The Scenes of Sefkhett-Abwy at The Temples

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ABSTRACT

Sefkhett-Abwy was the alternate name of goddess Seshat. This name means “seven-horned”. This seven-pointed emblem which was appeared on Seshat’s head in most of her scenes, was the origin of the name for Seshat. Sefkhett-Abwy first appeared in the reign of king Tuthmosis III (dynasty XVIII) and seemed to be more than a version of Seshat. She was the goddess of writing and temple libraries, and was known as a scribe and record keeper in ancient Egypt. This research aims to spot light on Sefkhett-Abwy, her role in the temples and her relationship with the other deities.

Introduction

Seshat (Sefkhett-Abwy) was the consort of Thoth and she was associated with the Persea Tree. The tree in most of the scenes in ancient Egypt represents the universe. As “cosmic tree” it stands in the center of the universe and connects the three worlds: the netherworld, the middle world (the Earth) and the upper world (the Sky). This “Tree of Heaven” was the container of historical records. When the king was crowned, she wrote his name on the leaves of this tree. She was also known as “The keeper of Memories” referring to her role of inscribing human and divine deeds on the other leaves of the tree. She was identified as the goddess of architecture, astronomy, astrology, mathematic, building and surveying. Her name means “She who is the Scribe”. She also was credited of inventing writing. She was depicted as a woman wearing a seven-pointed star below an indented arc which probably represents a bow above her head. In the New Kingdom, Seshat was identified with goddess Sefkhett-Abwy whose characteristics were identical to her. Thutmoses III called her Sefkhett-Abwy which means “She of Seven Points”. She was shown wearing leopard or cheetah skin (the symbol of funerary priests) and holding writing reeds, a palette or plumes. During the Ptolemaic reign she became the protector of the library of Alexandria. Her role was to attend the foundation ceremony of “Stretching the Cord” where the pharaoh measures out the extent of the precinct to determine the sacred alignments of the dimensions.
This scene depicts god Thoth writes the king’s names before king Tuthmosis III and Sefkhet-abwy. There are remains of earlier figure of Sefkhet-abwy behind. She is shown standing wearing the seven-pointed star upon her head. She holds the ẖnḥ sign in her left hand. The details of the whole scene along with Sefkhet’s figure can not be noticed as they are damaged.8 (Fig.1)

**Doc.2** Temple of Amada, south side chapel, inner doorway, upper register
This scene represents king Tuthmosis measures temple with Sefkhet-abwy. She is shown standing and wearing the leopard-skin hangs on her left shoulder. She also wears the seven-pointed star upon her head.9 (Fig.2)

**Doc.3** Temple of Luxor, birth room, western wall, 1st register
This scene is similar to the scene of Seshat in Deir El-Bahari. Unfortunately it is incomplete. There are two goddesses kneel in each row. The goddesses in the upper row presenting two children by their arms. Those in the lower row also presenting the same two children who are now walking. Both sets of children represent the young king Amenhotep III and his Ka. Below, there is a woman who holds up an inkpot for goddess Sefkhet-abwy behind. She is represented wearing a tight-fitting panther-skin robe down to her ankles and extends her right hand to welcome the children while she holds the symbol of life in her left hand. On her head she probably wore her usual emblem, a seven-rayed flowers with inverted horns on it but it seems to have been chipped out. Sefkhet-abwy’s function here is probably to record in the divine archives the names and the titles of the boy king similar to the scenes at Deir El-Bahari.10 (Fig.3).

**Doc.4** Temple of Sety I at Abydos, staircase, entrance
This scene depicts Sefkhet-abwy with a speech. She is sitting on the throne wearing the leopard-skin fitting gown and the seven-pointed star emblem on her head. She holds the jubilee wand in her left hand along with the hieroglyphic sign for writing sš. Behind the jubilee symbol are three uraeus with solar disks on their heads.11(Fig.4)

