

Representations of the Goddess Rait-Tawy in Ancient Egypt

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Abstract:

Rait-tawy started as a female counterpart of the Sun god Ra and as an epithet for other goddesses from the time of Queen Hatshepswt then as an independent goddess and a wife of Montu. During the Ramesside period she became associated with other deities related to the sun especially in the Theban nome. Her worship was attested in the great temples of Thebes as well as in the tombs individuals and statues of her priests. In the Late Period she became his wife in a triad worshiped at Medamud and Karnak with Herpare-Khered as a son.

Representations of the Goddess Rait-Tawy in Ancient Egypt

The goddess Rait-tawy was chosen for this research as she – at a certain time of the Egyptian history- was considered an important goddesses of the Theban nome. The previous researches focused more on her attributes during the Graeco-Roman period when her worship became more spread than the dynastic period of Ancient Egypt like the work of Hans Bonnet in his *Reallexikon der Ägyptischen Religionsgeschichte*¹, the articles of Adolphe Gutbub² in the *Lexikon der Ägyptologie* and the paper of Mohamed A. El-

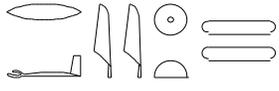
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¹ Hans Bonnet, *Reallexikon der Ägyptischen Religionsgeschichte*, (Berlin, 1952), 623-634.

² Adolphe Gutbub, "Rait", *LÄ* V, 87-90; Adolphe Gutbub, "Rat-tau", *LÄ* V, 151-155. These two goddesses were considered as one goddess in Adolf Erman, and Hermann Grapow, *Wörterbuch Der Aegyptischen Sprach*, vol. II (Berlin, 1971), 402-3. The researcher however did not find any proof of this hypothesis.

Tonssy³. The aim of this research therefore would be to attempt to reveal the position of the goddess through the dynastic period and her relationship to the other Egyptian deities.

Rait-tawy as a title for other goddesses:

 *R^cyt-t3wy* The Female Ra of the Two Lands⁴.



Rait-Tawy first appeared during the time of Hatshepswt as an epithet for other goddesses and would later become a goddess. In the Red Chapel of Hatshepswt at Karnak a scene shows the Queen Hatshepswt in front of Sobek, then beside it another showing the queen offering to two of the wives of Sobek: Hathor followed by Tannent. Tannent here takes the epithet *R^cyt-t3wy*⁶. **Fig. 1.** The goddess Tanent was also one of the wives of Montu and appears with the title *R^cyt-t3wy* in Karnak in a scene of the time of Thutmosis III. There she is represented blessing the king with her husband Montu of Waset⁷. **Fig.2.**

³ Mohamed A. El-Tonssy, "The Goddess Rattawy in Greco-Roman Temples", *The Fifteen Conference Book of the General of Arab Archaeologists*, part II (Oujda 2012-2013) 187-213.

⁴ *Wb* II, 402, 11.

⁵ The Epigraphic Survey, *The Temple of Khonsu II, Scenes and Inscriptions in the Court and First Hypostyle Hall*, (Chicago 1981), pl. 121.

⁶ Pierre Lacau and Henrie Chevrier, *Une Chappelle d'Hatshepsout*, Vol. I, 227 and Vol. II, (Cairo 1979), Pl. 10, 251.

⁷ LD III, 34 a. Side room behind the Akh-menu.

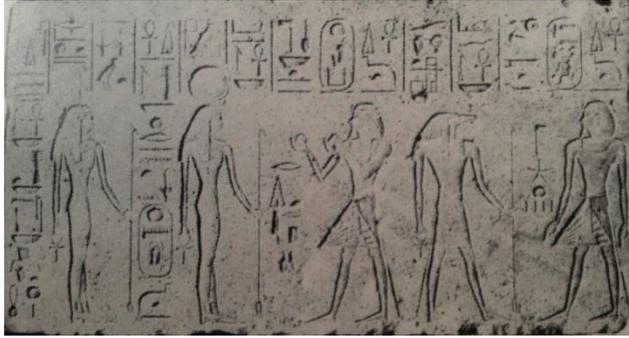


Fig. 1

Hatsheswt offering to Tanent-Raittawy

Pierre Lacau and Henrie Chevrier, *Une Chappelle d'Hatshepsout*, Vol. II, (Cairo 1979), Pl. 10, 251.



