

Chapter II

The Notion *Imntet* (The West)

2.1. The sign  *Imntet* in the Ancient Egyptian language

2.2. Vocabulary associated with the sign  *imntt*

2.3. The West in the Ancient Egyptian civilization

2.3.1. The Western Territories of Egypt

2.3.1.1. The Western Desert

2.3.1.2. The Third Nome of Lower Egypt

2.3.1.3. The Seventh Nome of Lower Egypt

2.3.1.4. *pr ḥ3 nb imnty* برنبال

2.4. Titles Related to the Term  *imntt*

2.5. Religious Beliefs Associated with the West

2.5.1. *shṯ ḥtp(w)*

2.5.2. The site of *ḥtp* field

2.5.3. The Role of the *ḥtp* field in the other world

2.5.3.1. A Final destination of the deceased

2.5.3.2. A Source of food

2.5.3.3. A Place of purification

2.5.4. Description of the (*ḥtp*) field

2.5.5. The life of the deceased in the (*ḥtp*) field

2.6. West as a dangerous division of heaven

2.7. Gods and Goddesses associated with the west

2.7.1. The Goddess  *imntt*

2.7.2. The God  *h3*

2.7.3. The God  *Inpw*

2.7.4. The God  *hnty'Imntyw*

2.7.5. The God  *3š*

2.7.6. The Goddess  *Mrt sgr*

2.7.7. The Goddess  *ht – hr*

2.7.8. The Goddess  *Ist*

2.8. Catalogue of Monuments associated with the notion “Imntet”

2.8.1. The Stele of Ankh-f-n-Khonsu i

2.8.2. Chapter 110 of the book of the dead (Nineteenth Dynasty Papyrus of Anhai)

2.8.3. Chapter 17 of the book of the dead (Papyrus Hunefer)

2.1. The sign 𓆎 *Imntet* in the Ancient Egyptian Language

The symbol of the west was represented in the form of a falcon standing on a standard relying on the edge of a stick. Then, the sign was provided with a feather or plume above the standard 𓆎 . This form was used till the fourth Dynasty and continued till the end of the Old Kingdom.

By the Eleventh Dynasty, the sign was simplified as the falcon disappeared and the feather became the most important element in the representation of the sign, the bird was changed to be a semi-circle with two equally hanging stripes.¹

The sign may represent the symbol, standard or totem of a group of people who lived on the western bank of the Nile, and it may have been used to identify a specific region of the third Nome of Lower Egypt (*Imnt*), the western mountain or simply the West.²

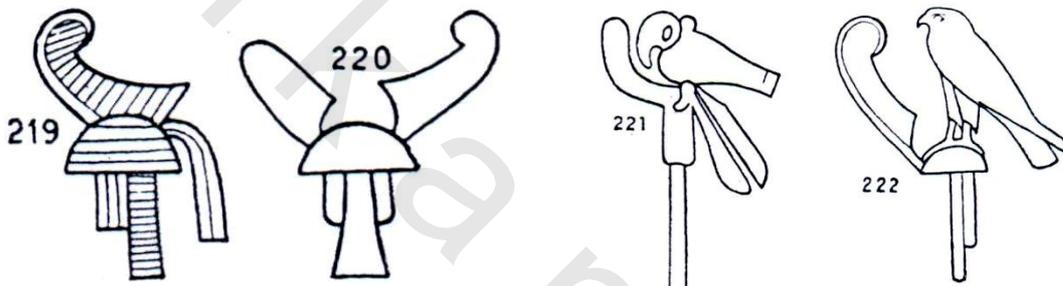


Fig. 39

The different forms of the symbol Imntet

After,

Jequire, G. “*Les Frises d’objets des Sarcophages du Moyen Empire*”, *MIFAO* (47), Le Caire, 1921, p.p. 84 – 85

¹

محمد عبد الحليم، مرجع سابق، ص. 29

² Jequire, G. “*Les Frises d’objets des Sarcophages du Moyen Empire*”, in *MIFAO* (47), Le Caire, 1921, p. 84

The sign Imntet was represented in different sources as:

- In the Papyrus of “Khonsomes” that dates back to the Twenty – First Dynasty. The sign was represented as a standard surmounted by both the falcon and the feather.¹



Fig. 40

The sign (Imntt) composed of both the feather and the falcon

After,

Wilkinson, Richard. H. *Reading Egyptian art: A hieroglyphic guide to ancient Egyptian painting and sculpture*, Thames and Hudson, London, 1992, p. 166, ill. 2

¹ Wilkinson, Richard. H. *Reading Egyptian art: A hieroglyphic guide to ancient Egyptian painting and sculpture*, Thames and Hudson, London, 1992, p. 167

- On the papyrus of Dipru, the solar birth from the netherworld is represented by the disk containing the forepart of the ram arising between two facing west signs with the solar hawk seated on another west sign below. ¹
- On a sarcophagus from the British Museum, The solar disk is lifted by a scarab (*hpr*) that might signify the becoming one between two west signs.

The *hpr* is represented above the sign (Q *šn*) of the circuit at the midpoint of the netherworld passage perhaps to indicate the point of the cyclic reversal in direction from the descent into death to the reascent into life. ²

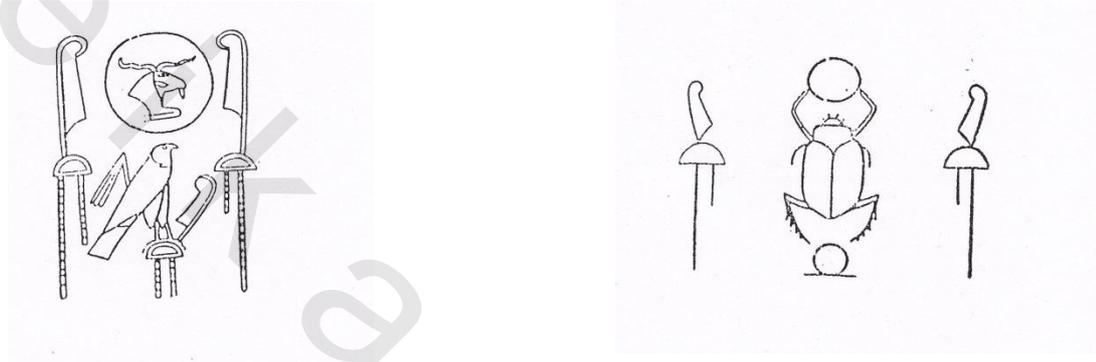


Fig. 41

A

B

A - The sign Imntet on the Papyrus of Dipru

After,

Piankoff, A. *Mythological Papyri*, Pantheon Books, New York, 1957, p. 35, fig. 17 (a)

B – The sign Imntet on a sarcophagus in the British Museum

After,

Piankoff, A. *Ibid*, p. 35, fig. 17 (b)

¹ Piankoff, A. *Mythological Papyri*, Pantheon Books, New York, 1957, p. 35, fig. 17 (a)

² Piankoff, A. *Ibid*, p. 34, fig. 17 (b)

In this representation of the west  in the Book of the Dead:

The upper register shows the falcon sun god, standing above the sign of the west between the souls of Buto and Hierakonpolis represented in adoration.

In the lower register Isis and Nephthys are represented kneeling at either side of a pair of lions with a bunch of papyrus in between indicating the two mountains of the east and the west (*B3h* and *M3nw*).¹

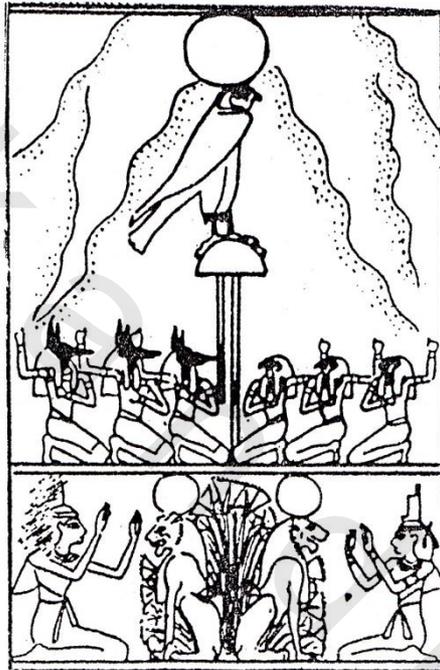


Fig. 42

Upper register – the sign *Imntet* between the souls of Buto and Hierakonpolis

After,

Budge, E. A. W. *The Book of the Dead: The Papyrus of Ani*, London & New York, 1913, p.

253, fig. 2

¹ Schäfer, H. “Altägyptische Bilder der auf – und untergehenden Sonne”, in *ZÄS*, 71, 1935, p. 31,

Above the door entrance in tomb n. 329 from E Deir El Madineh, the upper register represents in the middle two human headed birds (*B3*) flanking the sun disk in representation for the (*3ht*) sign of the horizon between two (*dw3*) signs in a gesture of adoration.

At either side behind each bird, the west sign is represented identifying the birds as the western spirits.¹

The accompanying text reads:

 (Imnt Nfrt) or the beautiful west

The whole scene could be explained through the position of the scene above the door entrance of the tomb in addition to the different elements represented as a reference for the beginning of the kingdom of the dead (The west) as it indicates the transitional point from life to death in attendance for the resurrection with the horizon in the eternal life.

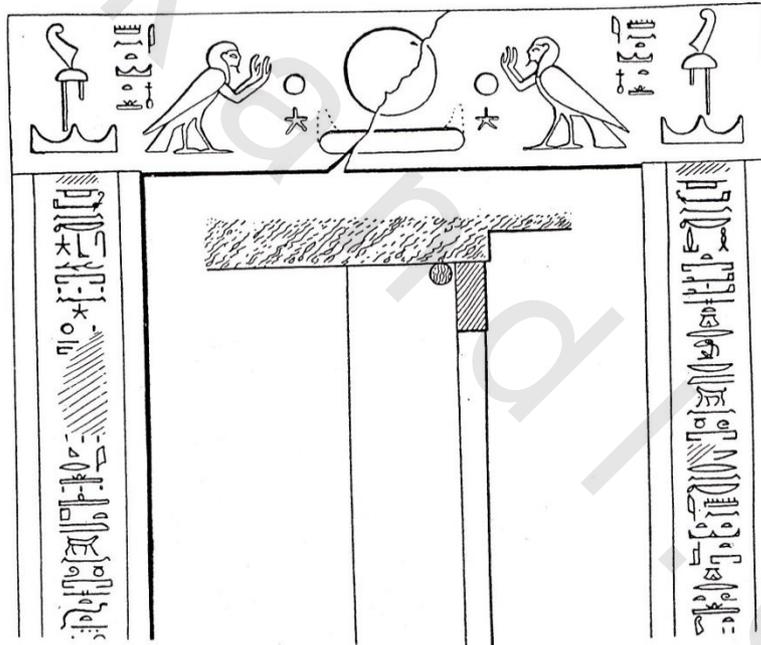


Fig. 43

The west signs flanking the door entrance in tomb n. 329 – Deir El Medineh

After,
 Bryuere, B. *Rapport sur les fouilles de Deir El Medineh* (1926), *FIFAO*, IV (pt. III), 1927, p.7,
 Fig. 56

¹ Younes, R. "Horizon in ancient Egyptian civilization (A Linguistic, Archaeological, Artistic and Tourist study)", M.Sc. Thesis, Faculty of Tourism and Hotel Management, Alexandria university, 1997, p. 93;
 Bryuere, B. *Rapport sur les fouilles de Deir El Medineh* (1926), *FIFAO*, IV (pt. III), 1927, p.p. 76 – 77 , fig. 56

2.2. Vocabulary associated with the sign *imntt*

1 -  *imn* (The Right Side – The West)

It was stated that the word *imn* is the root of *imnt* (the west and the right side) and it is derived from the Semitic root (Ymn) that means the right side / direction. ¹

2 -  *imnt* (The West)

The word was written in different forms as   ,   ,  

And it was used to describe the western side of the country or the sky as a place, ² which is apparent in the following expressions:

   *imnt wrt* (The Great West).

    *imnt nfrt* (The Beautiful West). ³

  , var.   *imnt w3st* (The Western Thebes). ⁴

  *mr imnt* (Beloved of the west) that was a call that appeared in the Old Kingdom during the deceased journey in the afterlife.

  *r imnt* (To The West) A call that appeared in the Middle and the New Kingdom during the burial process. ⁵

  *smyt imntt* (The Western Mountain – The Necropolis). ⁶

The adjective of the word   *imnt* is   *imnty* (The Western) and it was written in different forms as:

  ,   ,   . ⁷

¹

² Wb, I, 86 (3 - 4); Urk, I, 9; Mariette, A. *Abydos*, I, Paris, 1869, p. 40

³ Wb, I, 86 (5 - 10); Petrie, W. *Denderah*, in EEF, 17, London, 1900, p. 10

⁴ Wb, I, 86 (12)

⁵ Wb, I, 86 (13 - 14)

⁶ Wb, I, 86 (15)

⁷

محمد عبد الحليم، مرجع سابق، ص. 22

محمد عبد الحليم، مرجع سابق، ص. 22

3 -  *imnty* (Right - Western) ¹

4 -  *imntt* (The Right Eye) ²

5 -  *imnty* (The Westerner – Inhabitant of the west – The Dead)

The term was used to indicate either the people inhabiting the western part of the living world or the dead who rest in the west. It was also written as  and . ³

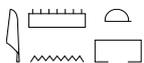
6 -  *imntt* (The West)

The term appeared for the first time in the Old Kingdom, slightly used in the Middle Kingdom then it was widely used in the New Kingdom inscriptions.

The word was written in different forms as:



The word used to refer to the goddess of the west. ⁴ as it formed a part of the titles and epithets of the god of the dead  “*hnty imntt*” ⁵ that was mentioned as “Khenty Imntyw” starting from the Eighteenth Dynasty. ⁶

7 -  *imnt* (The Secret Place) ⁷

8 -  *wnmy* (The Right Hand Side) ⁸

The term was written in different forms as:



It was also used as an adjective when the inscriptions describe the parts of the human body as:

 *Gs wnmy* (The Right side of the body).

¹ Faulkner, R. O. *Op Cit*, p. 21

² Wb, I, p.p. 86 – 87

³ Wb, I, p. 86 (20 - 22); Meyer, E. “*Die Entwicklung der Kulte von Abydos und die Sogenannten Schakals Götter*”, in *ZÄS*, 41, 1904, p. 97

⁴ Wb, I, p. 87, (9)

⁵ Wb, I, p. 87, (13)

⁶

⁷ Faulkner, R. O. *Op Cit*, p. 21

⁸ Wb, I, p. 322

rwy3t wnmj (The Right Side).¹

Moreover, it was used together with the prepositions since the Twentieth Dynasty such as:

Variant, *hr wnmj* (to the right side).

variant, *hr wnmj ʿ3by* (to the right and the left).

, *m wnmj* (from the right side), is an expression that rarely appeared in the Pyrami Texts and in the Greek inscriptions.²

Then starting from the New Kingdom, the right side became an equivalent for the western side.³

9 - *wnmj* (The Right Hand), written also as and .⁴

10 - *wnmt* (The right eye of the god) that was usually used to refer to the sun and it was written in different forms as: , , .

