



## The Scenes of Sefkhet-Abwy at The Temples

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### ARTICLE INFO

### ABSTRACT

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Sefkhet-abwy;  
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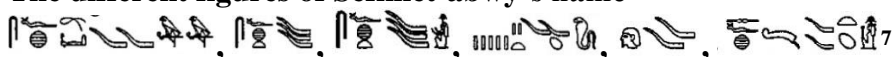
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Sefkhet-abwy was the alternate name of goddess Seshat. This name means “seven-horned”. This seven-pointed emblem which was appeared on Seshat’s head in most of her scenes, was the origin of the name for Seshat. Sefkhet-abwy first appeared in the reign 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 Sefkhet-abwy, her role in the temples and her relationship with the other deities.

### Introduction

Seshat (Sefkhet-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).<sup>1</sup> 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.<sup>2</sup> 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<sup>3</sup>. In the New Kingdom, Seshat was identified with goddess Sefkhet-abwy whose characteristics were identical to her<sup>4</sup>. Thutmoses III called her Sefkhet-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.<sup>5</sup> 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<sup>6</sup>.

### The different figures of Sefkhet-abwy’s name



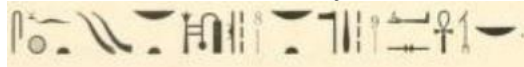
### Doc.1 Semna, Temple of Tuthmosis III, exterior, east side

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 *ꜥnh* sign in her left hand. The details of the whole scene along with Sefkhet's figure can not be noticed as they are damaged.<sup>8</sup> (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.<sup>9</sup> (Fig.2)

### **The text of Sefkhet-abwy**



*šfht ꜥbwy nbt sš nbt ntr ꜥ3 di.s ꜥnh(nb) w3s (nb)*

Sefkhet-abwy, Mistress of Writing, Mistress of the great god, she gives all Life, all Authority.

### **Doc.3 Temple of Luxor, birth room, western wall, 1<sup>st</sup> 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.<sup>10</sup> (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.<sup>11</sup>(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.<sup>12</sup> (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.<sup>13</sup> (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 behind him holding the writing reed. The faces of both deities are damaged.<sup>14</sup> (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 perseas trees upon it. This is the first scene which depicts Sefkhet-abwy appearing with the Persea tree symbol upon her emblem.<sup>15</sup> (Fig.8)

**The text of Sefkhet-abwy**

*sfht-<sup>c</sup>bwy nbt sš di.s irt ḥḥ ḥnt(y) pr-md3t 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.<sup>16</sup> (Fig.9)

**The text of Sefkhet-abwy**






*dd mdw in sfht-<sup>c</sup>bwy nbt sš ḥnty pr md3t 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.”

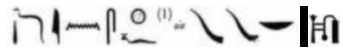
**Doc.10 Ramesseum Temple, hypostyle hall**

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.<sup>17</sup> (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 . <sup>18</sup> (Fig.11)

**The text of Sefkhet-abwy**


*dd mdw in sfht 'bwy nb sš*

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.<sup>19</sup> (Fig.12)

**The text of Sefkhet-abwy**

*šfht '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.<sup>20</sup> (Fig.13)

**The text of Sefkhet-abwy**

*di.n nb t3w nb pdt 9 dmd tbt.k 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.<sup>21</sup> (Fig.14)

**The text of Sefkhet-abwy***dd mdw in sfht ʿbwy nbt sš ḥnwt pr-md3t*

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 ʿnh symbol with her right hand. She wears a long fitting gown and her pointed-star emblem on her head.<sup>22</sup> (Fig.15)

**The text of Sefkhet-abwy***dd mdw in sfht ʿbwy nbt sš ḥnwt pr-md3t*

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 *irw* which means “the creator” offering her the writing palette *gstj*. On her head is the seven-pointed star emblem.<sup>23</sup> (Fig.16)

**The text of Sefkhet-abwy***sfht ʿbwy nbt sš di.s ʿnh dd w3s ḥbw ʿš3 wrw*

Sefkhet-abwy Mistress of Writing, she gives life, stability, dominion many great jubilees.

**Doc.17 Medinet Habu Temple, 1<sup>st</sup> 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.<sup>24</sup> (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.<sup>25</sup> (Fig.18)

**The text of Sefkhet-abwy***sfht-ʿbwy nbt sš ḥnwt pr md3t*

Sefkhet-abwy, Mistress of Writing, Lady of the Library.<sup>26</sup>

**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.<sup>27</sup> (Fig.19)

**The text of Sefkhet-abwy**

*dd mdw in sfht-<sup>c</sup>bwy nbt sš i//// n.k hb R<sup>c</sup> rnpwt tm*

Words spoken by Sefkhet-abwy, Mistress of Writing, I inscribe [for you] the Jubilees of Re [and the years of] Atum.<sup>28</sup>

