Altmann-Wendling and N. El Hassanin, "the Sarcophagus of Hor Re Gem 2761), in Chr. Leitz, ed., *Catalogue of late and ptolemaic period anthropoid sarcophagi in the Grand Egyptian Museum*, Cairo, 2018, fig. 15.

Fig. 9 represents $m\overline{33} - \overline{lt.f}$ in the form of a human form holding in one hand the $\overline{snh}$ sign and in the other hand the $w\overline{s}s$ scepter, sarcophagus of $\overline{snh} \overline{lb} \overline{r} m \overline{ilhwt}$ at leiden museum AMT 4, 26th dynasty. After P.A.A. Boeser, *Beschreibung der Aegyptischen Sammlung VII*, Leiden 1915, pl. VI, 2.

Fig. 10 represents $m\overline{33} - \overline{lt.f}$ in the form of a human form holding in one hand the $\overline{snh}$ sign and in the other hand the $w\overline{s}s$ scepter, sarcophagus of $\overline{snh} \overline{hp} CG 29301$, Graeco Roman periods. After M.G. Maspero, *Catalogue General des Antiquités Égyptiennes du Musée du Caire N° 29301*, sarcophagi des epoques Persane et Ptolemaique, Le Caire, 1908, pl. 2.

2.2. 2. The Mummy Form:

**Doc. 9**

In papyrus of Ani, the Book of the Dead, Chapter 17, sheet n° 9. $m\overline{33} \overline{lt.f}$ appears in the form of a crouching mummy. He appears with up turned false beard, he wears white shroud covering all parts of his body, a green headdress, and colored collar around his neck. He is accompanied with his name $m\overline{33}.\overline{lt.f}$ fig.11. 37.
Fig. 11 A scene represents mAA - it.f as a crouching mummy, sheet n° 9 of papyrus of any After E.A.W. Budge, The Book of the Dead, papyrus of Ani, London, 1913, sheet 9

Doc. 10

In sarcophagus of njt hr m hb Brussel E 5282 mAA, it.f appears as a standing mummy. He appears while holding between two hands a long snake. He is accompanied with inscriptions say

qd mdw im mAA - it.f ntr mAA tw ntr hkn im .k " words spoken by Maaitef. The god has seen you and he praises you" fig. 12 38

Fig. 12 A scene represents mAA, it.f as a standing mummy holding between two hands a long snake, sarcophagus of njt hr m hb Brussel E 5282, Graeco Roman periods

H. Fischer, L’écriture et l’art de l’Egypte ancienne, Bruxelle, 1992, p. 46

2.2.3. A human form with Composite head

Doc. 11
In the west wall of 1st chamber of Sokar in Edfu temple \textit{m33 - it.f} appears in different form as a human with two heads of a ram and a bull. He is accompanied with his name \textit{m33 - it.f}. He holds the \textit{w3s} and \textit{mlh} in his hands fig. 13.  

Fig. 13 A scene represents \textit{m33 - it.f} as a human with two heads of a ram and a bull, 1st chamber of Sokar in Edfu temple, Graeco Roman Periods.  
After É. Chassinat, \textit{le Temple de Edfu IX}, le Caire, 1929, pl. xxiv a

2.2.4. A human form with falcon head:  
Doc. 12
In the sarcophagus of \textit{shn hp} CG 29323 \textit{m33 - it.f} appears in a human form with a falcon head. He holds the \textit{mlh} sign in the right hand and the other arm is raised to the height of the face in the gesture of adoration, presenting \textit{mlh} sign fig. 14.  

Fig. 14 A scene represents \textit{m33 - it.f} as a human with a falcon head, sarcophagus of \textit{shn hp} CG 29323, Graeco Roman Periods. 
After M.G. Maspero, \textit{Catalogue General des Antiquités Égyptiennes du Musée du Caire N° 29307-29323, sarcophagi des époques Persane et Ptolémaïque}, Le Caire, 1939, pl. 43

2.2.5. A falcon Form:  
Doc. 13
In the tomb of Mutridis in EL Asasif \textit{m33 - it.f} appears as a falcon standing on a green basket on the shrine. He is accompanied with his name \textit{m33 - it.f}. He appeared in the same form as a falcon which is responsible for protecting the deceased in the otherworld in the sarcophagus of the priest Mentemhat fig. 16 and in the northern western side of the Osirian chapel n° 2 in temple of Dendera fig. 17.

