

The Scorpion “Hededet”

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Abstract

Hededet is one of invertebrate deities who was worshipped in the form of scorpion. She appeared from the first intermediate period. Her main cult center is Edfu where she appeared for the first time at the end of 18th Dynasty and her common title is “*hri ib Bhd*”. she is the daughter of Ra who protected him in the afterlife from Apophis. She is associated with goddess Isis and became Isis-Hededet; wife of Wsir and mother of Horus at Edfu. There were priests consecrated for her cult which is celebrated regularly. She resembled goddess Serqet in many aspects but they have different in form and role.

Key words: Hededet, scorpion, Isis, serqet, Edfu.

Introduction

The scorpion inhabits mostly the Egyptian deserts, since it usually lives in dry climates all over the world. In Egypt specifically, it ranges in colour from white (Buthridas) to yellow and light brown (Scorpionidae). The Buthridas is the more poisonous, while the Scorpionidae is relatively harmless. In general, they evoke fear, like venomous snakes¹. The scorpion was mentioned in ancient Egyptian sources since the Early Dynastic period. It was chosen to be the name of the most famous king of pre-dynastic period “the Scorpion King”. The scorpion appeared in very few religious texts; However, it is never

¹ F. von KANEL, in *oxford Encyclopedia of Ancient Egypt* III, Oxford, 2001, s.v “Scorpion”, p. 186.

mentioned in the pyramid texts. It is clearly manifested in few medical papyri and magical texts, invoking their poison, or curing their sting².

The ancient Egyptian religion englobed an array of deities, taking the form of insects and invertebrates like scorpions. The Ancient Egyptians have realized the poisonous characteristic of this invertebrate, so they worshiped it for protection purposes. Indeed, the deified scorpions in ancient Egypt are very few. Goddess Serqet is the principal scorpion deity, depicted with a scorpion figure on her head³. From the Middle Kingdom the scorpion goddess Hededet appeared. The emergence of this goddess might rise the questions of: What is her iconography? Is she hostile or peaceful? what are her titles? Did she have a specific cult center? did she have the same functions of Serqet? So, the main objective of this paper is to shed light on this goddess and to find answers on the above questions. Therefore, one examines all her aspects, has an insight into her iconography, compares her with other similar deities and analysis the texts mentioning her. This could help in reaching a logical conclusion and to highlight a less known deity.

The iconography of Hededet

Hededet is usually depicted in form of a seated goddess, wearing a wig with curled lappets⁴, topped with a scorpion on her head as in a marble Cippi of Horus, sculptured with figures of Hededet and Horus; in the back is cut in hieroglyphs a series of magical texts resembling those found on the Metternich stela. This stela of Horus and Hededet is in high relief; Horus grasping lions, scorpions and snakes; head of Bes on the reverse. While Hededet is represented seated wearing a wig with curly lappets topped by a scorpion (fig.1)⁵. In some cases, her wig is

² HISHAM K. HENNAWY, “Scorpions in Ancient Egypt”, *Euscorpilus Occasional Publication in Scorpiology* 119, 2011, p. 1-12.

³ H.R. WILKINSON, *The complete Gods and Goddesses of Ancient Egypt*, London, 2003. p. 233-234.

⁴ This kind of wig is similar to that goddess Hathor (Heddedet is associated with goddess Hathor in Dandara). Cf. H. SOURIZIAN, “Une tête de la reine Touya à Gourna”, *MADIK* 37, 1981, p. 445-45; R. A. FAZZINI, *Egypt-Dynasty XXII-XXV, Iconography of Religions* 16, Leiden, 1988, p. 12.