**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.<sup>29</sup> (Fig.20)

**The text of Sefkhet-abwy**

*sfht-<sup>c</sup>bwy, nbt sš hnwt pr md3t di.s <sup>c</sup>nh niswt bitj nb t3wj [Mn-M3<sup>c</sup>t-R<sup>c</sup>] [stp-n-ptḥ]s3 R<sup>c</sup> nb R<sup>c</sup>-msw mrj hnsu m W3st nfr-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.<sup>30</sup>

**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.<sup>31</sup> (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 divinties sitting on the thrones and holding *hb-sd* wands. They are Horus, Hathor, Hor-smatawy and Wadjet. Sefkhet is wearing a long fitting gown and the seven-pointed star emblem on her head.<sup>32</sup> (Fig.22)

**The text of Sefkhet-abwy**

*dd mdw in sš3t wrt nbt sš wrt <sup>c</sup>nh.t hntj pr md3t*

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. Sefkhet appears with her usual form, wearing the leopard-skin gown and the seven-pointed star emblem upon her headdress.<sup>34</sup> (Fig.23)

### The text of Sefket-abwy



*ḏd mdw in sš3t wrt sfht ʿbwy nbt sš ḥnwt pr md3t mr-pr*

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.<sup>35</sup> (Fig.24)

### The text of Sefkhet-abwy



*ḏd mdw in sš3t wrt nbt sš sfht imy-r3 ʿbwy ḥnwt pr md3t imy-r3*

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 *ḥmḥm* crown and holding the *w3s* scepter in his right hand. He also holds the *ʿnh* 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 *w3s* scepter and the *ʿnh* sign in her hands.<sup>36</sup> (Fig.25)

### The text of Sefkhet-abwy



*ḏd mdw in sš3t wrt ḥntj pr md3t mr-pr nbt ḏḥwty imy-r3 ḥrj-ib bḥdt sfht ḥntj ḥwt s3w imy-r3*

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.<sup>37</sup> (Fig.26)

### The text of Sefkhet-abwy



*ḏd mdw in sš3t wrt sfht ʿbwy nbt sš ḥntj pr md3t mr-pr*

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.<sup>38</sup> (Fig.27)

**The text of Sefkhet-abwy**



*dd mdw in sš3t wrt sfht ʿbwy nbt sš hntj pr md3t 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 *hb-sd* to Sefkhet-abwy, and six columns of catalogue of books around the cupboard.<sup>39</sup>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 sš3t wrt nbt sš sfht hnwt pr md3t mr-pr*

Recitation by Seshat the great, Mistress of Writing, 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.<sup>40</sup> (Fig.29)

**The text of Sefkhet-abwy**



*dd mdw in sš3t wrt sfht ʿbwy nbt sš hntj pr md3t 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.<sup>41</sup> (Fig.30)

### The text of Sefkhet-abwy



*dd mdw in sfht 'bwy sš3t nbt sš hnwt pr md3t 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.<sup>42</sup> (Fig.31)

### The text of Sefkhet-abwy



*dd mdw in sfh // // // // //*

Recitation by Sefkhet ///.

### **Doc.32 Temple of Ptolemy XIII (Auteles) at Athribis, enclosure wall, exterior, west wall**

This scene shows Claudius and Sefkhet-abwy driving in posts for fixing the angles of the foundation of the temple, by stretching a cord round the posts. This ceremony is called 'the stretching of the cord'. She wears her leopard-skin gown and the seven-pointed star emblem on her pleated headdress.<sup>43</sup> (Fig.32)

### **Doc.33 Dendera Temple, Mammisi, sanctuary, back wall, west**

This scene goddess Hathor is sitting on her throne and suckling the child Horus *sm3 Bwj* (the Uniter of the Two Lands). Before Hathor stands three deities. The first is Sefkhet-abwy who wears the leopard-skin on her fitting gown and the seven-pointed star emblem on her headdress. She writes on the jubilee wand. The second deity is Wadjet wearing the red crown of Lower Egypt and holding the *w3s* sceptre with the *nh* sign. The third deity is Re-Horakhty also holding the *w3s* sceptre.<sup>44</sup> (Fig.33)

### The text of Sefkhet-abwy



*dd mdw in sfht 'bwy nbt sš hnwt pr md3t imy-r3 sš n.k rnpwt 'š3 m hb-sd*

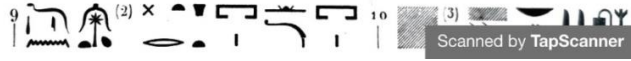
Recitation by Sefkhet-abwy Mistress of Writing, Lady of the Library, Overseer, write for you plentiful in the jubilee.