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/https://jaauth.journals.ekb.eg
Fig. 15  A scene represents $m33$ - $it.f$ as a falcon standing on a green basket on the shrine, the tomb of Mutridis in EL Asasif, 26th dynasty.

Fig. 16  A scene represents $m33$ - $it.f$ as a falcon standing on a green basket on the shrine, the sarcophagus of the priest Mentemhat, 26th dynasty.
After J. Clère, "Deux groupes inédits de génies-gardiens du quatrième prophète d’Amon Mentemhat", BIFAO 86, le caire, 1987, fig. 2

fig. 17 A scene represents $m33$ - $it.f$ as a falcon standing on a green basket on a shrine, northern western side of Osirien chapel n° 2 in Dendera temple, Graeco Roman periods
After É. Chassinat, Le Temple de Dendara x. les chapelles Osirienne, le Caire, 1997, pl. 95
2.2.6. A human form with lynx head:

In sarcophagus CG 29306 of ḫḥ pẖ ḫḥ god ḫḥ ḫẖ is represented as a crouching god with a head of lynx, holding knife on his lap. He is accompanied with text says

\[ dd \text{ mḏw in mẖ ḫẖ ḫẖ nḥt.n.k ṭṣr ḫḥ pẖ ḫḥ mẖ ḫẖ ḫẖ brw } \]

Words spoken by Maaitef, I gave the flame to you ṭṣr Zahrpata, the justified fig. 18.44

Fig. 18 A scene represents mẖ ḫẖ ḫẖ ḫẖ as a crouching god with a head of lynx, holding knife on his lap, sarcophagus CG 29306 of ḫḥ pẖ ḫḥ, Graeco Roman periods.

M.G. Maspero, Catalogue General des Antiquités Égyptiennes du Musée du Caire N°s 29303-29306, sarcophage des époques Persane et Ptolemäique, Le Caire, 1914, pl.XX

3. Results and Discussion

3.1 The Name of Maaitef

From the studied texts and scenes it is noticed that the name of mẖ ḫẖ ḫẖ was written in different ideograms as follow :1

<table>
<thead>
<tr>
<th>Name Form</th>
<th>Era</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The Middle Kingdom</td>
<td>CT V 192, spell 404</td>
</tr>
<tr>
<td></td>
<td>The New Kingdom</td>
<td>The Book of the Dead, chapter 17, section 20 (Papyrus of Ani)</td>
</tr>
<tr>
<td></td>
<td>The 18th dynasty</td>
<td>The tomb of Senenmut</td>
</tr>
<tr>
<td></td>
<td>The 21st dynasty</td>
<td>Winged Scarab of King Psousennes</td>
</tr>
<tr>
<td></td>
<td>The 22nd dynasty</td>
<td>Sarcophagus of Mernebi in Tschechoslowakei museum</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dynasty</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>26th dynasty</td>
<td>Montuemhat during reign of Psmatik I</td>
</tr>
<tr>
<td>The reign of Amasis</td>
<td>Sarcophagus of Hr Ax bit</td>
</tr>
<tr>
<td>26th dynasty</td>
<td>Sarcophagus of Zannehibou cairo TR 18/11/14/15</td>
</tr>
<tr>
<td>27th dynasty</td>
<td>Sarcophagus of sm3 t3 w wik, Vatican museum INV n° 313</td>
</tr>
<tr>
<td>The Graeco Roman period</td>
<td>Sarcophagus of sn3 hp son of t3 nt b3 anp CG29301</td>
</tr>
<tr>
<td>The Graeco Roman period</td>
<td>Sarcophagus of sn3 hp son of t3y.f nht CG 29303</td>
</tr>
<tr>
<td>The Graeco Roman period</td>
<td>Sarcophagus of Taho CG 29305</td>
</tr>
<tr>
<td>The Graeco Roman period</td>
<td>Sarcophagus 29306 of t3 hr p3 t3</td>
</tr>
<tr>
<td>The Graeco Roman period</td>
<td>Sarcophagus CG 29313 of btršy.</td>
</tr>
<tr>
<td>The Graeco Roman period</td>
<td>Sarcophagus Brussel E 5282.</td>
</tr>
<tr>
<td>The Graeco Roman period</td>
<td>Northern wall of Chamber of Sokar, Edfu temple.</td>
</tr>
<tr>
<td>The Graeco Roman period</td>
<td>Southern west side of Osirian chapel n° 2, temple of Dendera.</td>
</tr>
<tr>
<td>The Graeco Roman period</td>
<td>Eastern side of windows recess, Osirian chapel n° 2, temple of Dendera</td>
</tr>
</tbody>
</table>