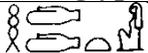
⁵ Stela- BM 113909– 25th Dynasty–found at Babylon (Iraq)- Alabaster. R.K. RITNER, “Horus on the Crocodiles: A Juncture of Religion and Magic in Late Dynastic Egypt”, In W.K. SIMPSON (ed.), *Religion and Philosophy in Ancient Egypt*, New Haven, 1989, p. 103-116; E.A.W. BUDGE, *Egyptian Magic*, London. 1901, p. 147-148; J. P. ALLEN, *The Art of Medicine in Ancient Egypt*. New York, 2005, p. 9-12; E.A. W. BUDGE, *The Mummy: A Handbook of the Egyptian Funerary Archaeology*, Cambridge University

topped with a scorpion headed women (fig.2)⁶. Yet she is sometimes represented with two scorpions over her head (fig. 3)⁷. In this type of representation, she is always shown nursing a child⁸.

According to Champollion, her first known manifestation as a scorpion goddess was in the internal chapel of Gebel Silsileh, since the Eighteenth Dynasty. In these scenes, she was represented as a woman with tight dress, long wig with a scorpion at her front, probably of gold or silver. This invertebrate is represented in a moving attitude as if it is descending on the front. It is noted that this attitude differs from that of Serqet who is usually represented motionless⁹.

The Name of Hededet

Hededet's name can be spelled and pronounced in different ways, the most common being¹⁰:

	Hieroglyph	Transliteration	Source
a)		<i>Hededet (hdd.t)</i>	<i>C T VI, spell 531</i>

Press, 2010, p. 470-474; H. K. EL-HENNAWY, "Scorpions in ancient Egypt", *Euscorpis: Occasional Publications in Scorpiology* 119, 2011, p.1.

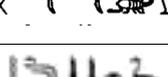
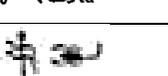
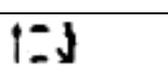
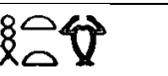
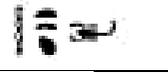
⁶ Bronze statue-late period-museum of natural history Chicago (173236). Statue of Goddess Hededet nursing a baby. She is wearing two curly lappets wig topped by a scorpion headed woman. G. E. Markoe, In *Mistress of the House, Mistress of the Heaven: Women in Ancient Egypt*, K. Capel and Glenn E. Markoe (ed.), Brooklyn, 1997, p. 128.

⁷ Statue of goddess Hededet- 25th Dynasty- Natacha Rambova collection, USA (it was before in Christie' collection CIRCA 747-656 B.C). The goddess is seated nursing a child and wears a tripartite 'Hathor-style' wig with curled lappets, crowned by double scorpions. FAZZINI, *Egypt-Dynasty XXII-XXV*, p. 12, pl. 23; S. SCHOSKE and D. WILDUNG, *Gott und Götter im alten Ägypten*, Mainz, 1993, p. 58-59, no. 38; I. GRIMM-STADELMANN (ed.), *Masterpieces of Ancient Egyptian Art, The Resandro Collection*, Munich, 2012, p. 145, no. R-415.

⁸ CH. R. CLARK, "The Egyptian Mother Goddess", *BMMA IV/9*, May 1946, p. 240–243; C. ANDREWS, *Amulets of Ancient Egypt*, London, 1994, p. 23-24; MARKOE, *Mistress of the House*, p. 128; WILKINSON, *Gods and Goddesses*, p. 230.

⁹J. F. CHAMPOLLION, *Monuments de l'Egypte et de la Nubie: notices descriptives conformes aux manuscrits autographes redigés sur les lieux* 1, Paris, 1844, p. 263.

