

Goddess Iusaas (A study about her iconography and her religious role in Ancient Egypt)

Dr. Dina M. Ezz El-Din

♦ Dr. Riham M. Ezz El-Din ♦♦

Magnificent temples were built at Heliopolis (the 13th nome of Lower Egypt). They were dedicated to the cults of the main deities of the province, i.e. Atum and Re ⁽¹⁾. Other gods were also prominent in the area like Isis, Horus, Thoth, Hapy and Bastet ⁽²⁾. There were also some divine foundations such as the Mansion of the conical Benben-stone, as well as the (*hwt-bnw*), the House of the Phoenix bird personifying the sun-god ⁽³⁾.

One of the sanctuaries at Heliopolis belonged to Iusaas, who was associated with Atum, the creator god of Heliopolis and the father of the gods according to the Heliopolitan cosmogony ⁽⁴⁾. She usually figures as a woman, either sitting or standing, her head is adorned with the Hathoric emblem (the sun-disc between two horns), and in some examples she bears above her head a scarab ⁽⁵⁾. She was also associated with the acacia-tree ⁽⁶⁾.

There were different writings for the goddess's name; in some examples the determinative is the sign for goddess:



⁽⁷⁾ *iw.s* ʕ3.s, which is occasionally preceded by

♦ Lecturer at the Faculty of Tourism and Hotels, Guiding Department, Alexandria University

♦♦ Lecturer at the High Institute of Tourism and Hotels, Guiding Department, EGOH, Alexandria

⁽¹⁾ Saleh, A., *Excavations at Heliopolis*, vol. I, Cairo, 1981, p. 9.

⁽²⁾ *Ibid*, p. 11; Kakosy, L. "Heliopolis", *LÄ* II, Wiesbaden, 1977, col. 1111.

⁽³⁾ Saleh, *op. cit.*, pp. 9-10.

⁽⁴⁾ Brunner, H., "Iu(e)s-aes", *LÄ* III, Wiesbaden, 1980, col. 217.

⁽⁵⁾ *Ibid*, col. 217.

⁽⁶⁾ Vandier, J., "Iousâas et (Hathor) Nébet-Hétépet", *RdE* 16, 1964, p. 58; cf. Kees, H., *Der Götterglaube im Alten Ägypten*, Berlin, 1977, p. 222.

⁽⁷⁾ Vandier, J., "Iousâas et (Hator) Nébet-Hétépet II", *RdE* 17, 1965, p. 92 (From the temple of Seti I at Qurna).

the egg-sign:  (8) iw.s ʕ st

The cobra and egg signs also occurred in some instances:

 (9), iw.s ʕ st

 (10), iw.s ʕ st

Each sign of them may have been used alone as in:

 (11), iw.s ʕ.s

 (12), iw.s ʕ st

The papyrus roll was also used as a determinative either alone:

 (13) iw.s ʕ.s; or with the goddess sign  as in  (14) iw.s ʕt

On the other hand, the goddess's name may have been written without determinatives:

 (15), iw.s ʕ.s

Saleh translates the goddess's name as "she comes, grows"⁽¹⁶⁾, whereas Gardiner, translates it as "as she comes, she grows"⁽¹⁷⁾. Brunner on the other hand, thinks it means "when she comes, she is already great"⁽¹⁸⁾. According to Te Velde, it means "she comes while she grows large", he suggests that this name identifies the goddess

⁽⁸⁾ Daressy, G., "Quelques inscriptions provenant de Bubastis", *ASAE* 11, 1911, p. 188.

⁽⁹⁾ Vandier, *RdE* 17, p. 93 (temple of Khonsu at Karnak).

⁽¹⁰⁾ Erichsen, W., *Papyrus Harris I*, Bibliotheca Aegyptiaca V, Bruxelles, 1933, 25(2), 29(2)-(5).

⁽¹¹⁾ Nelson, H., *The Great Hypostyle at Karnak*, vol. 7, Part I, Chicago, 1980, pl. 242.

⁽¹²⁾ Vandier, *RdE* 17, p. 96 (temple of Medinet Habu).

⁽¹³⁾ Vandier, *RdE* 16, p. 91.

⁽¹⁴⁾ Vandier, Z., La Tombe de Nefer-Abou, *MIFAO* LXIX, 1935, p. 27, 38.

⁽¹⁵⁾ Calverley, A., *The Temple of King Sethos I at Abydos*, vol. IV, Joint Publication of the Egypt Exploration Society and of the Oriental Institute of Chicago, 1958, pl. 23.