*m33 m means who sees his father*. It is noticed that his name has been depicted in different ideograms, but with two only determinatives, which are the *nTr* sign or the
determinative of a seated god, and sometimes it appeared without determinative. During the Middle and the New Kingdoms the name was written as $m\text{nn} \ n \ it.f$, but during the Late period and the Graeco Roman periods it was written as $m\text{nn} - it.f$.

3-2 Titles
He carried many titles as follow:

Table 2: the titles

<table>
<thead>
<tr>
<th>Title</th>
<th>Era</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>He is one of the seven spirits who are called lords of eternity</td>
<td>The New Kingdom</td>
<td>Papyrus of Ani papyrus n° pLeiden I 346, col. I,3</td>
</tr>
<tr>
<td>the protector of the Osiris king</td>
<td>21st dynasty</td>
<td>Winged Scarab of King Psousennes</td>
</tr>
<tr>
<td></td>
<td>27th dynasty</td>
<td>Sarcophagus of smA tA wi, Vatican museum INV NO 313</td>
</tr>
<tr>
<td>Maaitef, who overthrows enemies every day</td>
<td>22nd dynasty, Graeco Roman periods</td>
<td>Sarcophagus of Mernebi, Bratislava A3219 in Tschechoslowakei museum</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sarcophagus of anx Hp son of TA nt bA anp CG29301</td>
</tr>
<tr>
<td>Maaitef, being the protector of the burial of Osiris in his residence Her Khebet</td>
<td>Reign of Amasis</td>
<td>Sarcophagus of Hr Ax bit</td>
</tr>
<tr>
<td>He is the falcon who came to protect the deceased</td>
<td>Graeco Roman periods</td>
<td>Sarcophagus CG 29304 of Dd Hr</td>
</tr>
<tr>
<td>Maaitef, the protector of the god</td>
<td>Graeco Roman periods</td>
<td>Sarcophagus CG 29313 of barSy</td>
</tr>
<tr>
<td>Maaitef, the fierce keeper</td>
<td>Graeco Roman periods</td>
<td>Northern wall of Chamber of Sokar, Edfu temple</td>
</tr>
<tr>
<td>The protector of the Seventh hour of the night</td>
<td>Graeco Roman periods</td>
<td>Eastern side of Osirian chapel n° 2, temple of Dendera</td>
</tr>
<tr>
<td>The protector of the Seventh hour of the day</td>
<td>Graeco Roman periods</td>
<td>Southern west side of Osirian chapel n° 2, temple of Dendera</td>
</tr>
<tr>
<td>One of the children of Khenty Khety</td>
<td>Graeco Roman periods</td>
<td>3 eastern side of windows recess, Osirian chapel n° 2, temple of Dendera</td>
</tr>
<tr>
<td>Maaitef, the great god in the temple of Sokar</td>
<td>Graeco Roman period</td>
<td>Dendera temple</td>
</tr>
</tbody>
</table>

It is noticed from his titles that he was a protector god, as he was responsible with other deities for protecting the deceased (osiris), and his burial. he was a fierce keeper so he can overthrow the enemies every day. he was also the protector god of the Seventh hour of the night and the day.

