

God Mahes in Ancient Egyptian Religion

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This research deals with one of the minor feline deities, but he was considered a solar god related to wars as he helped the sun god in his war against Apophis, besides he was responsible for guarding the sacred places. He was represented as a lion or a lion-headed god. he was considered as the son of goddess Bastet and god re in Lower Egypt and the son of Sekhmet and Ptah at Upper Egypt, so he was closely associated with god Nefertum (the son of goddess Sekhmet at Memphis). His cult center was at Leontopolis (Taremu), he was worshipped also at Bubastis, Xoïs, the 10th Nome of Upper Egypt (*w3dt*), Dendera, Edfu, Philae, Dabod, Siwa Oasis and Baharia Oasis. He was associated to many deities like Nefertem, Horus of Behdet, Haroris, Shezmu, Menhw, and Apdemak. The research studies the archaeological and textual evidences of God Mahes referring to his titles, qualities, forms, roles, places of the worship and his relations to other deities.

Introduction

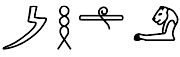

Lions were worshipped since the Old Kingdom till the end of the Egyptian civilization for its strength and power. Numerous deities appeared in leonine form like Sekhmet, Mut, Menhyt, Mekhit, Mut, Seret, Shesmetet, Pakhet, Tefnut, Mahes, Aker, Apedamak, and Tutu. The lion headed deities were mostly considered as solar deities and so they related to the royalty and kingship, as they were thought to help the sun god in his daily journey, and they helped the kings to attack their enemies. Kings and high officials were shown accompanying lions at their wars and their hunting trips, as they signified the ruler's victory over chaos and rebels and it is clear from their epithets like who slaughter enemies, mighty in his arm, who pursues the rebels, the god who slaughters to you all foreign lands, and who draw off the blood of enemies.¹

Leontopolis (Taremu)

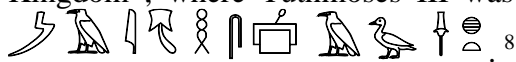
The cult center of God Mahes was in the 11th Nome of Lower Egypt, leontopolis, city of lions, (modern Tell el-Muqdam), it was known in ancient Egypt as *t3 rmt* or *t3 rrw* which means land of fish, being an important and a plentiful source of fish in the Delta.² It is located in the eastern Delta, about 19km northeast of Bubastis. It was probably the capital of the 23rd dynasty .it is now almost completely in ruins. In the eastern part of the city the temple of Mahes was discovered, but most of its blocks were removed and reused in other places³

Names

Mahes was called Miysis or mios by the Greeks. *m3i hs* means "(he who can) see in front". However, the first part of his name *m3i* is "the hieroglyph sign represents the male lion and it means lion, and the word *hs* means savage, so *m3i hs* means the savage lion or a lion with terrible look reflecting his nature. However, the first glyph *m3i* also is part of the glyph for *m3t*, so he is considered as a helper for the justice goddess, so Mahes was considered as the devourer of the guilty and it is clear from scenes and statues representing him while devouring the enemies.⁴

The name of *m3i hs* is stated in pyramid texts ⁵ and coffin texts ⁶, but it refers to a lion as an animal not to the lion god Mahes,

as the worship of this god didn't appear until the Middle Kingdom, as the name of god Mahes was stated for the first time in *htp di nsw* formula dating to the late of 13th dynasty⁷ in contrast to the opinion which said that Mahes was stated for the first time in the story of "Taking of Joppa" which dates back to the New Kingdom, where Tuthmoses III was addressed as god Mahes, son of Sekhmet

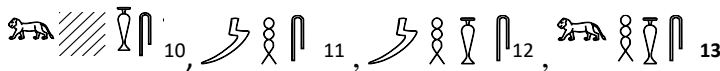
⁸

Name of god Mahes was written in different ideograms through the different Periods

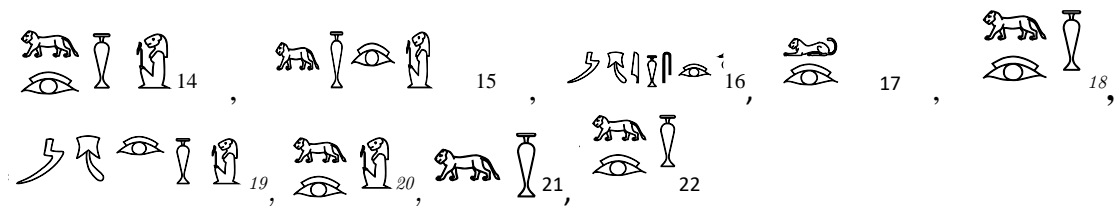
During New Kingdom his name was engraved in the following form:

⁹

During late Period his name was engraved in the following form:

^{10, 11, 12, 13}

During Greco – Roman Period his name was engraved in the following forms

^{14, 15, 16, 17, 18, 19, 20, 21, 22}

Scenes and Statues of God Mahes:²³

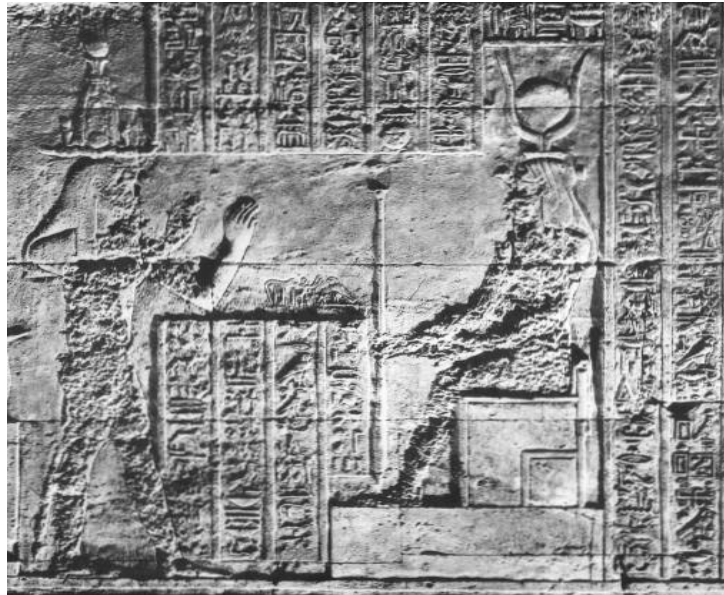
A. Human forms

Doc. 1

God Mahes here is standing in front of goddess Hathor. He is represented in a human form, wearing the atef crown raising his two hands in adoring attitude. He is

accompanied with text says ²⁴

dd mdw in msi hs3 3 phty s3 shmt sm3 hftyw nb w3dt” words spoken by Mahes, the Great of Power, Son of Goddess Sekhmet, Who slays the enemies, the Lord of the 10th Nome of Upper, Aphroditopolis(Qau al-Kabir) fig.1



SALLE DE L'APPARITION (Z), Paroi Est, 4^e registre, droite, Tableau I.

Fig.1. A scene representing Mahes in a human form wearing the Atef crown, Dendera Temple, Ptolomaic Period

After E. Chassinat, *Le temple de Dendara ix*, Le Caire, 1978, pl. 844

B.1 A Lion Headed God wearing *nms* headdress

Doc. 2

A Scene represents God Mahes in the form of a standing lion headed God, wearing *nms* headdress, holding a knife in his hand²⁵ fig.2



Fig.2. A scene representing Mahes as a lion headed God, wearing *nms* headdress, Tomb of si amon, siwa oasis, 26th dynasty.

After A.Fakhry, *Siwa Oasis*, Cairo, 1944, fig. 29

B.2 A lion headed God wearing double crown

Doc. 3

God Mahes is represented here in a human form with a lion head. He appears in a standing attitude. He wears the double crown upon a tripartite hair wig with the cobra on the forehead. He appears in the same form of the Nubian deities, as he wears dress with two straps hanged to the shoulder with bracelets and armlets. He holds in his hands the *w3s* and the *nh* sign. He is accompanied with text says



dd mdw in m3i hs3 3 phty ntr 3 nb ti hwt c3 hmhm nht wy.f

Words spoken by Mahes, the great of power, the great god, lord of Debod, He of the Great Roar, Whose Arms are Strong fig.3



Fig.3. A scene representing Mahes as a lion headed God, wearing double crown, temple of Debod, Ptolomaic Period

After R. Günther, *Von Debod bis Bab Kalabsche*, Le Caire, 1911 pl. 39, p. 41

B.3 A lion Headed God wearing Atef Crown

Doc. 4

Oserkon II in the temple of Bubastis transferred the shape of God Seth to shape of lion god Mahes. He appears here with a lion head wearing the atef crown. He is represented in a sitting attitude wearing the Atef crown and he holds in his hand the *wʒs* scepter. ²⁷ fig.4



Fig.4. A scene representing Mahes as a lion headed God, wearing Atef crown, Bubastis temple, 22nd dynasty

