



## The Funerary Boxes of Maetkare Mutemhat in the Egyptian Museum

May Farouk

Maher Hammam Mohamed

Tourism Guidance Department - Faculty of Tourism and Hotels - University of  
Sadat City

### Abstract

God's Wife of Amun (*hmt ntr n imn*) was the most supreme priestess of the country since the New Kingdom. The funerary goods of one particular Third Intermediate Period priestess, Maetkare Mutemhat, were discovered in Dier Albahari cachette along with her mummy and those belonging to her extended family. This research aims to publish her three funerary boxes, which are now exhibited in the Egyptian museum, handling them within the broader category of funerary boxes as well as shedding light on the life, titles, and status of Maetkare Mutemhat during the 21<sup>st</sup> Dynasty.

**Keywords:** Maetkare Mutemhat, shabti boxes, Third Intermediate Period, funerary goods, Egyptian museum

### Introduction

The Egyptian Museum of Cairo houses the burial equipment of the priestess Maetkare Mutemhat. Among this equipment, there are 3 boxes that once contained the funerary goods of the priestess. They carry the journal de entrée numbers JE 26264A, JE 26264B and JE 26268. Though some references referred to the discovery of two boxes for Maetkare, and others have included a picture of JE 26264A, no scientific publication of this assemblage had been achieved. Moreover, no sources published the third box (JE 26268) which most certainly belongs to the same person, judging from the place of discovery and inscriptions.

### Who was Maetkare Mutemhat

Maetkare Mutemhat was a high priestess of Amun and a member of the royal family. She was the eldest daughter of king/ high priest of Amun Pinedjem I and Henuttawy who was herself the daughter of Ramsis XI, the last king of the 20<sup>th</sup> Dynasty (Dodson & Hilton, 2011, p. 206) (fig.1). Maetkare Mutemhat was depicted as a little girl in a graffito at Luxor Temple and on the doorway to the pylon of Khunsu temple. She was also represented on the facade of Temple of Khonsu at Karnak as an adult (Lepsius 1849-1859, p, 248-250). She has a statue exhibited in the Musee d'Archeologie Mediterraneenne of Marseille no.323 (Jansen-Winkel, 2007, p.82) where her two names are once enclosed together in a single cartouche and once in two separate cartouches.

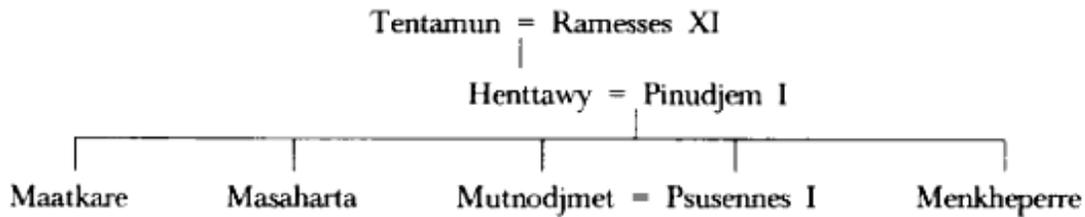


Fig.1 : Family tree of Maatkare. Reprinted from “Problems in the Chronology and Genealogy of the 21<sup>st</sup> Dynasty: New Proposals for Their Interpretation”. By A. Niwiński, 1979, *Journal of the American Research Center in Egypt*, 16, p. 51.

Thijis (2020, p. 95) noticed that the scene on the facade of the Khonsu temple and the Luxor graffito which refer to Maatkare Mutemhat by title the king’s daughter stated that Pinedjem is high priest of Amun solely. As an explanation he proposed that Maatkare was not the daughter of Pinedjem I. Another possibility is that Maatkare has gained the royal designation from her maternal grandfather (king Ramses XI) while her father Pinedjem I had no claim to royalty.

### Dating of life and death

Maatkare Mutemhat is generally accepted to have lived in the time of her father the high priest of Amun Pinedjem I who proclaimed himself pharaoh over Upper Egypt around year 15 or 16 of an unnamed pharaoh, assumed to be king Smendes the first king of the 21<sup>st</sup> Dynasty (Thijis, 2006, p. 81). On the other hand, Manetho did not mention a king Pinedjem among his 21<sup>st</sup> Dynasty rulers. Thus the disputed position of Pinedjem I is one of the issues of the dating of 21<sup>st</sup> Dynasty (Niwiński, 1979, p.50). Recently, Thijis (2020, p.92) argued that it is impossible to square the date of the coffins of Maatkare Mutemhat with her appearance as a young girl during the reign of Smendes. He therefore suggested the existence of another similarly named god’s wife who lived during the earlier reign of Pinedjem I. However he stated that the burial place of that less known Maatkare is still unknown.

At any case, the date of burial of Maatkare owner of the funerary boxes subject of the present article can be established from the fact that the name of Menkheperre (her brother who was succeeded Pinedjem I as the high priest of Amun) was embossed on the leather pendants on her mummy. Based on X-ray analysis, the age range of Maatkare Mutemhat has been estimated as (30–40).