3-3 Functions and Roles of $m\text{nn} - it.f$
He carried out many roles like the following roles:
- He was together with seven other gods represents the ribs in the hull of the ship.
He was one of seven spirits who was responsible for protecting Osiris from his enemies and protecting his burial.²

- He protected the deceased and he gave him a good burial ⁴⁸, and he overthrew enemies every day⁴⁹.

- He considered himself as the son of wsir (the deceased), so he will protect him and won’t go away from him forever ⁵⁰.

- He gave the flame to Wsir (the deceased). ⁵¹

- He was responsible for protecting Wsir in the seventh hour of the night ⁵² and the seventh hour of the day ⁵³.

- He praised the deceased (Wsir). ⁵⁴

- He carried the essence of Libya in the sanctuary of Chentyt, to embalm the divine relics of the great god in the embalming workshop on the day of the burial of his mummy. ⁵⁵

3-4 Forms of mAA-it.f

He appeared in different forms:

- In a human form:
  - In figure 1 he appeared among the lunar gods who stand behind the hippopotamus constellation of the northern sky. He is represented in a human headed form with a sun disc on his head. and he is represented with extended arms cut off at the elbows
  - In figure 2 he appeared while holding in both hands a knife
  - In figure 3 he holds two lizards
  - In figure 4 he holds two nw jars
  - In figures 5 and 7 he appeared with his two arms hanging down
  - In figure 6 he holds along composite scepter between his hands
  - In figures 8, 9, 10 he appeared while holding in one hand the ṣḥḥ sign and in the other hand the wṣs scepter

- In a human form with a composite head
  - In figure 13 he appeared in a human form with two heads of a ram and a bull, holding the wṣs and ṣḥḥ in his hands

- In a mummy form:
  - In figure 11 he appeared in the form of a crouching mummy.
  - In figure 12 he appeared as a standing mummy holds between two hands a long snake.

- In a human form with falcon head
  - In figure 14 he appeared in a human form with a falcon head, holding the ṣḥḥ sign

- In a falcon form
  - In figures 15, 16, 16 he appeared as a falcon standing on a green basket on a shrine

- In a human form with lynx head
  - In figure 18 he appeared as a crouching god with a head of lynx, holding knife on his lap.
  - It is noticed that mAA-it.f was more apparent in the human form

- 3-5 Relation with the other Gods
  - Osiris: he accompanied Osiris and followed him together with the other seven spirit (ḥṣw sfḥṣw) to protect him from his enemies, he guarded his tomb. Moreover, he was called nb mAA «Lord of Truth», Which is the same title and role of Osiris in the

² URK V, 42, 17
hereafter, besides he was the responsible god for protecting Osiris in the Seventh hour of the day\textsuperscript{57}, and also he was the guardian god of the seventh hour of the night, when Thot and Anubis enter to make offerings to Osiris in the eastern Osirian chapel \textsuperscript{2}.\textsuperscript{58}

- **Khentykhety**: he was one of the children of \textit{hnty hty} (\textit{hk3}, \textit{ir m w3y}, \textit{ir rn .f ds.f}). They represented together the hull of the divine bark. \textsuperscript{59} They were also represented as lunar deities among the deities framing the northern constellations. In the eastern Osirian chapel \textsuperscript{2} each one of them was responsible for protecting the hours of the day and the night like \textit{m33 - it.f} who protected the 7\textsuperscript{th} hour, while \textit{ir rn .f ds.f} protected the 8\textsuperscript{th} hour, \textit{hk3} protected the 5\textsuperscript{th} hour, and \textit{ir m w3y} was in charge of the 6\textsuperscript{th} hour.\textsuperscript{60}