Fig. 2

Thutmose III with Montu and Tannent-Rait-tawy.

Side room behind the Akh-menu.

LD III, 34 a.

In the 19th dynasty, time of Sety I and in the shrine of Horus in the king's temple at Abydos, Rait-tawy appeared as an epithet or as an aspect of Hathor as we find the title: Rayt-tAwy –Ht-Hr Hr ib iwnt HDt afnt m nbw Rait-tawy-Hathor in Iwenet (Denderah), the white headdress of the Golden⁸. The combination Rait-tawy-Hathor is represented as a cobra with the red crown around a papyrus

⁸ Calverley, *Abydos I*, Pl. 28 (detail).

scepter standing beside the god Horus. **Fig. 3.** The same combination Rait-tawy-Hathor appears again in the chapel of Isis in the same temple. rayt tAwy Ht-Hr Hr ib iwnt.⁹

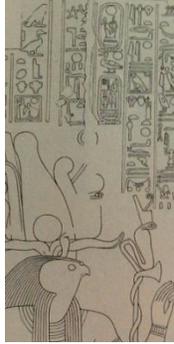


Fig. 3

Temple of Abydos, shrine of Horus.

Calverley, *Abydos I*, Pl. 28 (detail).

In the 20th dynasty, time of Ramses III time Tannent-Raittawy appeared on one of the columns of the colonnade of the second open court of the king's mortuary temple at Medinet Habu. This time represented as a lioness headed woman following Montu, Lord of *dr*, Tod¹⁰. **Fig.4.**

⁹ Calverley, *Abydos I*, Pl. 20.

¹⁰ Column C2: The Epigraphic Survey, *Medinet Habu IV, The Temple Proper*, Part II, (Chicago 1963), PL. 375.



Fig.4 Tanent-Rait-tawy, Medinet Habu

The Epigraphic Survey, *Medinet Habu IV, The Temple Proper*, Part II, (Chicago 1963), PL. 375.

Rait-tawy as a goddess:

During the Ramesside period, Rait-tawy started to be worshiped as a goddess especially in the Theban nome¹¹ but her representations were also found in Abydos and in Nubian temples of this period. She was represented as a woman wearing the hathoric wig of the two horns and sun disc.

In the 19th dynasty Rait-tawy appeared as a goddess during Sety I time on one of the columns of the second hypostyle hall in the kings temple at Abydos where she was represented as a woman with the hathoric headdress and was given the titles *R^cyt-t³wy wrt mswt ntrw*¹². **Fig.5.**

¹¹ Harold Nelson, *The Great Hypostyle Hall at Karnak, The Wall Reliefs*, Vol. I. Part I (Chicago 1981), Pl. 17.

¹² Amice M. Calverley, *The Temple of King Sethos I at Abydos*, vol. 4 (Chicago, 1958), Pl. 68 Column 2C.

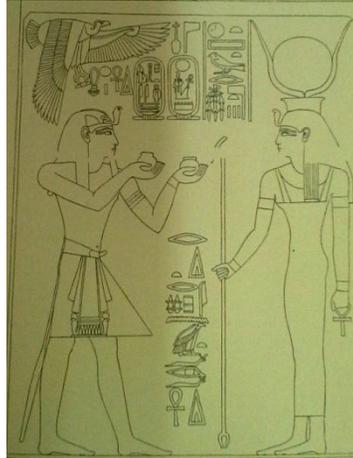


Fig. 5

Sety I offering to Rait-tawy, Abydos.

Amice M. Calverley, *The Temple of King Sethos I at Abydos*, vol. 4 (Chicago, 1958), Pl. 68 Column 2C.

Her name was amongst the great gods of Egypt such as Isis, Osiris, and Amon-Re on the bases of some of the crio-sphinxes of Ramses II at Karnak where she took the titles *R^cyt-t3wy hr-tp W3st nbt pt hnwt ntrw* and *R^cyt-t3wy hr-ib Iwnt-šm3^cyt*¹³. In the king's temple at Wadi el Sebou he was represented on his knees making offerings to Rait-tawy who was seated on a throne and carried the titles *nbt pt hnwt ntrw*¹⁴.