**Doc.5** Temple of Sety I, chapel of Sety I, north wall, eastern section
This scene shows the coronation of king Sety I in the presence of goddesses of Upper and Lower Egypt, Wadjet and Nekhbet. This symbolizes the king’s reign all over Egypt. On both sides stand god Thoth and Horus uniting the Two Lands under the king. Sefkhet-abwy appears with a priest behind her writing the royal titulary. She wears the leopard-skin gown with the seven-pointed star emblem on her head.12 (Fig.5)
Doc.6 Temple of Sety I, second hypostyle hall, west wall, entrance to the chapel of king Sety I, southern thickness
This scene shows both Thoth and Sefkhet-abwy squatting. Thoth is writing while Sefkhet behind him holding the writing reed. She is shown in her usual form wearing her gown and her emblem on her headdress.\(^{13}\) (Fig.6)

Doc.7 Temple of Sety I, second hypostyle hall, west wall, entrance to the chapel of king Sety I, northern thickness
This scene is not a way different from the last scene but it could be the same. It represents Thoth and Sefkhet-abwy squatting on the ground. Thoth is writing and Sefkhet behing him holding the writing reed. The faces of both deities are damaged.\(^{14}\) (Fig.7)

Doc.8 Hathor Temple at Memphis, west wall
This scene shows king Ramesses II whose nothing more than his cartouch and a part of his torso remain. He performs the foundation ceremony in th presence of Sefkhet-abwy. She is standing and wearing the seven-pointed star with the symbol of two persea trees upon it. This is the first scene which depicts Sefkhet-abwy appearing with the Persea tree symbol upon her emblem.\(^{15}\) (Fig.8)

The text of Sefkhet-abwy
\[ sfht-ibwy nbt s\$ \text{ di.s}\ h\text{ hnt(y)} pr-md\text{t} \text{ di.n n.k nb rnpwt itm} \]
Sefkhet-abwy Mistress of Writing, she who gives the Writings of millions of years, who is pre-eminent in the scroll-house Library, give for you all the years of Atum.

Doc.9 Karnak temple, the Great Hypostyle Hall, west wall, south wing, south part, third register, first scene to the south of the scene at the north end
This scene represents king Ramesses II performs “The Stretching of the Cord” ceremony with goddess Sefkhet-abwy in the presence of god Amun. She wears the leopard-skin gown and her emblem on her head.\(^{16}\) (Fig.9)

The text of Sefkhet-abwy
\[ dd mdw in sfht-ibwy nbt s\$ hnty pr md\text{t} \text{ di.n n.k mnw.k mn mi pt} \]
Words spoken by Sefkhet-abwy, Mistress of writing, pre-eminent in the scroll-house; “I have given to you your monuments enduring like heaven.”

Doc.10 Ramesseum Temple, hypostyle hall
This scene depicts Thoth, Atum and Sefkhet-abwy writing the names of king Ramesses II on the leaves of the Persea tree. Ramesses II is sitting on the throne between the deities. Sefkhet-abwy is standing, holding the reed-pen in her right hand and the palm-rib with the jubilee symbols at its end in her left hand. She wears a fitting gown without the leopard-skin and the seven-pointed star upon her head.\(^{17}\) (Fig.10)
Doc.11 The Temple of Derr, the second pillared hall, west wall
This scene represents king Ramesses II receives the jubilee symbol by his left hand from Sefkhet-abwy. She stands and holds a reed-pen to write on the palm-rib whose end terminates in  and . She wears the leopard-skin and the seven-pointed star emblem upon her head. This emblem appears in this scene like this , which is a little different from its usual form .

The text of Sefkhet-abwy

\[ dd \text{ mdw in sfxt } \text{ bwy nb ss } \]

Recitation by Sefkhet-abwy Mistress of Writing.

Doc.12 Gerf Hussein Temple, the great hall, east wall, pillars and colossi
This scene depicts king Ramesses II offers the nmst jar to Sefkhet-abwy. She is standing before the king, holding the w3s scepter. She wears the seven-pointed star emblem on her head.

The text of Sefkhet-abwy

\[ sfxt \text{ bwy nbt pt } \]

Sefkhet-abwy Lady of the sky.

Doc.13 Temple of Ramesses III at Karnak, columns
This scene depicts king Ramesses III making offering to Khonsu and Maat. Behind him stands goddess Sefkhet-abwy as a woman writing on the hb-sd wand. She wears a long fitting leopard-skin gown and the seven-pointed star emblem on her head but its upper part is damaged.