After E. Naville, *Bubastis* (1887-1889), London, 1891, pl. xlii g

Doc. 5


King Amasis is represented in a standing attitude while offering to Mahes in a scene decorated the hall of chapel of *dd hns.w.f nḥ* at Ain El muftella, Baharia oasis. Amasis here wears the Atef crown and a short kilt. god Mahes appears here as a lion headed god wearing the double crown with the cobra on the forehead. He holds in his hands the *wʒs* and the *nḥ* sign. He is accompanied with his name  *mʒi* *hs*²⁸ fig.5




Fig.5. Amasis is standing while offering to Mahes and Bastet, entrance of the hall of chapel of *dd hns.w.f nḥ* at Ain El muftella, Baharia oasis, 26th dynasty

After A. Fakhry, Baharia Oasis I, Cairo, 1942, pl. 44b

Doc. 6

God Mahes is represented together with goddess Bastet in the Scene decorated the healing statue of a priest of Bubastis, Djedher, Louvre E10777. He appears as a lion-headed god. He is represented in a standing attitude, wearing Atef crown and short kilt, holding in one hand the *w3s* scepter and in the other one the *nh* sign²⁹. Behind him stands goddess Sekhmet and in front of them stand three of their priests at Tell Muqdam. The text upon God Mahes and goddess Bastet says


³⁰ *m3i hs3 3 phty b3stt irt hr nbt t3 mrw*''

Mahes, the great of power., (and) Bastet, eye of Horus, the lady of Tell Muqdam ³¹
fig.6



Fig.6. A scene representing Mahes as a lion-headed God, wearing Atef crown, statue Louvre E10777", 27th dynasty

After M. Panov, " some notes on the healing statue Louvre E10777", in papers in memory of Tatiana Savelieva, Moscow, 2017, p. 80, pl. 3

Doc. 7

In this stela a priest is represented while making offerings (*sh3*) to God Mahes, who is represented here in the form of a lion-headed God wearing atef crown with short kilt, and he holds in one hand the *w3s* scepter and in the other hand the *nh* sign. ³²
fig.7



Fig.7. a stela represents a priest making offerings to God Mahes who appears in the form of a lion-headed God wearing atef crown, Copenhagen, Ny Carlsberg, AEIN 309, Ptolemaic Period.

After Cl. Willy, " Two Ptolemaic Stelae for the Sacred Lion of Leonton Polis (Tell Moqdam)", *Chronique d'Égypte* 82, 2007, fig. 7

C.1 A Complete Crouching Lion Holding a Knife between The Frontal Paws

Doc. 8

Mahes appears in wall of the portico H of Mammissi of Edfu in the form of crouching lion with knife on its front paw.³³ fig.8



Fig.8. A scene represents Mahes in the form of crouching lion with knife on its front paw Mammissi of Edfu, portico H, Ptolomaic Period

After È. Chassinat, *Le Mammisi d'Edfou*, Le Caire, 1910, pl. 32

C.2 A Complete Lion Holding A Knife between The Frontal Paws with A Lotus Flower with two Bud at The back

Doc.9

In the eastern colonnade of phila temple Mahes appears in the form of crouching lion with knife on its front paw³⁴ ,and its tail ends in two closed and one open lotus flower.³⁵ fig.9



Fig.9. Mahes with tail ends in two closed and one open lotus, Eastern colonnade, northern wall of Philae temple, Ptolomaic Period

A. Varille, " La grande porte du temple d' Apet à Karnak", *ASAE* 53, le Caire, 1956, fig. 6

C.3 A Complete Lion Devouring the Tethered Enemy

Doc. 10

In the naos of Amasis D 29 at Louvre museum god Mahes appears as upright lion devouring his standing enemy from his head, and he seizes him from his chest by his frontal legs. ³⁶God Mahes here appears as a huge lion wearing the same headdress of God Nefertem which consists of a lotus blossom and two upright plumes and hanged at its sides two necklace counterpoises. He is accompanied with his name