### Discovery of burial equipment

While the original burial place of Maatkare Mutemhat remains unknown, the three boxes with which this paper is concerned were discovered in 1881 in the Royal Cache of Dier Al Bahari (TT320) within a large collection that included the mummies and funerary equipment of her family (Maspero, 1881, p.35). The two shabti boxes JE 26264A, JE 26264B contained about 131 blue glazed shabtis distributed now among the museums of Cairo, Louvre, Fritz William, Marseilles, London, Leiden, Ipswich, Hildesheim, Florence, Brussels, Berlin, Boston and Athens (Aston, 2009, p. 225). On the other hand, the contents of JE 26268 were not recorded in any publication.

A box of Queen Maetkare Hatshepsut, Cairo JE 26250 (fig.2), was also found in the cache. Because the name of god Amun in one cartouche is scraped, Maspero assumed that this chest was reused during the period when the worship of the god was outlawed by the state (i.e. Aamarna era). Consequently he did not believe that the human remains in the box belonged to the queen and because of the similarity of the name he suggested that it was usurped for Maetkare Mutemhat (Maspero, 1889, p.584).



Fig 2. Box of queen Hatchepsut Cairo JE 26250. From The Theban Royal Mummy Project. Retrieved from [http://anubis4\\_2000.tripod.com/mummypages1/Aeighteen.htm](http://anubis4_2000.tripod.com/mummypages1/Aeighteen.htm)

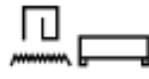
The mummy of Maetkare Mutemhat was found within a nested set of two coffins (type II-c of Niwiński) and a bandaged bundle was discovered placed at her feet in the coffin (Dodson & Hilton, 2011, p. 206). For a long time it was thought that it contained the mummy of Maetkare's daughter (believed at the beginning to be named Mutemhat). Because god's wives of Amun in the time of Maetkare were supposed to be clabate, this drew a theory that the priestess was killed in dishonour upon finding out she was pregnant. However it was discovered later that the name Mutemhat belonged to Maetkare as well and that the tiny mummy was actually that of a baboon (Harris & Weeks, 1973, p.1). It is now believed that her pet baboon was buried with her for company. Still there might be some indications that Maetkare actually died in childbirth. Harris and Weeks (1973, p.53) believed that she had large breasts typical of pregnant women and that the embalmers packed her abdomen in a way intended to emphasise her bearing a child. Ikram and Dodson (1998, p.127) on the other hand believe that the mummy's pregnant appearance might be a result of the slow swelling of the embalming materials in her abodeman. The face of Maetkare was plastered and painted with yellow ochre in imitation to skin colour because embalmers of the 21<sup>st</sup> Dynasty were keen on making the deceased look alive (Cooney, 2012, p.149). The mummy had been disturbed in antiquity and the wrappings of her right arm were torn open by robbers looking for valuables.

A large papyrus that belongs to Maetkare Cairo CG 40007 (JE 26229) was also discovered within the same collection. It includes a version of the Book of the Dead. (Aston, 2009, p.225) .

### **Boxes in Ancient Egypt**

Ancient Egyptians used many words to refer to boxes depending on their shapes and uses. Sometimes, a determinative was included in the word to indicate the shape of the box (عبد السلام, ١٩٨٦, ١ ص). These various terms appeared in furniture lists which were inscribed on the sides of coffins during the Sixth and Eighth dynasties, in Old Kingdom tombs, within the Pyramid Texts and in Papyrie such as the Abusir Papyri (Brovarski, 1999, p. 28).

Among the words used to describe boxes in ancient Egypt were the following:

 *hn* (Faulkner, 1957, p. 579)

This term was commonly used for naming boxes and cabinets. It appeared during the 4<sup>th</sup> Dynasty and continued to be used until the Ptolemaic Period. One of the early models of *hn* boxes is that of *R<sup>c</sup>-htp* (Porter & Moss, 1981, p.241). Thus the term refers to a tall box with a flat lid, a cornice, and two legs (Falk, 2015, p.76).

 *hnw* (Erman & Reineke, 1971, p. 491)

This term was commonly used for clothes boxes. The size of these boxes ranged from small boxes which were used for writing tools to large clothes boxes which were used for storing linen. The early models of *hnw* boxes are of *Pth-htp* and *3ht-htp* from 5<sup>th</sup> Dynasty (Porter & Moss, 1981, p. 598-599). Also, one box from the tomb of Mereruka was called *hnw*. One *hnw* box was used to store the bracelets of Queen Hetepheres as mentioned on the lid of box (Falk, 2015, p.187).

 *dbn* (Erman & Reineke, 1971, p. 436)

The term *dbn* described the boxes with short legs and round lids with a handle (Jequier, 1921, p. 248). The name was also given to boxes with a concave top that were known from the offering lists of the Archaic Period and the Old Kingdom (Fisher, p.182). One model of *dbn* boxes is depicted on the walls of burial chamber of the late 6<sup>th</sup> Dynasty at Saqqara. It was used as a container for the festival perfume (Brovarski, p. 42-43).