⁽¹⁶⁾ Saleh, *op. cit.*, p. 10.

⁽¹⁷⁾ Gardiner, A., *Ancient Egyptian Onomastica*, vol. II, Oxford University Press, 1947, p. 146.

⁽¹⁸⁾ Brunner, *op. cit.*, col. 217.

with the phallus ⁽¹⁹⁾. Derchain, on the other hand, thinks there was a word play which associates the goddess's name with the epithet of Atum (*iws3w*, the masturbator) ⁽²⁰⁾.

Accordingly, the goddess's name may refer to the masturbatory act of Atum through which the cosmos emerged. It has been suggested that the theologians of Heliopolis created Iusaas in order to explain creation ⁽²¹⁾. She thus concealed an intellectual concept as the female counterpart to the male creative principle Atum ⁽²²⁾.

The cult of Iusaas was associated with that of another heliopolitan goddess: Nebet-Hetepet ⁽²³⁾. There are also several suggestions regarding her name: Lady of contentment ⁽²⁴⁾; Mistress of Offering ⁽²⁵⁾; or simply "Mistress of Hetepet" ⁽²⁶⁾.

Troy explains that *htpt* is generally determined by the water-filled well ⁽²⁷⁾ which is found in *hmt*, woman and wife. Accordingly, it is related to the female reproductive organs. It also might be translated as "uterus", which is considered a place of rest, *htp*. Hence, Nebet-Hetepet could mean Mistress of the uterus ⁽²⁷⁾.

Troy has also added that both goddesses formed a female pair

⁽¹⁹⁾ Te Velde, H., "Relations and conflicts between Egyptian Gods, particularly in the Divine Ennead of Heliopolis" in: *Struggles of Gods: Papers of Groningen Work group for the study of the history of religions*, New York, 1984, p. 284.

⁽²⁰⁾ Derchain, Ph., *Hathor Quadrifrons: Recherche sur la syntaxe d'un mythe égyptien*, Publications de l'Institut Historique et Archéologique Néerlandais de Stamboul XXVIII, 1972, p. 27; *Wb* I, p. 57.

⁽²¹⁾ Vandier, J., Iousaas et Hathor-Nebet-Hetepet III, *RdE* 18, 1966, p. 120. n. 4; David, R., *A Guide to Religious Ritual at Abydos*, Warminster, 1981, pp. 171-172.

⁽²²⁾ Brunner, *op. cit.*, col. 218; Troy, L. *Patterns of Queenship in Ancient Egyptian Myth and History*, Uppsala, 1986, p. 29.

⁽²³⁾ cf. Refai, H. "Nebet-Hetepet, Iusas und Temet Die weiblichen Komplemente des Atum", *GM* 181, 2001, pp. 89-94.

⁽²⁴⁾ Gardiner, A. *Ancient Egyptian Onomastica*, vol. II, Oxford University Press, 1947, p. 146.

⁽²⁵⁾ Hart, G. *A Dictionary of Egyptian Gods and Goddesses*, Routledge and Kegan Paul Inc., 1986, p. 130; cf. Hornung, E. *Conceptions of God in Ancient Egypt: the one and the many*, translated by J. Baines, Cornell University Press, 1996, p. 280.

⁽²⁶⁾ cf. Troy, *op. cit.*, p. 29.

⁽²⁷⁾ *Ibid.*, p. 29.

used to illustrate generational and sexual dualism which was essential for renewal in Ancient Egypt⁽²⁸⁾.

This concept is evident in the epithet *drt ntr* (god's hand) borne by the two goddesses. The god mentioned in the title is Atum who gave birth by means of his hand to Shu and Tefnut⁽²⁹⁾.

It has to be mentioned that there existed at Heliopolis two sacred localities: Iusaas and Hetepet. They were known as early as the Old Kingdom since they were referred to in spells of the Pyramid Texts⁽³⁰⁾.

Iusaas in particular was mentioned in some Old Kingdom texts such as the list of estates of the tomb of Ra-Hotep at Meidum and in spell §1210 of the Pyramid Texts⁽³¹⁾. It also occurred on the sarcophagus of Djehutynakht of El-Bersheh which dates back to the 11th Dynasty, it is now exhibited in Boston Museum of Fine Arts (*no. 20.1822*)⁽³²⁾. There are also later examples, one inscribed on a stela from the reign of Ramses II, and the other on a sarcophagus from the 26th Dynasty⁽³³⁾.