By the time of King Ramses II she was a wife of Montu in Arment. The king was called *mry- R^cyt-t3wy* and *phty mi Mntu* on a red granite colossus found at the temple of Armant (Cairo J. E. 44668). On the statue, the king stated how he made a monument for his father Montu of Armant and for his mother Rait-tawy¹⁵.

¹³ Those are the Crio-sphinxes that were put aside in the first open court by Shishank I. Paul Barguet, *Temple d'Amon-Re at Karnak, essai d'exégèse* (Cairo 2006), 49-50.

¹⁴ Henri Gauthier, *Les Temple Emerge de la Nubie, Le Temple de Ouadi Es-Sebou*, Vol. I-II (Cairo 1912), pl. LXV, B.

¹⁵ Kenneth A. Kitchen, *Ramesside Inscriptions, Historical and Biographical*, Vol. II (Oxford 1979) 711,4-11;

Kenneth A. Kitchen, *Ramesside Inscriptions, Translated and Annotated*, Vol. II, (Oxford 1996), 468.

The worship of the goddess was spread on the level of nobles and workmen in Thebes from the Ramesside period on. She appeared in some private tombs of Thebes such as Khaemopet (TT 272) in Qurnet Maree where Rait-tawy appears with Montu and another goddess in front of the deceased and his son¹⁶. A stela of Nebamentet that was found in Deir el Medineh dating back to the time of Ramses II shows Montu-Ra flanked by Tannent and Raitawy¹⁷. On a block statue of Ry found at the Karnak cachette from the time of Merenptah (Cairo CG 42185) she was mentioned amongst the gods the king offered to with Amon-Ra, Mwt, Thot, Montu-Ra and Maat¹⁸. A dispute on an Ostraca from the time of Ramses III between the chief of the Medjay-police and the chief workman Khonsu reveals the spread of the worship of the goddess in the Theban nome. The former confiscated the donkey of the latter in order to carry offerings to the goddess Rait-tawy¹⁹. Also on a stela of the time of Ramses IV that was found at Deir el Medineh TT 359 of Anhurkhawy son of Hay she is worshiped with Ahmes-Nefertari, Amon-re, Montu and Amenhotep I²⁰.

This worship seem to have been spread during the time of King Ramses II south and into Nubia as we find her representations from his time in Silsela²¹, Wadi el-Seboua²² and Abu Simbel²³. It was in the 19th dynasty that Rait-tawy appeared with Sobek-Re in the company of two of his consorts between Tanent and Hathor in a

¹⁶ PM 1, 1, 351.

¹⁷ Stela Voronezh Museum Museum N° 157: KRI III, 755, 2-3.

¹⁸ Goerge Legrain, *Catalogue General des Antiquités Égyptienne du Musée du Caire Statues et Statuettes de Rois et de Particuliers*, Vol. II (Cairo 1909), 51= KRI IV, 130, 12.

¹⁹ KRI V, 490, 13.

²⁰ KRI VI, 196, 8 = Turin Stela 50032.

²¹ PM V, P. 217; Jean-Francois Champollion, *Monuments de l'Égypte et de la Nubie*, vol. I (Geneve 1970), CIII, 2.

²² Gauthier, *Ouadi Es-Sebou*, Vol. I, 244 and Vol. II, pl. LXV.

²³ LD III, 188, d. on a column in room F in the Great Temple of Abu Simbel.

chapel of Merenptah at Silseleh²⁴ where Ramses II is offering to Sobek-Re then to Tanent, Raittawy, and Hathor. **Fig. 6**

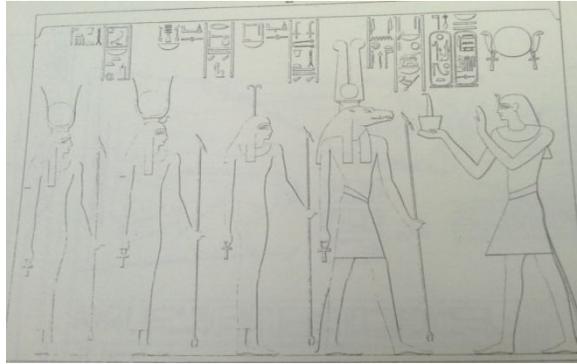


Fig. 6

Ramses II offering to Sobek,, Tanenet, Rait-awy and Hathor
Champollion, *Monuments*, vol. I, CIII, 2.