¹⁰*Wb III*, p. 206; CH LEITZ, *Lexicon der Ägyptischen Götter und Götterbezeichnungen V*, Louvain, 2002, p. 597-599.

b)		<i>Hededet (hdd.t)</i>	CHASSINAT, <i>Edfu II</i> , p. 83.
c)		<i>Hededet (hdd.t)</i>	CT IV, p. 33
d)		<i>Hededyt (hddy.t)</i>	CHASSINAT, <i>Edfu V</i> , p. 77
e)		<i>Hedjedjyt (hddy.t)</i>	CT II, p. 43 (spell 400).
f)		<i>Hedjedjyt (hddy.t)</i>	CT IV, p. 33.
g)		<i>Hedjedjyt (hddy.t)</i>	CHASSINAT, <i>Edfu I</i> , p. 384.
h)		<i>Hedjedjyt (hddy.t)</i>	CHASSINAT, <i>Edfu V</i> , p. 77 (16).
i)		<i>Hedjedjyt (hddy.t)</i>	CHASSINAT, <i>Edfu II</i> , p. 246.
j)		<i>Hetete (htt)</i>	LEITZ, <i>Götter</i> , p. 579.
k)		<i>Hetete (htt)</i>	YOYOTTE, <i>KEMI 12</i> , p. 93-96
l)		<i>Hetete (htt)</i>	CHASSINAT, <i>Edfu II</i> , 484
m)		<i>Hededjet (hddt)</i>	BRYAN, <i>The Quest for Immortality</i> , p. 183.

The inscribed name of goddess Hededet could give a good overview of the goddess. In a), b), d), i) the seated woman determinative for goddesses¹¹ indicates her divine nature as a female deity. Yet, the female determinative is attached to the scorpion in e) to emphasize that the scorpion is another possible aspect, attributed to her. The bird determinative in c) and f) refers to another bird form of the goddess or it may according to Gardiner, replaces the insect determinative¹².

¹¹ A. GARDINER, *Egyptian Grammar*, London, 1973, p. 448, B1.

¹² GARDINER, *Egyptian Grammar*, p. 471, G 38.

There are many origins and meanings of her name. According to most historical sources, the term is derived from the word *ḥd*, meaning *white* or bright (in g, h), so we can translate Hededet's name as "the one who is bright or brilliant". This name can refer to the yellowish colour of many Egyptian scorpions' body¹³. In these texts Hededet was described as:¹⁴



Htt hnt P-n-R^c di.s h^{cc} m hb.s

Hededet radiated a glow to expel darkness fills the sky with its splendor.



dd mdw in Ist-ḥddt m Bḥdt

ḥk3t hnt Wtst-Ḥr špst wsrt s3t Nwt srk ḥsf ddft nṛt mnḥt mnḥ shrw n snt.s nṛ wrt m t3-ḥr-ndb.f

Words spoken by Isis- Hededet (Isis brilliant) of Edfu, the ruler of Edfu, the strong lady, the son of Nut, ¹⁵.



Ḥddt ḥ^{cc}.tw n m33 .s

Hededet at whose sight we rejoice¹⁶.

The role of Hededet

Hededet is a local deity, who existed alone in the religious texts for a short period of time. She was originally worshipped as independent goddess. She had protecting abilities against scorpion and snake bites¹⁷. She appeared in very early religious texts of the First Intermediate

¹³ A. PIANKOFF, *Le Livre du Jour et de la Nuit*, IFAO Bd'E 13, Le Caire, 1942, p. 6; D. MEEKS, in *LÄ* II, col. 1076, s.v « Hededet »; LEITZ, *Götter und Götterbezeichnungen* V, p. 599.

¹⁴ CHASSINAT, *Edfu* V, p. 306 (11).

¹⁵ CHASSINAT, *Edfu* V, p. 77 (16).

¹⁶ S. SAUNERON, *Le temple d' Esna* III, Le Caire, 1968, n. 233 (23)

¹⁷ MEEKS, in *LÄ* II, col. 1077; WILKINSON, *Gods and Goddesses*, p. 230

Period, the Coffin Texts and also appeared in the book of the dead. At that time, its name did not include the scorpion determinative, but it was followed by the determinative of a bird¹⁸. In contrast, Goddess Hededet is never mentioned in the pyramid texts¹⁹.

