

## DeduSebek Dedicated Hymns to Hathor

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### Abstract

This paper is concerned to study the statue of DeduSebek and the Hymn that came on it to the goddess Hathor created by "Dedusobek". He was an high official from non-royal blood. This Hymn was inscribed in his statue, which is now in the Cairo Egyptian Museum CG 887. This paper aims in investigating the Hymn to the goddess Hathor and descriptive the statue of Dedusebek which date back to the second half of the thirteenth Dynasty, The statue was dedicated to the temple of Montohotep II "Neb-hept-Re" ( $\pm 2043-1992$ ) to put in his temple on the western bank of Thebes. This paper employs a descriptive and analytical methodology, It should be Noted that this statue and the hymn that came on it had been published by Borchardt in 1930 but it is not a completed publishing and therefore the Researcher will re-publish the statue and hymn that came on it , with giving comment on the hymn.

Through studying the statue and the hymn, it was found that the text of Dedu Sebek statue considered as a unique text as the Egyptian writer had written it in a retrograde and this style of writing is called Enigmatic writing.

**Key words:** Egyptian literature, Hymn, Dedusebek, Goddess Hathor, Enigmatic writing

### Introduction

DeduSebek was an high official from a non-Royal blood, which date to the second half of thirteenth dynasty ,and he was carrying a lot of titles for example, Head of recruits ,Scribe , these titles were written on his statue ,which is now in the Cairo Egyptian Museum CG887(PM,1964) and on the lower part of the squatting statue there was a hymn to the goddess Hathor (Franke, 2003), and DeduSebek statue, that was dedicated to the temple of king Montohotep II "Neb-hept-Re" ( $\pm 2043-1992$ ) to put in his temple on the western bank of Thebes(Verbovsek,2004).

The texts of Dedu Sebek statue considered as a unique text as the Egyptian writer has written it in a reverse way, because he began to write in several vertical lines from left to right and the directions of the signs on left but this lines read from right to left and this is not the usual way of writing and this style of written called "Enigmatic writing". This method has been known since the middle kingdom (Abd ElWahid, 2009)

It should be noted that the Ancient Egyptian literature is divided into four types as follows:

I-Religious legends

Ii-Stories

iii-Songs (religious poetry and secular poetry)

Iv-Wisdom texts (Lichtheim, 1973), and this hymn is classified in the ancient Egyptian literature of the third type, which are the common type songs "Religious poetry and Secular poetry"

### Description of the Statue

In the beginning it must be noted that the researcher was adopted in the arrangement of the texts of this statue in accordance with the arrangement of Borchardt(1930) which was published in 1930(Borchardt,1930), an initial publication and incomplete arranged texts in a manner that is different from Sabine Kebish (Kubish, 2008).

The statue of Dedu Sobek (CG887) dates back to the second half of the thirteenth Dynasty and was dedicated to the temple of king Montohotep II "NebheptRe" ( $\pm 2043-1992$ ) ( von

Beckerath,1984) to put in his temple on the western bank of Thebes( PM ,1964). This statue is now preserved in the Egyptian Museum in Cairo (CG 887), it's made of limestone and its 36 cm height (Verbovsek, 2000).

The statue is squatting for a man, clad in a striated kilt, reading a papyrus lay upon his Knee. The papyrus is inscribed retrograde (Franke, 2003).

The inscriptions on both sides do not appear clearly, noting that the position of the hands on the thighs began to emerge since the Middle Kingdom and extended until the 18th Dynasty (Kubish, 2008).

**The main text according to Borchardt (1930)**



**Translation and Transliteration**


1-

.....Ddw Sbk dd.f  
 .....Sobekdedu, Says:

2-


[in]d hr.t <Hwt-hr>nb<.t>Tp-ihw hr.t tp

I pit you <Hathor> Mistress of Atfih above each one.

3- 


///nb.w nb.t pt hnw.t h<sup>c</sup>.t ntr.w

Lady of sky, lady of mistress, about whom the gods jubilate

4- 

m h<sup>d</sup>.t n3 snfr hr nbw im

With a white crown where it holds the golden face.

5- 

... wt r t3 m sfw nt m rnpt

(Exists on) the earth in the years of Nile food.