The same term was written as and as the name of the goddess (Nekhbet), the vulture of Upper Egypt described as the right eye of Re.⁵

11 - *M3nw* (The Western Direction)

The term was used to indicate the western direction in general as one of the four cardinal points and it was written in different forms as:

, and .⁶

¹ Wb. I, p. 322 (1 - 4); Urk, V, p. 34; Naville, E. *Das Ägyptische Totenbuch der 18 – 20 Dynastie*, Berlin, 1886, Nr. 125; Pyr. 1194

² Wb. I, 322 (5 - 10); Davies, N. De G. *The Rock Tombs of El Amar na*, I, London, 1903, p. 30

³ Wb, I, 322 (11)

⁴

محمد عبد الحليم، مرجع سابق، ص. 25

⁵ Wb, I, 322 – 323

⁶ The existence of the sign as a determinative since the end of the Old Kingdom might have been a reference for the mountain chains that bound both the eastern and the western sides of the Nile Vally. See,

محمد عبد الحليم، مرجع سابق، ص. 23



Rdi .n .tw n .i nn t3w Imnty pw

These winds have been given Such is the west wind¹

- In the New Kingdom Texts



t3 n .k imnt r fmd .k

The west wind comes straight to you towards your nose



tpi (.i) imntt

I breathe the west wind.²

- In the Book of the Dead



hf ndr .i imntt hr ssk3 .f

I grasp the west wind by its nape.³



kn n imntt st pw

Another (opening) for the west wind – this is Isis.⁴

¹ CT, II, 395 b-c. In the same spell, the word was written as

see, CT II, 395, c - see, CT II, 395, T3C - see, CT II, 395, B6C

² Wb Zettel 20783540 (Thebes, tomb of *t3 - nfr*)

³ El Kasrawy, S. *Op Cit*, p. 57

⁴ El Kasrawy, S. *Ibid*, p. 58

- In the Ptolemaic Period



t3w nfr n imntt

The good wind of the west. ¹

¹ El Kasrawy, S. *Op Cit*, p. 58

For more about the sign ( *Imntt*), cf, Hannig, R. *Op Cit*, p.p. 142 – 144

2.3. The West in the Ancient Egyptian civilization

2.3.1. The Western Territories of Egypt

2.3.1.1. The Western Desert

The Egyptian western desert forms a part of the largest desert space in the world which is the grand African Sahara. It extends from the Atlantic Ocean in the west to the Red Sea in the east cut only by the Nile Valley as an elongated narrow line between the western and the eastern Deserts in Egypt. The western desert extends for about 680.000 km square forming More than two-thirds of the Egyptian territory. ¹

It covers the area extending from the west of the Nile Valley till the borders with Libya and southwards till the borders with North Sudan containing a number of plateaus of which the most important is (El Gilf Kebir) plateau and mountains such as “Gebel Uweinat” (جبل عوينات), In addition to the Great Sand Sea extending for about 500 km from Siwa in the north to El Gilf El Kebir plateau in the south with an average width of 160 - 180 km. ²

It includes seven oases which are (Bahareya – Dakhla – Kharga – Farafra – Siwa – Karkor and Donkol) in addition to the salty depressions such as (Qattara Depression and Wadi El Rayyan) (Maps. 4 - 5). ³

-  wh3t The oases

The Ancient Egyptians applied the term  wh3t ⁴ for the oasis that gives almost the same pronunciation for the modern Arabic word واحة. Gauthier stated that  was linguistically used as a general term for the oases of the western desert and not any specific oasis. ⁵

The word was written as  in the Old Kingdom,  in the Eighteenth Dynasty New Kingdom texts,  by the (Nineteenth – Twentieth) New kingdom Dynasties and  in the Greco – Roman Period. ⁶

¹ Said, R. *Op Cit*, p. 11; Mills, A. J. “Western Desert” in “*Oxford Encyclopedia of Ancient Egypt*”, p. 497

² محمد محمود الصياد و آخرون، جغرافية مصر، القاهرة، 1978، ص. 66

³ مرزوق السيد أمان، الصحارى المصرية و أثرها على الحياة و المجتمع المصرى القديم من الناحية الاقتصادية و السياسية و الدينية حتى نهاية عصر الدولة الحديثة (دراسة أثرية حضارية)، رسالة دكتوراة، كلية الآثار، جامعة القاهرة، 2008، ص.ص. 35 – 47

⁴ Wb. , I, 347 (18) ; Badawi, A. & kees, H. *Op Cit*, 58

⁵ Gauthier, H. *Op Cit*, V, p. 202

⁶ Wb. , I, 347 (18 – 20)

Moreover, the depression of Siwa known as (Siwa Oasis) referred to as  or (*sht* – *im3w*) or the field of the palm trees ¹

Siwa was mentioned in the list of the temple of Edfu as the seventh one of the seven oases due to its geographic location as a far oasis of the temple:



wh3t smn hr rsyt imnt n šrp t3

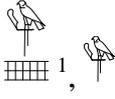
The oasis located to the south – western side of *šrp* (Wadi El Natroun) (Maps. 6 - 10). ²

¹ Wb, IV, 230 (12)

² Sethe, K. “*Die Ägyptischen Bezeichnungen für Oasen und ihre Bewohner*”, in *ZÄS*, 56, 1967, p. 51;
Fakhry, A. *The Egyptian Deserts (Siwa Oasis)*, Cairo, 1944, p. 21

2.3.1.2. The Third Nome of Lower Egypt

 *imnt* (The West)

The name was applied as well to the third Nome of Lower Egypt referred to as ¹, giving the significance of the “Western”.²

The Province was known as “The Nome of Horus” due to the cult of Horus and it was sometimes referred to as (*3ht Imnt*) or the western Horizon.³

This Nome was referred to by the Greek and Latin geographers as the Libyan province due to its borders with the western desert.⁴

The third Nome occupied a vast distance that is why it was divided into three parts (Andopolis – Mariut – The Libyan province) and it reached a distance of 147.523 KM that extended along the western boundary of the Canopic Nile according to what was mentioned in the white chapel of Senusert I at Karnak.⁵

The pre – historic capital was known as  (*Bhdt*) or the unification of the two thrones referring to the historical role of this province in the Pre – Dynastic trials of unification.⁶

The capital was referred to as  (*dmi - n - hr*) modern Damanhur  called by the Greeks as (Hermopolis Parva) or the city of Hermes.⁷

Then the capital was changed to  (*pr - nb - imwt*) or the house of the mistress of palms of which the remains are found under the site of modern Kom el Hesen (كوم (الحصن)).⁸

¹ سليم حسن، أقسام مصر الجغرافية في العصر الفرعوني، مطبعة التأليف و الترجمة والنشر ، القاهرة ، 1944 ، ص. 69

² ايمان عبد الفتاح حسن عثمان ، "أسماء الاماكن ذات الاصول المصرية : دراسة لغوية ، تاريخية سياحية" ، رسالة ماجستير ، كلية السياحة و الفنادق ، جامعة الاسكندرية ، 2006 ، ص. 41

³ Daressy, M. “*Le Nome d’Horus*”, in *ASAE*, XIII, 1914, p. 112

⁴ سليم حسن ، مرجع سابق، ص. 69

⁵ Helck, *op cit*, col. 395 ; De Rouge’ , J. *Geographie Ancienne de la Basse Egypte*, Paris, 1891, p.p. 11 – 13

⁶ على عبد الهادي الامباي، دراسة تاريخية للإقليم الثالث بمصر السفلى حتى نهاية الدولة الحديثة، رسالة دكتوراة غير منشورة، الاسكندرية، 1990، ص. 37

⁷ Gauthier, H., *Op Cit*, VII, p. 72

⁸ حسن السعدى، مرجع سابق، ص. 65

See also, Gauthier, H., *Op Cit*, II, p. 91

2.3.1.3. The Seventh Nome of Lower Egypt

This Nome was referred to as:

(  ) *hwi imnti*) that means the nome of the western spear. ¹

( ) *w^c imnti*) that means the first western nome. ²

The Nome is most probably located in the western end of the Delta region and it was once united with the Eighth Nome by the beginning of the Egyptian history then they were divided afterwards. ³

The capital of the Seventh Nome is known as (    ) *pr h^c nb imnti*) or the House of the god Ha, Lord of the west which is most probably a religious name.

The capital was also known as (Mitla متلا) that meant “City of the foreigners”, of which the Greek name (Metles متليس) was derived. Researchers argued about situating the current location of the city that might have been the ruins of the city beneath (Bernbal برنبال), on (El Brolos البرلس) Lake about 65 km north-west of the modern governorate of (Kafr El Sheikh كفر الشيخ) or beneath the village (Kom El Negil كوم النجيل) in (Foua فوه) which is a part of Kafr el-Sheikh.

- **Names of the Nome through ages:**

- **During the Middle Kingdom**

The name was registered in the list of Senusert I in the white chapel at Karnak as  . ⁴

- **During the New Kingdom**

The name of the the Seventh nome was inscribed in the list of Hatshepsut at Deir El Bahary as   ⁵ that was the same form mentioned in the list of Sety I at Abydos. ⁶

- **During the Late period**

The name appeared in the list of Hibis temple (Kharga Oasis) that dates back to the reign of Darius I (Thirtieth Dynasty) as   . ⁷

¹ Hannig, R. *Die Sprace der pharaonen*, (2800 – 950 v cher), Mainz, 1997, p. 1363

² محمد بيومى مهران، المدن الكبرى فى مصر والشرق الأدنى القديم، ج. 1 ، مصر، الاسكندرية، 1999 ، ص.ص. 129 – 130

³ حسن السعدى، مرجع سابق، ص.ص. 69 – 70

⁴ Lacau, P. & Chevrier, H. *Une Chapelle de Sesostri Ier A Karnak*, Le Caire, 1956, p. 234

⁵ Naville, E. *The Temple of Deir El Bahary*, Part V, London, 1906, pl. CXXVIII

⁶ Calverley, A. M. *The Temple of king Sethos I at Abydos*, Edited by Alan Gardiner, Vol. IV, London, 1959, pl. 11

⁷ Davies, N. “*The temple of Hibis in El Khargeh Oasis*”, MMA, pt. III (the decoration), New York, 1953, pl. 25

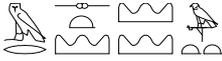
2.3.1.4. برنبال *pr ḥ3 nb imnty*

A site located on the lake Brollous nearby "Menyet el Morshed" about 65 Km. to the north of "Kafr el Sheikh" governorate. The original Egyptian name is transformed into Arabic to be برنبال that was referred to in Coptic as "Mageel" or "Mekheel" which might have been the origin of modern Arabic كوم النجيل or "The heap of herbs".¹

1

ايمان عبد الفتاح حسن عثمان، مرجع سابق، ص. 115

2.4. Titles Related to the Term *imntt*

I. 

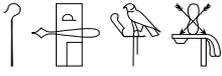
imy – r smiwt imntt,

Overseer of the western desert ¹

II. 

ḥK3 ḥwt imntt nt

Governor of the fields of the Third western nome, and the (Fourth and Fifth Nomes) of Neith
In another context the title indicated “Chief of agricultural fields of Lower Egypt” ²

III. 

ḥk3 ḥwt ʿ3t imnt nt

Chief/Ruler of Lower Egypt, Regent of the grand stronghold of the western part of the Saite Nome ³

IV. 

im3ḥw m3ʿ m3ʿ ḥr ntr ʿ3 nb imnt

One truly revered with the great god, the lord of the west ⁴

V. 

im3ḥw ḥr ntr ʿ3 nb imnt

Written also as 

Revered before the great god, lord of the west ⁵

¹ Jones, D., *An Index of Ancient Egyptian Titles, Epithets, and Phrases of the Old Kingdom*, Vol. I, BAR International Series, 2000, p. 204 (765)

² Jones, D. *Ibid*, p. 664 (2434)

³ Jones, D. *Ibid*, p. 673 (2463)

⁴ Jones, Dilwyn. *Ibid*, p.12

⁵ Jones, Dilwyn., *Ibid* , p. 31 (145)

VI. 

nb im3ḥw m imntt

Possessor of reverence in the west ¹

VII. 

nb im3ḥw ḥr nb imntt

Possessor of reverence with the lord of the west ²

VIII. 

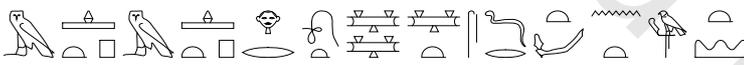
m ḥtp m ḥtp in smyt imntt ʿwy .s r .s (n)

In peace in peace (welcome, welcome), says the western desert, her two arms towards them (the desert extends her two hands to thee). ³

IX. 

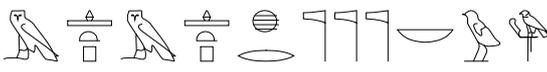
m ḥtp m ḥtp in imntt nfrt ʿwy .s r .s (n)

In peace in peace (welcome, welcome), says the beautiful west, her two arms towards them. ⁴

X. 

m ḥtp m ḥtp ḥr w3wt dsr(w)t nt imntt

(That he may travel) in peace in peace upon the sacred roads of the west ⁵

XI. 

m ḥtp m ḥtp ḥr nṯrw nbw imntt

In peace in peace before all the gods of the west ⁶

¹ Jones, Dilwyn., *Ibid* , p. 479 (no. 1779)

² Jones, Dilwyn., *Ibid* , p. 479 (no. 1785)

³ Jones, Dilwyn., *Op Cit* , p. 418 (no. 1542)

⁴ Jones, Dilwyn., *Ibid* , p. 418 (no. 1543)

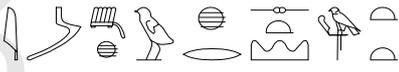
⁵ Jones, Dilwyn., *Ibid* , p. 418 (no. 1544)

⁶ Jones, Dilwyn., *Ibid* , p. 419 (no. 1548)

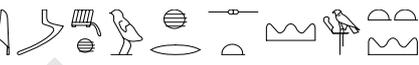
XVIII. 

imy – r3 imntt

Overseer of the Third nome of Lower Egypt ¹

XIX. 

im3hw hr smyt imntt

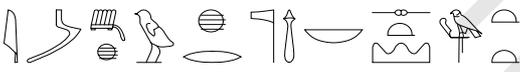
Sometimes written as 

Revered with the western desert - Necropolis ²

XX. 

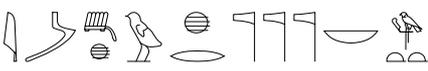
imy – r3 wpwt nt imntt

Overseer of commissions of the fourth / fifth nomes of Neith and the third Nome imntt – or
Director of missions of the nomes of Neith and Imntt (The west) ³

XXI. 

im3hw hr ntr 3 nb smyt imntt

Revered with the great god, lord of the western desert ⁴

XXII. 

im3hw hr ntrw nb imntt

Revered with all the gods of the west ⁵

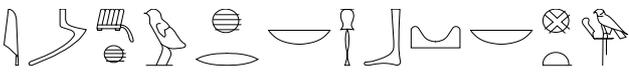
¹ Jones, Dilwyn., *Ibid* , p. 58 (no. 275)

² Jones, Dilwyn., *Ibid* , p. 37 (no. 180)

³ Jones, Dilwyn., *Ibid* , p. 96 (no. 399)

⁴ Jones, Dilwyn., *Ibid* , p. 32 (no. 149)

⁵ Jones, Dilwyn., *Ibid* , p. 32 (no. 154)

XXIII. 

im3hw hr nb 3bdw nb imntt

Revered with the Lord of Abydos (Osiris), Lord of the west ¹

XXIV. 

im3hw hr m3t hnty smyt imntt

Revered with Maat, the foremost of the western cemetery ²

XXV. 

im3hw hr imntt

Revered with the west ³

XXVI. 

im3hw m3t m3t hr ntr 3 nb imntt

One truly reverred with the great god, the lord of the west ⁴

XXVII. 

im3hw mrrw imnt(t)

The reverred one beloved of the west ⁵

¹ Jones, Dilwyn., *Op cit*, p. 27 (no. 127)

² Jones, Dilwyn., *ibid*, p. 26 (no. 119)

³ Jones, Dilwyn., *ibid*, p. 13 (no. 53)

⁴ Jones, Dilwyn., *ibid*, p. 12 (no. 47)

⁵ Jones, Dilwyn., *ibid*, p. 12 (no. 50)

2.5. Religious Beliefs Associated with the West

2.5.1. *šht ḥtp(w)*

The term can be translated as (The field of offerings), it is also considered to be the eternal destination of the deceased indicating the importance of being well-prepared so as to obtain immortality.¹

This term can be interpreted as well as (The field of god $\overline{\Delta}$ \square Hotep), who participates in everything in his field.²

The term ($\overline{\Delta}$ \square *ḥtp*) means (comfort - peace) and this translation may fit with Osiris, Lord of this field as he is here enjoying peace and tranquility and quiet rest, he gets rid of his labor, and stay in peace.³

The *ḥtp* Field is associated with a number of Gods such as:

1 - God (Hotep) with whom the deceased is assimilated in the (*ḥtp*) field



hpr m ḥtp nb šhty-ḥtpw

Taking the form of God Hotep, Lord of the two offering *ḥtp* fields⁴

2 – The God Osiris who is followed all the time by the deceased.