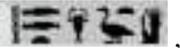
The coffin texts and the book of the dead mention the fierce and cruel side of Hededet tail by identifying it with the divine hair braid and the ropes of the celestial ships which immobilize Apophis²⁰.

Coffin text:

In the following coffin texts, Hededet is related principally to funerary objects such as Ra's sacred bark and the dead one's funerary mask.

Spell 283 of the coffin text

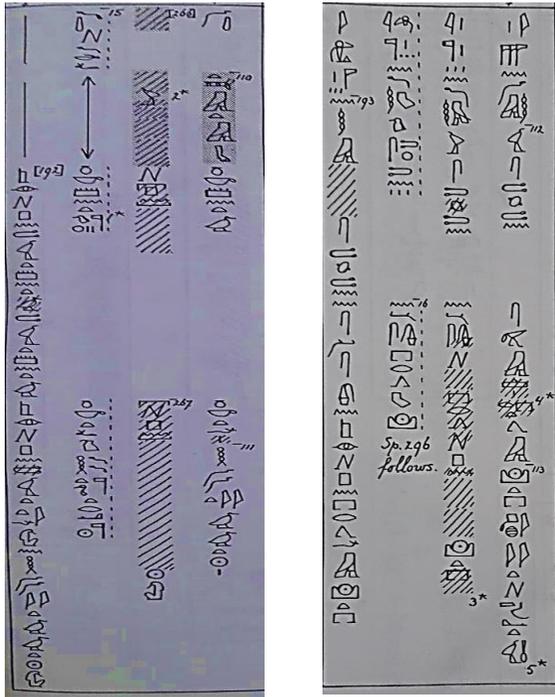
This spell is mentioning Hededet as a divine bird "swallow" and daughter of Re and the flam of Re who guide the deceased in the horizon²¹. She exceptionally cited in one case of a spell for the dead to gain the ability to become the swallow Hededet. In this case, he could be able to have access to the afterlife as well as acquiring the same powers of the goddess.

¹⁸  ,  CT IV, p. 33; MEEKS, in *LÄ II*, col. 1076 (n. 1).

¹⁹ T. G. ALLEN, *The Book of the Dead or Going Forth by Day: Ideas of the Ancient Egyptians Concerning the Hereafter as Expressed in their Own Terms, Studies in Ancient Oriental Civilization* 37, Chicago, 1974, p. 73 (spell 86), p.148 (spell 151); MEEKS, in *LÄ II*, col. 1076.

²⁰ ALLEN, *Book of the Dead or Going Fourth*, p. 46, Spell 39 (6); MEEKS, in *LÄ II*, 1077; LEITZ, *Götter und Götterbezeichnungen V*, p. 598; MARKOE, *Mistress of the House*, p. 128.

²¹ MEEKS, in *LÄ II*, col. 1077; LEITZ, *Götter und Götterbezeichnungen V*, p. 599.



“*Wsir N pn twt mnt twt mnt, Wsir N pn twt it n Hddy t s3t-R^c, i ntrw ndmw st3n ns n Wsir N pn pri .f m 3ht*”²²

“O N, you are a swallow, you are a swallow. O N, you are the father of the *hddy t*, the daughter of Re. O you gods whose savour is sweet, there is a flame to N when he goes up from the horizon”²³.

Coffin text Spell 531²⁴

The formula equates the constituent elements of the mummy's mask with parts of the body of the goddess and it is said that *Heneseket* of the deceased is the tail of *Hededet*²⁵.

²² This transliteration is by: C. CARRIER, *Textes des Sarcophages du Moyen Empire Égyptien* I, Monaco, Éditions du Rocher, 2004, p. 666, spell. 283.

²³ This translation by: CT VI, spell 283, CT II, p. 212, spell 283; CARRIER, *Textes des Sarcophages du Moyen Empire Égyptien* I, p. 667, spell. 283.

