



Journal of Association of Arab Universities for Tourism and Hospitality (JAAUTH)

journal homepage: <http://jaauth.journals.ekb.eg/>



God *m33 - it.f* in Ancient Egyptian Religion

MONA EZZ ALI

Faculty of Tourism and Hotels
Mansoura University

ARTICLE INFO

Abstract

Keywords:

m33 - it.f ; seven spirits; northern constellations.

(JAAUTH)
Vol.25, No.1,
(2023),
pp.165-185.

This paper deals with god *m33 - it.f* who was one of the seven spirits " *3hw 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 n° 2 in the Dendera Temple.

1. Introduction:

m33 - it.f was one of the seven spirits. They were genii who drank urine and eat excrements and they walk upside down. ¹They 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 *33rw* 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 *m33 - it.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.

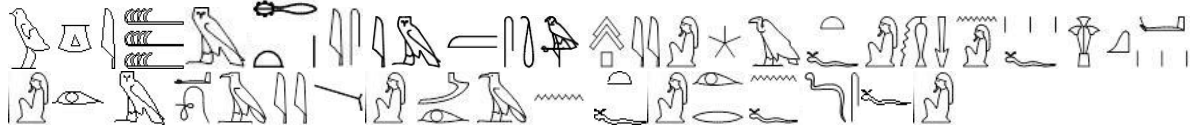
2.1. The God's Inscriptions in the Tombs, the Temples, the Sacred Books and the Funerary Object

2.1. 1.The God's Inscriptions in Sacred Books

The Middle Kingdom :

2.1. 1.1 Coffin Texts: CT V 192, Spell 404

He is together with seven other gods represents the ribs in the hull of the ship ²



wg'iw m ht is imsti hpy dw3 mut.f kbh 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, kebehseuf, 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)



nsrt pw imy s3 ht wsir hr s3w b3w nw hftyw.f ir grt dw nb irw irt.f m-mk nbw hh dr h3.f m ht nt mut.f ir grt 3hw sfhw ipw imst hpy dw3-mut.f kbh-snw.f m33 n it.f hry-b3k.f hr-hnt-irty rd.n.sn inpw m s3w n krs nt wsir

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. ³

2.1.2. The God's Inscriptions in the Funerary Objects

21st dynasty

2.1.2.1 Winged Scarab of King Psousennes



dd m dw in inpw i imsty hpy dw3t mut.f kbh snw.f m33 - it.f hry b3k.f hr hnty irty nd it.f rn.f ds .f wnn m s3 wsir nsw

Words spoken by Anubis . O, Imesty ,Hapy, Dwatmutef, and Qebhe senef, Maaet.f, Khery Baq.f, Horus Khenty irty,Nedj itef, ren f Djes (who does his name himself), be the protectors of the Osiris king ⁴

22nd dynasty:

2.1.2.2 : Sarcophagus of Mernebi 22nd dynasty Bratislava A3219 in Tschechoslowakei museum.⁵



dd m dw in m33 - it.f h3 wsir shr(.I) hftyw rc nb

Words spoken by Maaitef, , O, Osiris (I) overthrows enemies every day

2.1.2.3: Statue of of governor of upper egypt Montuemhat during reign of Psmatik I,26th dynasty .⁶

dd mdw in m33 - it.f ib.f. mh m ind hr hm ntr fdwnw n imn mntw m h3t m3c hrw



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 3h bit*, reign of Amasis. In Saqqara



dd mdw in m33.it.f wnn m s3. krst nt wsir m hnw.f hr 3h bit m3c hrw

Recitations by Maaitef, being the protector of the burial of Osiris in his residence Her Khebet, the justified ⁷