In the temple of Ramses III at Medinet Habu: Montu forms a couple sometimes with Tanent and sometimes with Raittawy on the exterior face of the North wall of the second pylon²⁵. There the god is called Montu of Thebes and is followed by Rait-tawy²⁶.

Raittawy only appeared as a wife for Montu of Medamud in the 20th dynasty²⁷ but no wife of him is known at Medamud in the Middle Kingdom. Only in Arment and Tod it was Tanenet as a wife of Montu during the Middle Kingdom²⁸. In the 20th dynasty Raittawy started to exchange roles with Tannent as a wife of Montu²⁹ and appeared with him sometimes behind his other wife Goddess Tanent of Tod [*dr*]. In a geographical list dating to the times and

²⁴ PM V, P. 217; Champollion, *Monuments*, vol. I, CIII, 2. By the time of Ramses I Tanent and Iwenet were considered consorts of Sobek in the same way as Satet and Anket were to Khnum, see: Goerge Legrain, "Notes sur le Dieu Montou", *BIFAO*12, (1916) 118 and see: Harold Nelson, "Certain Reliefs at Karnak and Medinet Habu and the Ritual of Amenophis I", *JNES* VIII, p. 217, fig. 14.

²⁵ Christophe, *Divinités*, 27.

²⁶ Georges Daressy, *Notice explicative des ruines de Medinet Habou*, (Caire 1897), 197

²⁷ M. F. Bisson De La Roque, "Notes sur le Dieu Montou", *BIFAO* 40 (1941) 29-30.

²⁸ Christophe, *Divinités*, 58, FN.1.

²⁹ Bisson De La Roque, *BIFAO* 40, 30.

Ramses VI on the walls of the temple of Ramses III at Medinet Habu, the God Montu is followed by Tannent and after her Rait-tawy Hry-ib Iwn[w], of Arment³⁰.

The goddess appeared in the Litany of the Victorious Thebes “Waset”, a text that lists goddesses of Upper Egyptian nomes stated geographically from the first cataract heading north. This list excluded the goddess Mwt, principal consort of Amon-Ra of Thebes. Legrain speculated that this might be an indication that those goddesses are listed as concubines of Amon-Ra³¹. The list puts the name of Raittawy between Hathor of Gebeleen and Tannent that is followed by Amounit then Hathor of West-Thebes. The text is from the first Hypostyle Hall of the temple of Khonsu at Karnak, time of Ramses XI³². **Fig. 7.**



Fig. 7

The Litany of the Victorious Thebes “Waset”, Temple of Khonsu.
Khonsu II, pl. 179

³⁰ Charles F. Nims, “Another Geographical List From Medinet Habu” *JEA* 38 (1952), 41 E 136.

³¹ Legrain, *BIFAO* 12, 117.

³² *Khonsu II*, pl. 179. For comparison with other “Litany of Waset” where Rait-tawy similarly appeared see: Wolfgang Helck, “Ritualszenen in Karnak” *MDAIK* 23 (1968), 121.

In the 21st dynasty, Raittawy appeared on the monuments of Karnak. She was represented behind Montu-Ra in front of Panedgem I on the walls of the temple of Khonsu at Karnak where she held titles relating her to Ra and emphasizing her solar aspect *irt R^c nbt pt hnwt ntrw* the Eye of Ra, Lady of the Sky, Mistress of the Gods³³. Scenes of the same temple of the time of Herihor shows the king offering to Montu-Ra and Rait-tawy and –on another scene- receiving the sword of war from Montu-Ra who is followed by *R3yt-t3wy hr tp w3st iht wrt mswt r^c*, Raittawy, Superior of Thebes (who is on the head of Waset) the Great Cow who bore Re³⁴.

The worship of Raittawy from the 22nd and 23rd dynasty continued to have importance in the Theban nome³⁵. On a block statue of *Died-Thot-iouf-Ankh* of the 22nd dynasty of the reign of Shishanq I and Userkon I, the Owner of statue –who is a priest of several deities- is shown on the front of the block on his knees adoring Montu Ra, *nb W3st nb pt* and Raittawy, *hr tp W3st*, both on thrones. This statue was found in the remains of a small structure decorated by Taharqa to the East of the temple of Amon-Ra/Montu at North Karnak³⁶. **Fig. 8**

³³ *Khonsu II*, pl. 121.