As for Hetepet, it was situated to the north of Heliopolis. The town determinative first appeared in the locality's name in the Book of the Dead (Tb 125). Hetepet was associated with both goddesses of Heliopolis; Nebet-Hetepet and Iusaas⁽³⁴⁾.

According to Vandier, Nebet-Hetepet and Iusaas were at first one divine entity. Throughout the Old and Middle Kingdoms, the goddess of Heliopolis could have been designated either as Iusaas or Nebet-Hetepet. The differentiation between the two goddesses took place prior to the 18th Dynasty. Many documents from the

⁽²⁸⁾ *Ibid*, p. 29.

⁽²⁹⁾ Vandier, *RdE* 17, p.124. Besides being a title given to goddesses (Iusaas, Hathor, Mut, Isis), *drt-ntr* was also held by priestesses, divine adoratrices, queen Ahmose Nefertary, and Neferure the daughter of Hatshepsut: Leclant, J. "Gotteshand", *LÄ* II, Wiesban, 1977, col. 813.

⁽³⁰⁾ Vandier, *RdE* 16, pp. 55ff. *PT*§ 1203-1210.

⁽³¹⁾ *Ibid*, p. 56; *id.*, *RdE* 17, p. 90; Zibelius, K., *Ägyptische Siedlungen nach texten des Alten Reiches*, Wiesbaden, 1978, p. 28.

⁽³²⁾ Vandier, *RdE* 16, p. 56.

⁽³³⁾ *id.*, *RdE* 17, p. 90; *id.*, Iousaas et Hathor-Nebet-Hetepet, IV, *RdE* 20, 1968, p. 135.

⁽³⁴⁾ Björkman, G., "Hetepet", *LÄ* II, Wiesbaden, 1977, col. 1171.

Ramesside Period till the Roman Period show both goddesses either in the same list, or on the same wall or pillar⁽³⁵⁾. A vignette of Papyrus Harris (pl.I. fig.a), now exhibited in the British Museum (BM 9999, 24) shows Ramses III standing in front of four deities of Heliopolis⁽³⁶⁾. They are, from right to left, Re-Horakhty, Atum, Iusaas and Hathor Nebet-Hetepet⁽³⁷⁾. This scene is very significant since it shows the two goddesses side by side, following the two aspects of the sun-god, Atum and Re-Horakhty. Here, as in other examples, the two goddesses appear together as two separate divinities. Vandier, however, thinks they might be considered as two aspects of one goddess rather than two different ones⁽³⁸⁾.

The lower part of a small sandstone obelisk (now in the Egyptian Museum, Cairo) bears important inscriptions of Ramses IV⁽³⁹⁾. The texts inscribed on the four faces of the obelisk mention that the king is beloved of eight Heliopolitan deities: Atum, Iusaas, Horakhty, Nebet-Hetepet, Sepa, Isis, Shu and Tefnut. Hence, both Iusaas and Nebet-Hetepet are mentioned as two independent goddesses among the chief divinities of Heliopolis.

Besides being the consort of Atum and the stimulus to his creation of the world, Iusaas was given additional association to the creator god in the texts of Papyrus Harris. She is once referred to as the god's mother⁽⁴⁰⁾ "I made for you my august mansion, west of the canal of Ity⁽⁴¹⁾, for your mother, Iusaas, mistress of Heliopolis". A few lines later in the same text, she is the god's daughter⁽⁴²⁾.

⁽³⁵⁾ Vandier, *RdE* 17, p. 110.

⁽³⁶⁾ Raue, D., *Heliopolis und das Haus des Re*, Berlin, 1999, p. 413.

⁽³⁷⁾ Nebet-Hetepet was identified with Hathor since the 18th Dynasty. Vandier, *RdE* 17, p. 109; Hart, *op. cit.*, p. 130.

⁽³⁸⁾ Vandier, *RdE* 17, p. 112.

⁽³⁹⁾ Daressy, G. "Inscriptions hiéroglyphiques trouvées dans le Caire", *ASAE* 4, 1903, pp. 104-105; Raue, *op. cit.*, p. 380 (*CG 17026- JE 55311*).

⁽⁴⁰⁾ Erichsen, *op. cit.*, 29, p. 35; Troy, *op. cit.*, p. 29.

⁽⁴¹⁾ For Ity as a locality of Heliopolis, cf. Kitchen, K. *Ramesside Inscriptions*, vol. II, Blackwell (Oxford), 1999, p. 339; Raue, *op. cit.*, p. 423.