2.1.2.5. Sarcophagus of Zannehibou cairo TR 18/11/14/15⁸



dd mdw in m33 - it.f wnn m s3.k

Words spoken by Maaitef, who protects you

27th dynasty

2.1.2.6. Sarcophagus of *sm3 t3 wi*, Vatican museum INV NO 313.⁹



dd mdw in m33 - it.f wnn m s3.k wsir m3c hrw

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 b3 np* CG29301.¹⁰



m33 - it.f shri hrw.k

Maaitef drives out your (the deceased) enemies

2.1.2.8. Sarcophagus of *nh hp* son of *t3y.f nht* CG 29303.¹¹



dd mdw in m33 - it.f m33.n.i bsw.k mi it.i

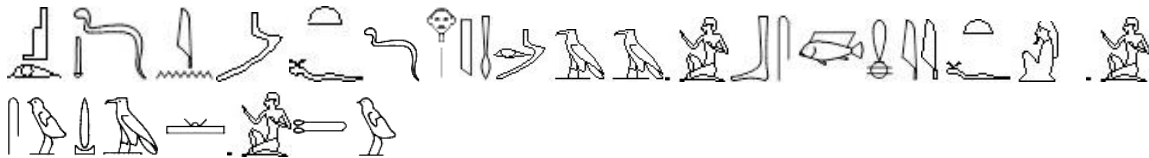
Words spoken by Maaitef. I saw the sacred image of you (deceased) like that of my father

2.1.2.9. Sarcophagus CG 29304 of *dd hr*¹²



dd mdw in m33 - it.f wsir dd hr m3c hrw ink bik ii.n.i m hpt .k m33 .n.i it.i im.k

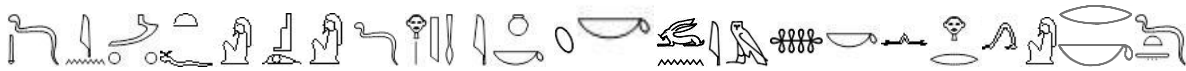
Words spoken by Maaitef, Osiris , Djed Hor the justified , I ' m the falcon who came to protect you , I saw my father in you



dd mḏw in m33 - it.f h3 wsir dd hr m3c hrw m33 .i bsw(.k) mḏ it.i swd3 .i tw

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



dd mḏw in m33 - it.f wsir dd hr m3c hrw ink s3.k wn im s3.k n hry r.k dt

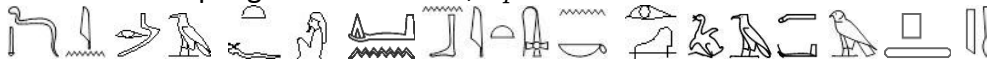
Words spoken by MAA_ it.f, Osiris Djed Hor the justified . I'm your son I came to protect you and didn't go away from you forever



dd mḏw in m33 - it.f h3 wsir dd hr m3c hrw m33 .i bsw(.k) mḏ it.i swd3 .i tw

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 .¹⁴

2.1.2.11. Sarcophagus 29306 of *t3 hr p3 t3*.¹⁵



dd mḏw in m33 - it.f dḏ.n.i nbḏt n.k wsir t3 hr p3 t3 m3c hrw

Words spoken by Maaitef, I gave the flame to you wsir Zahrpata, the justified I gave the flame to you wsir

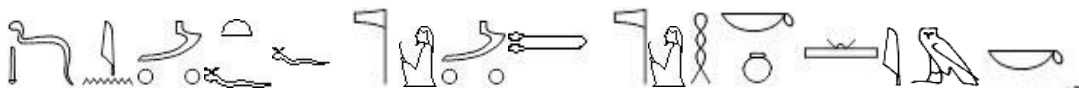
2.1.2.12. Sarcophagus CG 29313 of *beršy*.¹⁶



m33 - it.f m s3 n ntr pn

Maaitef , the protector of this god

2.1.2.12. Sarcophagus Brussel E 5282.¹⁷



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

dd mḏw in m33 - it.f ntr m33 tw ntr hkn im .k

Words spoken by Maaitef. The god has seen you and he praises you

2.1.3. The God's Inscriptions in Temples:

Graeco Roman Periods

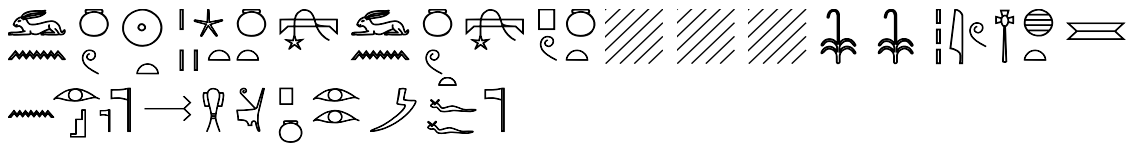
2.1.3. 1 Northern wall of Chamber of Sokar , Edfu temple.¹⁸