²⁴ C T VI, spell 531

²⁵ B. WALLE, “Une base de statue-guerisseuse avec une Nouvelle Mention de la Deesse-scorpion Ta-Bithet”, *JNES* 31 1972, p. 75 (e); MEEKS, in *LÄ* II, col. 1076; LEITZ, *Götter und Götterbezeichnungen* V, p. 598 ; MARKOE, in *Mistress of the House*, p. 128; WILKINSON, *The complete Gods and Goddesses*, p. 230.



hnskt m Hddt

hair braid (HeneseKET) is Hededet

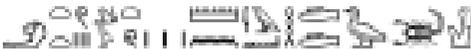
Coffin text Spell 398



..... *m hnskt hddt*

[The Khesefet rope of the barke] is (HeneseKET) the braid of Hededet.²⁶

Coffin text Spell 400



h3tt²⁷ phwyt²⁸ mni3²⁹ Hddt

The bow-warp and the stern-warp of the bark are the claws of Hededet³⁰.

²⁶ FAULKNER, *A Concise Dictionary of Middle Egyptian*, p. 172; CT II, p. (spell 389); CT V, spell 398.

²⁷ FAULKNER, *Dictionary*, p. 162,

²⁸ FAULKNER, *Dictionary*, p. 92

²⁹ *Wb* II, p.; 77

³⁰ CT II, p. 43 (spell 400); CT V, spell 400.

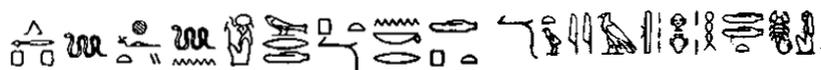
The book of the dead “Chapter 39”

It is in chapter 39 or the formula to repel the monster Reke in the framework of her defensive role, therefore the snake Appophis (fig. 4). Hededet appears as Eye of Ra which expels the dangers, especially the snake Apophis. In the spell, Hededet appears twice, once tying the serpent, and then poisoning him³¹.



wdt ksw.k in Hddt

Your shackles [fettters] were put on by Hededet³²



pp lfty n R^c wr dpt n.k r dpt twy hr ib Hddt

“Oh that you in which tasted is more severe than the taste that is sweet in Hededet’s heart”.

The cult center of Hededet

Hededet or Hedjedjet is a minor scorpion-goddess that was worshipped mainly at her great cult center Edfu³³. She appeared at Edfu

³¹ P. BARGUET, *Le Livre des Morts des Ancient Egyptien*, Paris, 1967, p. 80-82; ALLEN, *Book of the Dead or Going Fourth*, p. 46, spell 39 (3); MEEKS, in *LÄ II*, col. 1067; E NAVILLE, *Das Ägyptische Totenbuch der XVIII. bis XX. Dynastie I*, Austria, 1971, pl. LIII (Kapitel 39); J. F. BORGHOUS, *Book of the Dead [39] from Shouting to Structure*, Studien zum altägyptischen Totenbuch 10, Wiesbaden, 2007, p. 13-1; C. ANDREWS (ed.) translated by R. O. FAULKNER, *The Ancient Egyptian Book of the Dead, British Museum publications*, London, 1990, p. 60-61; E. A. BUDGE, *The Chapters of Coming Forth by Day: the Egyptian Hieroglyphic Text Edited from numerous papyri I, Book on Egypt and Chaldaea* 28, London, 1976, p. 139-140; P. Le Page Renouf and E. Naville, *The Book of the Dead, translation and commentary*, London, 1904, p. 88; T. G. ALLEN, *The Egyptian Book of the Dead Documents in the Oriental Institute Museum at the University of Chicago*, Oriental Institute Publication 82, Chicago, 2010, p. 121-122 (BD 39), pl. LXVI.

³² According to BORGHOUS this text should be translated as “your bones crashed by Hededet”. Cf. BORGHOUS, *Book of the Dead [39]*, p. 14 (n. 4).