 *dsr* (Erman & Reineke, 1971, p. 617)

The word *dsr* included the determinative which documents its shape. In art this box was decorated with the façade of the royal palace, a false door or a *s3* sign between two signs of tit. Such motifs appeared in the furniture of Kha-bau-Sokar and Hathor-nefer- hetep (Brovarski, 1999, p. 43).

### **The two boxes JE 26264A and JE 26264B**

These two boxes belong to the genre of shabti boxes that started to be made in ancient Egypt since the Middle Kingdom (Hassan, 2018, p.437). Shabti boxes were usually made of wood

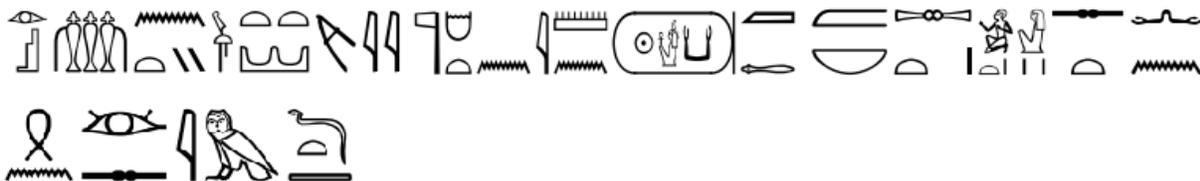
coated with a layer of plaster and covered with scenes and text using colored pigments. Multi compartment shabti boxes appeared during the New Kingdom and continued during the Third Intermediate Period. Until recently shabti boxes received very little attention from scholars. It was not until 2009 that a topographical study of Third Intermediate Period boxes was published (Aston, 2009). According to Aston's classification of the period's burial assemblage, the two boxes of Maetkare belong to type VI, a rectangular or trapezoidal shape with two traverse vaulted lids. Decoration wise the two boxes are the earliest examples of the second subcategory of category B: white washed inscribed boxes with blocks of text which run vertically beneath each of the lids.

JE 26264A (fig. 3) is made of wood. It has 2 vaulted roofs covering two compartments. It is painted white and decorated with 2 blocks of text each containing 4 vertical columns of inscriptions. The left hand block of text reads from left to right. Interestingly the last three columns of the right hand block of text reads right to left while the first column reads left to right.



Fig. 3 Shabti Box of Maetkare Mutemhat JE 26264A. From Ushabtis. Retrieved from <https://www.ushabtis.com/royal-cache-db> HYPERLINK "<https://www.ushabtis.com/royal-cache-db320/>"320 HYPERLINK "<https://www.ushabtis.com/royal-cache-db320/>"

**Left block of text**



*Mry wsir hnty imntt hmt ntr n imn M<sup>3</sup>t k3 r<sup>c</sup> m<sup>3</sup>c hrw m nb(t) tst.s(t)? nn šnw.s im dt.*

Beloved of Osiris, foremost of the west, god's Wife of Amun Maetkare justified as the Mistress of her Troop [Battalion], without her inquiry there, eternity.

**Right block of text**



*Mry Inpw tpy dw.f hmt ntr n imn mwt m h3t m3<sup>c</sup> hrw m nb(t) tst.s nn šnw.s im dt.*

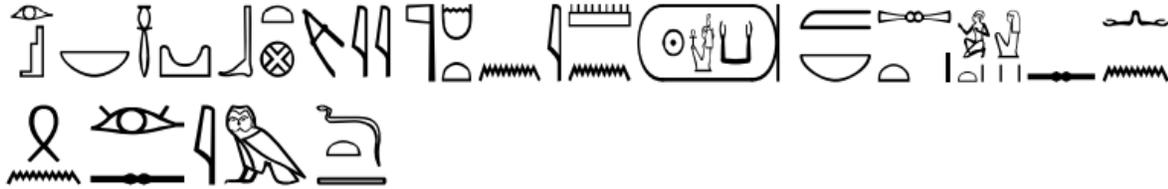
Beloved of Anubis who is on the top of his mountain, god's wife of Amun Mutemhat justified, as the Mistress of her Troop [Battalion], without her inquiry there, eternity.

JE 26264B (fig.4) is made of wood. It has 2 two compartments. Some original ushabti are still visible inside. It is painted white and decorated with 2 blocks of text each containing 4 vertical columns of inscriptions. The left hand block of text reads from left to right. Just like JE 26264A the last three columns of the right hand block of text read right to left while the first column reads left to right.