6- 

n H<sup>c</sup>pi<sup>c</sup> 3 smw fr rwd

The greats Fleadings with the plants that exists for a long time.

7- 

šh.wt sw3d n ht.f

Fields continue green after it along time.

8- 

<nb.t>thw nfr hr nbw m int r nw.t

The lady of the drunkenness with a beautiful face in the valley facing the sky

9- 

m n hp i<sup>c</sup>w ntr i nn sn<sup>c</sup> (?) m dw

Divine cleansing in the morning does not stay away from the mountain

10- 

d<sup>i</sup>w m hsw .t n.t hr nswt hr hwt ntr n.t nswt bity

Given as a dedication of the king to the temple of the upper and lower king

11- 

(nb-hpt-R<sup>c</sup>) m3<sup>c</sup> <hrw>di n Hw.t-hr nb.t Tp-ih.w

(Montuhotep II) the vindicated,for Hathor ,lady of Atfih

12- 


rp<sup>c</sup>t h3ty<sup>c</sup> mrw nsw.t w3d i3(w.t)

The prince, count the beloved of the king, the Fortunate

13- 


*š tni n ntr iwn (nfr)*

Awarded by God with a Good character

14- 

*///mii.t*

Likewise

15- 

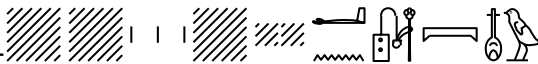
*///(hr) rt*

Flower

16- 

*///n3 n*

These to

17- 

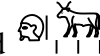
*///sš ʿn nswt (?) hry nfr.w*

### The scribe of the king who is on the good things.


Comment


Line 2

The sentence *[in]d hr.t Hwt-hr* it means greating to you Hathor , This greating is considered to be one of the most used forms as a starting in the religious songs ,used to praise the goddess (Barucq,1962).


The word  *Tp-iHW* : This region extends on the right bank of the Nile, opposite Medium, 25 km north of Al Wasta. The researchers have differed in mentioning its old name and according to Gauthier , he named it as Matnw with the Egyptian name and its means the region of the knife, while another researchers call it a Hnt and its means the “separator “ , as the sign differentiating the name is the knife, and according to the sign it refers to the separation between the north and south of the country. The capital of the region was named in the ancient Egyptian language *pr nbt tp iHW* .It is now the city of Atfih, where the goddess Neith (lioness) and Subk (crocodile) they were worshiped in the region, in addition to the god Hathor (the cow) the main goddess in the region (Elsaady2003)


Line 4

*rwḏ* It came in the statue in this unusual form but its usual come in The word 


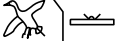
this form  | and means East of Delta( Hannig,2005)



Line 12

The title  the common writing of the title was Rpat and the first person to bear this title is Imhotep, the architect of King Zoser, and "Kurt Sethe" sees this title read *iry-p<sup>c</sup>t* and its means people mouth ( Sethe, 1930),but "Helck" believes that the title rpat may its means that the title holder played a judicial role, where the god Khonsu took the title Rpat and he is separating between the gods ( Helck,1939), And the Scholars are differed on the interpretation of the word *iry p<sup>c</sup>t* as "Prienne" sees that pat are the nobility ( Prienne,1934). While Professor "Helck" believes that this title does not reflect the owner of a specific job as much as it expresses his status, that he belongs to the nobility and is therefore considered an honorary title (Helck, 1973).

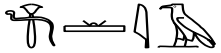
It should be noted that the exposed part is The word  (hr)rt , its means flower. It should be noted that papyrus is excess in the word as it often comes without papyrus (Gardiner, 1973).