dd mḏw in m33 - it.f rk iry

Words spoken by Maaitef, the fierce keeper

2.1.3. 2 Eastern side of Osirian chapel n°2, temple of Dendera.¹⁹



wnwt 7.t nt grh wnwt pw nt (k dhwtj im.s hr) nn inpw r nd- iht n wsir ntr m s3 n ntr pn m33 - it.f

Seventh hour of the night, this is the time (when Thot) and Anubis enter to make offerings to Osiris ; the god responsible for protecting this god is Maaitef.²⁰

2.1.3. 3 Southern west side of Osirian chapel n° 2, temple of Dendera.²¹



wnwt 7.t hrw wnwt pw nt hc 3st im.s hr stp s3 m hc ntr ntr m wnwt tn m s3 n ntr pn m33_ it.f

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.²²

2.1.3. 3 eastern side of windows recess, Osirian chapel n° 2, temple of Dendera.²³



msh hnty hty: hk3, ir m ewy m33 - it.f ir rn .f ds.f

The children of Khenty Khety: Heka, Iremaouay, Maaitef, Irrenfdjese.²⁴

2.1.3. 4 western staircase, temple of Dendera.²⁵



m33 - it.f dw3 t3yty


Maaitef praises the shrouded one (epithet of Osiris)

2.2. The God’s Iconography

2.2. 1. The human form:

Doc.1

In the northern half of the ceiling of the tomb of Senenmut *m33 - it.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 *šndyt* kilt, and he is represented with extended arms cut off at the elbows. He is accompanied with his

name *m33 n it.f*  Fig. 1²⁶

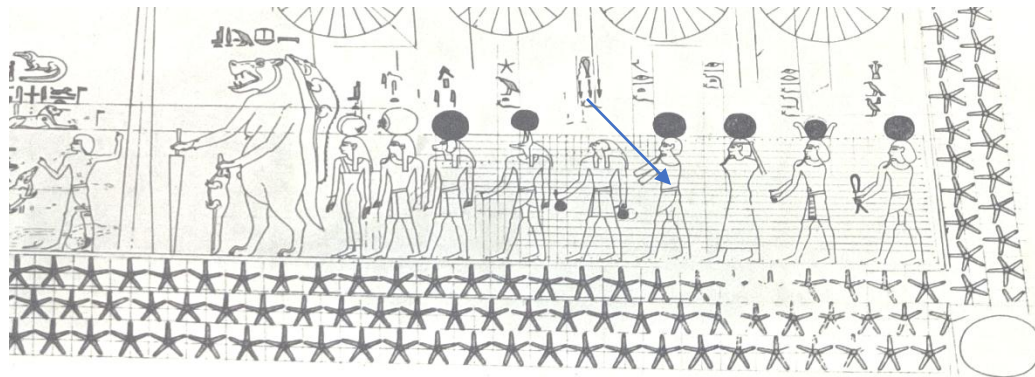


Fig. 1 a scene represents god $m\ddot{s}\ddot{s}$ - $\dot{t}.f$ in a human form standing together with the other lunar gods behind hippopotamus constellation of the northern sky, Tomb of Senemut I, 18th dynasty

O.Neugebauer & R.A.Parker, *Egyptian astronomical texts vol. 3*, london, 1969,pl.1

Doc.2

In Sarcophagus CG 29313 of $b\check{r}\check{s}y$, $m\ddot{s}\ddot{s}$ - $\dot{t}.f$ appears in a human form while holding in both hands a knife as one of the protector gods. He is accompanied with inscriptions says



$m\ddot{s}\ddot{s}$ - $\dot{t}.f$ $m\ s\ddot{s}$ ' n ntr pn ' Maaitef , the protector of this god fig. 2.²⁷



Fig. 2 a scene represents god $m\ddot{s}\ddot{s}$ - $\dot{t}.f$ in a human form while holding in both hands a knife, eastern side of sarcophagus of $b\check{r}\check{s}y$, Graeco Roman period.