³³ MEEKS, in *LÄ II*, col. 1076; MARKOE, *Mistress of the House*, p. 128; LEITZ, *Götter und Götterbezeichnungen V*, p. 598; WILKINSON, *Gods and Goddesses*, p. 230,

The association of Hededet with Isis

Among many syncretism that goddess Isis had during the Egyptian history is Isis-Hededet. In the New Kingdom, Hededet held a composite name, associating her with Isis, which is “Isis-Hededet”⁴⁰. The first direct link of the emergence between Isis and Hededet, is indicated in a stone with a scorpion in the Egyptian museum (fig. 6)⁴¹, as a votive offering to Isis. It contains a formula of *htp di nsw*, in honor of the spirit of a man named Djehuty, a husband of a woman, bearing the name of the Goddess Hededet-iryt which means “Created by Hededet”. Before the offering formula, there is a quick invocation for Isis-Hededet.



Ist-Hddt ntr-mut km3t nfr f

Isis-Heddet, Mother of God, who created His beauty.

Priests of “Isis –Hededet”

It was clear that, “Isis-Hededet” had a special cult in Edfu, as there are priests “*hm ntr*” consecrated for her cult. The existence of these priests of Isis-Hededet is sporadically attested in Edfu from the Saite period⁴². The famous statue of Abymayor, from the 26th dynasty, bears inscription indicating that the statue' owner Pa-shery-ist was the priest of Horus and of Isis-Hededet (fig. 7)⁴³.

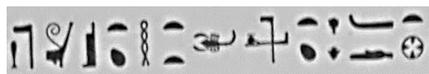
⁴⁰ MEEKS, in *LÄ II*, col. 1077; MARKOE, *Mistress of the House*, p. 128; WILKINSON, *Gods and Goddesses*, p. 230

⁴¹ Scorpion stone - Cairo Museum JE 36507–Limestone- Height 12.5 cm; Width 18 cm–18th Dynasty (c. 1550-1440 BC). F. von KANEL, in *oxford Encyclopedia of Ancient Egypt III*, Oxford, 2001, s.v “Scorpion”, p. 187; B. M. BRYAN in Erik Hornung, Trans. by David Roscoe "Exploring the Beyond" in "The Quest for Immortality - Treasures of Ancient Egypt", Editors Office, National Gallery of Art, London. 2002, p. 183 (90).

⁴² MEEKS, in *LÄ II*, col. 1077; MARKOE, *Mistress of the House*, p. 206.

⁴³ J. YOYOTTE, “Trois Notes pour Servir a l' Histoire d' Edfou”, *KEMI* 12, 1952, p. 93-96; MEEKS, in *LÄ II*, col. 1076; B. V. BOTHMER, *Egyptian Sculpture of the Late Period*, New York, 1960, pl. 33, fig. 78-79, n. 3; M.G. DARESSY, “Inscriptions Tentyrites”, *ASAE* 17, 1917, p. 91-93; HERMAN DE MEULENAERE, “Les Steles de Nag el- Hassaia”, *MADIK* 25, 1969, p. 95 (n. 5-6).

Another headless statue of an official, Late Period- the Egyptian museum (JE 46059) made of Alabaster dedicated to the priest of Isis-Hededet⁴⁴.



ḥm-nṯr Ist-ḥtt nṯr-mut ḥr-ib Bḥdt

The priest of Isis-Hededet, the mother of the god who settled at Edfu.

There is another stela RSM Edinburgh (1907.633) confirm the continuation of cult of Isis-Hededet at Edfu, inspite of the wrong drawing (fig. 8)⁴⁵.



The festival of Isis- Hededet

The existence of the priests of Isis-Hededet, confirms the celebration of her cult. The temple of Edfu has precised that the festival of Isis-Hededet was held in the 2nd day of the fourth month of the summer⁴⁶.