### **Doc.34 Dendera Temple, offering hall , south wall**

This scene goddess Isis is sitting on the throne, holding the *w3d* sceptre in her right hand and the symbol of life in her left hand. Sefkhet-abwy stands before Isis wearing the leopard-skin gown , a broad necklace around her neck and her emblem on her

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.<sup>45</sup> (Fig.34)

#### The text of Sefkhet-abwy



*dd mdw in sš3t wrt ḥnwt pr md3t mr-pr //// sfḥt nbt sš*

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 *ḥnh* sign in her hands. In front of Isis stands two children who are Ihy and Horus *sm3 t3wj*. They stand on the base of Isis's throne holding the sistrums of Hathor. Ihy wears the double crown while Horus *sm3 t3wj* 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.<sup>46</sup> (Fig.35)



#### The text of Sefkhet-abwy



*dd mdw in sš3t wrt nbt wd3t sfḥt ḥbwy ḥnwt pr md3t di ḥb ḥ33*

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 *M3ḥt* to Thoth, Seshat-Sefkhet-abwy, Hathor and her son Ihy. Sefkhet is standing and holding the jubilee wand which has the *ḥnh* and the *w3s* symbols at the top and its end terminates in  and . She wears a fitting gown and her emblem upon her head.<sup>47</sup> (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 perseas 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 Mistress 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.



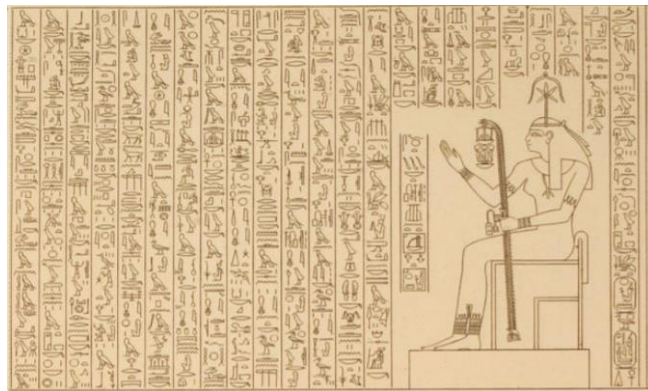
**Fig.1.** Semna, Temple of Thutmose III, exterior, east side  
D. Dunham and J. Janseen, *Semna Kumna I*, Boston (1960), pl.32.



**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, 1<sup>st</sup> Register  
Al.Gayet, *Le Temple de Louxor* “Constructions d’Amenophis III”, Paris (1894), pl. LXIV, Fig.196.



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



**Fig.5.** Temple of Sety I, Chapel of Sety I, North Wall, Eastern Section  
M. Calverley, *The Temple of King Sethos I at Abydos*, volume II “The Chapels of Amen-Re, Re-Harakhti, Ptah, and King Sethos”, Chicago, pl.30.



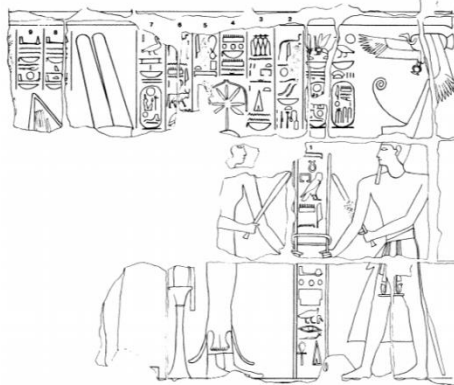
**Fig.6.** Temple of Sety I, Second Hypostyle Hall, West Wall, Entrance to the Chapel of King Sety I, Southern Thickness  
 M. Calverley, *The Temple of King Sethos I at Abydos*, volume IV “The Second Hypostyle Hall”, Chicago, pl.32.



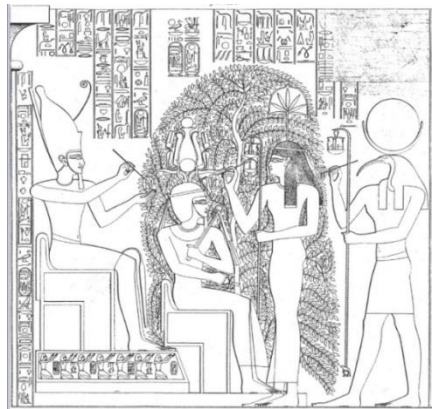
**Fig.7.** Temple of Sety I, Second Hypostyle Hall, West Wall, Entrance to the Chapel of King Sety I, Northern Thickness  
 M. Calverley, *The Temple of King Sethos I at Abydos*, volume IV “The Second Hypostyle Hall”, Chicago, pl.32.



**Fig.8.** Temple of Hathor at Memphis, west wall  
 Abdulla el-Sayed Mahmud, *A New Temple for Hathor at Memphis* (1978), pl.XII.



**Fig.9.** The Great Hypostyle Hall, west wall, south wing, south part, third register, first scene to the south of the scene at the north end  
 H. Nelson, *The Great Hypstyle Hall at Karnak “wall relief”, V, part 1*, Chicago (1981), pl.22.