After M.G. Maspero, *Catalogue General des Antiquités Égyptiennes du Musée du Caire N^{os} 29307-29323* , *sarcophagi des epoques Persane et Ptolemaïque*, ,Le Caire, 1939, pl. 13

DOC.3

In the eastern wall of the vestibule of tomb of Pesusennes $m\ddot{s}\ddot{s}$ - $\dot{t}.f$ appears in a human form sitting while holding two lizards in both hands . He is accompanied with his name

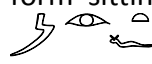
 $m\ddot{s}\ddot{s}$ - $\dot{t}.f$ fig. 3 .²⁸



Fig. 3 A scene represents *m33 - it.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 Psousennès à Tanis*, Paris, 1951, pl.84

DOC.4

In the northern eastern wall of eastern Osirian chapel n° 3 in Dendera temple *m33 - it.f* appears in a human form. He holds two *nw* jars in both hands and he is accompanied with the following text saying .²⁹



dd mdw in m33_ it.f ntr 3 hnt ht skr rud swy hr 3 hnt pr šnt3yt db3.tw m ihwt.f nbwt r sdwh hc ntr n ntr 3 m wbt m hrw sm3 t3 n sh.f mn n.k h3tt nt m3nw

Words spoken by Maat, 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 *m33 - it.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 *ḥꜥ hp* CG 29303 god *mꜥꜥ - ꜥꜥ.f* appears in a human form as a standing god with his two arms hanging down fig.5. ³¹

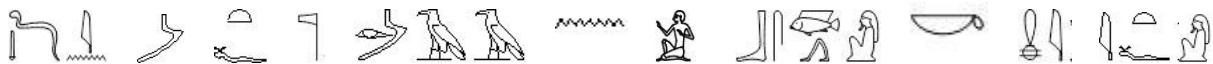


Fig. 5 A scene represents *mꜥꜥ - ꜥꜥ.f* in a human form as a standing god with his two arms hanging down, sarcophagus of *ḥꜥ hp* CG 29303, Graeco Roman period.

After M.G. Maspero, *Catalogue General des Antiquités Égyptiennes du Musée du Caire N^{os} 29303-29306.*, *sarcophagi des epoques Persane et Ptolemaïque*, Le Caire, 1914,pl. 13

Doc. 5

In the latter sarcophagus, CG 29303 god *mꜥꜥ - ꜥꜥ.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



ḏd mdw in mꜥꜥ - ꜥꜥ.f mꜥꜥ.n.i bsw.k mꜥ ꜥꜥ.f

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



Fig. 6 A scene represents *mꜥꜥ - ꜥꜥ.f* in a human form standing with a step left leg forward, holding along composite scepter between his hands. Sarcophagus of *ḥꜥ hp* CG 29303, Graeco Roman period.

After M.G. Maspero, *Catalogue General des Antiquités Égyptiennes du Musée du Caire N^{os} 29303-29306*, pl. 12

Doc. 7

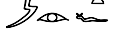

In sarcophagus of Potasimto JE 31566 god *m33 - it.f* appears as a standing god with his two arms hanging down. He is accompanied with his name *m33.it.f*  fig.7 .³³



fig. 7 A scene represents *m33 - it.f* standing with his two arms hanging down, sarcophagus of Potasimto JE 31566

After A. Rowe, *New Light on Objects belonging to the Generals Potasimto and Amasis in the Egyptian Museum*", ASAE 38, LE Caire, 1938, pl. 24

Doc.8

in the Sarcophagus of Hor-Re (GEM 2761) JE 35198 from Qâw el-Kebîr *m33 - 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 *enb* sign and in the other hand the *w3s* scepter. He is accompanied with his name *m33 - it.f*  the one who sees his father Fig.8 .³⁴ the same attitude appeared in other sarcophagi like sarcophagus of *w3h ib r* *m i3hwt* at leiden museum AMT 4 fig. 9³⁵, and sarcophagus of *enb hp* CG 29301 fig. 10.³⁶

that it sees ke every day.