⁽⁴²⁾ Erichsen, *op. cit.*, p. 35; Troy, *op. cit.*, p. 29, Breasted, J., *Ancient Records of Egypt*. vol. IV. The University of Chicago Press, 1906, §149, §278.

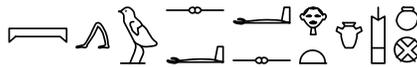
mdh.i wi3w ʕ3w n s3t. k wrt Iws ʕ3.s nbt htpt

"I build great barks for your great daughter Iusaas Nebet-Hetepet"

Although many scholars agreed that Iusaas could have been considered as the god's mother according to this text, Raue thinks that it should be translated as my mother (*mwt.i*), referring to Iusaas as the king's mother and consort of Atum⁽⁴³⁾. As for the god's daughter, she was in the form of Iusaas-Nebet-Hetepet⁽⁴⁴⁾. It is also possible that her association with Atum varied according to the requirements of the text⁽⁴⁵⁾. At any rate, both goddesses were associated with Atum as the feminine principle of creation, they both interact in the process of generation as representatives of conception and birth⁽⁴⁶⁾.

Despite being attested in texts since the Old Kingdom, pictorial representations of Iusaas date back to the New Kingdom onwards⁽⁴⁷⁾. She figured in many religious scenes on temple walls.

In the temple of Amada, a vertical text of Thutmosis III is carved on one of the columns. To the right of this text, the goddess Iusaas is represented in a complete female form. Her head is covered with the vulture headdress capped by the hathoric emblem. She is dressed with a long tight-fitting robe. She is holding the *w3s* scepter in one hand and the *ʕnh* sign in the other. Above the goddess's head a vertical text is carved under the  *pt* sign⁽⁴⁸⁾. It reads:



Iw.s ʕ3.s hryt-ib Iwnw

Iusaas, who resides in Heliopolis

Another scene of the goddess is in the vestibule of the great

⁽⁴³⁾ Raue, *op. cit.*, p. 423. n. 2.

⁽⁴⁴⁾ Refai, *op. cit.*, p. 90.

⁽⁴⁵⁾ Fakhry, A., *Bahria Oasis*, vol. I, Cairo, 1942, p. 79, n. 3.

⁽⁴⁶⁾ Troy, *op. cit.*, p. 29; Refai, *op. cit.*, p. 89.

⁽⁴⁷⁾ Refai, *op. cit.*, p. 90.

⁽⁴⁸⁾ Gauthier, H., *Le Temple d'Amada*, Cairo, 1913, p. 148, pl. XXXIV A.

hypostyle hall at Karnak. The scene is partially damaged. The goddess is similarly depicted as the scene above. She is accompanied by the god Ra-Horakhty whom she is touching with her right hand, while the left hand is holding the *ḥnh* sign⁽⁴⁹⁾.

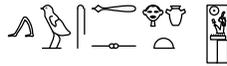
The text above the goddess's head reads:



(*Iw*).s ʕ.s nbt pt di.s ḥnh w3s knt nht snb 3wt-ib

(Iu)saas, the lady of the sky, she gives life, dominion, valor, power and health

In the temple of Abydos, Iusaas is figured in various scenes. A distinguished scene of the goddess is elaborately carved in the second hypostyle hall. She is portrayed in a semi-female form, whereas the lower part of the body is in the form of a vulture's wing. She is seated in front of king Sety I and approaching to him a *ḥnh* sign between two *w3s*⁽⁵⁰⁾ scepters, while the king is holding her right arm. (pl.I, fig.b) The goddess text reads:



Iw.s ʕ.s ḥryt-ib ḥwt mn-m3^ct-R^c

Iusaas, who resides in the temple of *mn-m3^ct-R^c*

On one of the columns of the second hypostyle hall, Iusaas is represented standing in front of king Sety I, (pl.II, fig,a). She is holding a *ḥnh* sign in her right hand and a *w3s* scepter in her left hand⁽⁵¹⁾.

Her text reads:



Iw.s ʕ.s ḥryt-ib ḥwt mn-m3^ct-R^c di.s ḥnh w3s dd mi R^c

Iusaas, who resides in the temple of *mn-m3^ct-R^c*, she gives life,

⁽⁴⁹⁾ Nelson, H., H., *The Great Hypostyle Hall at Karnak. Volume I. part 1. The Wall Reliefs*, Chicago, 1981, pl. 242.