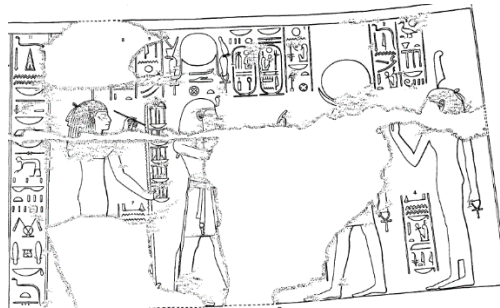
**Fig.10.** Ramesseum Temple, hypostyle hall  
 M. A. Stadler, (2012). “Thoth” in *UCLA Encyclopedia of Egyptology*, 1(1), pp.1-16



**Fig.11.** The Temple of Derr, the second pillared hall, west wall  
 J. Champollion, *Monuments de L’Egypte et de la Nubia I*, Paris, pl.XLI



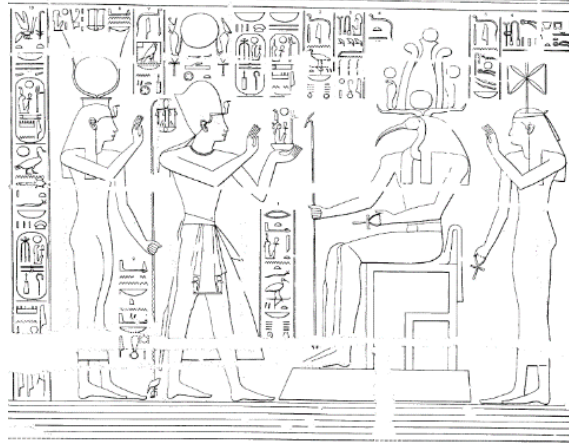
**Fig.12.** Gerf Hussein Temple, the great hall, east wall, pillars and colossi  
A.L. Tanbouli, *Gerf Hussein III*, Le Caire (1975), pl.XXVII.



**Fig.13.** Temple of Ramesses III at Karnak, columns  
*Reliefs and Inscriptions at Karnak, Volume I. Ramses III's Temple within the Great Inclosure of Amon, Part I (OIP 25)*, Chicago (1936), pl.54.



**Fig.14.** Temple of Ramesses III at Karnak, sanctuary of Amun, west side room  
*Reliefs and Inscriptions at Karnak, Volume I. Ramses III's Temple within the Great Inclosure of Amon, Part I (OIP 25)*, Chicago (1936), pl.61.



**Fig.15.** Temple of Ramesses III at Karnak, exterior of temple, center, left part  
*Reliefs and Inscriptions at Karnak, Volume II. Ramses III's Temple within the Great Inclosure of Amon, Part II; and Ramses III's Temple in the Precinct of Mut (OIP 35), Chicago (1936), pl.97.*



**Fig.16.** Medinet Habu Temple, Inner face of the Portal of the First Pylon  
*Medinet Habu V "The Temple Proper" part 1 "The Portico, The Treasury, and Chapels adjoining The First Hypostyle Hall", Chicago (1957), pl. 251.*

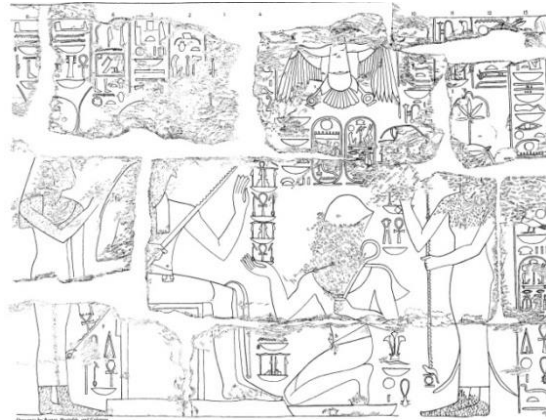


**Fig.17.** Medinet Habu Temple, 1<sup>st</sup> pylon, outer face, north side  
 S. Costa, "On The Scenes of The King Receiving the Sed-Fests in the Theban Temples of the Ramesside Period" in *SAK*, Volume 35, p. 61-74.