Fig. 15: § 7, 5

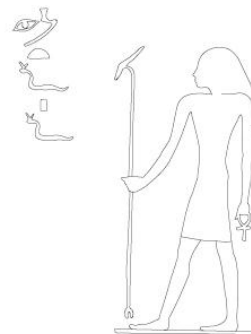


Fig. 8 A scene represents *m33 - it.f* in the form of a human form holding in one hand the *nh* sign and in the other hand the *w3s* scepter, Sarcophagus of Hor-Re (GEM 2761) JE 35198 After V. Altmann- Wendling and N. El Hassanin, " the Sarcophagus of Hor Re Gem 2761), in Chr. Leitz, ed., *Catalogue of late and ptolemaic period anthropoid sarcophagi in the Grand Egyptian Museum, Cairo, 2018 , fig. 15*



Fig. 9 represents *m33 - it.f* in the form of a human form holding in one hand the *nh* sign and in the other hand the *w3s* scepter , sarcophagus of *w3h ib r m ihwt* 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 *m33 - it.f* in the form of a human form holding in one hand the *nh* sign and in the other hand the *w3s* scepter , sarcophagus of *nh hp* CG 29301 , Graeco Roman periods After M.G. Maspero, *Catalogue General des Antiquités Égyptiennes du Musée du Caire N° 29301 , sarcophagi des époques Persane et Ptolemaïque* , 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. *m33 it.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

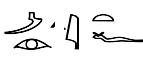
accompanied with his name *m33.it.f*  fig.11 . 37.



Fig. 11 A scene represents *m33 - 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 *nht hr m hb* Brussel E 5282 *m33.it.f* appears as a standing mummy. He appears while holding between two hands a long snake. He is accompanied with inscriptions say



dd mdw in m33 - it.f ntr m33 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 *m33.it.f* as a standing mummy holding between two hands a long snake , sarcophagus of *nht hr m hb* Brussel E 5282 , Graeco Roman periods

H. Fischer, *L'écriture et l'art de l'Égypte ancienne* , Bruxelles, 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 *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


 *m33 - it.f* . He holds the *w3s* and *enb* in his hands fig. 13 .³⁹



Fig. 13 A scene represents *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, *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 *shn hp* CG 29323 *m33 - it.f* appears in a human form with a falcon head. He holds the *enb* sign in the right hand and the other arm is raised to the height of the face in the gesture of adoration, presenting *enb* sign fig. 14.⁴⁰



Fig. 14 A scene represents *m33 - it.f* as a human with a falcon head, sarcophagus of *shn hp* CG 29323, Graeco Roman Periods.

After M.G. Maspero, *Catalogue General des Antiquités Égyptiennes du Musée du Caire N^{os} 29307-29323* , *sarcophagi des époques Persane et Ptolemaïque*, ,Le Caire, 1939,pl. 43

2.2.5. A falcon Form:

Doc. 13


In the tomb of Mutridis in EL Asasif *m33 - it.f* appears as a falcon standing on a green basket on the shrine. He is accompanied with his name *m33 - it.f*  .⁴¹ fig. 15. 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 ⁴²fig. 16 and in the northern western side of the Osirian chapel n° 2 in temple of Dendera fig. 17.⁴³



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.