⁽⁵⁰⁾ Calverley, *Abydos IV*, pl. 74.

⁽⁵¹⁾ *Ibid.*, pl. 75.

dominion and stability like Re

In the chapel of the god Re-Horakhty, on the west wall, the southern side, the goddess is seated in front of the king. She is holding a *w3s* scepter in her right hand and a *ḥnh* sign in the left hand⁽⁵²⁾. The text above her head reads:



dd mdw in Tw.s ʕ3.s ḥryt-ib ḥwt mn-m3ʕt -Rʕ di.n.(i) n.k 3wt-ib nb
 Words spoken by Iusaas, who resides in the temple of *mn-m3ʕt-Rʕ*,
 (I) gave you every joy

On the south wall, the western section, the goddess is seated with the god Ra-Horakhty in front of king Sety I. She is resting her right hand on the god's left shoulder⁽⁵³⁾. The text above her head reads:



dd mdw in Tw.s ʕ3 st ḥnwt Twnw ḥryt-ib ḥwt mn-m3ʕt-Rʕ s3.i n ht.i
mry.i nb t3wy mn-m3ʕt-Rʕ di ḥnh di.n.(i) n.k ḥnh w3s nb sb nb 3wt-ib
nb knt nb

Words spoken by Iusaast, the lady of Heliopolis who resides in the temple of *mn-m3ʕt-Rʕ*, my son, from my body, my beloved, lord of the two lands, given life. (I) gave you every life and dominion, every health, every joy and every valor

In the temple of Derr, in the second pillared hall a scene shows king Ramses II led by the Gods Atum and Horus son of Isis, in the presence of the gods Ra-Horakhty and Iusaas. Atum and Horus each hold a hand of the king, while Atum is approaching a *ḥnh* sign to his nose. Iusaas is placing her right arm around the god

⁽⁵²⁾ Calverley, *Abydos* II, pl. 16.

⁽⁵³⁾ *Ibid.*, pl. 18.

Ra-Horakhty's right shoulder. Her head is surmounted by the hathoric emblem *sššt*⁽⁵⁴⁾. The text above her head reads:



dd mdw in 'Iw.s ʕ.s hnwt n(t) 'Iwn nbt pt hnwt ntrw nbw

Words spoken by Iusaas the lady of Heliopolis, the mistress of the sky and the lady of all the gods

As in the temple of Abydos, the goddess is represented in several scenes in the temple of Ramses III at Medinet Habu as well. On one of the columns of the second court, the goddess is shown standing behind king Ramses III and holding with both hands a *rnpt* sign to which three *hb* signs are attached, promising the king years of festivals⁽⁵⁵⁾. The text above her head reads:



dd mdw in 'Iw.s ʕ st di.n.(i) n.k knt nb

Words spoken by Iusaas, (I) gave you every valor

The text behind the goddess reads:



di.n.(i) n.k hbw mi R^c rnpwt n Tm

(I) gave you the festivals of Re and the years of Atum

Another scene is carved in the portico, on the east face of low screen wall. The goddess is standing behind king Ramses III who is offering incense and libation to the god Atum.(pl.II, fig.b) She is touching the king with her right hand, and a *rnpt* sign in the left hand, similar to the above scene⁽⁵⁶⁾. The text reads:

⁽⁵⁴⁾ Blackman, A., M., *The Temple of Derr*, Le Caire, 1913, pl. XXX.

⁽⁵⁵⁾ *Medinet Habu VI. The Temple Proper. Part II*, Chicago, 1963. pl. 373.

⁽⁵⁶⁾ *Ibid.*, pl. 387.



dd mdw in Tw.s ʕ.s di.n.(i) n.k ḥbw n R

Words spoken by Iusaas (I) gave you the festivals of Re

To the north of the first hypostyle hall, king Ramses III is shown offering lotus flowers to Ra-Horakhty, in the presence of Hathor and Iusaas.(pl.III, fig.a) The latter is depicted standing between the two deities. She is embracing the god with both hands⁽⁵⁷⁾.

The text above her head reads:



dd mdw in Tw st ʕt.s di.s ḥbw n R

Words spoken by Iusaas, she gives the festivals of Re

On the exterior south wall, west of the second pylon, king Ramses III is depicted offering wine to the same deities. Iusaas is shown in the middle, holding a ʕnh sign in her right hand and a w3d scepter in the left hand⁽⁵⁸⁾.