Line 14

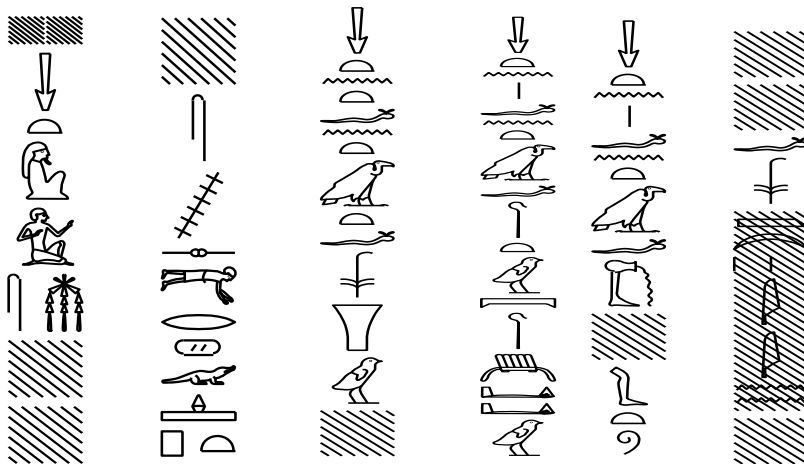
The word  *tni* It came in this unusual form where it is usual come in this form  and means distinguish (Faulkner, 1964)

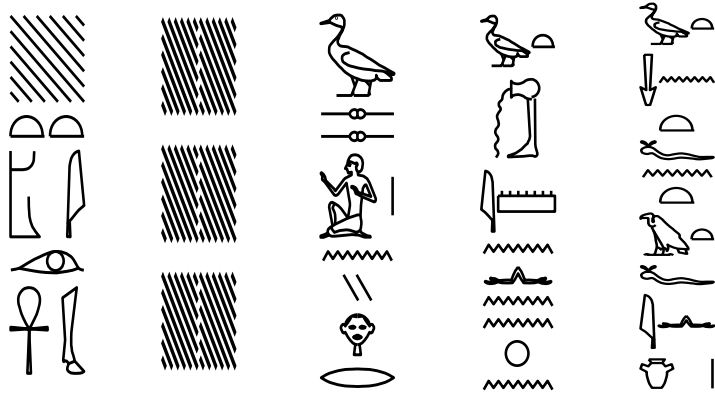
The word  *iwn* It came in this unusual form where it is usual come in this form  and means complexion or Nature( Gardiner,1973)

Line 15

The title  *w3d i3* It's a rare and uncommon titles ( Kubish,2008) And the word wAD means Fortunate ( Faulkner,1964) .

The lower part of the statue has the following text according to Borchardt





Translation and Transliteration



*snt.f nt mwt.f w<sup>c</sup>b(t)*

His Sister from his Mother the priestess



*snt.f nt mwt.f hk3 tw pt hk3 i3w ddw*

His Sister from his mother .....



*snt.f nt mwt.f .....*



*.....sbk htp*



*snt.i ms.s*

His Sister is born



*//// f tti rsw whm εnh*

Tty rsw live long again



*s3.s si ny hr*

His son sy-ny-Hr

(9) (9)

*s3t w<sup>c</sup>b(t) imn nn nhn*

The wAb priest for god Amun Nn –Nxn

(10) (10)

*s3t snt.f nt mwt.f i<sup>c</sup>y ib*

Her sister from her Mother

## Results

1- It was clear from this religious Hymn that it was based on the following rules.

The rules are started as follows:-

-The name of the person that dedicate this hymn DeduSebek (as mentiend in the line 1 from a hymn )

-The greating form is followed by the name of praised goddess(as mentiend in the line 2 from a hymn )

-prayers and it came at the end of religious hymn,where all the work done by the goddess followers are described (as mentiend in the lines 6 &7 from a hymn) its was shown Habi<sup>s</sup> work is described in details.

2- This piece, which represents the statue of one of the characters that appeared to be close to the royal house, so that one of the kings of the thirteenth Dynasty has allowed this person who called Dedu Sebek to Dedicate this statue, which contains a hymn to the goddess Hathor to be placed in the temple of the King MontuhotepII "Neb-hept-Re" from the Eleventh Dynasty.

3-The texts of Dedu Sebek statue considered unique as the Egyptian writer has written it in a reverse way, because he began to write in several vertical lines from left to right, and the directions of the signs on left but this lines read from right to left and this is not the usual way of writing and this style of written called "Enigmatic writing". This method has been known since the middle kingdom.

4-DeduSebek carried the following titles:

*rp<sup>c</sup>t h3ty<sup>c</sup> mrw nsw.t w3d i3(w.t)*

The prince, count the beloved of the king, the Fortunate

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### Figures

The Statue of Dedusobek( Borchardt,L.,1930,PL.155)