³⁴ *Khonsu I*, pl. 37, 88 and translation on 47.

³⁵ Legrain, *BIFAO* 12, 95.

³⁶ Paul Barguet and Jean Leclant, *Karnak-Nord, IV(1949-1951), Fascicule 1(Texts)*, (Cairo 1954), 148, fig. 140 and Pl. CXXIII.

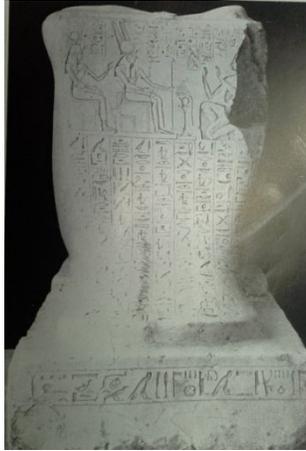


Fig. 8

Block statue of *Died-Thot-iouf-Ankh*

Paul Barguet and Jean Leclant, Karnak-Nord, IV(1949-1951), Fascicule 1(Texts), (Cairo 1954), 148, fig. 140 and Pl. CXXIII.

References to priests of the goddess were found on some monuments. A block statue of and another of Djed-Bastet-iwef-ankh son of Hor, (CG 42224), found in the Karnak cachette and dated to the end of 22nd-beginning of 23rd dynasty give the titles of the owner as a *ḥm-nṯr* to several deities including Rait-tawy³⁷. **fig. 9.** Another block statue of the Time of King Shashenq III Block Statue of nsr-ilmn son of Hor (CG 42221)³⁸, was also found in the Karnak cashette and carried his title as the *ḥm-nṯr* of some gods including Rait-tawy of Medamud.

³⁷ Goerge Legrain, *Catalogue General des Antiquités Égyptienne du Musée du Caire Statues et Statuettes de Rois et de Particuliers*, Vol. III (Cairo 1914) 56 and pl. XXXI; Legrain, *BIFAO* 12, 85.

³⁸ Legrain, *Statues*, III, 49 and Pl. XXIX; Legrain, *BIFAO* 12, 85.



Fig. 9

Block statue Djed-Bastet-iwef-ank

Goerge Legrain, *Catalougue General des Antiquités Égyptienne du Musée du Caire Statues et Statuettes de Rois et de Particuliers*, Vol. III (Cairo 1914) 56 and pl. XXXI

By the 26th dynasty, Rait-tawy's worship as a member of a triad was established in Medamud with Montu as a father, Raittawy his wife and Her-pa-Re as a son was established. Her-pa-Re's name was almost always followed by the epithet, *hrd*, the child, signifying his role as Horus of the sun³⁹. A 26th dynasty statue of Ihat, son of Wahibra⁴⁰ was found at the Karnak cachette with a text giving several titles to Ihat including his titles as a priest *hm-ntr* for Amon-Re of Karnak and for Montu Lord of Medamud followed by his title as priest for Rait-tawy followed by his title as priest for Her-pa-ra-khered in the domain of Montu, Lord of Medamud. These titles were also followed by his title as the priest of the Bull of Medamud and the priest of all the gods of Medamud. This indicates that during this period the triad of Medamud consisted of Montu, Rait-tawy and as a son Her-pa-ra-khered⁴¹. Later texts seem

³⁹ Jean-Pierre Cortiggiani, *L'Égypte Ancienne et ses Dieux* (Fayard 2007), 176.

⁴⁰ Karnak cashette no 197 of excavations and Cairo JE 37075: Legrain, *BIFAO* 12, 90-91

⁴¹ Two other Saite period priests of Rait-tawy are also found in the Karnak cashette and are now in the Cairo Museum: JE 37342 and JE 36982, see Legrain, *BIFAO* 12, 92-4.

to classify Tanent as the main wife of Montu of Arment and Tod while that of Medamud had Raittawy for a wife⁴².