𓄏 𓆎 𓆏 𓆑 *mꜣi ḥs*³⁷ fig.10

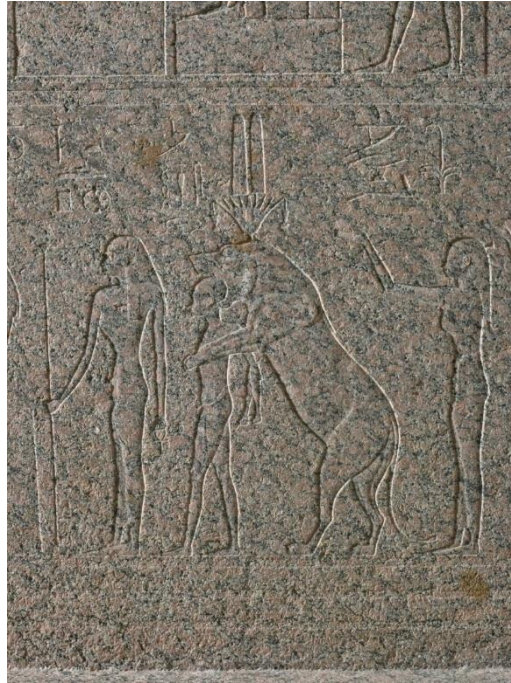


Fig.10. A scene represents Mahes as upright lion devouring a standing man, northern wall of naos D 29 at Louvre Museum, 26th dynasty.

After A. Piankoff, «Le naos D 29 du Musée du Louvre», *RdE* 1, 1933, p. 161-179 and pl. VIII.

Doc. 11

In the Naos of Saft el Henneh lion god "Mahes" is shown standing on its back legs, attacking an enemy in front of the king, as he captures the seized enemy with his frontal legs and bites his head in the way of devouring him. Upon the head of Mahes stands a falcon bird crowned with the headdress of Nefertem (the lotus blossom, two plumes, and the necklace counterpoises). He is accompanied with his name

𓄏 𓆎 𓆏 𓆑 *mꜣi ḥs*³⁸ fig.11



Fig. 11. A scene represents Mahes as A standing lion devouring his enemy in front of the king, the Naos of Saft el Henneh, 27th dynasty
E.Naville, *The Shrine of Saft el Henneh and the Land of Goshen* (1885). *The Egypt Exploration Society Excavation Memoirs V*, (1887), pl.7

C.4 A Lion with Sun Disc and Uraeus over the Head

Doc. 12


Mahes in this stela is shown as a crouching lion on a pedestal. He appears with a sun disc with the uraeus over his head. He is accompanied with inscriptions say  "wsir p3 m3i" which means osiris, the lion. In front of Mahes stands a king called "Ptolomy" while offering the sh3 sign to the lion god Mahes. ³⁹ fig.12



Fig.12. A stela represents god Mahes as a crouching lion on a pedestal, Louvre inv. E 14226, Ptolemaic Period
After Cl. Willy, "Two Ptolemaic Stelae for the Sacred Lion of Leonton Polis (Tell Moqdam)", *Chronique d'Égypte* 82, 2007, fig. 2

C.5 A Lion Supporting Perfume Jar

Doc. 13

In the ruins of the temple of God Mahes two statuettes of lion god were found there. Mahes in these statuettes is represented as protecting a sacred jar of the temple. He appears standing on his back paws and grasping the perfume jar with his frontal paws. He is associated here with God Nefertem, god of perfume, who was also responsible for destroying the forces of evil the same as Mahes, who was represented while grasping the enemies with his frontal paws.⁴⁰ (Fig. 13-14)



Fig.13. A granite statuette of lion god Mahes protecting a perfume jar , Brooklyn Museum, 27th dynasty
After J.D.Cooney, " the lions of Leontopolis", *Brooklyn Museum Bulletin* ,Vol. 15, No. 2 , (winter, 1954), fig. 1



Fig.14. An alabaster statuette of lion god Mahes protecting a perfume jar, Brooklyn Museum, 27th dynasty
After J.D.Cooney, " the lions of Leontopolis", *Brooklyn Museum Bulletin* , Vol. 15, No. 2 , (winter 1954), fig. 5

D. Zoomorphic and Anthropomorphic Form

Doc. 15


Mahes in the stela of hildesheim is shown here twice, once as a lion headed God (anthropomorphic) wearing the Atef crown and the other time as a complete lion (zoomorphic) standing on a high pedestal wearing a solar disc upon its head.⁴¹ In front of the Mahes the king appears while making offerings. The inscription upon Mahes says  " *mꜣi ḥs ʿ phty* " Mahes, the great of power.⁴² fig.15



Fig.15. A stela represents Mahes in two forms, once as a lion headed God and other time as a lion standing on a pedestal, Stela of hildesheim, Ptolemaic Period
After W. Spiegelberg, " der konigseid des Demotischen papyrus Berlin 3080",
RecTRAV 36, 1914, pl. vii

Doc. 16

Mahes in the stela of Switzerland (Äfig 1999.6) is shown like the last stela in two forms, once as a lion with solar disc upon the head and also in a form of a lion headed