The text of Sefkhet-abwy

\[ dl.n \text{ nb t3w nb pdt } 9 \text{ dmt ] btk } \text{ dt } \]
give all Lands, all Nine arcs united under your sandals for eternity.

Doc.14 Temple of Ramesses III at Karnak, sanctuary of Amun, west side room
In this scene king Ramesses III is depicted standing and offering wine to god Montu who sits on the throne. Behind the king stands Sefkhet-abwy as a woman writing on the hb-sd wand. She wears her long fitting leopard-skin gown and the pointed-star emblem on her head.
The text of Sefkhet-abwy

dd mdw in sfḥt ʾbwy nbt s$ hnwtn pr-mdḥt
Recitation by Sefkhet-abwy, Mistress of Writing, Lady of the Library.

Doc. 15 Temple of Ramesses III at Karnak, exterior of temple, center, left part
This scene depicts king Ramesses III stands with goddess Hathor offering his name to God Thoth who is sitting on the throne. Behind Thoth stands Sefkhet-abwy raising her left hand and holding the ʾnh symbol with her right hand. She wears a long fitting gown and her pointed-star emblem on her head.22 (Fig. 15)

The text of Sefkhet-abwy

dd mdw in sfḥt ʾbwy nbt s$ hnwtn pr-mdḥt
Recitation by Sefkhet-abwy, Mistress of Writing, Lady of the Library.

Doc. 16 Medinet Habu Temple, inner (west) face of the portal of the first pylon
For the first time this scene depicts Sefkhet-abwy seated on a throne. She is represented seated before a shrine granting favors to king Ramesses III. She is inscribing jubilees and behind her, there is a god called ērw which means “the creator” offering her the writing palette gstå. On her head is the seven-pointed star emblem.23 (Fig. 16)

The text of Sefkhet-abwy

sfḥt ʾbwy nbt s$ ḏ ʾnh ṝd ḫw $b ḫ⤝ wrw
Sefkhet-abwy Mistress of Writing, she gives life, stability, dominion many great jubilees.

Doc. 17 Medinet Habu Temple, 1st pylon, outer face, north side
This scene depicts king Ramesses IV kneeling in the Persea tree and receiving jubilees from god Amun in the presence of god Thoth, Ptah and Sefkhet-abwy. She stands behind Thoth writing on the jubilee wand. She wears the leopard-skin and the seven-pointed star upon her head.24 (Fig. 17)

Doc. 18 Temple of Khonsu, court, east wall, top register, fourth scene from the south
This scene represents the king Herihor kneeling before Amun and Mut and receiving the jubilees and the scimitar from them. Behind Herihor stands Sefkhet-abwy writing the royal titulary. Unfortunately, her figure is ruined but the leopard skin and her emblem can be seen.25 (Fig. 18)

The text of Sefkhet-abwy

sfḥt-ʾbwy nbt s$ hnwtn pr mdḥt
Sefkhet-abwy, Mistress of Writing, Lady of the Library.26

Doc. 19 Temple of Khonsu, first hypostyle hall, east wall, upper register
This scene represents king Ramesses XI kneeling and receiving jubilees from Khonsu in the presence of Hathor who stands behind Khonsu. Sefkhet-abwy also stands behind the king and writing the royal titulary. She is shown in her usual form wearing her leopard-skin fitting gown and the seven pointed-star emblem on her head.27 (Fig. 19)
The text of Sefkhet-abwy

\[\text{dd \textit{mdw} in \textit{sftt}+\textit{bwy} nbt s\textsuperscript{3} i/// n.k \textit{hb R}^{c} \textit{rnpwt tm}}\]

Words spoken by Sefkhet-abwy, Mistress of Writing, I inscribe [for you] the Jubilees of Re [and the years of] Atum.\textsuperscript{28}

**Doc.20** Temple of Khonsu, first hypostyle hall, west Wall, upper Register

This scene shows king Ramesses XI kneeling and receiving jubilees from Re-Horakhty. Sefkhet-abwy stands behind the king wearing the leopard-skin and the seven-pointed star emblem on her head.\textsuperscript{29} (Fig.20)