The text of the goddess reads:



dd mdw in Tw.s ʕ st di.n.(i) n.k snb

Words spoken by Iusaas, (I) gave you health

On the exterior north wall, west of the second pylon, king Ramses III is offering lotus flowers to the god Ra-Horakhty, in the presence of Nebethetepet and Iusaas.(pl.III,fig.b) The latter is standing between the two deities. She is touching the god's left shoulder with her right hand and holding a ʕnh sign in her left

⁽⁵⁷⁾ *Medinet Habu VII. The Temple Proper. Part III*, Chicago, 1964, pl. 539.

⁽⁵⁸⁾ *Ibid.*, pl. 575.

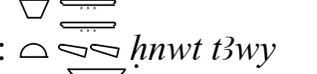


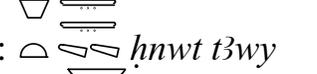
Isw(s) (3.s) nbt pt hnwwt Twnw

Iusaas, the mistress of the sky, the lady of Heliopolis

It is possible to conclude from the corselet and the scenes discussed above that the majority of the titles that were held by the goddess Iusaas refer to her as a lady or mistress of Heliopolis or

residing in it⁽⁶²⁾:  *hryt-ib Twnw*, or  *hnwwt Twnw*.

Others refer to her being the mistress of all the gods:  *hnwwt ntrw nbw*, or the mistress of the two lands:  *hnwwt t3wy*

hnwwt ntrw nbw, or the mistress of the two lands:  *hnwwt t3wy*

Moreover, she was not only a sky-goddess  *nbt pt*,

she was also associated with the sun in her title  *irt n R* (Eye of Re) which appeared on a Saïte bust, now in the Egyptian Museum in Cairo⁽⁶³⁾.

On the other hand, there are two occurrences in which Iusaas is associated with the Afterlife. In the tomb of Nefer-Abu at Deir-el-Medina⁽⁶⁴⁾, she is given the title (*hnwwt imntt*), Mistress of the west. She is mentioned together with Meret-Segeret, as well as some heliopolitan deities: Ra-horakhty, Atum and Khepri in an offering formula. According to the text, all these divinities are given the offerings "so that they cause the pleasant wind of the North to be breathed to the Ka of the Servant of the Place of Truth Nefer Abu":

(62)The titles of Iusaas are discussed in: Vandier,RdE 17,pp.120 ff;Leitz, CH., Lexikon der ägyptischen Götter und Götterbezeichnungen. Orientalia Lovaniensia Analecta. 2003,pp.51-53.

(63) Daressy, G., "Quelques inscriptions provenant de Bubastis", *ASAE* 11, 1911, p. 188.

(64) Vandier, J., "La tombe de Nefer-Abou", *MIFAO* LXIX. 1935, *PM* I(1), pp. 12-14.



di.sn snn ndm n mhyt n k3 n sdm-š m st m3t Nfr ʿb⁽⁶⁵⁾.

The other example probably dates back to the Late Period, it is a granite statue bearing inscriptions among which the goddess is referred to as (Iusaas residing over the Underworld, *iw.s ʿ3t hry(t)-ib dw3t*)⁽⁶⁶⁾. These examples are noteworthy since they point out to the funerary aspect of the goddess's cult.

Although she originated from Heliopolis in Lower Egypt and she appeared since the Old Kingdom, her main representations date back the New Kingdom onward and occurred in major temple of Upper Egypt. She was even mentioned on a gem which dates back to the Late Period and was found in Assyria⁽⁶⁷⁾.

Regarding the iconography of the goddess Iusaas, she was generally depicted in a complete human form as a woman wearing a long tight-fitting dress. Her head is adorned either with the hathoric emblem or the vulture headdress capped by the hathoric emblem. The above-mentioned scene of the temple of Abydos is exceptional, (pl.I, fig.b), since it shows the lower part of the goddess's body in the form of a vulture's wing. In temple scenes, she figured with different deities, but since she was a heliopolitan goddess, she was mainly associated with major divinities of Heliopolis.

⁽⁶⁵⁾ Vandier, *op. cit.*, p. 27, snn is mistakenly written instead of ssn: to smell or breathe

⁽⁶⁶⁾ Von Bergmann, E., "Die statue des Königlichen Sohnes des Ramses NAmArT", *ZÄS* 28, 1890, p. 37.