Fig.4 Shabti Box of Maetkare Mutemhat JE 26264B. From Ushabtis. Retrieved from <https://www.ushabtis.com/royal-cache-db> [HYPERLINK](https://www.ushabtis.com/royal-cache-db320/) [HYPERLINK](https://www.ushabtis.com/royal-cache-db320/) ["https://www.ushabtis.com/royal-cache-db320/"](https://www.ushabtis.com/royal-cache-db320/) [HYPERLINK](https://www.ushabtis.com/royal-cache-db320/) ["https://www.ushabtis.com/royal-cache-db320/"](https://www.ushabtis.com/royal-cache-db320/)

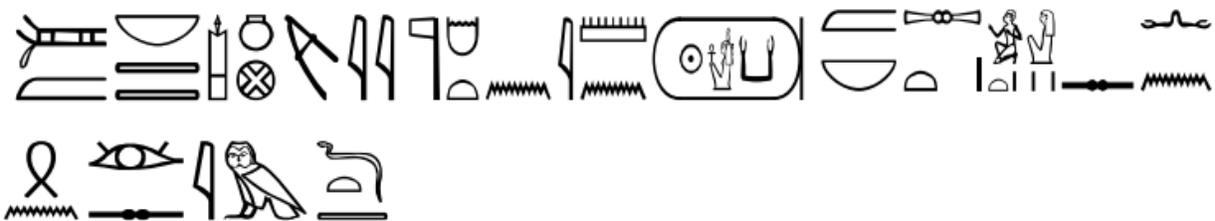
**Left block of text**



*Mry Wsir nb 3bdw hmt ntr n imn m3<sup>c</sup>t k3 r<sup>c</sup> m nb(t) tst.s nn šnw.s im dt.*

Beloved of Osiris, lord of Abydos, god's Wife of Amun Maetkare, as the Mistress of her Troop [Battalion], without her inquiry there, eternity.

**Right block of text**



*Mry tm nb t3wy iwnw hmt ntr n imn m3<sup>c</sup>t k3 r<sup>c</sup> m nb(t) tst.s nn šnw.s im dt.*

Beloved of Atum, lord of two lands of Heliopolis, god's Wife of Amun Maetkare, as the Mistress of her Troop [Battalion], without her inquiry there, eternity.

**Box JE 26268**

This piece represents a bit of a mystery. It was not mentioned by Mapero in his 1881 publication of Dier Albahari cachette. In the archives of the Egyptian museum it is registered as "box of Mentemma" and said to have been discovered in T320.

Yet the cartouches of Maetkare Mutemhat leave no doubt that it actually belonged to same owner of JE 26264A and JE 26264B. However, judging from the style, it does not seem to have been a shabti box like the later two, although the index of Porter & Moss lists it as so (1964, p.663). With the advent of the 21<sup>st</sup> Dynasty two boxes would appear to be the normal quota per person. Aston (2009, p.374) mentioned only two exceptional cases, the royal daughters Nauny and Nesterway who had 7 and 2 boxes respectively. Daressy found 110 boxes in the second cachette along with ushabti of 57 people which gives an almost exact 2 to 1 ratio.

In his extensive topography of the Third Intermediate Period funeral assemblage, Aston (2009, p.225) states that JE 26264B is ex Cairo JE 26268, confusing this box with the second Ushabti box of Maetkare.

This box is made of wood. This box is different in style than the earlier two of Maetkare (fig.5) and it is the only one that carries her second name Mutemhat. It takes the shape of an almost perfect block with a knob at the front for securing a rope to close the lid. It is painted in black resin and decorated with one block of text containing 4 columns of symmetrical inscriptions.

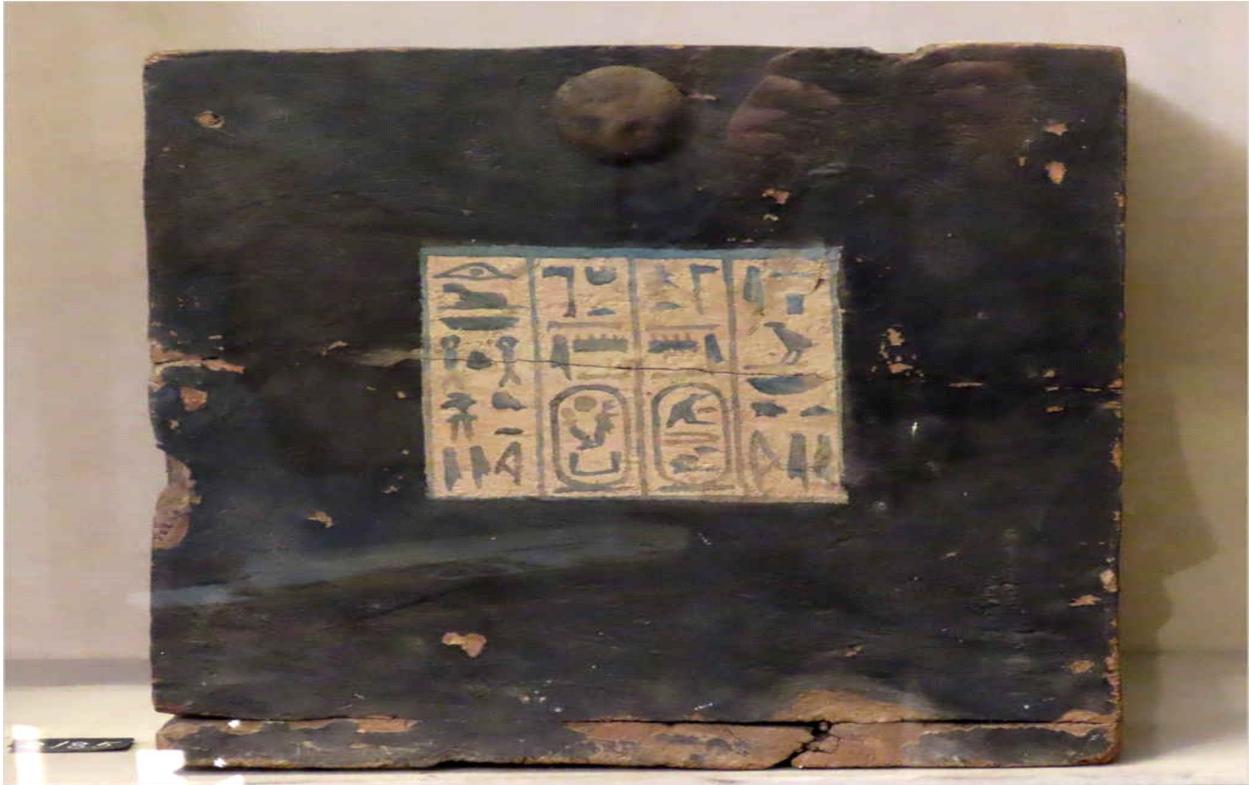
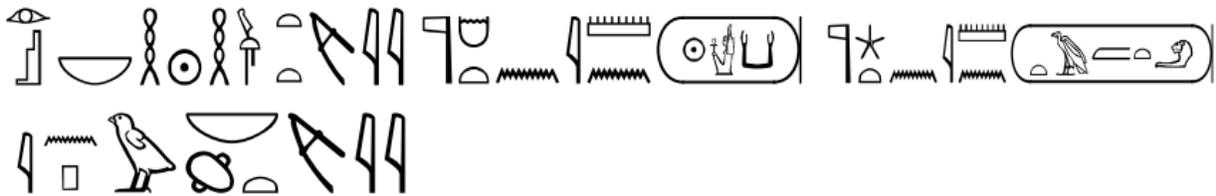