The text of Sefkhet-abwy

\[\text{sftt}+\textit{bwy}, \text{nbt s\textsuperscript{3} \textit{hnwt pr md\textit{\textsc{3}}} di.s \textsuperscript{5}n\textit{h niswt bittj nb t\textit{\textsc{3}}wj [Mn-M\textsuperscript{3}\textit{t-R}^{c}] [stp-n-pth]}\textsuperscript{33} \textit{R}^{c} \textit{nb R}^{c}-\textit{msw mrj \textit{hnsw} m W\textit{\textsc{3}}st nfr-\textit{htp}}.\]

Sefkhet-abwy, Mistress of Writing, Lady of the Library, as she gives all life (to) the King of Upper and Lower Egypt, Lord of the Two Lands, [Men-Maet-Re], [Setep-n-Ptah], the Son of Re, Lord of Diadems, Ramesses XI, beloved of Khonsu in Thebes, Neferhotep.\textsuperscript{30}

**Doc.21** Edfu temple, second hypostyle hall, southern wall, inner doorway, lintel

This scene depicts king Ptolemy IV crowned by Buto and Nekhbet. On the left side appear Thoth, Atum, Sefkhet-abwy and Sia. On the right side appear Horus, Montu, Sefkhet-abwy and Hu. Sefkhet-abwy is depicted on both sides writing on the jubilee wand. She wears a long fitting gown without the leopard skin and the seven-pointed star emblem on her head.\textsuperscript{31} (Fig.21)

**Doc.22** Edfu temple, chapel of the throne of Re, northern wall

This scene shows the king Ptolemy IV kneeling beside tree. He is followed by Thoth and Sefkhet-abwy. She is depicted writing on palm-ribs. There are four divinities sitting on the thrones and holding \textit{hb-\textit{sd}} wands. They are Horus, Hathor, Hor-sma-tawy and Wadjet. Sefkhet is wearing a long fitting gown and the seven-pointed star emblem on her head.\textsuperscript{32} (Fig.22)

The text of Sefkhet-abwy

\[\text{dd \textit{mdw} in s\textsuperscript{3}t \textit{wrt nbt s\textsuperscript{3} wrt \^{5}nh.t \textit{hnjt pr md\textit{\textsc{3}}}t}}\]

Recitation by Seshat the great, Mistress of Writing, the great the living, Chief of Library.

**Doc.23** Edfu temple, first hypostyle hall, southern wall, western side, intercolumnar walls

This scene shows a foundation ceremony. King Ptolemy VII leaving the palace with Iunmutef and standards. He measures temple with Sefkhet-abwy before god Horus. Sefkhbet appears with her usual form, wearing the leopard-skin gown and the seven-pointed star emblem upon her headdress.\textsuperscript{34} (Fig.23)
The text of Sefket-abwy

Recitation by Seshat the great, Sefkhet-abwy, Mistress of Writing, Lady of the Library, Overseer of the House.

**Doc.24 Edfu temple, first hypostyle hall, northern wall, eastern side**
This scene is almost the same to the previous one. It shows a foundation ceremony. King Ptolemy VII measures temple with Sefkhet-abwy before god Horus. Sefkhet is depicted wearing the leopard-skin gown and her emblem upon her head.35 (Fig.24)

The text of Sefket-abwy

Recitation by Seshat the great, Mistress of Writing Sefkhet-abwy, Lady of Library, the Overseer.

**Doc.25 Edfu Temple, exterior of the Naos, eastern wall, third register**
This scene shows king Ptolemy VII Eurgetes II offering papyrus roll to Thoth and Sefkhet-abwy who are sitting on throne. Thoth wears the $hmhm$ crown and holding the $w3$s scepter in his right hand. He also holds the $'nh$ sign in her left hand. Sefkhet wears her fitting gown without the leopard skin and the seven-pointed star upon her head. This is one of the few scenes that shows Sefkhet holding the $w3$s scepter and the $'nh$ sign in her hands.36 (Fig.25)

The text of Sefket-abwy

Recitation by Seshat the Great, Chief of Library, Overseer of the House, Mistress of Thoth the Overseer, who presides on the temple, the Protector, the Overseer.