Rc n wnn m šht – ḥtp m – m šmsw wsir

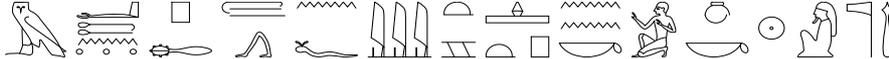
Utterance to the presence in the field among the followers of Osiris⁵



sm3c n .i šmw r šht – ḥtp nty wsir

Summer is made to suit me in the *ḥtp* field that belongs to Osiris.⁶

3 - The God Re, with whom the deceased is assimilated in some cases



mtn phr.n f šht – ḥtp nnk ink Rc ntr 3

Look, he has moved into my *ḥtp* field, I am Re, the great god.⁷

¹ Frankfort, *Ancient Egyptian Religion*, New York, 1948, p. 110

² Lesko, L. H. "The field of Hetep in Egyptian Texts", in *JARCE*, IX, 1971/72, p. 93

³ Mercer, *Comm. Pyr. Texts*, Vol. IV, p.p. 66 – 67

⁴ CT, V, 336 a

⁵ CT, VII, 506 c

⁶ CT, VI, 248 k, 249 e

⁷ CT, VII, 280 b – c

2.5.2. Location of the *h̄tp* field

Opinions varied about the topographical site of the *h̄tp* field as it was associated with the stars located in the north or the north - eastern side of the sky, however, it was possible to locate the field in the western side of the sky as a result of the association with Osiris then it became his permanent domain.¹

It was mentioned that since the Eleventh Dynasty, this field figured the West, thus it is precisely located in the western side of the sky, where the deceased works in the afterlife for Osiris.²

Certain texts associated the field with the west as:



sw3y m h̄tp h̄nm .n .i tw it (.i) n imnt - nfrt r isy h̄ny .k r sht - h̄tp

Let's cross in peace, as I surrounded you my father, said the beautiful west to the king³, go and sail to the *h̄tp* field.³

Spells (708 - 709) of the Coffin Texts mention the construction of a house in the *h̄tp* field for the deceased embodied by the god Atum.



Kd hwt m imnt sht .sn dbwt r hwt tw imyt sht - h̄tp iw hwt .i m drw 3ht ink itm nb r - dw pt

In order to build a house in the West, they are making up the bricks for this house which is located in the *h̄tp* fieldmy house is in the extremity of the horizon, I am "Atum", the lord to the maximum extent of the sky.⁴

Some scholars issue that the deceased is not supposed to live in another stable world but he should move with the sun or stars. Therefore, the *h̄tp* field was just the name of their surroundings.⁵

¹ Bonnet, H. "Le Camps des Roseaux et le champs des offrandes dans la religion funeraire et la religion generale", in *OLZ*, 20, 1937, S. 91

² Lesko, "Ancient Egyptian Cosmogonies and Cosmology", in Shafer, B. E. **Religion in Ancient Egypt**, London, 1991, p. 100

³ Pyr. 283 b , 284 a - b

⁴ CT, VI 339 j - m, 341 a - c

⁵ Frankfort, H. **Kingship & The Gods: A Study of Ancient Near Eastern religion as the integration of Society and Nature**, Chicago, 1978, p. 119

2.5.3. The Role of the *h̄tp* field in the other world

The role of the field in the Ancient Egyptian thoughts varied through the different historical phases:

2.5.3.1. A Final destination of the deceased

• During the Old Kingdom

The *h̄tp* field was described in the Pyramid Texts as the residence of the deceased:

h̄ns .k pt ir .k mnw .k m s̄ht - h̄tp m - m ntrw sbyw n k3w .sn

You cross the sky to stay in your destination in the *h̄tp* field together with the gods who had gone to their own (*k3*).¹

• During the Middle Kingdom

The *h̄tp* field continued to be described as the destination of the deceased in Coffin Texts

In i3py ir w3t .i dmi .i pw s̄ht - h̄tp

He is (*I3py*), who facilitated my way, (so) my destination is the *h̄tp* field.²

2.5.3.2. A Source of food

The name of the “*h̄tp*” field means the place where the deceased can obtain what he needs so as to live as the non-degradable stars, so he gets his food of this field.³

d̄i .sn wnm m s̄htw swy .f m ʕ m ʕ 3 ʕw m - h̄nw s̄ht - h̄tp

That they may give food to N. in the fields and that he may drink of the sources in the Marsh of Offerings (*h̄tp* field).⁴

¹ Pyr. 1165

² CT, VI, 88 e – g

³ Pyr. 1200 a – c

⁴ Mercer, S. A. B. *The Pyramid Texts*, 1952, p. 201

That includes the (*smw*) plant in addition to bread, beer, clothing, alabaster, incense, milk and wine.

The deceased wishes also to get a piece of land in the *h̄tp* field, perhaps to provide him with what he will need of food in the other world.



smn .s 3ht f m sht - h̄tp

To establish his field in the two Marshes of Offerings (*h̄tp* fields) ¹

2.5.3.3. A Place of purification

The *h̄tp* field functioned in the Book of the Dead in the cleansing and the purification of the deceased, this role is usually achieved by both Wadjet and Nekhbet



W^cb wsir m mhyt twy nty sht - h̄tp
sw^cb .tw .k (in) w3dyt nhbt

Osiris is purified in this flood of the (*h̄tp*) field
 You are purified by (Wadjet) and (Nekhbet). ²

It is worth mentioning that both fields (*Brw* and *h̄tp*) existed in the texts of the tomb of (Petosiris).



Wnm .k t m sht - Brw hsmn .k m sht - h̄tp

So as to eat bread in the (*Brw*) field and to be purified by (incense - Nitrite) in the (*h̄tp*) field ³

¹ Pyr. 289 b.

² Bayoumi, A. *Op Cit*, p. 97

³ Bayoumi, *Ibid*, p. 98

2.5.4. Description of the (*h̄tp*) field

The nature of the (*h̄tp*) field was represented clearly since the Middle Kingdom, as spells (464-468) described the (*h̄tp*) field on the coffins of (El Bersha) that was depicted afterwards in Chapter (110) of the Book of the Dead representing the paradise of the ancient Egyptian.¹

The Ancient Egyptian imagined the (*h̄tp*) field in the form of a map drawn on his coffin and named his different parts after the regions, cities, islands and lakes that can make it easier to be recognized for him. For example, Spell (466) is a map depicting the (*h̄tp*) field with all its parts.²

The imagination of the (*h̄tp*) field in the ancient Egyptian thoughts is represented identical to the land of Egypt and the deceased appeared carrying out the same functions, which were carried out during his life time such as planting, plowing and harvesting the crops.

The most distinguished aspect is the existence of the stream of water and the large number of irrigation canals and Lakes mentioned in the Pyramid Texts as a source of drinking water.³ These cities and regions had most probably enjoyed the nature of the Egyptian territories and were connected together by river roads.



hny .n .i m šw .s r spr .i r niwwt .s

I have sailed in its lakes to arrive to its cities⁴

¹ Lesko, L. H. *Op Cit*, p. 89

² ماجدة السيد جاد عبد الهادي، مرجع سابق، ص. 190 – 194

³ Pyr. 1200 a – c ; Spencer, J. *Death in Ancient Egypt*, England, 1982, p. 148

⁴ Naville, E. *Op Cit*, 110, 5 – 7

2.6. West as a dangerous division of heaven

The Kingdom of the dead was often referred to as "The West", that appeared as a place favored by the dead in confrontation with the east. Some texts mention the west as the place of the good people prohibited to be entered by both the bad and the guilty people. A fact which is apparent in the Hieratic texts inscribed on the North wall of the tomb of (Nakht - Min) – reign of King Hor-em-heb. ¹



twt imntt grg tw n .k hsyw nb imn m – hnw .s isfwt nn ʿk (.sn) sw ʿdʿyw nb m – mitt

You are the West, each one is preparing for you, all the praised ones are protected (They inhabit in silence) in the west, wicked and guilty people will not enter. ²

This concept is also confirmed by one of the texts in the tomb of “Petosiris”, which describes the west as a difficult place to be reached except for the pure hearts.

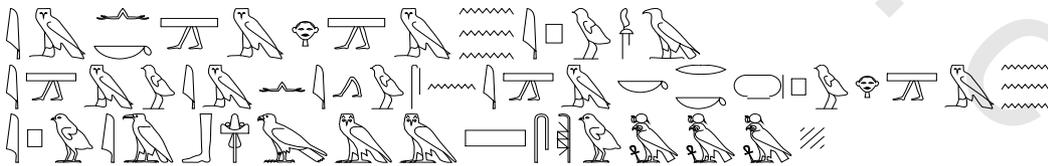


Imntt dmi n iwty wn .f dw3 ntr n s ph sw nn spr s nb r .s wp ib .f ʿk3 m irt m3ʿt

The west is the place of people without sins, God is praised for the man who reaches it, and it will not be reached except by the straight heart in the right deeds. ³

In spite of the above mentioned fact, some texts represented the west as a dangerous place not preferred by the deceased.

The west was described in the Pyramid Texts as the place where there is no return:



*Imy .k šm hr šmw ipw imntyw išmw im n iw .sn išm .k rk pw hr šmw ipw i3btyw
m – m šmsw Rʿ*

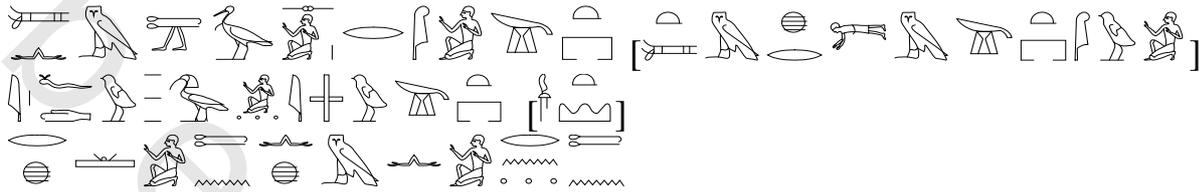
¹ Gardiner, A. “Late Egyptian Miscellanies” in *Bib. Äg.*, VII, 1937, p. 2

² Bruyere, B. & Kuentz, ch. “La Tombe de Nakht - Min”, in *MIFAO*, 54, 1926, p.p. 56 – 57

³ Lefebvre “Texts du Tombeau de Petosiris”, in *ASAE*, XX!, p. 224 (Inscription 81, 16 – 18)

Do not go on these western roads, people who go there, will not return, it is better to go, O, king
 ☐, on the eastern roads among the followers of “Re”.¹

In the Coffin Texts, it was described as a dangerous place where demons threaten the dead. West was mentioned in spell (553) as a synonymous for the slaughtering place (*nmt*), one of the places of the other world where the dead are punished.



tm it b3 s r nmt šw I fdw 3hw imyw nmt (imntt) Rh .i .tn hm .i rnw .tn

So as not to drive the soul of the man to the slaughtering place of Shu, O, four brothers who are in the slaughtering place (the West), I know you and i remember your names²

¹ Pyr. 2175 a – d

² CT, VI, 152 a,f, h – I

2.7. Gods and Goddesses associated with the west

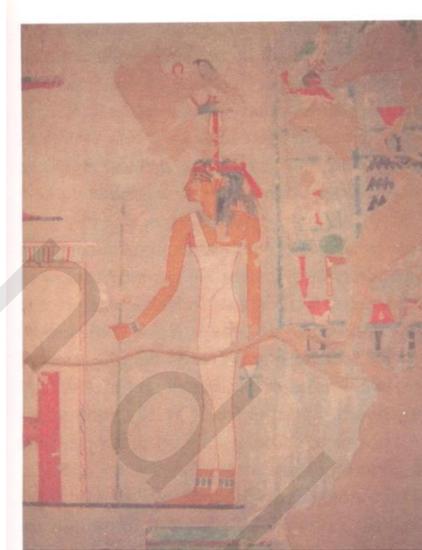
2.7.1. The Goddess *imntt*

Her name was derived from the word (*imnt*) or the west as she was the goddess of the west and one of the goddesses of the necropolis, she was associated with the ceremonies and funerary prays, she was addressed by the priests during their recitations on the body of the deceased.

She has no existed temples however, she was repeatedly depicted in the scenes of the afterlife and was associated with a number of the gods and goddesses of the necropolis such as the goddess Nut (usually depicted on the bottom of the sarcophagi of the New Kingdom), and the goddess Maat (goddess of justice and truth) as she participated with her in weighing the heart of the deceased.¹



(1)



(2)

Fig. 44

(1) The Goddess Imntet

After, Jequire, G. MIFAO (47), *op. cit*, p. 85

(2) The Goddess Imntet

After, Corteggiani, J. *op. cit*, p. 231

1

Her function was to offer nourishment to approaching souls. If they accepted, they were bound to follow the gods, live in the realm of Osiris and never return to earth. She was an early Egyptian deity, possibly the mother of Re. It was said to be an aspect of Isis in Thebes. As Ament or Amunet was a consort of Amen at Karnak, a primeval deity, member of the Ogdoad and mentioned in the pyramid texts. From the hymn inscribed on the walls of the temple of Hebt, in the great oasis, it's indicated that Ament had all the attributes of the goddess Net. She is shown as Ament Re, the wife of Amen, who in this context is a local god of Apt. She appeared as a Ram-headed goddess breast feeding Horus. In time Ament was usurped by the goddess Mut.¹

- **ASSOCIATIONS OF IMNTET**

Imntet was assimilated with Hathor in her aspect as the goddess of the afterlife as women aspired to be assimilated with Hathor in the afterlife in the same manner that men desired to become Osiris but Hathor's relationship to the deceased was applied to men and women alike. From quite early times, especially in the Memphite region, she was worshipped as a tree goddess "Mistress of the sycamore", who supplied food and drink to the deceased and from at least the Eighteenth Dynasty she served as the patron deity of the Theban necropolis, where she protected and nurtured royalty and commoners alike, either in the form of the cow or as the anthropomorphic "Mistress of the west" who was often depicted welcoming the deceased to the afterlife with purifying and refreshing water, she was considered to receive the dying sun each evening and so it was a desire of the deceased to be "In the following of Hathor".²

- **CULT CENTER**

Imntet was worshipped in the western areas of the Delta, and at (Mn - nefer) Memphis, Abydos and in Luxor/Karnak regions of Egypt, but no temples were dedicated to her. The goddess Hathor eventually supplanted her during the New Kingdom.

- **THE MALE CONSORT**

In Ancient Egyptian mythology "Aken" was the patron and custodian of the boat named "Meseket" that carried the souls of the dead into the underworld. Apparently he remained in a deep sleep when he was not needed, and had to be woken by the Ferryman, Mahaf³, when the dead required his services.

He was generally depicted as a sailor standing in the stern of a papyrus boat. He was not the focus of a certain cult with no cult center but he is referred to a number of times in the Book of the Dead.