⁽⁶⁷⁾ Ebers, G. "Eine Hathor-Astarte-Spur in Assyrien", *ZÄS* 6, 1868, p.71

Pl. I



Fig. a.: Vignette of Papyrus Harris in the British Museum (BM 9999, 24)
http://www.britishmuseum.org/research/search_the_collection_database/search_object_details.aspx?objectid=114374&partid=1&searchText=harris+papyrus+Sheet.24&fromADBC=ad&toADBC=ad&numpages=10&images=on&orig=%2Fresearch%2Fsearch_the_collection_database.aspx¤tPage=1



Fig. b.: Iusaas sitting in front of King Seti I-Second Hypostyle Hall-Temple of Abydos

Calverley, A., M., *The Temple of Sethos I at Abydos. Volume IV. The Second Hypostyle Hall*. Chicago. 1958. pl. 74.

Pl. II

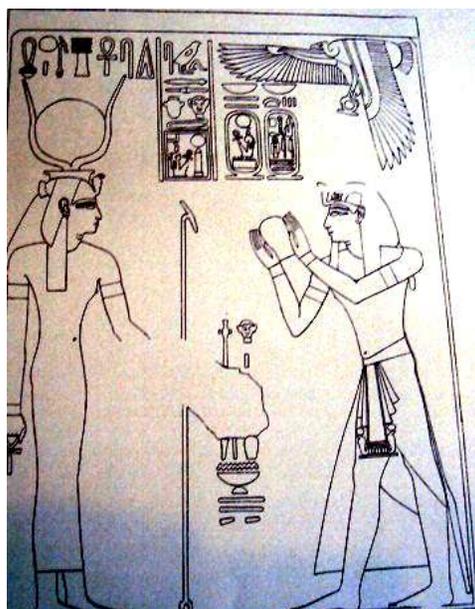


Fig. a.: Iusaas in front of king Sety I-scene on a column of the second hypostyle hall- Abydos Temple
Ibid, pl. 75.

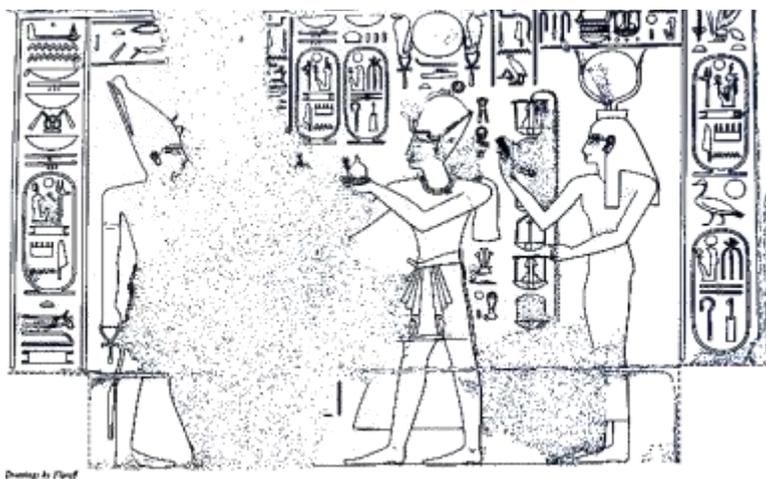


Fig. b.: Iusaas standing behind king Ramses III who is offering incense and libation to the god Atum- east face of low screen wall-portico- Medinet Habu Temple.
Medinet Habu VI. The Temple Proper. Part II. Chicago, 1963, pl. 387.