**Doc.26 Edfu temple, corridor, exterior of temple proper**
This scene shows king Ptolemy X Soter II offers victims to Horus and measures temple with Sefkhet-abwy before Thoth. They are followed by seven ram-headed gods. Sefkhet is depicted wearing a long fitting gown and her emblem on her head.37 (Fig.26)

The text of Sefket-abwy

Recitation by Seshat the great, Sefkhet-abwy, Mistress of Writing, Lady of the Library, Overseer of the House.
Recitation by Seshat the great, Sefkhet-abwy, Mistress of Writing, Lady of Library, Overseer of the House.

**Doc.27 Edfu Temple, gridle wall, inner face, northern wall, western side**
This scene shows Thoth followed by king Ptolemy XI, then queen Cleopatra I and Sefkhet-abwy. Thoth offers the heh offering to a hawk and Horus of Edfu -who is sitting on a lion-thrones- Minhet and Isis. Sefkhet is standing and holding two jubilee wand in her both hands. She wears her long fitting gown without the leopard-skin and her emblem upon her head.⁵⁸ (Fig.27)

The text of Sefkhet-abwy

<dd mdw in sššt wrt sfḥt ṣḥwy nbt sš ḫntj pr mdṣt imy-r3

Recitation by Seshat the Great, Sefkhet-abwy, Mistress of Writing, Chief of the Library, the Overseer.

**Doc.28 Edfu temple, Library, eastern wall, upper register**
This scene shows the king offers ḫb-sd to Sefkhet-abwy, and six columns of catalogue of books around the cupboard.⁵⁹ Sefkhet is depicted sitting on the throne, wearing a long fitting gown without the leopard-skin and the seven-pointed star emblem on her head. (Fig.28)

The text of Sefkhet-abwy

<dd mdw in sššt wrt nbt sš sfḥt ḫnw t pr mdṣt mr-pr

Recitation by Seshat the Great, Sefkhet Lady of Library, Overseer of the House.

**Doc.29 Edfu temple, enclosure wall, internal face, northern wall, western side, second register**
This scenes shows god Thoth making offering, behind him stand the king and the queen. Sefkhet also stands behind them holding two jubilee wands and wearing a long fitting gown and the seven-pointed star emblem on her head. ⁴⁰ (Fig.29)

The text of Sefkhet-abwy

<dd mdw in sššt wrt sfḥt ṣḥwy nbt sš ḫntj pr mdṣt imy-r3

Recitation by Seshat the great, Sefkhet-abwy Mistress of Writing, Chief of Library, the Overseer.

**Doc.30 Edfu Temple, enclosure wall, internal face, eastern wall, second register**
This scene shows a row of deities. They are from left to right: Thoth, Nekhbet, Wadjet and Sefkhet-abwy. Nekhbet offers the white crown of Upper Egypt. Wadjet
offers the red crown of Lower Egypt. Sefkhet is depicted writing on the jubilee wand. She is wearing a long fitting gown without the leopard-skin and the seven-pointed stars upon her head.\(^4^1\) (Fig.30)

**The text of Sefkhet-abwy**

\[
\text{dd mdw in sfht \text{ "bwy s}3\text{t nbt s} s\text{ hnw} \text{ pr md}3\text{t mr-pr}}
\]

Recitation by Sefkhet-abwy Seshat, Mistress of Writing, Lady of the Library, Overseer of the House.

**Doc.31 Temple of Kasr al-Agouz, door c, second plate**

This scene represents king Ptolemy VIII (Euergetes II) offering wine to god Thot who is sitting on the throne, holding the \(w3s\) sceptre. Behind him stands Sefkhet-abwy, her figure is damaged. Only her raising hand can be seen.\(^4^2\) (Fig.31)

**The text of Sefkhet-abwy**

\[
\text{dd mdw in sfth} \text{ \(\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ ld
headdress. She is depicted writing on the jubilee wand. The king stands behind her wearing the double crown and holding a papyrus roll in his left hand.⁴⁵ (Fig. 34)

The text of Sefkhet-abwy

\[ dd \text{ mdw in sS3}t \text{ wrt hnw}t \text{ pr md3t mr-pr }////// \text{sfl}\text{ht nbt sS} \]

Recitation by Seshat the Great, Lady of Library, Overseer of the House\\/\\/ Sefkhet Mistress of Writing.