Fig. 5 Funerary box of Maetkare Mutemhat JE 26268. From Ushabtis. Retrieved from <https://www.ushabtis.com/royal-cache-db> HYPERLINK "https://www.ushabtis.com/royal-cache-db320/"320 HYPERLINK "https://www.ushabtis.com/royal-cache-db320/"



*Mry wsir nb nhh imntt hmt ntr n imn m3<sup>c</sup>t k3 r<sup>c</sup> dw3t ntr n imn hwt m h3t Mry inpw nb wt.*  
 Beloved of Osiris, lord of eternal west, god's Wife of Amun Maetkare, divine adoratrice of Amun Mutemhat, beloved of Anubis lord of mummification tent.

### Commentary on text

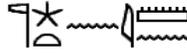
The titles of Maetkare Mutemhat which were inscribed on her three boxes are: the god's wife of Amun, the divine adoratrice of Amun and the mistress of troops. These three titles have given her with no doubt such royal authority that she encircled her name with the cartouche which was preserved solely for kings and queens in ancient Egypt (Gosselin, 1995, p.237).

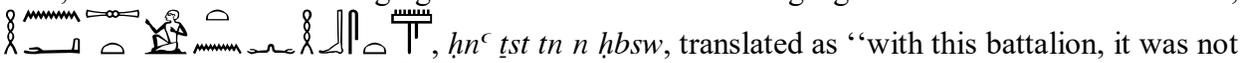
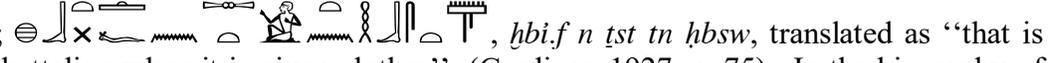
As for the title "God's Wife of Amun" *hmt ntr n im* it was first attested at the beginning of the New Kingdom. On a donation stela, Ahmose-Nefertari carries the same title which was granted to her by her half brother and husband Ahmose. From that time onward, the title became closely associated with the Egyptian royal family and was held exclusively by the

king's chief wife or daughter. Hatshepsut and her daughter Neferure used the title as well. Wives of – Ramses I, Seti I, and Ramses II were also god's wives of Amun. It was this sacred connection to the god that gave the future king his divine nature and enabled him to be a mediator between humans and the gods (Ayad, 2009, p.7). But kings did not drive their legitimate and sacred position from the connection of their mother's to gods for a long time since it was soon later the king's daughter rather than his wife that held the position. Isis, the daughter of Ramsis VI was the first single wife of Amun. Ever since scholars assumed that god's wives became celibate, an assumption that is based on three facts:

- That starting from 20 Dynasty it was the kings' daughters not the wives who were appointed to the position of god's wife of Amun.
- That god's wives were never shown with a husband. However, most god's wives are known from their coffins and using funerary iconography to determine marital status is not accurate. Roth (1999, p.37) has already drawn attention to the fact that husbands were never mentioned in tombs of their wives since the reign of Snefru.
- That starting from the 25<sup>th</sup> dynasty, the divine wife of Amun used to adopt her successor, although Larson believes that all evidence of adoption refers to an honorary position rather than a real kinship tie (Larson, 1999, p.406).