Although the scope of our research does not cover the Greco-Roman period⁴³ but it might be noticed that the development of the worship of the goddess continued to spread as witnessed in the temples of this period. At Medamud fragments of four statues of Rait-tawy were found and were dated back to the early Ptolemaic period. Texts on bases of three statues gave titles as follows: Rait-tawy of Medamud who is in the demure of the bull of Medamud, Rait-tawy of Thebes who is in the demure of the bull of Medamud, Rait-tawy of Arment who is in the demure of the bull of Medamud. These three statues were made of limestone and had remains of gold foil. Remains of four other statues of Montu as he of Tod, Armant, Medamud and Waset indicate that there was a fourth statue of Rait-tawy of Tod creating four couples for the forms of these gods worshiped in the four areas of the Theban province⁴⁴.

⁴² Christophe, *Divinités*, 29-30.

⁴³ For further details about the goddess during the Greco-Roman period see: Mohamed A. El-Tonssy, "The Goddess Rattawy in Greco-Roman Temples", *The Fifteen Conference Book of the General of Arab Archaeologists*, part II (Oujda 2012-2013) 187-213.

⁴⁴ M. F. Bisson de la Roque, *Rapport sur les Fouilles de Medamud (1926)*, FIFAO, Rapport Préliminaire, IV, (Cairo 1927), 110-111 & fig 64.

**Table of the
Titles of Goddess Rait-tawy**

Title	Dynasty 19	Dynasty 20	Dynasty 21	Dynasty 22-23
<i>nbt pt</i>	Time of Ramses II, stela with Montu, lord of Arment and Tannent of Arment: Stela Voronezh Museum Museum N° 157: <i>KRI</i> III, 755, 2-3		Time of Panedgem I. Temple of Khonsu at Karnak, <i>Khonsu II</i> , pl. 121; <i>LD</i> III, 249.	
	Time of Ramses II. Crio-sphinxes put aside in the first open court by Shishank I. Paul Barget, <i>Temple d'Amon-Re at Kiarnak, essai d'exégèse</i> (Cairo 2006), 49-50.			
	Time of Ramses II. Room north of antechamber. Gauthier, <i>Ouadi Es-Sebou</i> , Vol. I, 244 and vol. II, pl. LXV			
	On column 84 in the Great Hypostyle Hall at Karnak, time of Sety I with Montu. Christophe, <i>Divinités</i> , 36			

<p><i>hr-tp</i> <i>W3st</i></p>	<p>Time of Ramses II. Crio-sphinxes put aside in the first open court by Shishank I. Paul Barguet, <i>Temple d'Amon-Re at Karnak, essai d'exégèse</i> (Cairo 2006), 49-50.</p>		<p>Time of King Herihor: Temple of Khonsu at Karnak, <i>Khonsu I</i>, Pl. 88.</p>	<p><i>Time of Shishanq I and Userkon I.</i> Block statue of Djed-Ptah-<i>iwef-ankh.</i> <i>Barguet and Leclant, Karnak-Nord, IV, 148 and pl. CXXIII.</i></p>
<p><i>hr-ib</i> <i>Twnt-šm3yt</i></p>	<p>Time of Ramses II. Crio-sphinxes put aside in the first open court by Shishank I. Paul Barguet, <i>Temple d'Amon-Re at Karnak, essai d'exégèse</i> (Cairo 2006), 49-50.</p>			
<p><i>irt R^c</i></p>			<p>Time of Panedgem, 21st dynasty: Temple of Khonsu at Karnak. <i>Khonsu II</i>, pl. 121; LD III, 249.</p>	
<p><i>hnwt</i> <i>ntrw</i></p>	<p>Time of Ramses II. Crio-sphinxes put aside in the first open court by Shishank I. Paul Barguet, <i>Temple d'Amon-Re at</i></p>	<p>Time of Ramses IV Stela, Found at Deir el Medineh TT 359 of Anhurkhawy son of Hay. Raittawy</p>	<p>Time of Panedgem, 21st dynasty: Temple of Khonsu at Karnak.</p>	