¹ Coulter, C. R. & Turner, P. *Encyclopedia of Ancient Deities*, Routledge, 2013, p. 44

² Wilkinson, R. H. *Op Cit*, p. 143

³ Maahaf was the ferryman who captained the boat of Aken as it carried the deceased into the underworld. He also acted as a herald who announced the arrival of the Pharaoh to the sun god, Ra. Cf, <http://ancientegyptonline.co.uk/mahaf.html>

Aken is often associated with Kherty (or Cherti) a more ambiguous deity who was considered to be a god of the underworld and the ferryman of the dead. This god was worshipped in Esna (Latopolis) and may be the origin of the Greek ferryman Charon.¹

The goddess of the west (Imntet) is represented in a full human form on the inner part of the sarcophagus of “Nesmutaatneru” from Thebes, Deir el-Bahari, temple of Hatshepsut. Discovered in 1895 during the excavation of Edouard Naville for the Egypt Exploration Fund; assigned to the Egypt Exploration Fund by the government of Egypt in 1895, then given to the (Museum of Fine Arts) by the Egypt Exploration Fund.

The goddess Imntet is characterized by her symbol above her head and represented in the same manner that was executed in the wall scenes of the Eighteenth Dynasty Royal Tombs (Fig.s. 71 - 73).



Fig. 45

The goddess imntet in the coffin of Nesmutaatneru – Deir El Bahary – 25th Dynasty

After, Wilkinson, R. H. *Op Cit*, p. 166, ill. 1

¹ <http://ancientegyptonline.co.uk/aken.html>

The goddess Imntet of the necropolis accompanied Osiris in the scenes of receiving the deceased brought by Anubis to be presented to Osiris, the foremost of the westerners, the scene appeared in the tomb of (Neb – n - maat) (TT. 219).¹

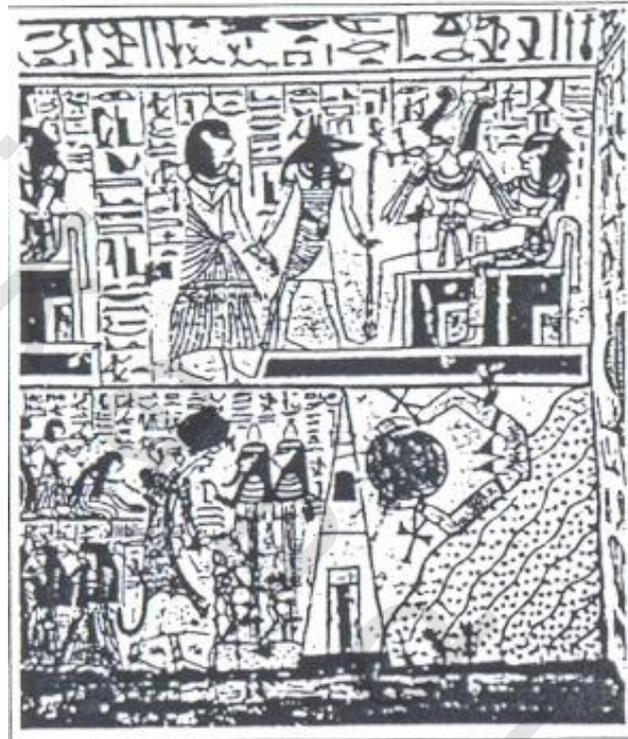


Fig. 46

Imntet accompanying Osiris as a goddess of the afterlife in the tomb of Nebenmat (TT.219)

After,

Refai,H. *ASAE*, *LXXVI*, Op cit, P.97 fig. 12

¹ Maystre, C. “*La Tombe de Nebenmat n. 219*”, in *MIFAO*, 71, Cairo, 1936, pl. VII

The goddess of the west appeared in the scene of the presentation of the (*thnw*) prisoners in the temple of Sahure, she is represented accompanied by the god  (*3s, nb thnw*) of whom name is written with the island sign represented the land of the west on which the (*thnw*) Libyan lived.¹

She is represented in a full human form with her symbol above her head composed of the falcon Horus and the feather.

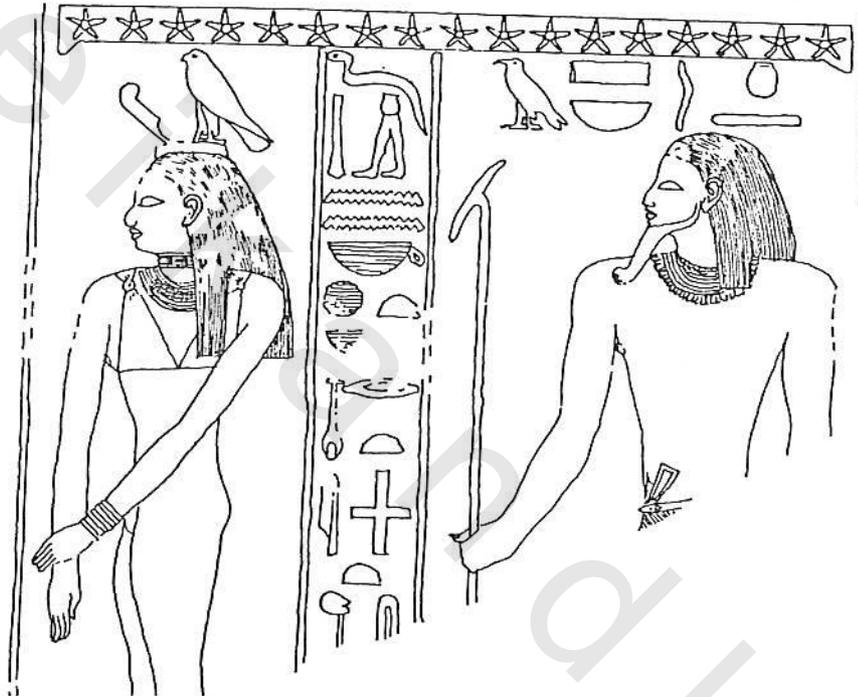


Fig. 47

Imnitet accompanied by Ash in the temple relief of Sahure

After,

Nibbi, A. "A Geographical note on the Libyans so – called", in Nibbi, A. *Some geographical notes on Ancient Egypt: A Selection of published papers, 1975 – 1997*, Discussions in Egyptology, 1997, p. 214, fig. 5

¹ Nibbi, A. "A Geographical note on the Libyans so – called", in Nibbi, A. *Op Cit*, p. 213

2.7.2. The God *h3*

Since the very beginning of the Egyptian mythology, the god “*h3*” appeared as the god of the western desert with an emblem composed of the three hill summits symbol of the desert surmounting a standard representing the god.



Fig. 48

The God *h3*, Master of the west

After,

Fakhry, Ahmed. *The Oases of Egypt: Bahariya and Farafra oases*, Vol II, The American University in Cairo Press, Cairo, 1974, p.151

See also,

يورسلاف تشيرنى ، الديانة المصرية القديمة، هيئة الآثار المصرية، القاهرة، 1987 ، ص. 27

The god was entitled as "The lord of the west" and in sometimes "Lord of the Libyans" referring to the geographical position as westerners.

This relationship with the west made him to be regarded as one of the gods of the cemetery who feed the deceased that was recorded in the pyramid texts (Pyr. 119).¹ His emblem decorated the Pre-Historic pottery representing two, three, four or even five crested mountain; this hieroglyphic sign is raised on the sacred perch .

This crested mountain was regarded as the symbol of the desert in association with the foreign countries and even the necropolis. However, the sacred emblem appeared in some cases with the two crested mountain  *dw*, that was used in historic times as a word sign for hill or mountain but the more general appearance was the three crested mountain that was used from the fourth dynasty onwards as a word sign for the foreign countries or as a determinative for the names of foreign countries.

¹ Bonnet, Hans. *Reallexikon der ägyptischen religionsgeschichte*, Walter de Gruyter, Berlin, 2000, p.267

The preserved pottery color (Fig. 49) indicates the pinkish yellow variegated with red to represent rocks and sands with a line of green color at the base to indicate the fertile land of the Egyptian narrow fertile valley of the Nile bounded naturally by the vast deserts for which the deity was appointed as a guardian deity.

The name of the god was mentioned in the pyramid texts as  *h3* or  *3hw*.
A Ptolemaic inscription at Edfu recorded the name of the god as  *hy*

Later on, with the course of time the god seems to have been  *hs* or  *hsty*.¹

II – The Cult Centers of *h3*

His main cult center was called  *h3sww* or as what was mentioned by Newberry (xois) of the Greek geographers located in the north western delta. This province was called  *niwt h3* or  *pr h3* "the house /temple of *h3*"

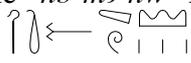
During the prehistoric dynasties the name of the god was applied to the whole region of which (xois) was the capital most probably till the Third Dynasty or much earlier when the district was merged with that of the bull  so the province was known as

 or  *h3 k3*.

As for the proper frontier of this province, it was bounded on the west by the province of the harpoon, on the south by that of the bull, and on the east by the province of the ibis. Most probably, this Nome was included within the province of the famous city of the north "Pe" or "Buto".

That may explain the existence of the mountain as a district or petty-kingdom ensign on the great mace head of the scorpion king, as one of the northern delta vanquished Nomes.

h3's relationship with the west started since the Twelfth Dynasty when he was described as  "*nb imntet*" or the lord of the west, during the Twenty – Sixth Dynasty, the god "*h3*" was described as "*ntr 3*" or the great god, and "*nb phty*" meaning lord of the power.

During the Ptolemaic period he bore the title "*nb m3 nw*" lord of the sun set lands however, the most important title related to this study is  *h3 tmhw* or the ruler of the temehu Libyans and  *hr tp dw* "chieftain of the mountain".

On the exterior wall of the great temple at Philae he was described as *hb hb s3sw* or "Smiter of the Bedouin".

¹ Leitz, C. *Orientalia Lovaniensia Analecta: Lexikon der Ägyptischen Götter und Götterbezeichnungen*, Band V, Belgium, 2002, p.p. 10 – 11

III - *h3*'s Role in the Egyptian Pantheon.

Very little is known about his role among the Egyptian gods but he must have been regarded as a foreign deity, an idea suggested by his name  but his history is clearly indicated by the occurrence of his emblem on the decorated vases of the prehistoric times as one of the most ancient gods of the Delta region.

His priests participated in the purification of the Egyptian kings as his priest used to lead the Egyptian king away to purify him with the sacred water of all satisfying life after the coronation of the king.

Moreover, his high priest was one of the main official priests who conducted the ceremonies of the purification of the king at the "Sed" festival. Besides, it was attested that the royal sons were penetrated in his sacred services as one of the sons of khufu bore the title  *ht h3* "Follower of *h3*" that was the title of the high priest of the god, showing that it must have been one of the considerable distinctions during the Twenty - Second and the Twenty – Sixth dynasties.

The title became afterwards  *im ht h3* that was found in a text dated back to the time of the Persian king Darius.

This connection in his emblem with the hill summits provoked the idea of assimilation between this mountain deity with Zeus "God of the mountain summits (who was born according to one tradition on Mount Ida or mount Dicte) in Crete where his tomb was contained."¹

¹ Newberry, P. E. "Two Cults of the Old Kingdom" in *AAA*, edited by J. L. Myres, vol I, London, 1908, p.p. 24 - 29

ICONOGRAPHY

I - The standard of the god “h3”

The standard of the god “h3” appeared on the Pre-dynastic pottery as a kind of decoration related to the cult of “h3”, Master of the west.

The symbol of the god is composed of the three hill sign *h3st*.¹

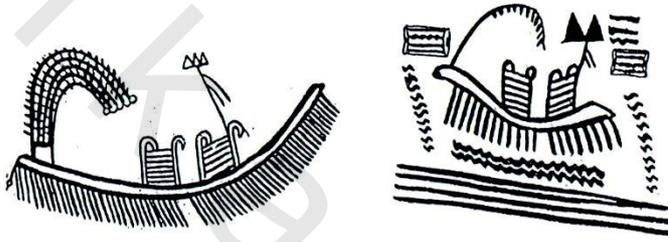


Fig. 49

The Emblem of the God “h3” on the pottery of the early dynastic period
After, Petrie, F. *Prehistoric Egypt : Illustrated by over 1,000 objects in University College*,
BSAE, Bernard Quaritch, London, 1920, pl.XIX

انظر ايضا : يورسلاف تشيرنى ، مرجع سابق ، ص. 6 - 7

1

يورسلاف تشيرنى ، مرجع سابق ، ص. 6 - 7

II. The God h_3 In the Bahariyah Oasis

Despite the few number of scenes, The god “ h_3 ” appeared as well in the scenes of the four chapels discovered near Ayn al – Muftillah at the Bahariya oasis as one of the important gods who were usually depicted in the scenes (from right to left, Seshat, Thot, Maat and h_3), he appeared as usual with his emblem composed of the three hill sign h_3st surmounting a standard.

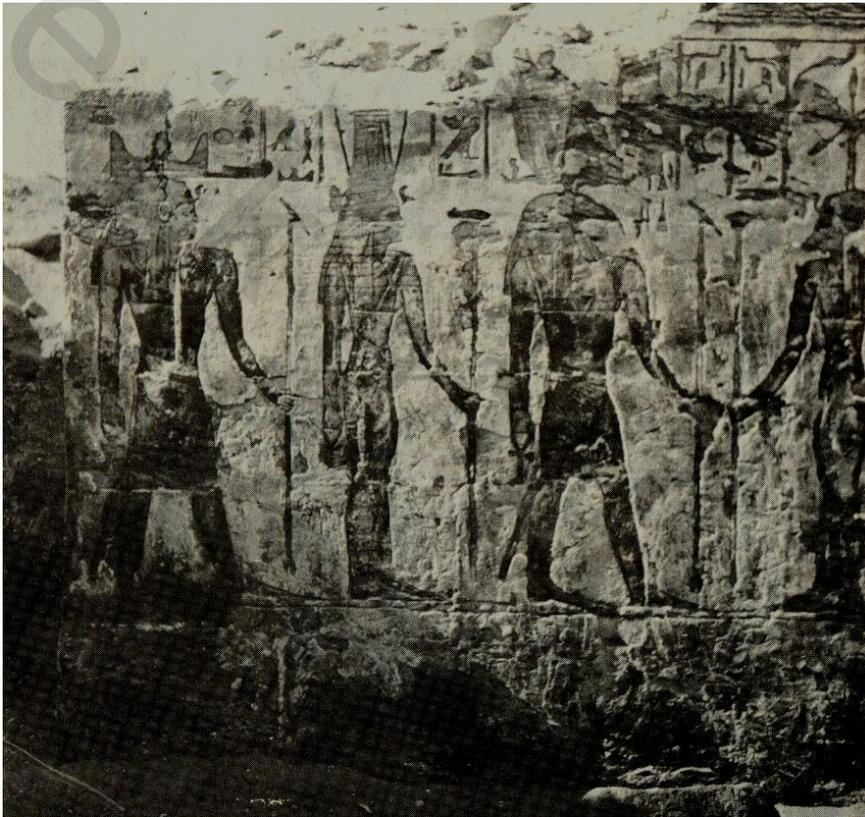


Fig. 50

The God " h_3 " of the deserts and the foreign lands with other gods at the Bahariya oases
After,
Fakhry, A. *Op. Cit.*, p. 86, fig. 25

III – The God “ḥ3” on a Fragmented Scene in the Metropolitan Museum¹

A representation of the world occurred on a fragment from Cairo; preserved now in the Metropolitan Museum of Art (it was a part of a group of monuments possessed by a merchant at Cairo that made it hard to determine the original province of this fragment).