Therefore the celibacy of Maetkare Mutemhat can not be confirmed based on the title god's wife of Amun alone.

Concerning the title divine adoratrice of Amun  *dw3t ntr n imn*. Maetkare Mutemhat was one of three women are known to have held the title during the early part of the Third Intermediate Period and she is the only one who combined the two titles divine adoratrice of Amun and god's wife of Amun (Ayad, 2009, p.10). The title achieved the summit of its political power in the 23<sup>rd</sup> Dynasty with Shepenupet I, Osorkon III's daughter, being appointed to the post (Shepenupet I, 2022). At the end of the Third Intermediate Period the kings of Kush spread their authority into Upper Egypt eventually establishing the 25<sup>th</sup> Dynasty of Egypt. It seems that the native God's Wife of Amun, Shepenupet I, was convinced to adopt Amenirdis (Ayad, 2009, p. 129), the daughter of Pharaoh Kashta of Kush as her successor. The tradition was kept during the 25<sup>th</sup> Dynasty. Later, Psamtik I, the founder of the 26<sup>th</sup> Dynasty, had his daughter, Nitocris I, adopted by Amenirdis II. The event was recorded on Stela which proves the prestige of the role (Goedicke, 1969, p.69).

Maetkare carried the title  *nbt tst*. Lesko translated, *Tst* as Troop or Battalion (Lesko, 2004, p.236). Faulkner agreed on the same translation (1962, p.308) for the word *tst* within the phrase , *hn<sup>c</sup> tst nt m<sup>c</sup>*, “with the Troop of the Army” (Sethe, 1933, 134:12, 135:15). *tst* was mentioned within another phrase (Sethe, 1933, 102:17), , *hr h3t tst nt sm<sup>w</sup>*, which can be translated to “under the front of Troop of Upper Egypt”. Gardiner translated several other phrases with the same word which were contained in a 6<sup>th</sup> Dynasty letter from Saqqara including: , *int tst nt prw R-3w*, translated as “bringing the battalion of the gangs or workmen of Tura”; , *hn<sup>c</sup> tst tn n hbsw*, translated as “with this battalion, it was not given clothes”; , *hbi.f n tst tn hbsw*, translated as “that is wasted for this battalion when it is given clothes”. (Gardiner, 1927, p. 75). In the biography of

Amenhotep son of Hapu, he occasionally mentions the word *tst* in reference to those troops stationed to seal off the borders. The speaker Amenhotep said that “I examined all their *tst*-troops”, “they being collected beneath my *tst*-troops” (Sethe, 1933b, p. 1818) (statue Cairo CG 583, 12-15). Thus the title *nbt tst* of Maetkare Mutemhat refers to her as the chief of border-guards (Schulman, 1962, p. 39-40, 153).

In an article dedicated to female military leadership in ancient Egypt, Elizabeth D. Carney (2001) traced the participation of women in war to the 17<sup>th</sup> Dynasty when Egypt was attempting to free its land from the Hyksos. It was then that the royal women gained new prominence in the militaristic era. Citing texts and scenes, Carney mentioned examples of various royal women of the 18th and 19th dynasties who acquired symbolic military leadership including Ahhotep (mother of Ahmose), Hatshepsut and Nefertiti. But just like some kings (Amenhotep III and Amenhotep IV) who never campaigned, the representation of royal women within military context does not mean that they necessarily participated in real campaigns. Hence the title *nbt tst* of Maetkare Mutemhat is no indication for a military activity for her. Most probably it served as a sign of royalty affirming her connection to the royal family just like the cartouches in which her names were placed.

Three gods were mentioned in the text on the boxes of Maetkare Mutemhat other than Amun: Osiris, Anubis and Atum. The name Osiris was usually written by  or  up till the 11<sup>th</sup> Dynasty but the alternative writing from the late 12<sup>th</sup> Dynasty is the one inscribed on the boxes of Maetkare Mutemhat . The title *hnty-imnty* which means the foremost of westerns was used for gods Osiris and Anubis especially in offering formulas in reference to their positions as chiefs of the dead because most Egyptians' cemeteries were situated on the western bank of the Nile. In its earliest appearance in the pyramid texts, the title was more closely connected with god Anubis. However, since the 5<sup>th</sup> Dynasty, Khenti-Amenty became an independent deity that took the form of a jackal (Hays, 2011, pp. 121–123). Yet starting from the First Intermediate Period a temple in Abydos was directly dedicated to Osiris Khenti-Amenty (Wilkinson, 1999, pp. 288, 292). Thus the title became more associated with god Osiris. Driven from his chief cult centre in Upper Egypt, Abydos, Osiris also carried the title *nb 3bdw* along with *nb dddw* which refers to his cult centre in Lower Egypt, the city Abusir Bana. Wilkinson believes that the title *nb nhh* ‘lord of eternity’ along with another ‘king of the gods’ which are attributed to Osiris since the New Kingdom reflect the higher position given to this god in relation to the sun god that Osiris eventually became counterpart of Re in the netherworld (Wilkinson, 1999, p.120).