God. The inscription upon Mahes says  " p3 m3i rnh m3i
hs 3 phty " the living lion, Mahes the great of power. ⁴³ The lion here is represented standing on a tomb in front of the Ptolemaic king, who is represented adoring the two forms of Mahes.⁴⁴ fig.16



Fig.16. A stela represents Mahes in two forms, once as a lion headed God and other time as a lion standing on a pedestal, Ptolemaic Period
After Cl. Willy, " Two Ptolemaic Stelae for the Sacred Lion of Leonton Polis (Tell Moqdam)", *Chronique d'Égypte* 82, 2007, fig. 15

Mahes at The Texts

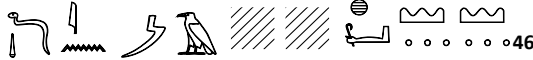
A Text on A satue of the Gardian of the Hall of the Palace , Snefru at Elephantine N^o 69 , end of 13th Dynasty



htp di nsw m3i hs3 s3 b3stt di .s pr hrw t hnk t ih 3bd h3 ss mnht h3 ht nbt nfrt n k3 n s3w ct n ch

Offering which the king gives to Mahes, son of Bastet, she gives an invocation offering consisting of thousands of bread , beer, meat of oxen and birds, thousands of precious stones and clothes , and every beautiful things to the guardian of the hall of the palace Snefru

Temple of Oracle at Siwa Oasis, 26th Dynasty



dd m3w in m3i (hs3) hw h3swt

Words spoken by Mahes , the protector of the deserts

The Hall of Chapel of dd hnsu.f wh at Ain El Muftella, Baharia Oases, 26th Dynasty

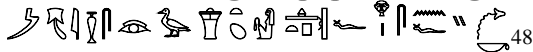


m3i hs3 hr ib wh3t

Mahes who is worshipped in oasis

Papyrus of Bremner- Rhind, Ptolemaic Period

A Spell part of the book of throwing Apophis at papyrus of Bremner- Rhind , in which Mahes fought Apophis , Re's greatest enemy in the underworld .



m3i hs3 s3 b3stt htp. f hr snfy.k q

Mahes , the son of goddess Bastet, who is satisfied on your blood (apophis)

At the western Pylon of Qous, Ptolemaic Period



dd m3w in hr wr m3 3 hry ib kis wnp (f) h3k ibw m3i hs ts mnt(y)w

Words spoken by Haroris, the great lion who is worshipped at El Kusiyah(Cusae), he stabs the rebels, Mahes who smashes the beduin of Asia

Sarcophagus of Pennsylvania inv. 16134, Ptolomaic Period



m3i hs3 3 phty nb h3swt

Mahes, the Great of Strength, lord of Xoix

Dendera Temple, Ptolomaic Period

***Eastern Staircase.**



dd mḏw in sšmw nb hr šhwy srk m33 ḥd m3i ḥs3 šhr ḥfty sm3 m3i nbw ḥ3st nḥt m ε.f ḥwi sbīt

Words spoken by shezmu, lord of the slaughterhouse of Horus, who kills the oryx, Mahes who overthrows enemies, who slays all the beasts of the desert, mighty in his arm, who strikes down the rebels

***Eastern Staircase**



dd mḏw in mnḥw ds ntr nḥt wy m3i ḥs3 šhr sbīt

Words spoken by menhw the slayer god, of the strong two arms, Mahes who throw the rebels

Edfu Temple, Ptolomaic Period

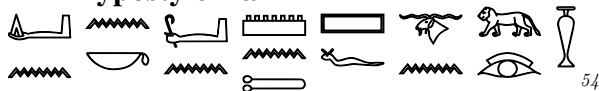
*** Offering Hall**



m3 ḥs s3 ist iwεw iwn 3 m stpw

Mahes the son of isis the heir of pillar the great of the selected ones .

***2nd Hypostyle Hall**



dī.n. (i) n.k nḥt n mntw šfyt n m3i ḥs3

I gave to you (the king) power of mntw and dignity of Mahes

***The Treasure Hall**



m3 ḥs ḥwi ḡḥsw nw mrw

He who throws the gazelles of the desert down

***The Pronaos**



m3 ḥs inī pḥty n ḥ3k ibw

Mahes who pursuits the rebels

***The Pronaos**



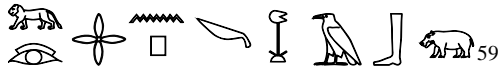
mꜣi ḥsꜣ ntr smꜣ.f .n.k ḥꜣswt nb(w) wr pḥty sdšrt ỉrwꜣ

Mahes the god who slaughters to you all foreign lands, the great of power whose eyes are reddened.