This fragment gave us an idea about the world in the ancient Egyptian thoughts of which our main concern in this research exists to the upper right end of the fragment, the god Ha is represented with his emblem above his head, holding the “w3s” by the right hand and a scepter in his left hand, these characteristic features enabled to determine his being the god “ḥ3” represented here as the  *nb imntet* (Master of the west), the other side which is destroyed must have been occupied by his counterpart, the god Soped (Master of the east), it's noticeable here that the god “ḥ3” is represented inside his temple  referring to this part of the world as the domain of “ḥ3”, Master of the west.²

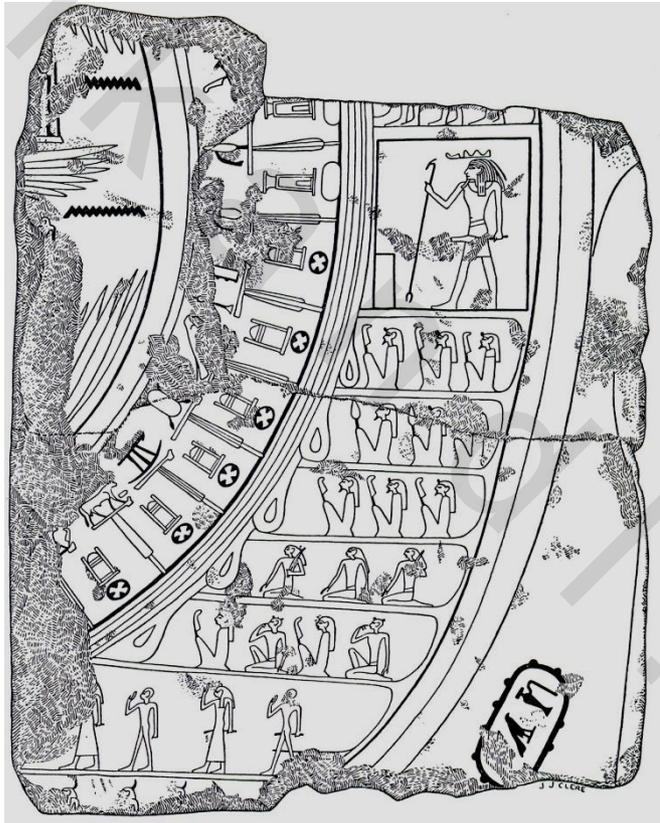


Fig. 51

The God ḥ3 on a fragment in the Metropolitan Museum
After,

Clere, J. J. "*Fragments d' Une Nouvelle Representation Egyptienne du Monde*", *MDAIK*, 16, 1958, p.32, fig. 2

¹ A photo preserved under the number (negative CEG4902 C)

² Clere, J. J. "*Fragments d' Une Nouvelle Representation Egyptienne du Monde*", *MDAIK*, 16, 1958, p.39

IV - The God ḥ3 at Philae Temple

The first pylon of the Philae temple is occupied by two identical scenes on the two extremities representing the king Ptolemy XII (Neos Dioysos) smiting his enemies before the gods and deities of Egypt. These two scenes indicated the function of each one of the two counterparts (Soped and ḥ3) as two protective gods for the eastern and western borders alternatively.

The eastern extremity represented the king is represented smiting his enemies most probably the eastern ones as they were represented on the eastern side and accompanied by the God Soped depicted above the prisoners then comes the goddess Isis, Hors of Edfu and Hathor.

Our main concern in the eastern scene is the details of the scene representing the god Soped who appeared crowned with two feathers and sun disc, presenting by one hand the knife for the king to slay his enemies and by the other one he holds the sign ankh with the inscriptions referring to him as the one who keeps the borders and who destroy the foreign countries referring to those who infiltrate into the Egyptian borders.¹

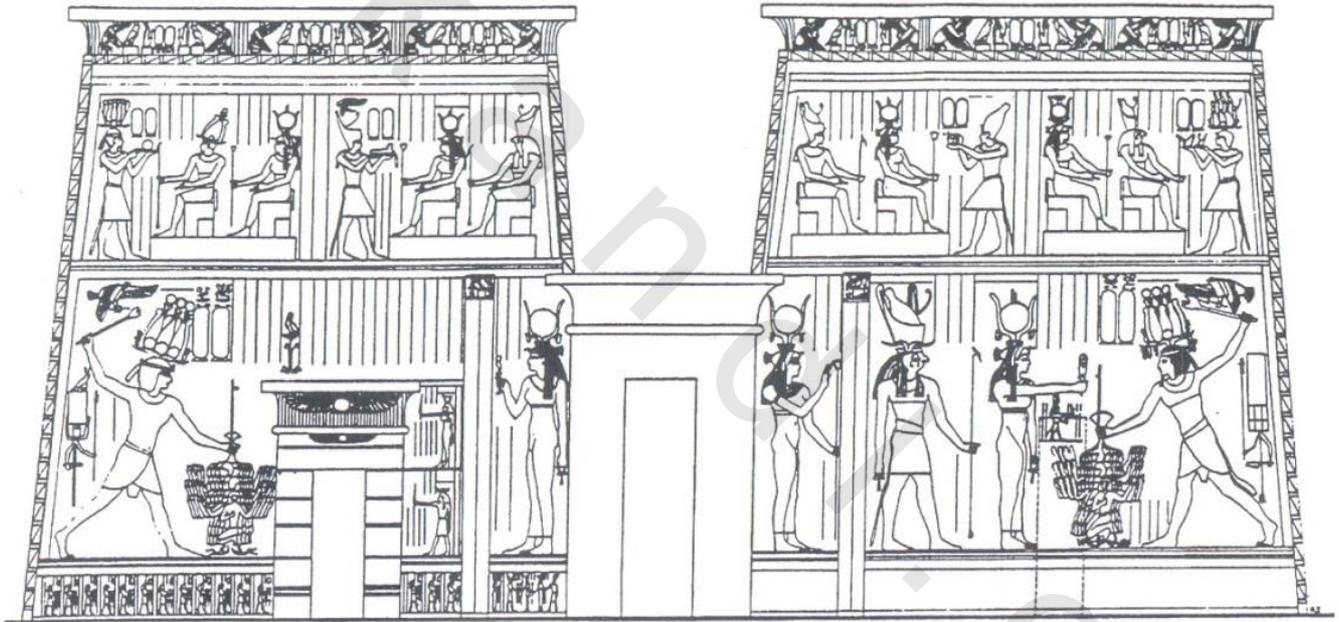


Fig. 52

The smiting scene on the first pylon at Philae temple
Peters-Desteract, M. *Philae le Domaine d' Isis*, Edition du Rocher, Paris, 1997, p. 86, fig. 21

¹ Peters-Desteract, M. *Philae le Domaine d' Isis*, Edition du Rocher, Paris, 1997, p. 87 ff.

The western extremity depicts the same smiting scene but against the western enemies as here, the action is practiced before the goddess “Hathor” in the upper register and the god “ḥ3” in the Lower register, here, the god “ḥ3” is represented in the same attitude of Soped in the previous scene offering the knife to the king so as to slay his enemies and crowned by his emblem composed of the sign  ḥ3st, as (Master of the western mountains). Thus, it's apparent that the two counterparts functioned as guardian deities for the eastern and the western borders of Egypt composed mainly of two vast deserts.¹

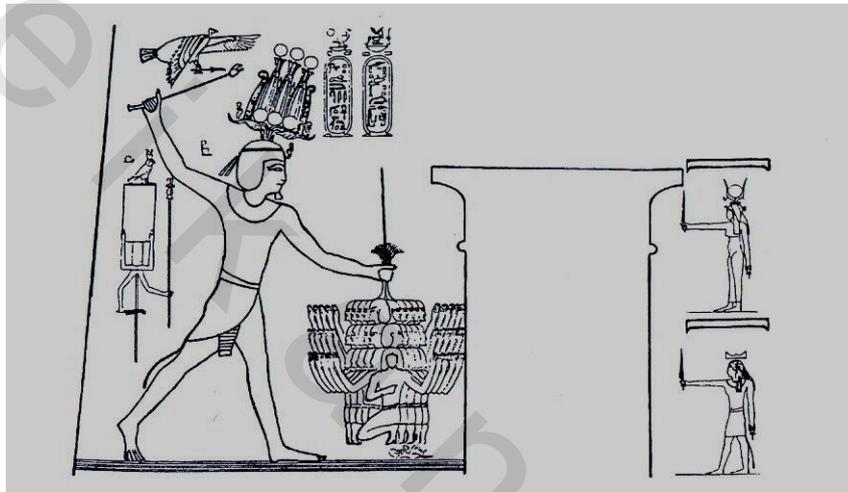


Fig. 53

The God “ḥ3” on the western part of the first pylon as a patron deity of the west
 After,
 Peters-Desteract, M. *Op Cit*, p. 89, fig. 24

¹ Peters-Desteract, M. *Op Cit*, p.p. 87 – 89

2.7.3. The God *Inpw*

Anubis, the jackal headed god was referred to as Master of the isolated lands, Guardian of the necropolis (the west) who was depicted on the seals surmounting nine bound captives¹ in addition to this role, he was the embalming god (the one in the tent of the mummification, the one above his mountain), hence the relation with the mountains especially the western ones.²

Since the very beginning Anubis was known as a god of burying and funeral ceremonies closely associated with the deceased.³

He was considered to be an embalming god and he kept his role as an embalmer till the end of the Greco – Roman period.



Fig. 54

Anubis embalming the body of Osiris with the directions of Isis

After,

Budge, E. A. W. *Osiris and the Egyptian Resurrection: illustrated after drawings from Egyptian papyri and monuments*, Dover Publications, New York, 1973, p. 48

¹

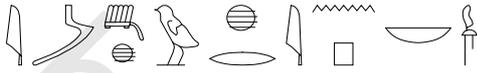
أ. هورنونج، وادي الملوك أفق الأبدية، القاهرة، 1996، ص. 89

² عبد الله محمد فرج دياب، "الصحراء في مصر القديمة (دراسة أثر العلاقة بين المصري القديم والصحراء في العصر الفرعوني)"، رسالة ماجستير غير منشورة، قسم الإرشاد السياحي، كلية السياحة والفنادق، جامعة قناة السويس، 2005، ص. 295

³ Badawy, A. "Les Stele Funeraires sous L'Ancien Empire: Son Origine et Son Fonctionnement", in *ASAE*, 48, 1948, p. 220

He was the god of the sacred land (the necropolis) and the god of (Rustau) that functioned as the entrance of the kingdom of the dead.

He held some titles that clearly indicated his relationship with both the west and the cemetery such as:



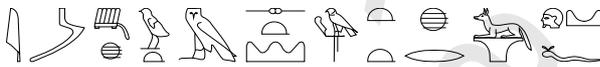
im3hw hr Inpw nb imntt

Revered with Anubis, Lord of the west ¹



im3hw hr Inpw nb t3 dsr

Revered with Anubis, Lord of the sacred land (The cemetery) ²



im3hw m smyt imntt hr Inpw tpy dw .f

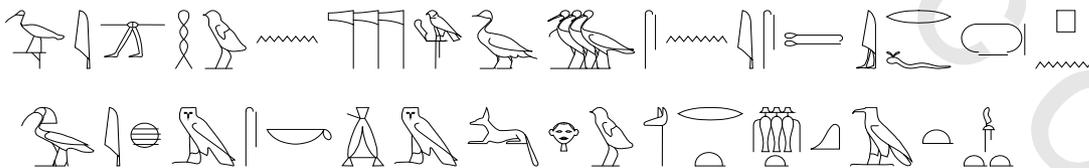
Revered in the western desert with Anubis, who presides over his mountain ³



im3hw hr Inpw tpy dw .f

Revered with Anubis who presides over his mountain ⁴

He bore the title “Ruler of the west” in the tomb of (Hor – Min) at Saqqara besides, he was entitled as “The one who is upon the western heights” in spell 157 of the Pyramid Texts:



¹ Jones, Dilwyn., *op cit*, p. 14 (no. 58)

² Jones, Dilwyn., *Ibid*, p. 15 (no. 65)

³ Jones, Dilwyn., *Ibid*, p. 39 (no. 192)

⁴ Jones, Dilwyn., *Ibid*, p. 39 (no. 196)

dhwty is hw(y) n ntrw imnt b3w .sn ist ii rf[□] pn 3h ihm – sk db3 m Inpw hr wsrt hnt(y) k3t imntt.

O, *dhwty*, go and tell the divinities of the west and their souls that the king [□] is truly coming, he is the non-degradable soul, lets decorate the neck with Anubis, the one who is upon the western heights. ¹

The relationship with the west was proved through the number of titles related to the west. He was described in the Pyramid Texts and Coffin texts as “The foremost of the westerners”. Besides, he was referred to in some parts of the Coffin Texts as “Master of the People of the west – The dead”.

On a vessel from Abydos, Anubis was described as “The master of the inhabitants of the west (The dead)”. ²

Iconography

Anubis was usually represented as:

I. A Jackal – headed human being

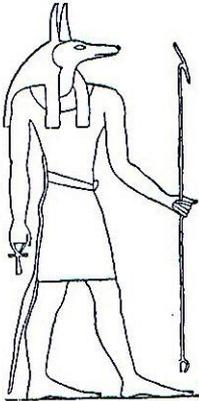


Fig. 55
The God Anubis
After,

عبد الله محمد فرج دياب، مرجع سابق، ص. 416 ، شكل. 189

II. A jackal

In a full animal form colored in black with two big ears and a long tail, sometimes surmounting the chaos powers figured in the nine captives.

¹ Pyr. I, 157

² Weill, R. “Recherches sur la premiere Dynastie et les Temps Prepharaoniques”, in *Bde*, 38, 1961, p. 161

STATUETTE OF THE GOD ANUBIS AS EMBALMER

(PTOLEMAIC PERIOD, 304-30 B.C.)

Metropolitan Museum of Art

Painted wood with gesso

h. 16/2 in. (42c m).

Gift of Mrs. Myron C .Taylor, I9 38(38.5)

This wooden figure represents the god Anubis with a canine head on a human body, wearing the feather costume of Egyptian deities. In this pose hands raised, palms downward the god performed purification and transfiguration rites over a mummy. During the actual mummification process, a priest wearing a canine mask played the role of Anubis.¹



Fig. 56

Anubis the Embalming god in the metropolitan museum of Art

After,

Arnold, D. "An Egyptian Bastiary", in *Bulletin of the Metropolitan Museum of Art*, Spring 1995, p. 14, fig. 8

¹ Arnold, D. "An Egyptian Bastiary", in *Bulletin of the Metropolitan Museum of Art*, Spring 1995, p. 15

As an important element of the sever threats that caused great fear to the tomb owners, the trend of burying the smashed stone or pottery shreds outside the tomb had changed to be set at the entrance of the New Kingdom tombs in the Valley of the Kings by sealing the doors with the jackal-headed guardian god Anubis stretching his body above the traditional nine enemies of Ancient Egypt in the form of bound captives.

These seals and the cartouche-like captives can be thought to be some kind of renovated artistic alternatives that had the same significance of the execration texts.¹

The captive's role as a metaphor for the containment of the forces of chaos could be seen as well in the necropolis seal used in the tombs of the Valley of the Kings estimating to represent the dangers threatening the royal tombs by depicting rows of bound foreign captives surmounted by Anubis, the guardian of the necropolis indicating the full control over these dangers and ensuring the security of the deceased that can be very well examined in the tomb seal of Tutankhamun.²

Anubis in the Tomb Seal of Tutankhamen

The tombs of the Valley of the Kings are sealed with stamp seals following the example from the tomb of Tutankhamen representing an oval shape containing the cartouche of the king, the god Anubis, the guardian of the necropolis surmounting nine bound captives.