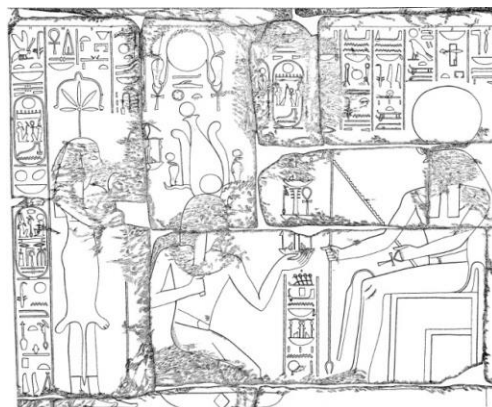




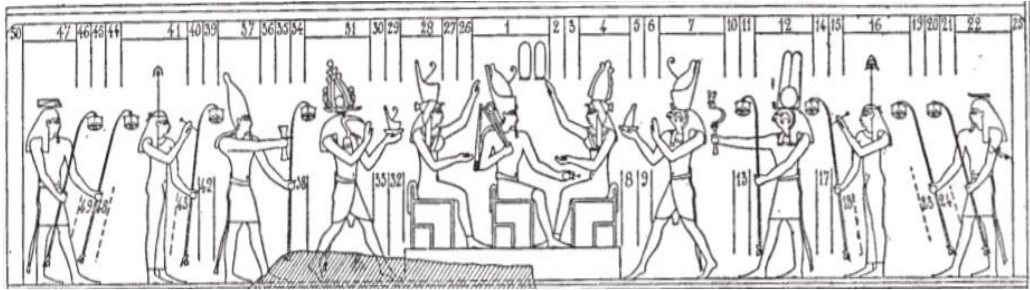
**Fig.18.** Temple of Khonsu, Court, East wall, Top Register, Fourth scene from the south  
*The Temple of khonsu*, volume 1”Scenes of King Herihor in the Court”, Chicago (1979), pl.65



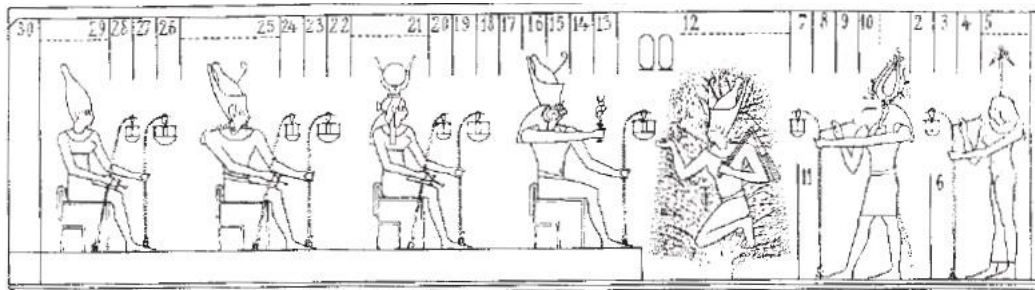
**Fig.19.** Temple of Khonsu, First hypostyle hall, East wall, Upper register  
*The Temple of Khonsu* volume II “Scenes and Inscriptions in the Court and the First Hypostyle Hall”, Chicago (1981), pl.162.



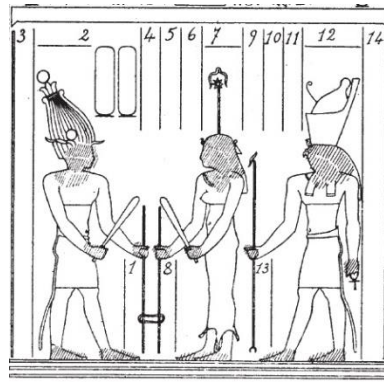
**Fig.20.** Temple of Khonsu, First Hypostyle Hall, West Wall, Upper Register  
*The Temple of Khonsu* volume II “Scenes and Inscriptions in the Court and the First Hypostyle Hall”, Chicago (1981), pl.181.



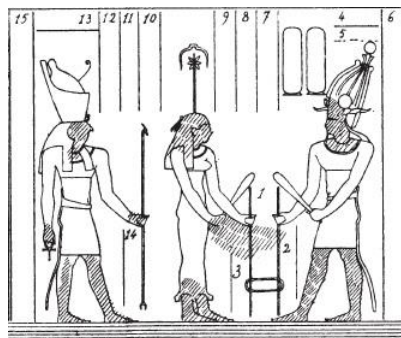
**Fig.21.** Edfu temple, second hypostyle hall, southern wall, inner doorway, lintel  
Chassinat. E, *Le Temple d'Edfou II*, Le Caire (1929) reedition (2009), pl.XL h.



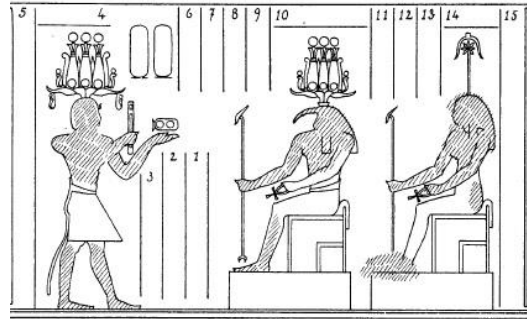
**Fig.22.** Edfu temple, chapel of the throne of Re, northern wall  
Chassinat. E, *Le Temple d'Edfou II*, Le Caire (1929) reedition (2009), pl.XXIX.