dd mꜣw ỉn mꜣi ḥs ꜣ pḥty nb nšni ỉth m snfy ḥfty ḥꜣyt ḥꜣk ỉb

words spoken by Mahes , great of power, lord of storm or rage , who draw off the blood of enemies who slaughter the rebels



mꜣi ḥs wrp ḥꜣb m š.f

Mahes who kills the hippopotamus in his lake



dd mꜣw ỉn mꜣi ḥsꜣ wr pḥty šḥr sbi ꜣꜣ ỉbw

Words spoken by Mahes, the great of power, who drives away the rebels and devours the hearts

***The Court**



ḥr bhdt mꜣ mꜣi ḥs kni r ḥfiw

Horus of behedet like Mahes, who is strong against the enemies

The court of the edfu temple:



dd mꜣw ỉn ḥr bhdt ntr ꜣ nb pt ḥꜣyt ḥfty mꜣi ḥsꜣ nb ḥꜣyt

Words spoken by Horus of Behdet, the great god , lord of the sky, who slaughter the enemies like Mahes, lord of slaughter.

***External Part of the Enclosure Wall:**



dd mꜣw ỉn mꜣi ḥsꜣ sꜣ bꜣstt ntr ꜣ ḥr ỉb dbꜣ rwꜣ wr pḥty šḥr ḥfiw

Words spoken by Mahes, son of Bastet, the great god, who is worshipped in Edfu , the lion who is great of power , who overthrows the enemies

Northern Corridor of Kom ombo Temple, Ptolomaic Period



mꜣꜥ ḥs nb šꜣ n bꜣst

Mahes the lord of the farm of Bubastis

Esna Temple, Ptolomaic Period

*Column F



mꜣ ḥs mkꜣ smsw

Mahes protects the wise men (the eldest)

Dakke Temple, Ptolomaic Period

*Northern Wall of the Sanctuary:



dꜣ.n.ꜣ(n.f)šfyt (n) mꜣꜥ ḥs

I give to(him) the dignity of Mahes

Titles

From the previous studied scenes and texts, it is concluded that god Mahes carried many titles like:

ꜣ pḥty sꜣ šḥmt smꜣ ḥftyw nb wꜣdt'' the great of power, son of goddess Sekhmet, who slays the enemies, the lord of the 10th Nome of upper Egypt , Aphroditopolis(Qau al-Kabir) ⁶⁷

nꜥr ꜣ nb tꜣ ḥwt ꜣ ḥmḥm nḥt ꜣwy.f the great god , lord of Debod , He of the great roar, Whose Arms are Strong ⁶⁸

ḥw ḥꜣswt Mahes , the protector of the deserts⁶⁹

ḥr ꜣb whꜣt who is worshipped in oasis ⁷⁰

sꜣ bꜣstt ḥtp. f ḥr snfy.k ꜣꜣꜣ the son of goddess Bastet, who is satisfied on your blood (apophis) ⁷¹

ḥr wr mꜣ ꜣ ḥry ꜣb kꜣs wnpꜣ (.f)ḥꜣk ꜣbw mꜣꜥ ḥs tꜣ mnt(y)w Haroris, the great lion who is worshipped at El kusiyah(Cusae), he stabs the rebels , Mahes who smashes the beduin of Asia ⁷²

nb ḥꜣswt lord of Xoïs ⁷³

sšmw nb ḥr šḥwy sꜣrk mꜣꜣ ḥꜣ mꜣꜥ ḥsꜣ šḥr ḥftꜣ smꜣ mꜣꜥ nbw ḥꜣst nḥt m ꜣ .f ḥwꜣ sbꜣt shezmu, lord of the slaughterhouse of Horus, who kills the oryx, Mahes who overthrows enemies, who slays all the beasts of the desert, mighty in his arm, who strikes down the rebels ⁷⁴

mnḥw ds ntr nḥt ʿwy mʾi ḥsʾ šḥr sbt menhw the slayer god, of the strong two arms , Mahes who throw the rebels ⁷⁵

mʾi ḥs sʾ išt iʿwʿw iʿwn ʿʾ m stpw Mahes the son of isis the heir of pillar the great of the selected ones . ⁷⁶