Here, the combination with the Nine Bows (The traditional enemies of Ancient Egypt) is very well attested as these captives represent the "Nine Bows" symbolizing in this case the forces of evil that threatened the Egyptian necropolis and indicating the role of Anubis as a protective god of the necropolis, the kingdom of the dead and the west.³

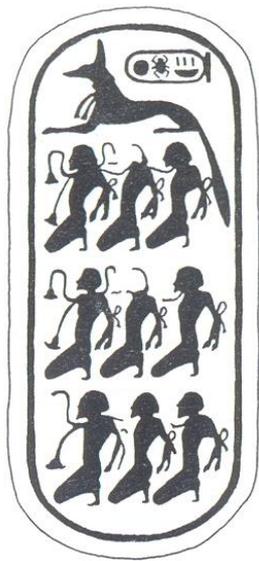


Fig. 57

Anubis surmounting the nine bows on the tomb seal of Tutankhamen
After,

Wilkinson, R. *Op Cit*, p. 18, fig. 2

See also, Reeves, N. and Wilkinson, R. *The Complete Valley of the Kings: Tombs and Treasures of Egypt's greatest pharaohs*, the American university in Cairo press, Cairo, 1996, p. 82

¹ Wilson, H. *Understanding Hieroglyphs. A complete introductory guide (a quick and simple guide)*, Brock Hampton press, London, 1993, p.p. 26 – 27

² Shaw, I. & Nicholson, P. *The Illustrated dictionary of ancient Egypt*, The American University in Cairo press, Egypt, 2008, P.p. 68 – 69

³ Wilkinson, R. H. *Op Cit*, p. 19

Anubis in a Recumbent Form

Saqqara, Dynasty 26 - 27, 664-404 B.C. Limestone, originally painted black (neck, nose, left ear, right leg, and part of base restored); 1.25 X 4 in. (64 cm). A delaide Milton de Groot Fund, in memory of the de Groot and Hawley families, 1969

Egyptian artists often depicted Anubis entirely in animal form and in a pose indicating watchful guardianship. To this day, in cemeteries in the Egyptian desert, wild dogs guarding their territories stretch out in the same alert pose as this limestone sculpture. The life-size figure was excavated by British archaeologist Walter B. Emery in a temple deposit at Saqqara, the vast necropolis near the ancient capital "Memphis", Temple objects were gathered and hidden during the various foreign raids on Memphis. It is not known from which temple the Anubis statue came. A Late Period sanctuary of Anubis, called the Anubieion, was surrounded by one of the numerous cemeteries at Saqqara that were specifically dedicated to the burial of sacred animals.¹

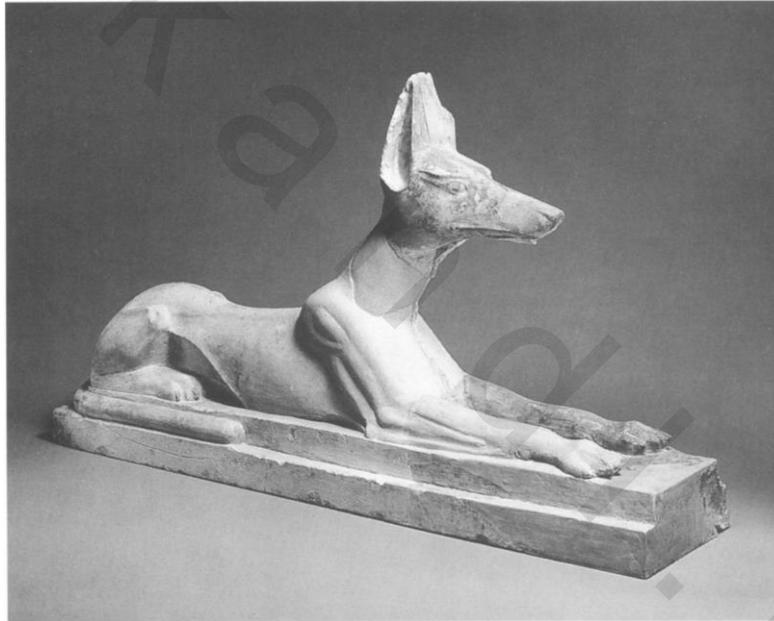


Fig. 58

Anubis in the recumbent canine form as a guardian of the Necropolis

Metropolitan Museum of Art

After, Arnold, D. *Op Cit*, p. 16, fig. 11

¹ Arnold, D. *Op Cit*, p. 16

2.7.4. The God *hnty Imntyw*

The name Khenty Imntyw was mentioned in the texts as  and  (*hnty imntyw*)¹

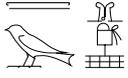
The epithet (*hnty Imntyw*) that means the “Foremost of the westerners” was held by three different divinities:

I – KHENTY IMNTYW

The ancient canine deity of Abydos²

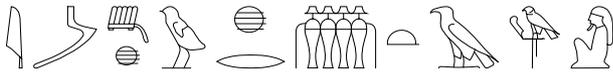
HIS CULT CENTER

Abydos, is the Greek pronunciation of the Ancient Egyptian , *3bdw* modern العرابة المدفونة.

One of the important sites in the Eighth Nome of Upper Egypt that was called  *t3 wr* (The Great Land) located at the edge of the desert on the western bank of the Nile, 11 km. south west of El Balyanah - Sohag province.³

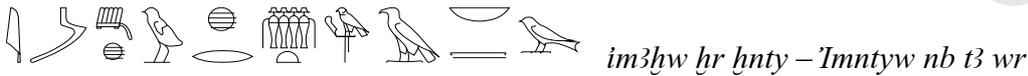
Tracing the temple’s development throughout the different periods of the Egyptian history, It can be assumed that the first known temple dated to the early dynastic or possibly to the end of the Pre-dynastic period was a brick and stone temple complex (now almost destroyed) that once occupied Abydos which was surrounded by mud-brick enclosure. It was dedicated to the god Khenty Imntyw, the ancient deity of Abydos to whom the earliest reference dated back to the Fifth Dynasty.

Khenty – Imntyw was mentioned alone without referring to Osiris or Anubis such as:



im3hw hr hnty – imntyw

Revered with Khenty – Imntyw (The foremost of the westerners)⁴



Revered with Khenty – Imntyw, Lord of *t3 – Wr*⁵

¹ Leitz, C. *Lexikon der Ägyptischen Götter und Götterbezeichnungen*, V, in *OLA*, 114, 2002, p. 783

² Wilkinson, Richard. H. *The Complete Gods and Goddesses of Ancient Egypt*, p. 119

³

عبد الحليم نور الدين، مواقع و متاحف الآثار المصرية، ص.ص. 205 – 207

⁴ Jones, Dilwyn., *Op Cit*, p. 35 (no. 172)

⁵ Jones, Dilwyn., *Ibid*, p. 36 (no. 174)

From the remains of its foundation, we know that it consisted of two successive halls and a vestibule from which opens a sanctuary flanked by two chambers. This design might have been the origin of the “three – chapels” temple of the Middle and New Kingdom.

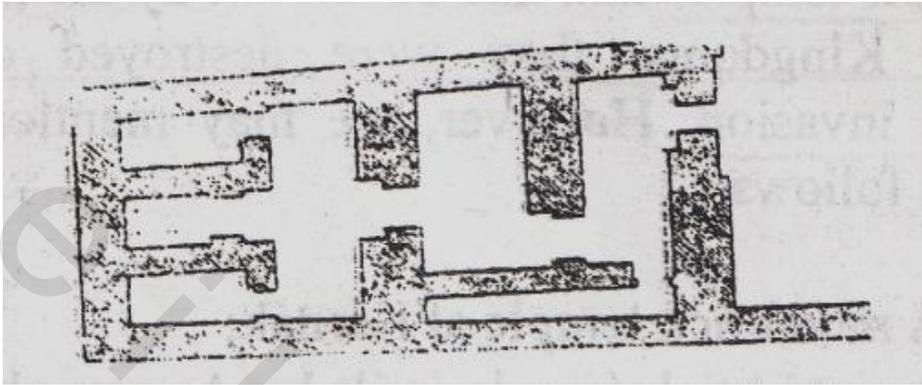


Fig. 59

Plan of the temple of Khenty – Imntyw

After,

Aly, M. I. **The Great Pyramids, Dar El Salam, Alexandria, 2003, p. 5, fig. 2**

II - OSIRIS

Khenty - Imntyw was associated in the pyramid texts with Osiris and his name appeared in the time of the Eleventh Dynasty with an Osiris determinative, Then in the Twelfth Dynasty, the divinity of the temple in question became *Wsir - hnty - Imntyw*.

Many epithets held by Osiris have been taken from other deities such as  (Khenty Imntyw).¹

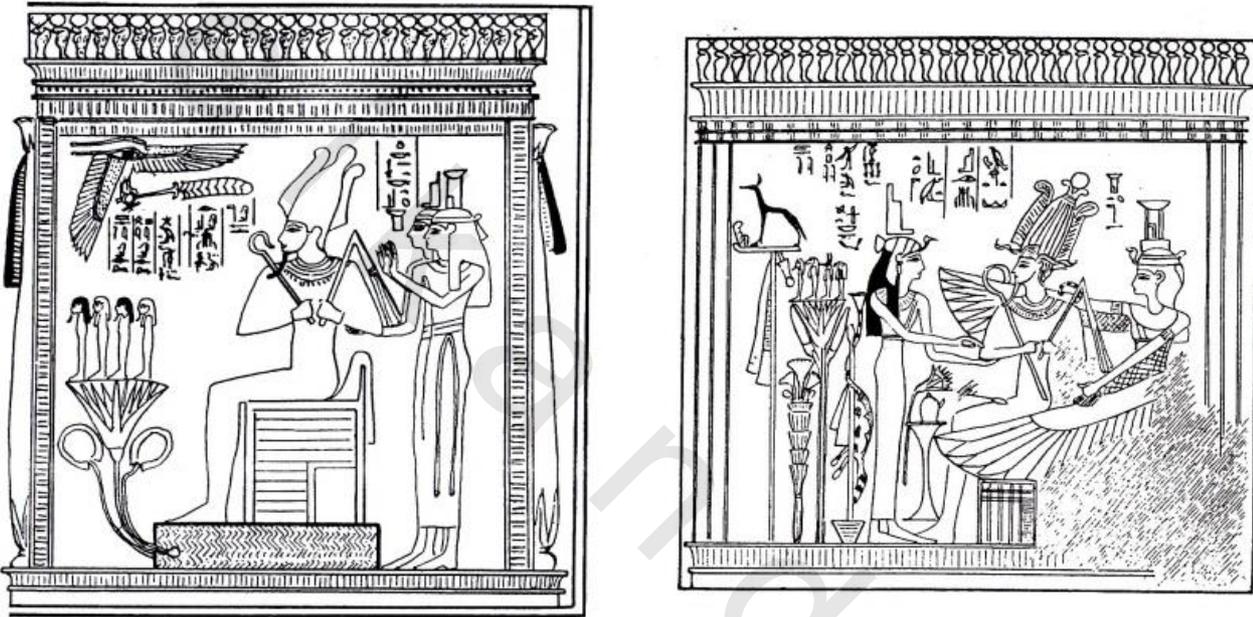


Fig. 60

(A)

(B)

(A) Osiris Khenty Imntyw preceded by the four sons of Horus and behind him Isis and Nephthys.

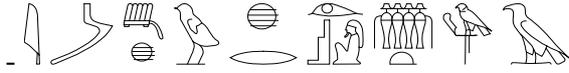
After, Dondelinger, E. *Papyrus Ani (BM. 10.470), in Codices Selecti (Phototypic Impressi)*, Vol. LXII, Austria, 1978, p. 52, abb. 26

(B) Osiris Khenty Imntyw wearing the (*3tf*) crown protected from both sides by Isis and Nephthys and here we can see the Jackal standard.

After, Dondelinger, E. *Ibid*, p. 54, abb. 28

¹ Budge, W. E. A. *The Gods of the Egyptians*, Vol. II, 1904, P. 185

Moreover, Osiris held a number of titles that indicated his role as a god of the west in the form of Khenty – Imntyw as:



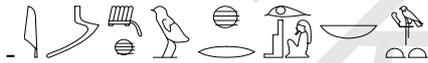
im3hw hr wsir hnty – imntyw

Revered with Osiris Khenty - Imntyw, The foremost of the westerners ¹



im3hw hr wsir hnty – imntyw nb 3bdw

Revered with Osiris, The foremost of the westerners, Lord of Abydos ²



im3hw hr wsir nb imntt

Revered with Osiris, Lord of the west ³

- In the hymen to Osiris, he was referred to as:



htp di nsw wsir hnty imntyw nb i3bt

Offering given by the king Osiris, the foremost of the westerners, Lord of the east ⁴

¹ Jones, Dilwyn., *Op Cit*, p. 22 (no. 101)

² Jones, Dilwyn., *Ibid*, p. 22 (no. 102)

³ Jones, Dilwyn., *Ibid*, p. 20 (no. 93)

⁴ Budge, W. E. A. *The Gods of the Egyptians*, P. 174

III - ANUBIS

The title was also held by Anubis because the majority of the Egyptians' cemeteries were constructed on the western bank of the Nile, the symbolic direction of the setting sun and the underworld.

The deceased were referred to as the westerners thus, and it refers to the role of Anubis as the leader of the dead. ¹



im3hw hr inpw hnty - imntyw

Revered with Anubis, The Foremost of the westerners ²



im3h f hr Inpw hnty imntt nb t3 dsr

Revered with Anubis, the foremost of the westerners, Lord of the sacred land. ³

¹ Wilkinson, Richard. H. *The Complete Gods and Goddesses*, p. 187 ; see also, عبد الحلیم نور الدین، الديانة المصرية القديمة، ج. 1 ، المعابدات، الطبعة الأولى، القاهرة، 2009، ص.ص. 215 – 216

² Jones, D. *Op Cit*, p. 15 (66)

³ Jones, D. *Ibid*, p. 15 (67)

Anubis (Khenty - Imntyw) on a wooden sarcophagus of Maghagha (no. 11)

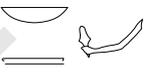
This wooden anthropoid sarcophagus preserved in the magazine of El Ashmonien that dates back to the Late Period, covered with a layer of colored gesso representing the headdress and the face features then a winged scarab followed by Anubis then the text reads:

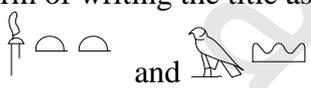


htp di nsw n wsir hnty ntr nfr nb 3bdw

An offering presented by the king to Osiris Khenty Imntyw, Lord of Abydos

This pictorial and textual mixture referred to the relationship between Anubis and Khenty Imntyw.

And on the base, the text reads:  *nb t3 dsr* (Lord of the sacred land).

The title Khenty Imntyw was written in this case in a different way as  instead of the common form of writing the title as  that was changed to be written in the Ptolemaic Period  and .

The three divinities referred to as “khenty Imntyw” were merged together since the time of inscribing the Coffin Texts, however the canine form of “Khenty Imntyw” remained the most fluent one in guiding the deceased in the netherworld as he is aware by the secret desert roads.¹

¹

مصطفى عزمى محمد، الإقليم الثامن عشر من أقاليم مصر العليا "عنتى"، رسالة دكتوراة غير منشورة، كلية الآثار، القاهرة، 2010، ص.ص. 94 - 96



Fig. 61

Sarcophagus (No. 11) of Maghagha – Ashmonien on which Anubis is linked with the title
Khenty Imntyw

After,

مصطفى عزمى محمد، الإقليم الثامن عشر من أقاليم مصر العليا "عنتى"، رسالة دكتوراة غير منشورة، كلية الآثار، القاهرة،
2010، ص. 94

2.7.5. The God ʒš

The names of the god Ash varied according to the chronology of time however:

- The most famous name was:   and    ʒš.¹

- During the reign of (*Pr ib .sn*), Second Dynasty:  ʒš.²

- By the Fifth Dynasty, in the temple inscriptions of Sahure at Abusir the name of Ash was attested as (Ash, Lord of the Tehenu land)    that linked between the god Ash and the western territories of the Libyans.³

- by the Middle Kingdom he was mentioned in the hunting scenes of the desert such as the register in the tomb of “Khety”, no. 17 at Beni Hassan under the name  ʒš.⁴

- by the New kingdom reign of Ramses III, “Ash” was attested as    ʒšw in tomb no. 6, Deir Reefa ديرة ريفة modern El Shatb الشطب southern Sohag سوهاج. The site that once formed the Eleventh nome of Upper Egypt of which the capital was called     *shṭp ʒš* (the city that delights Sha) that Despite having Seth as the main god, its name was associated with Sha or Ash.⁵

- by the late period, the name appeared on a sarcophagus (of an unknown source) preserved in Brighton museum, London as:

    ʒš ʕ3 ḥrw (Ash with the numerous faces).⁶

Function

I – Ash was represented on the wine seals in the archaic period that is why he was associated with the royal gardens, fields, trees and fruits.