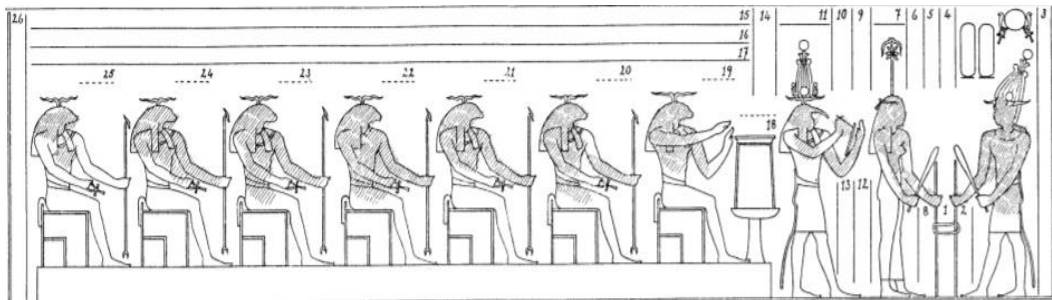
**Fig.23.** Edfu Temple, first hypostyle hall, intercolumnar walls, southern wall  
Chassinat. E, *Le Temple d'Edfou III*, Le Caire (1928), pl.LVIII



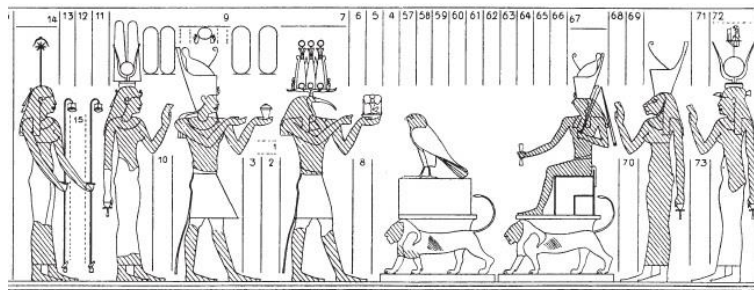
**Fig.24.** Edfu Temple, first hypostyle hall, northern wall, eastern side  
Chassinat. E, *Le Temple d'Edfou III*, Le Caire (1928), pl.LXIV.



**Fig.25.** Edfu Temple, exterior of the Naos, eastern wall, third register  
Chassinat. E, *Le Temple d'Edfou X*, Le Caire (1928) reedition (2009), pl.XCII.



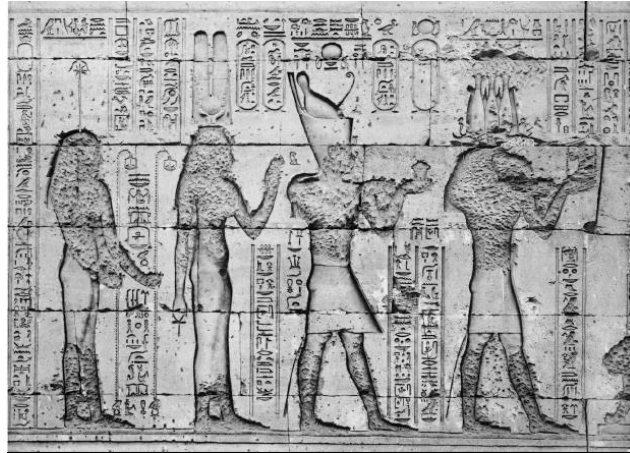
**Fig.26.** Edfu temple, corridor, exterior of temple proper  
Chassinat. E, *Le Temple d'Edfou II*, Le Caire (1928) reedition (2009), pl.CV.



**Fig.27.** Edfu Temple, gridle wall, inner face, northern wall, western side  
Chassinat. E, *Le Temple d'Edfou X*, Le Caire (1960) , pl.CXLIX.

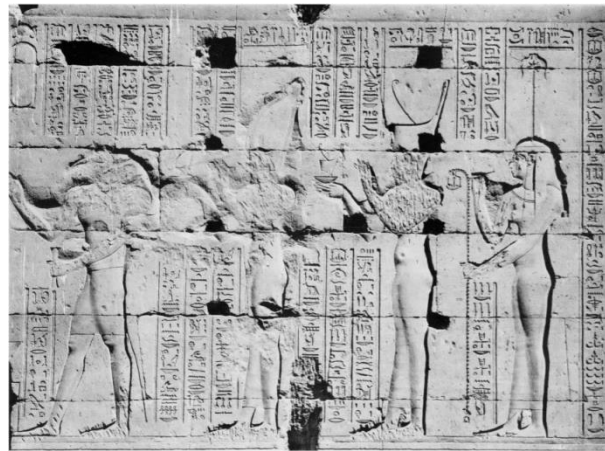


**Fig.28.** Edfu Temple, Library, eastern wall, upper register  
Chassinat. E, *Le Temple d'Edfou III*, Le Caire (1928), pl.LXXXII

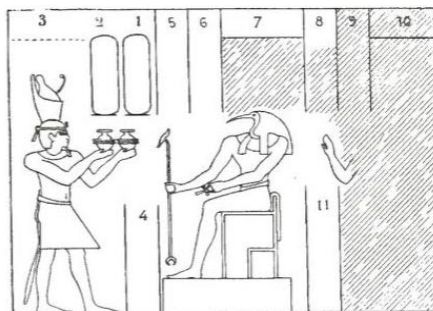


**Fig.29.** Edfu Temple, enclosure wall, internal face, northern wall, western side, 2<sup>nd</sup> register

Chassinat. E, *Le Temple d'Edfou IV*, Le Caire (1934), pl.DLV



**Fig.30** Edfu Temple, enclosure wall, internal face, eastern wall, second register  
Chassinat. E, *Le Temple d'Edfou IV*, Le Caire (1934) reedition (2009), pl. DCII.