- **Seven spirits**: he was one of the seven spirits. They were inst \textit{hpym dw3-mwt.f kbbh-snwf} \textit{m33 n it.f hry-bjk.f hr-hnt-irty}. They were called to drive out all evils clinging to the deceased, they are used by Anubis to protect the burial of Osiris.\textsuperscript{61}

4-**Conclusion**

From this study it is concluded that

- The name of \textit{m33 it.f} has been depicted in different ideograms like

  \begin{center}
  \includegraphics[width=\textwidth]{ideograms.png}
  \end{center}

  but with two only determinatives, which are the \textit{nTr} sign \begin{center}
  \includegraphics[width=0.1\textwidth]{nTr.png}
  \end{center} or the determinative of a seated god \begin{center}
  \includegraphics[width=0.1\textwidth]{seated.png}
  \end{center}.

- He was one of the protector gods in the osirian chapel \textsuperscript{2} in Dendera temple, as he was responsible for protecting the 7\textsuperscript{th} hour of the night and the 7\textsuperscript{th} hour of the day.

- He is together with seven other gods (\textit{imsti}, \textit{h3py}, \textit{dw3 mwt.f}, \textit{kbbh snw.f}, \textit{hk3}, \textit{ir m w3y}, \textit{m33 - it.f}, \textit{ir rn.f ds.f}) represents the ribs in the hull of the divine bark whose components are formed from deities.

- He was one of seven spirits (\textit{imsti}, \textit{h3py}, \textit{dw3 mwt.f}, \textit{kbbh snw.f}, \textit{hry bjk.f}, \textit{hr hnty irty}, \textit{m33 - it.f}) who was responsible for protecting Osiris from his enemies and protecting his burial.

- He was one of the children of Khenty Khety (\textit{hry bjk.f}, \textit{hk3}, \textit{ir rn.f ds.f}, \textit{m33 - it.f}) who were responsible for protecting the deceased and its burial.

- He was represented among the deities formed the northern constellation, as he represented the 8\textsuperscript{th} lunar day.

- He appeared in many scenes as a protector god while holding knives, serpent, or lizards.

- He appeared in different forms like the human form, the falcon form, the human form with lynx head, the human form with composite head, and in the mumiform.

- He appeared from the Middle Kingdom, but on a limited scale and he widely spread in the Graeco Roman Periods.
المعبود مآيت إف في الديانة المصرية القديمة
منى عز
كلية السياحة والفنادق – جامعة المنصورة

المخصص

يتناول هذا البحث الحديث عن الإله مآيت إف، وهو واحد من الأرواح السبعة التي ظهرت في الديانة المصرية القديمة، واسمه يعني من يرى والده. وكان أحد أبناء خينتي غيتي الذين كانوا مسؤولين عن حماية المتوفى ودفنه. وقد تم تمثيله كأحد الألهة القمرية في مجموعة النجوم الشمالية.

ويهدف هذا البحث إلى دراسة هذا الإله من خلال توضيح دوره في الديانة المصرية القديمة وذلك بدراسة المصادر النصية والتصويرية لهذا المعبود في الفترات المختلفة بداية من الدولة الوسطى وحتى نهاية العصور البيزنطية والرومانية. وطبق هذا البحث المنهج الوصفي والتحليلي، وتوصلت الدراسة إلى استنتاجات محددة مهمة منها أشكال اسم الإله والتي كانت معظمها تظهر بخصوص علامة الآلهة الجالس أو علامة النثر ntr، وكذلك الأشكال المختلفة التي ظهر بها هذا المعبود، حيث ظهر على شكل مومياء، إله بأس الوشق، إله برأس الصقر، وكصور، وكذلك تم استنتاج أهم ألقابه التي كان يحملها، بالإضافة إلى علاقته بالآلهة الأخرى ومنها الآله أوزريس الذي كان يتولى ما يُعرف بحب مآيت إف حمايته من أعدائه. وكان ما يعرف إله إفiman لساعة السابعة في النهار والليل بالمقصورة الشرقية لاروزريس في معبد دندرة ، كما تم توضيح أهم أدواره ومهامه في الديانة المصرية القديمة.

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