	<p><i>Karnak, essai d'exégèse</i> (Cairo 2006), 49-50.</p> <p>Time of Ramses II. iRoom north of antechamber. Gauthier, <i>Ouadi Es-Sebou</i>, Vol. I, 244 and vol. II, pl. LXV</p> <p>Time of Merenptah, Block Statue of <i>Ry</i> from Karnak: Cairo CG 42185: Legrain, <i>Statues</i>, II, 51= KRI IV, 130, 12.</p>	<p>worshiped with Ahmes Nefertari, Amon-re, Montu and Amenhotep I: KRI VI, 196, 8. Turin Stela 50032</p> <p>Time of Ramses IV On column 118 in the Great Hypostyle Hall at Karnak, with Montu., Christophe, <i>Divinités</i>, 55 and Pl. XX</p>	<p><i>Khonsu II</i>, pl. 121; LD III, 249.</p>	
<p><i>iht wrt mswt r^c</i></p>			<p>Time of King Herihor: <i>Khonsu I</i>, Temple of khonsu at Karnak, Pl. 88.</p>	
<p><i>hnwt Twnt Lady of Arment</i></p>	<p>Time of Ramses II LD III, 188 d.</p>			
<p><i>R^cit-t3wy hry-ib Twn[w], Arment</i></p>		<p>Time of Ramses VI. On the walls of the temple of Ramses III at Medinet Habu.</p>		

<p><i>R3yt- t3wy n m3dw</i></p>			<p>Time of King Shashenq III Block Statue of nsr-imn son of Hor CG 42221, Karnak cachette, Legrain, <i>Statues, III, 49</i> . 22nd-23rd dynasty Block statue of Djed-iwef-ankh son of Hor, (CG 42224), Karnak cachette, Legrain, <i>Statues, III</i></p>
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Analysis of data:

After studying the representations and titles of the goddess Raittawy the researcher was able to realize some points related to the goddess. The first observation was that although the name of the goddesses reveals strong connection with the God Ra, her name was not found before the time of Queen Hatshepswt. During the Eighteenth and Nineteenth Dynasties, her name appeared in association with other goddesses - especially Tanent and Hathor- either as what seems to be an epithet or as a merge with other goddesses. It was also During the Nineteenth Dynasty Raittawi made her first appearance as a goddess at the time of Sety I.

The goddess gained popularity especial in the Theban nome during the Ramesside Period where she bore -among others- the

title *hr-tp W3st* . She also appeared in the temple of Sety I at Abydos and at Karnak where she was worshiped with other gods and goddesses as well as in Nubian temples. During this period she also gained popularity amongst the nobles and the workers of Thebes.

Her solar aspect appear in her name as well as the hathoric wig and some of her titles as it was found that she held the titles: *nbt pt hnwt ntrw*, the lady of the sky the mistress of the gods; *irt r^c*, the eye of Ra, and *iht wrt mswt r^c*, the Great cow who bore Re. She was also associated with other solar gods like Sobek and Hathor.

Her association with the Goddess Tanent who was a consort of Montu might have led to the role that she played as a wife of Montu of Arment in the time of Ramses II replacing Tanent who played this role in the Middle Kingdom. Starting from the Tweneeth dynasty, Rait-tawy will play the role of the consort of Montu at Medamud where no other goddess played this role during the Middle Kingdom as well as her role as a consort of Montu of Iwnw, Arment in exchange with Tanent, wife of Montu of *dr*, Tod. Rait-tawy would maintain this role at Medamud and by the Twenty Sixth dynasty will be a member of the Traid of Medamud as a consort of Montu and mother of *hr-p^c-r^c-kherd*. During later times she would maintain her role as a consort of Montu in Medamud leaving this role at Arment and Tod for the goddess Tanent to play.

Conclusion:

After studying the goddess and her aspects we can conclude the following:

- The goddess appeared for the first time during the reign of Hatshepswt as an epithet for the goddess Tanenet.
- Rait-tawy became a goddess starting from the 19th dynasty and played a role among the gods of Egypt especially in the

Theban nome.

- Due to her solar nature she became associated with other solar gods such as Sobek-Ra and Hathor as well as being a consort of Montu-Ra in Medamud and Arment and exchanged roles with Tanent, a consort of Montu. She also carried epithets relating her to the sun like: the Great Cow who Bore Ra and the Eye of Ra.
- Her worship can be attested in the great temples of the Theban nome as well as in the tombs of individuals and their statues.
- Her popularity in the Rameside Period might be due to the popularity of her husband as a war god.
- By the Saite period she started to be a member of a triad consisting of Rait-tawy, Montu-Ra and Her-par-Ra.
- She became venerated in the four divisions of the Theban nome: Arment, Medamud, Tod and Waset.
- Rait-tawy held different titles such as nbt-pt, Hnwt-ntrw, Hr-tp-wast,

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