ḥwʾi ḡḥsw nw mrw ⁷⁷ He who throws the gazelles of the desert down

iʿni pḥty n ḥʾk iʿbw who pursuits the rebels ⁷⁸

mʾi ḥsʾ ntr smʾ.f .n.k ḥʾswt nb(w) wr pḥty sdšrt iʿrwy the god who slaughters to you all foreign lands, the great of power whose eyes are reddened. ⁷⁹

nb nšni iḥ m snfy ḥfty ḥʾyt ḥʾk iʿb lord of storm or rage , who draw off the blood of enemies who slaughter the rebels ⁸⁰

mʾi ḥs wnp ḥʾb m š.f Mahes who kills the hippopotamus in his lake ⁸¹

wr pḥty šḥr sbi ʿʾ iʿbw the great of power, who drives away the rebels and devours the hearts ⁸²

ḥr bhdt mʾi ḥs kni r ḥfʾw Horus of Behedet , Mahes , who is strong against the enemies ⁸³

ḥr bhdt ntr ʿʾ nb pt ḥbyḥ ḥfty mʾi ḥsʾ nb ḥʾyt Horus of Behdet, the great god , lord of the sky, who slaughter the enemies ,Mahes, lord of slaughter. ⁸⁴

ḥr iʿb ḡbʾ rwti wr pḥty šḥr ḥftiʿw who is worshipped in Edfu , the lion who is great of power , who overthrows the enemies ⁸⁵

mʾi ḥs nb šʾ n bʾst the lord of the farm of Bubastis ⁸⁶

mkʾi smsw who protects the wise men (the eldest) ⁸⁷

His Qualities

It is concluded from the titles and the studied texts that this god is characterized with the following qualities:

Mighty god and god of war : Mahes was one of the lion headed gods who was known with his strength and his great ability as he was represented sometimes while devouring his enemy and also while holding the knife in his hand and most of his titles refer to his strength like the great of power, son of goddess Sekhmet, who slays the enemies, He of the great roar, Whose Arms are Strong , who is satisfied on your blood (apophis), who smashes the beduin of Asia , lord of the slaughterhouse of Horus, who kills the oryx,who overthrows enemies, who slays all the beasts of the desert, mighty in his arm, He who throws the gazelles of the desert down , who pursuits the rebels , the god who slaughters to you all foreign lands, the great of power whose eyes are reddened, lord of storm or rage , who draw off the blood of enemies who slaughter the rebels , who kills the hippopotamus in his lake , the great of power, who drives away the rebels and devours the hearts, who is strong against the enemies , lord of slaughter.

A Protecting God: He helped and protect king from his enemies and the rebels, and he protected Re in the underworld from his greatest enemy, apophis, he protected also the eldest and wise men and it is obivious from his titles the protector of the deserts, Mahes who throw the rebels, who pursuits the rebels, the god who slaughters to you all foreign lands, who protects the wise men (the eldest)

A Solar God : he was considered sometimes as the son of the sun god, Re ,and goddess Bastet. Owing to this relation to the sun god, he was sometimes depicted with the solar disk and uraeus on his head, and he protected Re in the underworld from his greatest enemy, apophis, and it is clear from his epithet as who is satisfied on your blood (apophis)

A Weather god: he associated with weather as he carried the title of lord of storm

The Worship Places of Mahes

Tell Muqdam: it was the main cult center of Mahes and he carried title of lord of Tell Muqdam *nb t3 mrrw*

Tell Bast: he carried the title of the lord of the farm of Bubastis *nb š3 n b3st* ``

Qau al-Kabir: he carried title of the lord of the 10th Nome of Upper Egypt (Qau al-Kabir) *nb w3dyt*''

Debod: he carried title of the lord of Debod *nb ti hwt*

Edfu: he carried title of who is worshipped in Edfu *hr ib db3*

Xois: he carried title of lord of Xois *nb h3swt*

Oasis: he carried title of who is worshipped in oasis *hr ib wh3t*

El Kusiya (Cusae): he carried title of who is worshipped at El Kusiya (Cusae) *hry ib k3s*

He appeared also in scenes decorated temples of Dendera, Esna, and Philae.

Assimilation and Relation with other Ddeities

From the studied texts and scenes. It is concluded that he was associated and assimilated with many deities like the following deities

Horus of Behedet : Mahes is ssoiciated with Horus of Behedet whose cult center was at Edfu and carried title of Horus of Behdet Mahes , who is strong against the enemies and Horus of Behdet, the great god , lord of the sky, who slaughter the enemies ,Mahes, lord of slaughter, who is worshipped in Edfu , the lion who is great of power , who overthrows the enemies.