J. Assmann, Grabung im Asasif 1963-1970. Das Grab der Mutirdis, Mainz am Rhein , 1977, pl. 45



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:

DOC.14

In sarcophagus CG 29306 of *t3 hr p3 t3* god *m33 it .f* is represented as a crouching god with a head of lynx , holding knife on his lap. He is accompanied with text says



dd mdw in m33 - it.f di.n.i nb it n.k wsir t3 hr p3 t3 m3c hrw

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



Fig. 18 A scene represents *m33 it .f* as a crouching god with a head of lynx , holding knife on his lap, sarcophagus CG 29306 of *t3 hr p3 t3*, Graeco Roman periods.

M.G. Maspero, *Catalogue General des Antiquités Égyptiennes du Musée du Caire N^{os} 29303-29306. , sarcophagi des epoques Persane et Ptolemaïque*, Le Caire, 1914, pl.XX

3. Results and Discussion



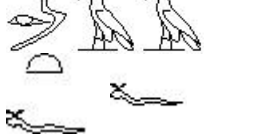





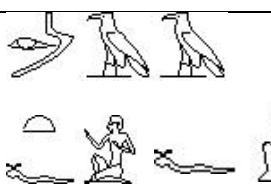
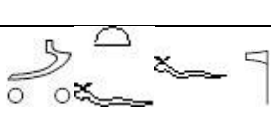


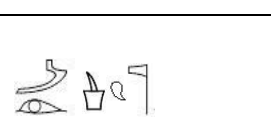
3.1 The Name of *m33 it .f*


From the studied texts and scenes it is noticed that the name of *m33 it .f* was written in different ideograms as follow :¹

Table 1: the name


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

¹ CHR. LEITZ, *Lexicon der Ägyptischen Götter und Götterbezeichnung III*, OLA 112, (Leuven- Paris, 2002),p. 199

	The 26 th dynasty	Statue of of governor of upper egypt Montuemhat during reign of Psmatik I
	The reign of Amasis	Sarcophagus of Hr Ax bit
	The 26 th dynasty	Sarcophagus of Zannehibou cairo TR 18/11/14/15
	The 27 th dynasty	Sarcophagus of <i>sm3 t3 wi</i> , Vatican museum INV n° 313
	The Graeco Roman period	Sarcophagus of <i>enb hp</i> son of <i>t3 nt b3</i> anp CG29301
	The Graeco Roman period	Sarcophagus of <i>enb hp</i> son of <i>t3y.f nbt</i> CG 29303
	The Graeco Roman period	Sarcophagus of Taho CG 29305
	The Graeco Roman period	Sarcophagus 29306 of <i>t3 hr p3 t3</i>
	The Graeco Roman period	Sarcophagus CG 29313 of <i>beršy</i> .
	The Graeco Roman period	Sarcophagus Brussel E 5282.
	The Graeco Roman period	Northern wall of Chamber of Sokar , Edfu temple.
	The Graeco Roman period	Southern west side of Osirian chapel n° 2, temple of Dendera.
	The Graeco Roman period	eastern side of windows recess, Osirian chapel n° 2, temple of Dendera

m33 it .f means who sees his father ⁴⁵. 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 determinative⁴⁶ . During the Middle and the New Kingdoms the name was written as *m33 n it.f* , but during the Late period and the Graeco Roman periods it was written as *m33 - it.f*

3-2 Titles

He carried many titles as follow:

Table 2: the titles

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

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 *m33 - 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 ⁴⁷

- 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 burial⁴⁸ , 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 forever⁵⁰.
- He gave the flame to Wsir (the deceased).⁵¹
- He was responsible for protecting Wsir in the seventh hour of the night⁵² and the seventh hour of the day⁵³ .
- He praises 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

3-4Forms of *m33* - *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 *nh* sign and in the other hand the *w3s* 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 *w3s* and *nh* 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 *nh* 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 *m33* - *it.f* was more apparent in the human form

- , and in most of the scenes he appeared as a protector god while holding knives , serpent , or lezards which helped the deceased to ascend to the heaven and it protect the deceased from any danger that might threaten him.⁵⁶

- **3-5 Relation with the other Gods**

- **Osiris:** he accompanied Osiris and followed him together with the other seven spirit (*3hw sfhw*) to protect him from his enemies, he guarded his tomb. Moreover, he was called *nb m3t* «Lord of Truth», Which is the same title and role of Osiris in the