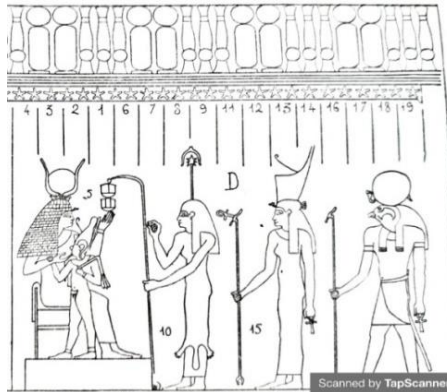


**Fig.31.** Temple of Kasr al-Agouz, door c, second plate  
M. Dominique Mallet, *Le Kasr El-Agouz*, Le Caire (1909), p.33, fig.6.

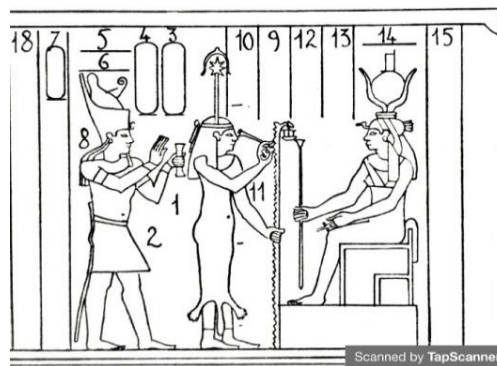


**Fig.32.** Temple of Ptolemy XIII (Auteles) at Athribis, enclosure wall, exterior, west wall

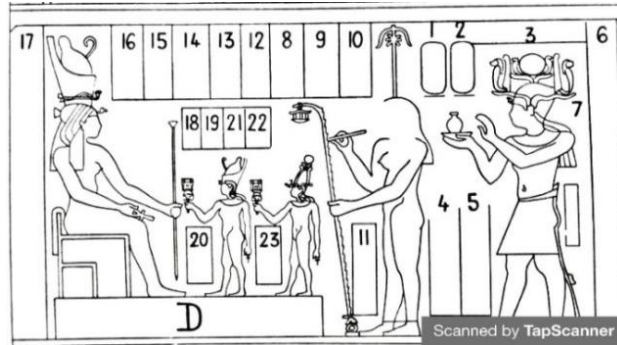
W. M. Petrie, *Athribis*, London (1908), pl.xxvi.



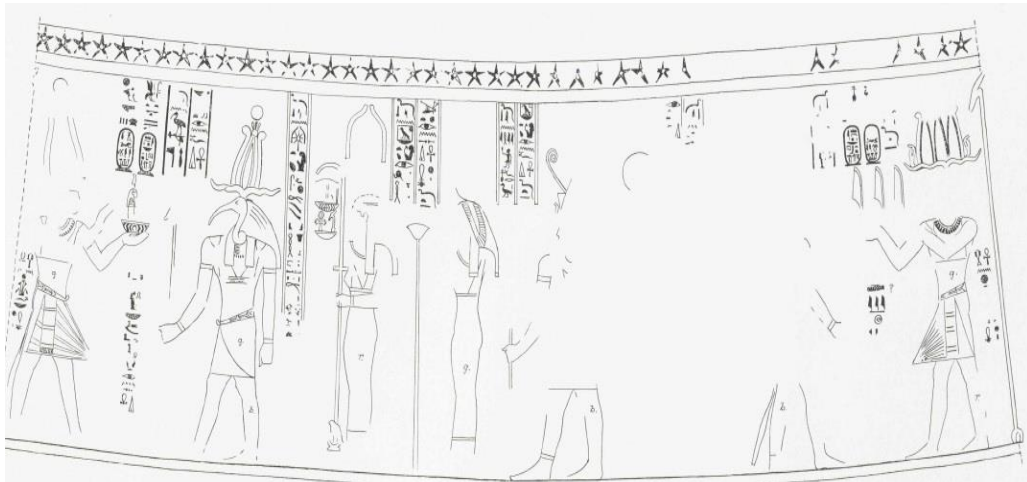
**Fig.33.** Dendera Temple, Mammisi, sanctuary, back wall, west  
F. Daumas, *Les Mammisis de Dendara*, Le Caire (1959), pl.III.