Anubis is the god of death, mummification, embalming and necropoli in ancient Egypt. One of his most popular titles since the Old Kingdom is *imy-wt* which Wilkinson translates as "he who is in the place of embalming" (Wilkinson, 2003, p. 188). The title *nb wt* which was attested on JE 26268 seems to be an uncommon form of the same title for Anubis. Eramn translated *wt*  as embalmers (Erman & Reineke, 1971, p. 380). According to Budge's Dictionary (Budge, 1920, p. cxlii, no. 45.) the word *wt* means to swathe a mummy, to embalm a body with unguents, spices, etc.

God Atum is one of the oldest ancient Egyptian gods. He is mentioned in the Pyramid Texts (Faulkner 1969), Coffin Texts and Book of the Dead as a solar god who created the universe (Krebsbach, 2011, p.98). The verb *tm*  means to finish or complete (Erman & Reineke, 1971, 301). Thus the name of god Atum may reflect the ancient Egyptians' belief that he accomplished the universe. In the Heliopolitan creation myth, Atum was considered to be the founder of the ennead and therefore his worship was focused on the city of Heliopolis which was a religious and political power centre too. The title of Atum mentioned *nb t3wy iwnw* (Atum, lord of the Two Lands, the Heliopolitan) inscribed on JE 26264B was also attested on a 19<sup>th</sup> Dynasty stela (Shanley, 2015, p.58), a the stela of Penubu from the late period (Bosticco, 1972, pp. 21-22), a sarcophagus from the Ptolemaic Period (El Rashedy, 2013, p.4) and in the temple of Dandara (Sayed, 2021, p.80).

### Conclusion

Meretkare was the high priestess of Amun and an important personality at the beginning of the 21<sup>st</sup> Dynasty. By the virtue of her most important titles *hmt ntr n imn*, *dw3t ntr n imn*, *nbt tst* she enjoyed such authority that she encircled her names inside cartouches. Her military title, *nbt tst* does not necessarily indicate a military activity since it was most likely to express her royal affiliation only. Most probably she was not celibate because her mummy shows signs of pregnancy and because there is not enough evidence to indicate the god's wives of Amun stayed unmarried. Her boxes in the Cairo museum bear her most utilised titles and stress her connections to gods Amun, Anubis and Atum. A third box in the Egyptian museum must have belonged to her though it was ignored in literature so far.

### الصدائيق الجنائزية لماعت كا رع موت ام حات في المتحف المصري

مي فاروق  
ماهر همام محمد  
قسم الإرشاد السياحي – كلية السياحة والفنادق – جامعة مدينة السادات

### المستخلص

كان لقب الزوجة الإلهية لأمون هو أعلي لقب لكاهنة في مصر القديمة منذ الدولة الحديثة. ولقد تم إكتشاف الأثاث الجنائزي لزوج أمون الإلهية تدعي ماعت كا رع موت ام حات في خبيبة الدير البحري وهو يرجع لعصر الانتقال الثالث. وفي نفس الخبيبة عثر علي مومياء الكاهنة مع موميوات عديدة لكهنة وملوك من عائلتها الممتدة. إهتم هذا البحث بتوضيح تأريخ و مكانة ودور ماعت كا رع موت ام حات من خلال دراسة ثلاثة صناديق جنائزية لها معروضة في المتحف المصري بأرقام JE 26264A, JE 26264B and JE 26268.

الكلمات الدالة : ماعت كا رع موت ام حات، صناديق الاوشبتي، الفترة الانتقالية الثالثة، الاثاث الجنائزي، المتحف المصري

## **References**

- Ayad, M. F.,(2009), God's wife, god's servant: The god's wife of Amun (c. 740-525 Bc). Routledge.
- Bosticco, S., (1972), Le stele egiziane dall'Antico al Nuovo Regno. Vol.Iii: Le stele egiziane di epoca tarda.: Firenze, Museo Archeologico. Istituto Poligrafico dello Stato - Libreria dello Stato, Roma.
- Brovarski, E.,(1999),Inventory offering lists and the nomenclature for boxes and chests in the Old Kingdom, In E. Teeter (Ed.), Gold of Praise: Studies on Ancient Egypt in Honor of Edward F. Wente (pp. 27–54). essay, Oriental Institute of the University of Chicago.
- Budge, W. E. A.,(1920), An Egyptian hieroglyphic dictionary , John Murray.
- Carney, E.,(2001), Women and military leadership in pharaonic Egypt, Greek, Roman, and Byzantine Studies, 42, 25–41.
- Dodson, A., & Hilton, D.,(2011), The complete royal families of ancient Egypt, Royal New Zealand Foundation of the Blind.
- El Rashedy, T.,(2013),A piece side of sarcophagus from Karnak , Research Gate. Retrieved November 10, 2022, from [https://www.researchgate.net/publication/313573410\\_A\\_Piece\\_Side\\_of\\_Sarcophagus\\_from\\_Karnak](https://www.researchgate.net/publication/313573410_A_Piece_Side_of_Sarcophagus_from_Karnak)
- Erman, A., Grapow, H., & Reineke, W. F.,(1971), Wörterbuch der Aegyptischen sprache (Vol. I-VII). Akademie Verlag.
- Falk, D. A.,(2015), Ritual processional furniture: A material and religious phenomenon in Egypt (PhD dissertation, Liverpool University).
- Faulkner, R. O.,(1957), A concise dictionary of Middle Egyptian, Griffith Institute.
- Fisher, H. G.,(1982), Möbel. In M. Gutgesell (Ed.), Lexikon der Ägyptologie (Vol. IV, pp. 180–189). essay, Otto Harrassowitz.
- Gardiner, A. H.,(1927), An administrative letter of protest, The Journal of Egyptian Archaeology, 13(1/2), 75.
- Goedicke, H., (1969), Some notes on the Nitocris adoption stela, Journal of the American Research Center in Egypt, 8, 69.
- Gosselin, L., & Cohen, D.,(1995), Les divines epouses d'Amon dans l'Égypte de la Xixe à La Xxie Dynastie. Atelier National de Reproduction des Thèses.
- Harris, J. E., & Weeks, K. R., (1973), X-raying the pharaohs, Scribner.