² URK V, 42, 17

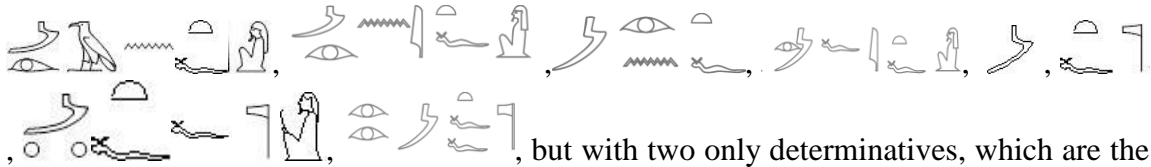
hereafter, besides he was the responsible god for protecting Osiris in the Seventh hour of the day⁵⁷, and also he was the guardian god of the seventh hour of the night, when Thot and Anubis enter to make offerings to Osiris in the eastern Osirian chapel n° 2.⁵⁸

- **Khentykhety:** he was one of the children of *hnty hty (hk3, ir m w3y, ir rn .f ds.f)*. They represented together the hull of the divine bark.⁵⁹ They were also represented as lunar deities among the deities framing the northern constellations. In the eastern Osirian chapel n° 2 each one of them was responsible for protecting the hours of the day and the night like *m33 - it.f* who protected the 7th hour, while *ir rn .f ds.f* protected the 8th hour, *hk3* protected the 5th hour, and *ir m w3y* was in charge of the 6th hour.⁶⁰
- **Seven spirits :** he was of the seven spirits . they were imst *hpy dw3-mwt.f kbh-snw.f m33 n it.f hry-b3k.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.⁶¹



4-Conclusion

From this study it is concluded that

- The name of *m33 it .f* has been depicted in different ideograms like



, but with two only determinatives, which are the

ntr sign  or the determinative of a seated god .

- He was one of the protector gods in the osirian chapel n° 2 in Dendera temple, as he was responsible for protecting the 7th hour of the night and the 7th hour of the day.
- He is together with seven other gods (*imsti, h3py, dw3 mwt.f, kbh snw.f, h3k, ir m w3y, m33 - it.f, 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 (*imsti, h3py, dw3 mwt.f, kbh snw.f, hry b3k.f, hr hnty irty, 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 (*hry b3k.f, h3k, ir rn.f ds.f, 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 8th lunar day.
- He appeared in many scenes as a protector god while holding knives, serpent, or lezards.
- 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 mummiform.
- He appeared from the Middle Kingdom, but on a limited scale and he widely spread in the Graeco Roman Periods.



المعبود مآيت إف فى الديانة المصرية القديمة

منى عز على

كلية السياحة والفنادق - جامعة المنصورة

المخلص

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

ويهدف هذا البحث إلى دراسة هذا الإله من خلال توضيح دوره فى الديانة المصرية القديمة وذلك بدراسة المصادر النصية والتصويرية لهذا المعبود فى الفترات المختلفة بداية من الدولة الوسطى وحتى نهاية العصرين اليوناني والرومانى. ويطبق هذا البحث المنهج الوصفي والتحليلي. وتوصلت الدراسة إلى استنتاجات محددة مهمة منها أشكال اسم الإله والتي كانت معظمها تظهر بمخصص علامة الآله الجالس او علامة النثر *ntr*، وكذلك الأشكال المختلفة التى ظهر بها هذا المعبود، حيث ظهر على شكل مومياء، إله برأس الوشق، وإله برأس الصقر، وكصقر. وكذلك تم استنتاج أهم ألقابه التى كان يحملها، بالإضافة الى علاقته بالآلهة الأخرى ومنها الآله أوزيريس الذى كان يتولى مآيت إف حمايته من أعدائه. وكان مآيت إف إله الحامي للساعة السابعة فى النهار والليل بالمقصورة الشرقية لازوريس فى معبد دندرة ، كما تم توضيح أهم أدواره ومهامه فى الديانة المصرية القديمة .

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