Pl. III

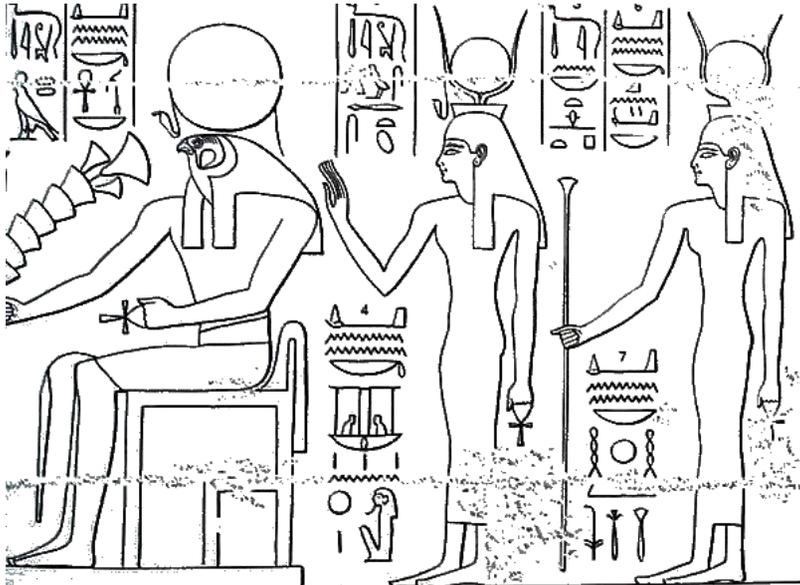


Fig. a.: King Ramses III offering lotus flowers to Ra-Horakhty, in the presence of Hathor and Iusaas- the first hypostyle hall- Medinet Habu Temple.

Medinet Habu VII. The Temple Proper. Part III. Chicago. 1964. pl. 539.

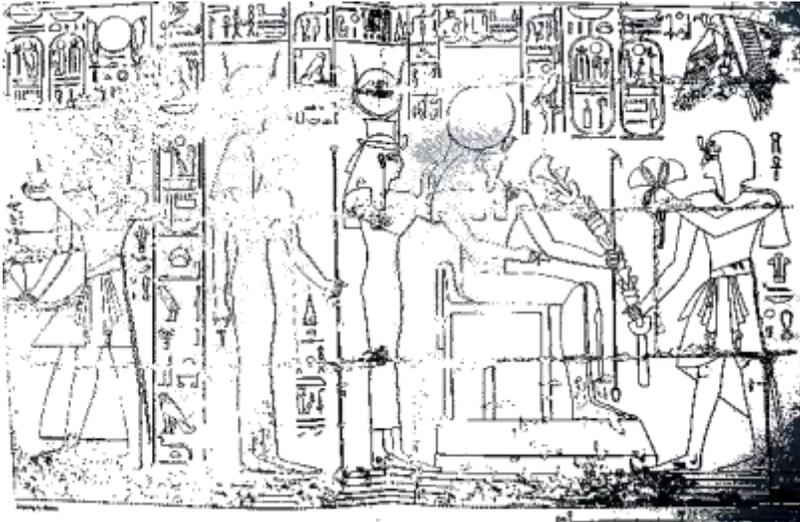


Fig. b.: King Ramses III offering lotus flowers to Ra-Horakhty, in the presence of Nebethetpet and Iusaas- exterior north wall, west of the second pylon- Medinet Habu Temple

Ibid, pl. 581.

Pl. IV

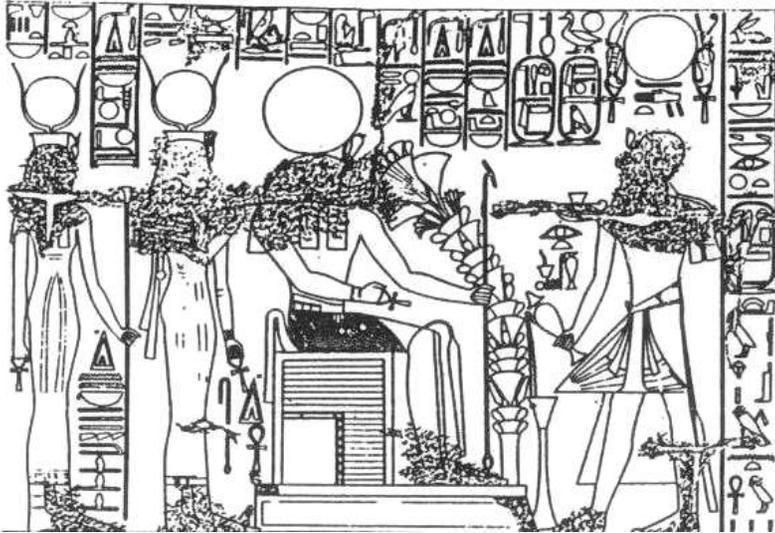


Fig. a.: King Herihor offering incense and pouring libation in front of Ra-Horakhty, in the presence of Iusaas and Nebethetepet -court of the temple of Khonsu at Karnak.

The Epigraphic Survey. The Temple of Khonsu. 1. Chicago. 1979. pl. 66.



Fig. b.: Corselet of king Toutankhamun, showing him before Amun, Atum, and Iusaas- the Egyptian Museum in Cairo, JE 62627

Saleh, M., and Sourouzian, H., *The Egyptian Museum, Cairo. Official Catalogue.* Mainz. 1986. n. 191.