Horus the elder (Haroris): Mahes is ssoiciated with Haroris who is worshipped at Kusiya and carried the title Haroris (the great lion who is worshipped at El kusiya (Cusae), he stabs the rebels, Mahes who smashes the Beduin of Asia

Shezmu : Mahes is ssoiciated with tle lion god Shezmu, as he carried the title Shezmu lord of the slaughterhouse of Horus, who kills the oryx, Mahes who

overthrows enemies, who slays all the beasts of the desert, mighty in his arm, who strikes down the rebels

Menhw: Mahes is associated with the lion god Menhw as he carried the title ""menhw the slayer god, of the strong two arms , Mahes who throw the rebels"

Sekhmet: Mahes is considered the son of the lioness goddess Sekhmet and he carries the title " Son of Goddess Sekhmet"

Bastet: Mahes is considered the son of goddess Bastet and he carries the title "son of Bastet" in many scenes and they were worshipped together at tell Bast and Tell Muqdam (his cult center) and she carried the title of lady of Tell Muqdam

Nefertem: Mahes is associated with Nefertem, as both of them are sons of goddess Sekhmet. Mahes appears wearing the headdress of Nefertem fig. 11 and in some scenes he appears with lotus flower and two bud to his back (the symbol of god Nefertem). Mahes appeared in some statues as a lion protecting the perfume jar relating him with Nefertem (the god of perfume). Fig. 13-14

Apedemak: there is a great identification between god Apedemak and Mahes in the shape and the function as both of them is known as a warrior, a protective, and a solar god, in addition that the cult of Mahes later spread southwards to Debod⁸⁸

Conclusions and Results

From this study it is concluded that:

- It is noticed that different forms for the name of Mahes appeared during the Ptolomaic Period.
- The name of Mahes was stated for the first time as a god at *h̄tp d̄i nsw* formula dating to the end of 13th dynasty, while the word Mahes during Old and Middle Kingdoms was used to refer to a lion not to the god Mahes.
- His cult center was at Leontopolis (Taremu), Bubastis, and Xoïs at the north. His cult extended towards the south at 10th Nome of Upper Egypt (*w̄3dt*), Dendera, Edfu, Philae, Dabod, and also, he was worshipped at Siwa Oasis and Baharia Oases.
- Mahes carried many titles and epithets. he was considered a war deity, a protective and a solar god
- Mahes appeared in many forms as he appeared some times in a human form, and also in the form of a lion headed god wearing nms headdress, or the double crown , and in many scenes he appeared with the Atef crown, in addition to his representation as a complete lion holding a knife between the frontal paws and sometimes with a lotus flower with two bud at the back , or as a complete lion devouring the tethered enemy or as a lion grasping a perfume jar instead of the enemy reating him to god Nefertem , and he appeared also as a lion with sun disc and uraeus over the head relating him with god Re.
- He is characterised with many qualities as he was considered as a war deity known with his strength which appeared from his epithets and fro his form while holding

the knife or while devouring his enemy . he was known also as a protective deity for god Re and kings against their enemies and rebels. Besides he was responsible for protecting the sacred places as he was represented as a protective lion at the door ways and jambs of some temples . he was also considered as a solar deity as he appeared with the soar sun disc with cobra upon his head and he protected re from his enemy Apophis , and he was considered as the son of Re and Bastet.

- He was associated and identified with many deities like Horus of Behedet, Haroris, Shezmu, Menhw, Sekhmet, Bastet, Nefertem, Apdemak.

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المعبود ماحس في الديانة المصرية القديمة

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الملخص

يتناول هذا البحث دراسة لوحيد من المعبودات من فئة السنوريات، وهو من المعبودات المرتبطة بالشمس ومرتبطة بالحروب، فكان يساعد إله الشمس في حربه ضد أبوفيس، إلى جانب أنه مسؤول عن حراسة الأماكن المقدسة. وكان يظهر في هيئة أسد أو إله برأس أسد. وكان يُعتبر ابن الإلهة باستت وإله رع في مصر السفلى وابن سخمت وبتاح في صعيد مصر، لذلك ارتبط ارتباطاً وثيقاً بالإله نفرتوم (ابن الإلهة سخمت في منف). كان مركز عبادته في ليونتوبوليس (تل المقدم حالياً)، كما كان يعبد أيضاً في بوباستيس، سخا، وأقليم واجيت (الأقليم العاشر في مصر العليا)، دندرة، إدفو، فيلة، دابود، واحه سيوة، والواحات البحرية، وهو مرتبط بالعديد من الآلهة مثل نفرتوم، حورس البحتى، حورس الكبير، شسمو، منحو، وأبديماك. ويعتمد البحث على دراسة الأدلة الأثرية والنصية للمعبود ماحس والتي تشير إلى ألقابه وصفاته وهيئاته المختلفة وأدواره وعلاقاته بالآلهة الأخرى

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