II – in the beginning of the dynastic period, he was the protective god of the king depicted usually on the façade of the Royal palace (*srh*).

III – God of olive trees in connection with the Tehenu land since the Fifth Dynasty.

IV – God of death according to the inscriptions of the temple of Pepy II, Sixth Dynasty.

V – God of the western desert which is the main interest of our study, in this aspect he was depicted in the form of the sacred animal of Seth.

¹ Wb, I, 20 (21)

² Scharff, A. “Vorgeschichtliches zur Libyerfrage”, *ZÄS*, 61, 1926, p. 24

³ Borchardt, L. *Das Grabdenkmal Des Königs Sa Hu Re*, II, Leipzig, 1911, pl. 1, p. 74

⁴ Newberry, E. *Beni Hassan*, II, London, 1894, pl. XIII

⁵ Griffith, T. *The Inscriptions of Siut 1 and Der Rifeh*, London, 1889, pl. 18; Gauthier, H. *Op Cit.*, V, p. 91

⁶ Shorter, A. “A Possible late representation of the god Ash”, in *JEA*, 11, 1925, p. 78

This function was apparent in the title accompanying (Ash) in the funerary temple of the Fifth Dynasty king (Sahure)  (3š nb thnw) with the determinative  of the land and not the people  referring to the western desert or the western parts of the Egyptian territories. ¹
 VI – by the New Kingdom, his function was changed to be the god of storms and his voice is the thunder.
 VII – by the late period, Ash became a protective god against evil powers. ²

Iconography

I – Hawk

Since the very beginning of the Dynastic Period, Ash was usually represented in the form of a hawk or hawk – headed human being.
 He was represented as hawk - headed human being on a wine seal from Beit Khallaf discovered in a tomb dated back to the Third Dynasty holding in one hand the scepter (*w3s*) and in the other hand the sign (*ʿnh*) accompanied with the phrase () *di ʿnh w3s dd*, “May he will be given life, power and stability”. ³

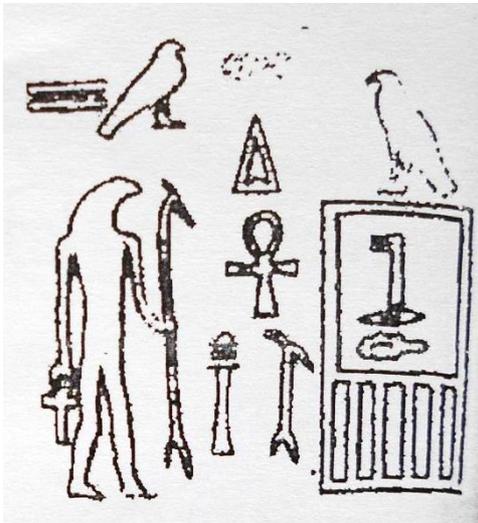


Fig. 62
 Ash as a hawk – headed human being
 After,
 Garstang, J. *Mahasna and Bet Khallaf*, London,
 1989, pl. IX

¹ Newberry, P. E. “The Pig and the cult animal of Seth”, In *JEA*, 14, 1928, p. 220

² شويكار سلامة، ملاحظات على المعبود آش ومركزه في الديانة المصري القديمة، المؤتمر الخامس لجمعية الأثريين العرب، الندوة العلمية الرابعة، القاهرة، 2002 ، ص.ص. 261 – 262

³ Garstang, J. *Mahasna and Bet Khallaf*, London, 1989, p. 22, pl. IX

II – CANINE FORM OF SETH

One of the oldest representations for Ash on a wine seal dated back to the reign of (*Pr ib .sn*), from Abydos depicts Ash with the head of Seth (Canine form) and a human body.¹

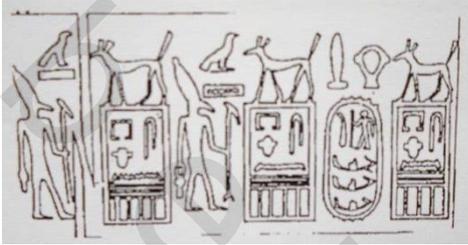


Fig. 63
The Seth – headed form of Ash (Abydos – Second
Dynasty)
After,
Petrie, F. *The Royal Tombs of Earliest Dynasties*, II,
London, 1901, pl. XXII, nr. 179

He appeared as well on a label dated back to the reign of king Djoser (Third Dynasty – Old Kingdom) here, he is represented in canine – headed human form wearing the white crown of Upper Egypt, holding a scepter with one hand and the sign (*3nh*) with the other hand.

The name of the king is written in the (*srh*) accompanied with the phrase ($\Delta \uparrow \uparrow \uparrow$) *di 3nh w3s dd*, “May he will be given life, power and stability”. That refers most probably to the role of (Ash) in helping the Egyptian kings of the early periods in stabilizing their position.²



Fig. 64
Canine – headed human form of Ash (Third Dynasty)
After,
Newberry, P. E. “*The Pig and the cult animal of
Seth*”, In *JEA*, 14, 1928, fig. 8

¹ Kahl, J. *Das System der Ägyptischen Hieroglyphenschrift in der 0 – 3 Dynastis Gof* 29, 1994, No. 510, 613

² مرزوق السيد أمان، الصحارى المصرية و أثرها على الحياة و المجتمع المصرى القديم من الناحية الإقتصادية و السياسية و الدينية حتى نهاية عصر الدولة الحديثة: دراسة أثرية حضارية، رسالة دكتوراة غير منشورة، كلية الآثار، جامعة القاهرة، 2008، ص. 247

III – FULL HUMAN FORM

A label dated back to the reign of (Pr ib .sn and Khasekhemwy) from Abydos depicts “Ash” in a full human form wearing the white crown and holding a scepter with one hand and the sign (3nh) with the other hand.¹

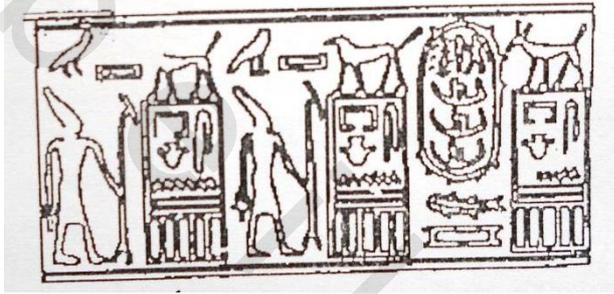


Fig. 65

Ash in a full human form (Second Dynasty)

After, Petrie, F. *Op Cit*, pl. XXII, nr. 178

A label dated to the reign of (Khasekhemwy – Second Dynasty) from Abydos represents Ash in a full human form crowned by a feather with his partially destroyed name and the remaining parts of a vulture’s leg.²



Fig. 66

Ash on a label from Abydos in a full human form

After, Petrie, F. *Op Cit*, pl. XXII, nr. 199

¹

شويكار سلامة، مرجع سابق، ص. 251

² Petrie, W. *The Royal Tombs of the Earliest Dynasties*, II, London, 1901, pl. XXII, nr. 179, pl. XXIII, nr. 199

IV – MIXED FORM OF ASH

A unique form depicted on a sarcophagus that dates back to the Twenty – Sixth Dynasty of unknown source preserved in Brighton Museum with a human body and an unusual head composed of three heads (Lioness – vulture – serpent crowned with the white crown of Upper Egypt), holding with his right hand the sacred uraeus with her head downwards and in his left hand the sign (*nh*) of life.¹

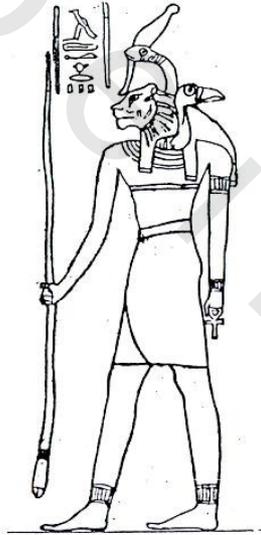


Fig. 67
The god Ash
After,
Shorter, A. “A Possible late representation of the god Ash”,
in *JEA*, 11, 1925, p. 78, pl. 9

Concluding, it can be assumed that Ash was the patron deity of the western desert however, some scholars argued that he was a foreign god or that he came from the edge of the western desert² and some others stated that he was Libyan and that he was a form of Seth with whom he was associated in most of his representations.³

The cult of Ash appeared in the western oases. Besides, he was the protective god of the tribes passing by the western desert routes so he had a close relationship with the western parts of the Egyptian territories in addition to his being a god of death and afterlife that is why he is considered one of the important gods and goddesses of the west.

¹ Shorter, A. *Ibid*, p. 78, pl. 9;

² Otto, E. “Asch”, in *LÄ*, I, 1975, col. 460

³ Te Velde, H. “Seth”, in *LÄ*, V, 1984, col. 909

ياروسلاف تشيرني، مرجع سابق، ص. 234، شكل. 30

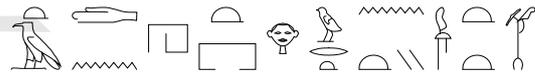
2.7.6. The Goddess *Mrt sgr*

Her name means “The one who loves silence”

She was the protective goddess of the city of the dead at Thebes ¹ and she was worshipped by the people of Deir El Madineh (The workmen village of the Theban necropolis) from the Eighteenth to the Twentieth Dynasty as a local deity due to the calm attitude of serpents living between rocks where the people lived and worked safely and without harming them in addition to having a protective power to heal the workmen from some diseases so they honored her. ²

She was entitled as:  *Mrt sgr ḥnwt imntt nfr*

Mrt Sgr the lady of the beautiful west. That could highlight her association with the west.

Moreover, she bore the title  *t3 dnht wrt nt(y) imntt w3st* (The great height which is in the western Thebes).

Meret Segr was associated with Hathor on the stela of the servant (Paser) preserved in the Egyptian Museum (JE. 72018), this association was indicated by the accompanying texts. That could explain why Meret Seger appeared in some scenes with the horns of Hathor as both of the two goddesses were goddesses of the west and the necropolis. ³

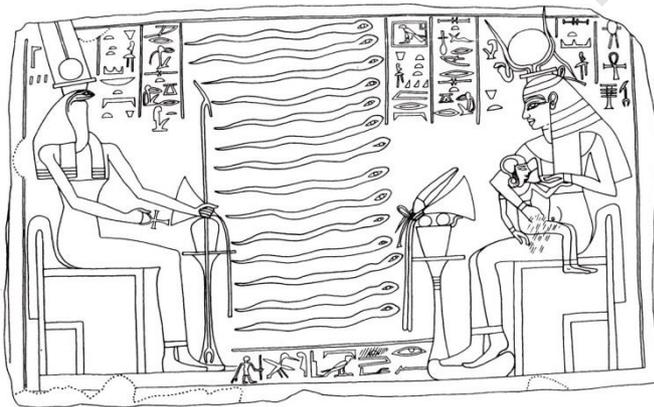


Fig. 68

Meret Seger as a cobra – headed woman
before Hathor on the stela of Paser (JE.)

After, Corteggiani, *J.Op Cit*, p. 323

¹ اريك هورنونج، ديانة مصر القديمة (الوحدانية و التعدد) ، القاهرة، 1995، ص. 281

² Watterson, B. *The Gods of Ancient Egypt*, London , 1984, p. 35 ;

For the serpents living in Egypt, they found in the hot weather of the deserts, an adequate place to live between rocks and under the sands however, they lived as well in the agricultural lands and they were useful as they eat the rats that used to harm the plants. See,

سليم حسن، مصر القديمة، ج.2 ، القاهرة، 2000، ص. 108

³ منى ابو المعاطى النادى، الآلهة المصورة على لوحات دير المدينة فى الدولة الحديثة، رسالة ماجستير غير منشورة، كلية الآثار، جامعة القاهرة، 1999، ص. 210

The goddess was usually represented as a cobra, a woman headed cobra or a cobra headed woman. She was described as the mistress of the west (who likes silence), she dwelled above the mountains of the western Valley of the Kings.¹



Fig. 69

Goddess Mrt Seger as a woman – headed serpent associated with the western mountain

After,

عبد الله محمد دياب فرج، الصحراء في مصر القديمة، رسالة ماجستير غير منشورة، كلية سياحة وفنادق، جامعة قناة السويس، 2005، ص. 415، شكل. 187

¹ Bruyere, B. "Mert Seger a' Deir El Medineh", I, in *MIFAO*, 58, 1929, p.p. 105 ff.

عبد الله محمد فرج دياب، مرجع سابق، ص. 293 – 294

2.7.7. The Goddess ht - hr

Hathor had numerous functions as she was the goddess of the sky, wife of Hor Edfou, goddess of love, joy and music.

She was usually represented as a woman crowned by the two horns flanking the sun disk or as a cow for her role as a goddess of maternity.

Hathor was associated with the west as she was described as (*nbt mšrw*) or mistress of the evening or (the west). This title indicated her cult center in the Theban western mountain.

She was represented in the scenes of the book of the dead as a cow coming out of the western mountains to welcome the dead arriving to the netherworld and as a mistress of the west she reveals the secrets of the west to the dead.



sšm(y)t nb imnt ḥꜥw .n wsir m33 .f s ḥry – tp št3w imnw

Directions are given by the mistress of the west, Osiris is happy when he sees her, Mistress of the hidden secrets (Hathor). ¹

The frequent representations showing the cow goddess Hathor emerging from a mountain side or one half of the Mountain sign as "Mistress of the Necropolis" is considered to be manifestations of the symbolic aspect of the mountain. ²

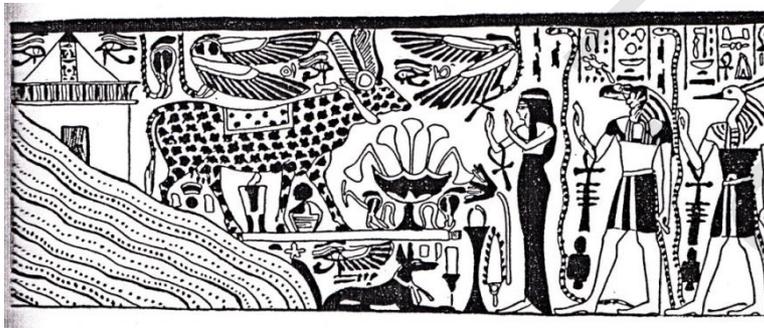


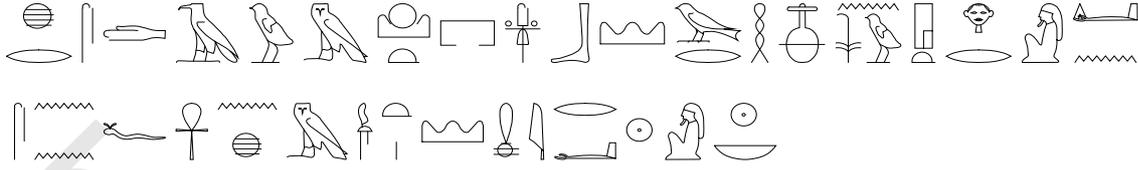
Fig. 70
Hathor as a cow is coming out of the the western mountain

After, Chassinat, E. *Catalogue general des antiquites egyptiennes du musee du caire: La Seconde trouvaille de Deir el Bahari*, IFAO, Le Caire, 1909, p. 21, fig. 23

¹ CT, III, 320 d – f

² Wilkinson, R. H. *Reading Egyptian Art*, P. 133

She was associated as well with resurrection in the afterlife as the Coffin texts indicated her role in giving life to the dead in the west every day.