Doc. 35 Dendera Temple, offering hall , north wall
This scene depicts goddess Isis sitting on the throne, wearing the double crown and holding the \( w3d \) scepter and the \( \text{\textasciitilde{n}}h \text{ sign in her hands. In front of Isis stands two children who are Ihy and Horus sm3 ts\textasciitilde{wj}. They stand on the base of Isis’s throne holding the sistrums of Hathor. Ihy wears the double crown while Horus sm3 ts\textasciitilde{wj} wears the atef crown. Sefkhet-abwy stands behind them wearing a transparent fitting gown revealing her breast and the seven-pointed star emblem on her head. The king stands behind her offering wine to Isis.⁴⁶ (Fig. 35)

The text of Sefkhet-abwy

\[ dd \text{ mdw in sS3}t \text{ wrt nbt wd3t di h\textasciitilde{b} } sS3 \]

Recitation by Seshat the Great, Mistress of Writing, Sefkhet-abwy Lady of the Library, give many jubilees.

Doc. 36 Hibis Temple, Hypostyle hall B, northeast column
This scene represents emperor Darius offering \( M3\text{\textasciitilde{t} to Thoth, Seshat-Sefkhet-abwy, Hathor and her son Ihy. Sefkhet is standing and holding the jubilee wand which has the \( \text{\textasciitilde{n}}h \text{ and the } w3s \text{ symbols at the top and its end terminates in } \text{\textasciitilde{v}} \text{ and } O . \text{ She wears a fitting gown and her emblem upon her head.}⁴⁷ (Fig. 36)

Conclusions
- In almost all of these scenes, Sefkhet-abwy is depicted as a woman wearing a leopard skin draped over her robe with a headdress of a seven-pointed star arched by a crescent in the form of a bow. Only in one scene (fig. 8) this bow has the symbol of two persea trees upon it. This iconography symbolizes supreme authority as it is common in Egyptian mythology to wear the skin of a defeated enemy to take on the foe’s powers.

- She is depicted writing on the palm-rib or holding it in most of the scenes. A few other scenes show her stretching the cord with the kings of the temples although this was one of her most important roles.

- She appears with many deities such as Amun, Mut, Khonsu, Re-Horakhty, Horus, Hathor, Ihy, Nekhbet, Wadjet but the most deity she appears with is Thoth as she was considered his daughter then his consort.
She has the same titles of Seshat as she was referred to as Master of Writing, Lady of the Library, Overseer of the House and only in one scene (doc.12) she has the title of Lady of the Sky.

- She has an important function appeared for the first time in (doc.13) which is to put all the lands and the nine arcs under the king’s sandal.

![Fig.1](image1.jpg)

**Fig.1.** Semna, Temple of Thuthmosis III, exterior, east side
D. Dunham and J.Janseen, Semna Kumna I, Boston (1960), pl.32.

![Fig.2](image2.jpg)

**Fig.2.** Temple of Amada, south side chapel, inner doorway, upper register
J. Champollion, *Monuments de L’Egypte et de la Nubia* I, Paris, pl. XLVIII.
Fig. 3. Temple of Luxor, Birth Room, Western Wall, 1st Register
Al. Gayet, *Le Temple de Louxor “Constructions d’Amenophis III”*, Paris (1894), pl. LXIV, Fig. 196.

Fig. 4. Temple of Sety I, Abydos, staircase, entrance
Mariette. A, *Abydos “Description des Fouilles”* vol. I, Paris (1869), pl. 51.

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كانت سفخت عبوي أخت أو إبنة لجحوتي. لعبت دورًا هامًا في طقوس تأسيس المعابد. ولم يكن لها معبدًا أو مقصورة خاصة.

ملخص المقالة

سفخت عبوي ؛ سشات ؛ جحوتي ؛ الآلهة الكتابة.

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