Hassan, G. A., (2018), Mechanical engineering in ancient Egypt, Part 69: Shabti boxes inscriptions , International Journal of Engineering and Techniques, 4(3), 436–448.

Hays, H. M., (2011), The death of the democratisation of the afterlife. Old Kingdom, New Perspectives, 115–130.

Ikram, S., & Dodson, A., (1998), The mummy in ancient Egypt: Equipping the dead for eternity, Thames & Hudson.

Jansen-Winkel, K., (2007), Inschriften der spätzeit. Harrassowitz Verlag.

Jéquier, G., (1921), Les frises d'objets des sarcophages du Moyen Empire (Ser. MIFAO 47).

Krebsbach, J. B., (2011), The Persians and Atum Worship in Egypt's 27th dynasty, Current Research in Egyptology 2010, 97–104.

Larson, J. A., (1999), Celibacy and adoption among god's wives of Amun and singers in the temple of Amun: A re-examination of the evidence", . In E. Teeter (Ed.), Gold of praise: Studies on ancient Egypt in honor of Edward F. Wente (pp. 405–414). essay, Oriental Institute of the University of Chicago.

Lepsius , K. R., (1849), Denkmäler aus Ägypten und Äthiopien (Abt. III- Band VIII).

Maspero, G., (1881), La trouvaille de Deir-elBahari, Cairo, F. Mourés.

Maspero, G., (1889), Les momies royales de déir El-Baharî, Ernest Leroux.

Niwiński, A., (1979), Problems in the chronology and genealogy of the xxist dynasty: New proposals for their interpretation, Journal of the American Research Center in Egypt, 16, 49.

Porter, B., & Moss, R., (1964), The topographical bibliography of ancient Egyptian hieroglyphic texts, statues, reliefs and paintings. Theban Necropolis. Royal tombs & smaller cemeteries (Vol. I-2).

Porter, B., & Moss, R., (1981), The topographical bibliography of ancient Egyptian hieroglyphic texts, statues, reliefs and paintings. Memphis. Saqqâra to Dahshûr (Vol. III-2). Griffith Institute, Ashmolean Museum.

Roth, A. M., (1999), The absent spouse: Patterns and taboos in Egyptian tomb decoration, Journal of the American Research Center in Egypt, 36, 37.

Sayed, M. R. (2021). Dendara as a counterpart of Heliopolis in Ptolemaic texts, Abgadiyat, 16(1), 72–88.

Schulman, A.R., (1962), Military, Title and Organization in the Egyptian New Kingdom [PhD dissertation, University of Pennsylvania].

Sethe, K., (1933a), Urkunden des Alten Reiches (Vol. I). Georg Stein Dorf.

Sethe, K., (1933b), Urkunden des Alten Reiches (Vol. IV). Georg Stein Dorf.

Shanley, A., (2015), God of Confusion?: An Examination of the Egyptian God Seth in New Kingdom [PhD dissertation, Emory University]

Shepenupet I. Wikipedia. (2022, May 2). Retrieved November 27, 2022, from [https://en.wikipedia.org/wiki/Shepenupet\\_I](https://en.wikipedia.org/wiki/Shepenupet_I)

Thijs, A., (2006), King or High Priest? The problematic career of Pinuzem. Göttinger Miszellen, 2006, 81–88.

Thijs, A., (2020), Butehamun and the god's wife of Amun Maetkare Mutemhat Two problematic burials. Zeitschrift Für Ägyptische Sprache Und Altertumskunde, 147(1), 92–105.

Wente, E. F., (1967), On the chronology of the Twenty-First Dynasty, Journal of Near Eastern Studies, 26(3), 155–176.

Wilkinson, T., (1999), Early dynastic Egypt, Routledge.

Wilkinson, R. H., (2003), The complete gods and Goddesses of Ancient Egypt, Thames & Hudson.

عبد السلام عبلة، (1986) ، علاج وصيانة الصناديق الخشبية الأثرية تطبيقا على صناديق الدولة الحديثة بالمتحف المصري بالقاهرة (رسالة ماجستير غير منشورة)