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" (±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 Borchardtin 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" (±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" (±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

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

2.

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[in]d hr.t <Hwt-hr>nb.<t> Tp-ihw hr.t tp
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I pit you <Hathor> Mistress of Atfih above each one.

///nb.w nb.t pt  hn.w.t  hr  ntr.w
Lady of sky, lady of mistress, about whom the gods jubilate

m  hd.t n3 snfr hr nbw im
With a white crown where it holds the golden face.

...  wt r b  m sfw nt m rntp
(Exists on) the earth in the years of Nile food.

n Hϕpi  ϕ3 smw .f r rwd
The greats Fleedings with the plants that exists for a long time.

$\mathbb{h.wt}$ sw$\mathbb{d}$ n $\mathbb{ht.f}$
Fields continue green after it along time.

<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

m n hp $\mathbb{f.w}$ ntr i  nn $\mathbb{sn}$ (? ) m $\mathbb{dw}$
Divine cleansing in the morning does not stay away from the mountain

$\mathbb{diw}$ 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

(nb-hpt-R$^*$) m$^3$ <hrw>$di$ n Hw.t-hr nb.t Tp-ih.w
(Montuhotep II) the vindicated, for Hathor, lady of Atfih

rp$\mathbb{t}$ h$\mathbb{3ty}$  mrw nsw.t w$\mathbb{d}$ b$\mathbb{3}$w.t
The prince, count the beloved of the king, the Fortunate
Awarded by God with a Good character

Likewise

These to

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

Comment
Line 2
The sentence [in]d  hr.t Hwr-hr it means greeting to you Hathor , This greeting is considered to be one of the most used forms as a starting in the religious songs ,used to praise the goddess (Baruq 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 (Elsaaedy 2003)

Line 4
rwd 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)
The title 𓊥𓊰 is 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 ływ 𓊺 and its means people mouth (Sethe, 1930), but "Helck" believes that the title ḫrt 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 ływ 𓊺 as "Prienne" sees that ḫrt 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 𓊰, 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 𓊰 𓊼 It came in this unusual form where it is usual come in this form 𓊼 𓊼 and means distinguish (Faulkner, 1964)

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

Line 15

The title 𓊰 𓊼 It’s a rare and uncommon titles (Kubish, 2008) And the word ḫrt means Fortunate (Faulkner, 1964).

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

(1) snt.f nt mwt.f w’b(t)
His Sister from his Mother the priestess

(2) snt.f nt mwt.f hk3 tw pt hk3 i3w ddw
His Sister from his mother ………………….

(3) snt.f nt mwt.f ……..

(4) …….sbk htp

(5) šnt.i ms.s
His Sister is born

(6) ///// f tti rsw whm ˇnh
Tty rsw live long again

(7) s3.s si ny hr
His son sy-ny-Hr

(9)

s3t w£b(t) imn nn nhn
The wAb priest for god Amun Nn –Nxn

(10)

s3t smt f nt mw t f i 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 1from a
hymn )
-The greatung 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 Habiş 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:

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

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**Figures**

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