**Fig.34.** Dendera Temple, offering hall , south wall  
F. Daumas, *Les Mammisis de Dendara*, Le Caire (1959), pl.IX.



**Fig .35** Dendera Temple, offering hall , north wall  
F. Dumas, *Les Mammisis de Dendara*, Le Caire (1959), pl.LXXII.



**Fig.36.** Hibis Temple, Hypostyle hall B, northeast column  
N. Davies, *The Temple of Hibis in El Khargeh Oasis*, part III “The Decoration”,  
Newyork (1953), pl. 14.

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<sup>5</sup>- M. R.Bunson, *Op.cit.*

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- <sup>13</sup> - *Ibid.* pl.32.
- <sup>14</sup> - *Ibid.*
- <sup>15</sup> - A. Mahmud, *A New Temple for Hathor at Memphis*, England (1978), p. 8, pl.XII.
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- <sup>17</sup> - M. A. Stadler, (2012). "Thoth" in *UCLA Encyclopedia of Egyptology*, 1(1), pp.1-16.
- <sup>18</sup> - M. Blackman, *The Temple of Derr*, Le Caire (1912), p.57, pl.XLIV.
- <sup>19</sup> - A.L. Tanbouli, *Gerf Hussein III*, Le Caire (1975), p.64, pl.XXVII.
- <sup>20</sup> - *Reliefs and Inscriptions at Karnak*, Volume I. *Ramses III's Temple within the Great Inclosure of Amon*, Part I (OIP 25), Chicago (1936), pl.54.
- <sup>21</sup> - *Ibid*, pl.61.
- <sup>22</sup> - *Reliefs and Inscriptions at Karnak*, Volume II. *Ramses III's Temple within the Great Inclosure of Amon, Part II; and Ramses III's Temple in the Precinct of Mut* (OIP 35), Chicago (1936), pl.97.
- <sup>23</sup> - *Medinet Habu V "The Temple Proper"* part 1 "The Portico, The Treasury, and Chapels adjoining The First Hypostyle Hall", Chicago (1957), pl. 251.
- <sup>24</sup> - S. Costa, "On The Scenes of The King Receiving the Sed-Fests in the Theban Temples of the Ramesside Period" in *SAK*, Volume 35, p. 61-74.
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- <sup>26</sup> - *Ibid*, p.37.
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- <sup>28</sup> - *Ibid*, p.44.
- <sup>29</sup> - *The Temple of Khonsu* volume II "*Scenes and Inscriptions in the Court and the First Hypostyle Hall*", Chicago (1981), pl.181.
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- <sup>35</sup> - *Ibid*, p.168, pl. LXIV.
- <sup>36</sup> - Chassinat. E, *Le Temple d'Edfou X,1*, Le Caire (1928) re-edition (2009), pl.XCII, *Edfou IV*, p.299.
- <sup>37</sup> - *PM VI*, p.156; Chassinat. E, *Le Temple d'Edfou X,1*, Le Caire (1928) reedition (2009), *Edfou IV*, p.352, pl.cv.

- 38 - PM VI, p.162; Chassinat. E, *Le Temple d'Edfou X*, Le Caire (1960), pl.CXLIX, *Edfou VI*, p.145.
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- 41 - *Ibid*, VI, p.295, IV, pl.DCII.
- 42 - M. Dominique Mallet, *Le Kasr El-Agouz*, Le Caire (1909), p.33, fig.6.
- 43 - W. M. Petrie, *Athribis*, London (1908), p.20; PM V, p.31.
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- 45 - *Ibid*, p. 51, pl.IX.
- 46 - *Ibid*, p. 215, pl.LXXII.
- 47 - N. Davies, *The Temple of Hibis in El Khargeh Oasis*, part III "The DECORATION", Newyork (1953), p.18, pl. 14.



## مناظر سفخت عبوي في المعابد

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المعلومات المقالة	المخلص
الكلمات المفتاحية سفخت عبوي؛ سشات؛ جحوتي؛ الهة الكتابة.	سفخت عبوي هو الاسم البديل للمعبودة سشات. هذا الاسم يعنى ذات القرون السبعة. ويعتبر الرمز السباعي الأذرع التي ظهرت به المعبودة سشات على رأسها في معظم المناظر الخاصة بها هو الأصل في هذه التسمية. ولقد ظهرت سفخت عبوي للمرة الأولى في عهد الملك تحتمس الثالث (الأسرة الثامنة عشر) وكانت تبدو أكثر من مجرد نسخة أخرى من سشات. كانت تعتبر أخت أو ابنة لجحوتي. هي آلهة الكتابة ومكتبات المعابد وعرفت بالكتابة وحارسة للسجلات والنصوص في مصر القديمة. كما لعبت دورا هاما في طقوس تأسيس المعابد. ولم يكن لهذه الإلهة معبد أو مقصورة عبادة خاصة بها.
(JAAUTH) المجلد 21، العدد 1، (ديسمبر 2021)، ص 1-24.	