ḥr sd3 m 3ḥt i3bt wrḥ .n sw ḥt - ḥr di .n .s n .f^cnḥ imnt mi R^c r^c - nb

He was fallen and felt cold in the eastern horizon, Hathor rubs him with ointment and gives him life in the west like “Re” every day. ¹

¹

Detail of a frieze in the tomb of Horemheb.

Hathor in the guise of “Mistress of the west” and with the headdress symbol of Imntet, she is represented embracing the king in the afterlife.

Tomb of Horemheb, Valley of the Kings, western Thebes ¹

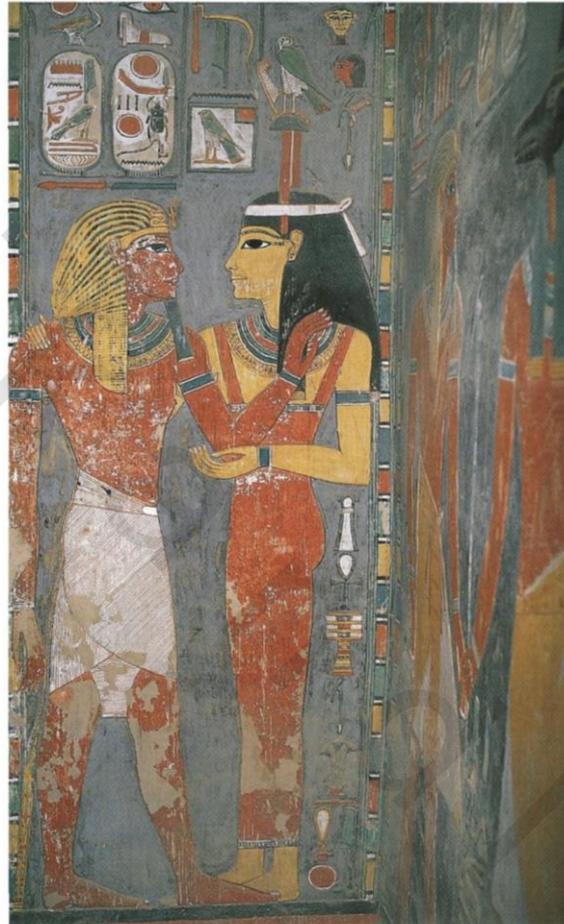


Fig. 72

Hathor - Imntet embracing Horemheb – Eighteenth Dynasty

After,

Wilkinson, R. H. *The Complete Gods and Goddesses of Ancient Egypt*, Thames & Hudson, London, 2003, p. 142

¹ Wilkinson, R. H. *The Complete Gods and Goddesses of Ancient Egypt*, p. 142

The goddess Hathor is depicted in the form of Imentet, goddess of the west with her symbol on her head accompanying Re – Horakhty

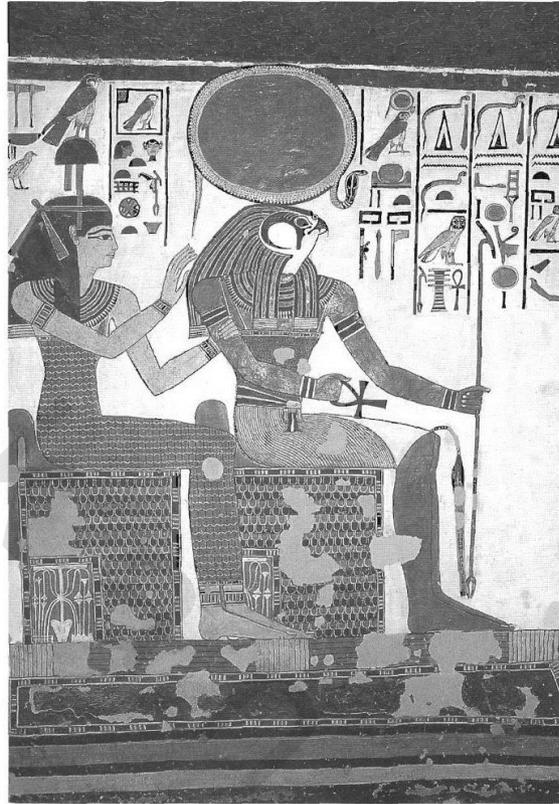


Fig. 73

Hathor - Imntet In the tomb of Nefertari – Valley of the queens (Nineteenth Dynasty)

After,

Wilkinson, R. H. *Ibid*, p. 145

2.7.8. The Goddess *Ist*

Isis was closely associated with the west as she bore a number of titles and epithets that proved this relationship with the west and the western desert such as “Mistress of the western desert - Necropolis” that was mentioned in the Coffin Texts. In addition to some titles due to the relationship with Osiris as a master of the west and the foremost of the westerners of which “Consort of the master of the west”, “Consort of the bull of the west” and “Consort of the foremost of the westerners” so Osiris was the main reason why she was associated with the west.¹

Isis was associated with (Imntt nfrt) or the beautiful west and she replaced imntt in some representations. By the New Kingdom she was the sun set between the arms of Nut hence, the west.

In the representations she substituted imntet (the west) whereas Nephthys replaced Iabtet (the east).



Fig. 74

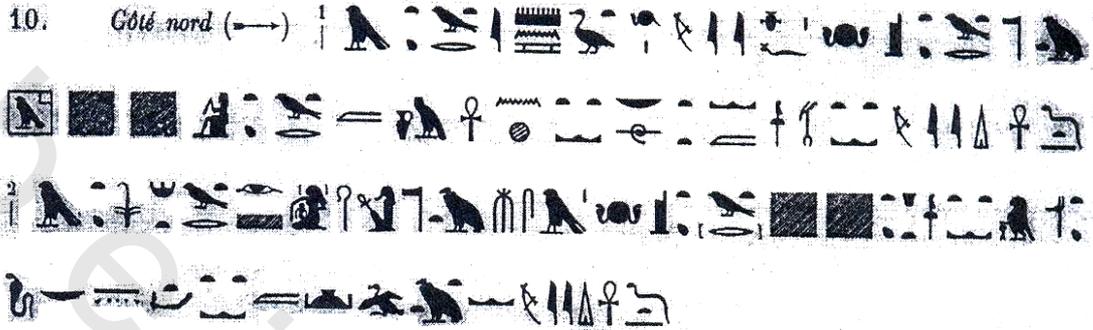
Isis and Nephthys replacing Imntet and Iabtet

After,

Refai, H. *Op Cit*, p. 93, fig. 7

¹ Hayes, W. C. *Scepter of Egypt*, I, Harvard university press, Cambridge, 1953, p. 346

For the association between both Isis and Hathor as goddesses of the west:
 A text from the temple of Deir el Medinah reads:-



Bikt wrt mryt imn s3t r^c mry ib .f nsyt bit 3st wrt mwt ntr ht- hr špst wrt m hnm nht nbt styt m imntt w3st mryt di nht dt.
Bikt hmt nsyt wrt ir .. rr hk3 mwt ntr ms hr nsyt-bit 3st wrthntw imntt špst wrt nbt t3-dšrt m i3t-d3mwt mryt di nht dt

The great falcon, beloved of Amun, the daughter of Re, beloved of his heart. The queen of the south and the north, Isis the great, the mother of the god, Hathor..... The honored in the necropolis, the mistress of the necropolis to the west of Thebes, the beloved to be given life forever.

The falcon, the great royal wife who ..., suckles the ruler, the mother of the god who gave birth to Horus. The queen of the south and the north, Isis the great.....mistress of the west, the strong, mistress of the necropolis in the "Djamut" the beloved one, to be given life forever. ¹

¹ عبد الرحمن على محمد عبد الرحمن، "معبد دير المدينة: دراسة لغوية دينية"، رسالة ماجستير، كلية الآثار، جامعة القاهرة، 2005، ص. ص. 43 - 44

2.8. Catalogue of Monuments associated with the notion “Imntet”

2.8.1. The Stele of Ankh-f-n-Khonsu

25th – 26th Dynasty

Painted wood

Preserved in Cairo Museum

A painted, wooden offering stele (also known as the **Stele of Revealing**), discovered in 1858 at the Mortuary Temple of Hatshepsut at El Deir El Bahary by Mariette. ¹

It was originally made for the priest of Montu (Ankh-ef-en-Khonsu) and was discovered near his coffin ensemble of two sarcophagi and two anthropomorphic inner coffins.

It dates back to *circa* 680/70 BCE, The period of the late Twenty - Fifth Dynasty early Twenty - Sixth Dynasty. Originally located in the former Bulaq Museum under the inventory number 666, the stele was moved around 1902 to the Egyptian Museum of Cairo (inventory number A 9422; Temporary Register Number 25/12/24/11), where it remains today.

The stele is made of wood and covered with a plaster gesso, which has been painted. It measures 51.5 centimeters high and 31 centimeters wide. On the front Ankh-ef-en-Khonsu is represented as a priest of Montu; he is presenting offerings to the falcon-headed god Re-Horakhty, a synchronistic form of the gods Ra and Horus, who is seated on a throne. The symbol of the west, referring to the place of the Dead, is seen behind Re-Horakhty. Above the figures is a depiction of Nut, the sky goddess who stretches from horizon to horizon. Directly beneath her is the Winged Solar Disk, Horus of Behdet. ²

¹ Sheikholeslami, C. "The burials of the priests of Montu at Deir el-Bahari in the Theban necropolis" In Nigel C. Strudwick & John H. Taylor, *The Theban necropolis: Past, present and future*, British Museum Press, London, 2003, p.p. 131–137.

² El-Leithy, H. "Painted Wooden Stelae From Thebes from the 21st to the 26 Dynasties," in Goyon, J. & Cardin, C. *Proceedings of the Ninth International Congress of Egyptologists*, Orientalia lovaniensia analecta 150, Uitgeverij Peeters, Leuven, 2007. 585–594, see also Zayed, Abd el-Hamid. "Painted Wooden Stelae in the Cairo Museum," in *Revue d'égyptologie* 20 (1968), p.p. 149–152, Pl. 7

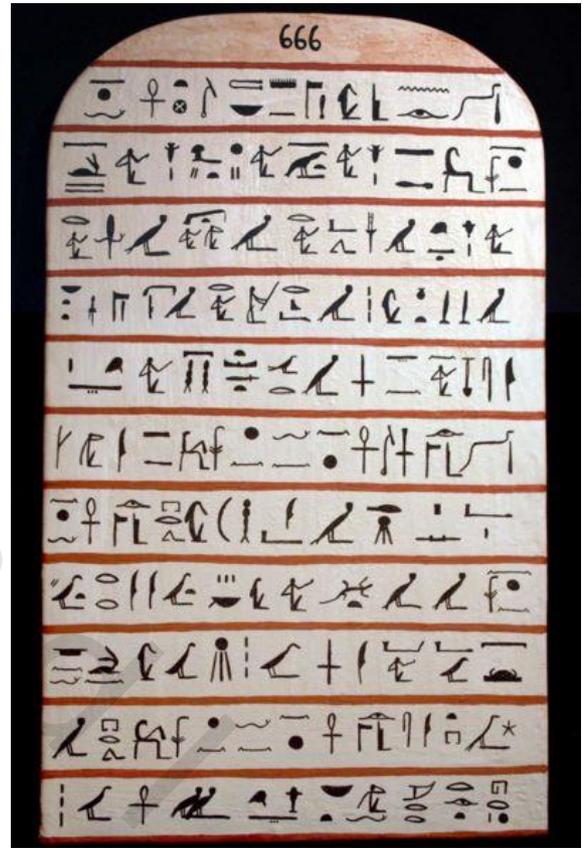
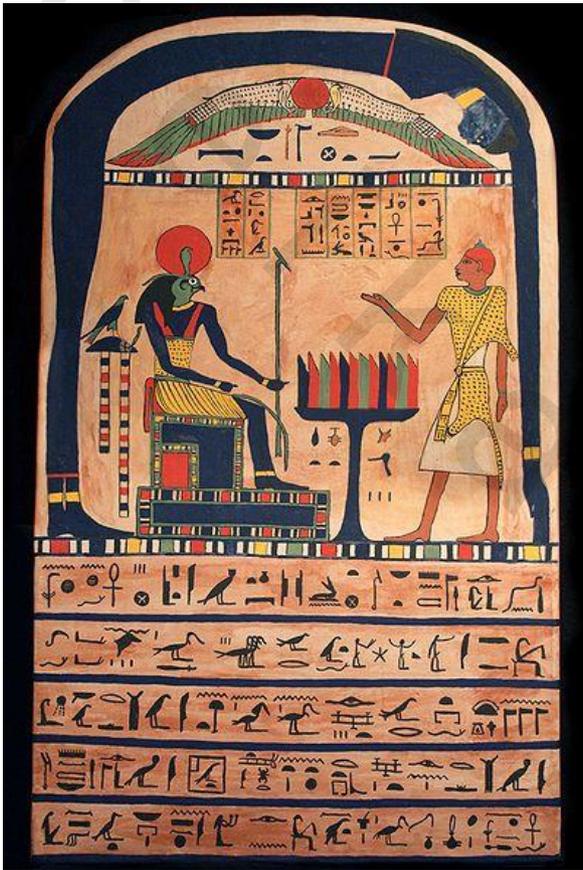


Fig. 75

Stela of Ankh-f-n-Khonsu

After,

Zayed, Abd el-Hamid. "Painted Wooden Stelae in the Cairo Museum", in *Revue d'égyptologie*, 20, (1968), p.p. 149–152, Pl. 7

2.8.2. Chapter 110 of the Book of the Dead (Nineteenth Dynasty Papyrus of Anhai)

The falcon symbol of “Rahorakhty” surmounting the sign (Imntt) represents the rising sun above the western mountains.

The falcon is crowned by the sun disc circled by a cobra. On both sides of the sun disc we can see the winged Horus holding the (*šn*) sign for eternity under the (*Wd3t*) eye. Then comes two rekhyt people in a posture of Adoration under whom we can identify the eight gods adoring Rahorakhty. Then four baboons giving hail to the rising sun. The lower two registers depict Isis (symbolizing the west) and Nephthys (symbolizing the east) then on both sides of the western mountain a double identical form of the soul (*b3*) of Anhai.¹

Because the image is associated with the adoration frequently accorded the rising sun, this vignette is sometimes said to represent the dawn. However, the fact that the falcon sits atop the imntet sign could be intended to represent the sun setting in the west.²



Fig. 76

The Rising sun from the western mountain

After,

Champdor, A. *Le Livre des morts (Papyrus D'Ani, Du Hunefer, D'Anhai, Du British Museum)*, Editions Albin

Michel, Paris, 1963, p. 124

¹ Champdor, A. *Le Livre des morts (Papyrus D'Ani, Du Hunefer, D'Anhai, Du British Museum)*, Editions Albin Michel, Paris, 1963, p. 124

² Wilkinson, R. H. *Reading Egyptian Art*, p. 167

2.8.3. Chapter 17 of the Book of the Dead (Papyrus Hunefer)

To the left we can see the symbol of the west imnt figuring the netherworld surmounted by the falcon that represents the rising sun. The sign  stands on the sign of the mountain  (*dw*) and dividing the offerings composed of water and bread (food and drink) that the deceased will consume in the afterlife (that signifies the provision supplied for Hunefer in the afterlife).

On both sides of the sign imnt, the deceased is represented going towards two opposite directions indicating that he can penetrate and go out of the nether life through resurrection.¹



Fig. 77

The Sign Imntt in Chapter 17, Papyrus of Hunefer

After,

Champdor, A. *Le Livre des morts*, Chapter 17, Papyrus of Hunefer.

¹ Champdor, A. *Le Livre des morts*, (Chapter 17, Papyrus of Hunefer)