*3bd 4 šmw... hrw 2 sh^c Ist-ḥddt mwt nṯr ḥry-ib bḥdt ḥtp m wtst-ḥ^c wdn
ns ḥt nfr nb*

In the 4th month of the summer ...the 2nd day, Cause to Appear/Procession of Isis-Hededet, Mother of God, who is in the middle of Edfu: Resting in Her *wtst-ḥ^c*-Barke [Throne of the Procession], All kinds of good things are offered to her.

⁴⁴ MEEKS, in *LÄ II*, col. 1078 (n. 12); DARESSY, *ASAE* 17, 1917, 91-92 [iii].

⁴⁵ P. MUNRO, *Die Spätägyptischen Totenstelen, Ägyptologischen Forschungen* 25, Glückstadt, 1973, p. 249, pl. 23 (85).

⁴⁶E. CHASSIANT, *Le Temple d'Edfou V*, p. 394- 395; CHASSIANT, *Le temple d'Edfu X* 1-2, pl. CXLIV; CHASSIANT, *Le temple d'Edfou XIII-XIV*, pl. CCCCLXXXIX; M. ALLIOT, *le Culte d'Horus à Edfou au temps des Ptolémées*, Le caire, 1954, p. 207& p. 214; MEEKS, in *LÄ II*, col. 1077, N.10; SH. EL- SABBAN, *Temple Festival Calendars of Ancient Egypt*, Liverpool University press, 2000, p. 172.

The association of Hededet with Serqet

Hededet resembles goddess Serqet in some aspects:

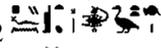
- She is worshipped at Sais the cult center of goddess Serqet, constituting her local counterpart⁴⁷.
- Serqet and Hededet are identified with Goddess Isis at Edfu. Hededet is represented in Edfu in scenes where Serqet should appear (fig. 9)⁴⁸.
- The introduction of this *new* scorpion goddess is through the already existing framework of Isis-Serqet  relation (fig. 10).
- She shares with Serqet the same title of Heryt-ib-Behdet⁴⁹. So, their common relationship is through the characteristics between scorpions and poisons.
- Hededet has the same healing aspect of Serqet. She bears the same title of Serqet-Hetyt (She who allows the throats to breathe), referring to the effects of a scorpion's sting⁵⁰.
- In Edfu, the name of Isis is followed by a scorpion with a throat hieroglyphic determinative, called Hetyt or Hetet, . This indicates the relationship between the two Goddesses. Serqet's full name is Serqet-Hetyt, written in a short form using the scorpion and throat symbol  ⁵¹. The name of Hededet can also be written as Hetet(et)⁵², the throat hieroglyph then being the name of the Goddess and the scorpion its determinative.

⁴⁷ MEEKS, in *LÄ* II, col. 1076-1078; MARKOE, *Mistress of the House*, p. 128 & p. 206; WILKINSON, *Gods and Goddesses*, p. 230.

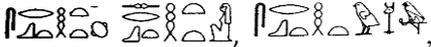
⁴⁸ CHASSIANT, *Edfu*, V, p. 332; A. GARDINER, *The Temple of king Sethos I at Abydos* IV, London, pl. 60.

⁴⁹ CHASSIANT, *Edfu* II, p. 22 (32-33), CHASSIANT, *Edfu* IX, pl. XL.

⁵⁰ WILKINSON, *Gods and Goddesses of Ancient Egypt*, p. 234.

⁵¹ CHASSIANT, *Edfu*, V, p. 332 ; CHASSIANT, *Le Temple de Dandara* II,

Le Caire, 1934, p. 220 (12) ; CH. LEITZ, *Lexicon der Ägyptischen Götter und Götterbezeichnungen* VI, Louvain, 2002, p. 438, s.v "Srk".

⁵² Serqet-Hededet is written in various ways: ,

, CHASSIANT, *Edfu*, V, p. 332 [15]; A. PIANKOFF, "le Livre des

Querets", *BIFAO* 42, 1944, p. 20 ; LEITZ, *Lexicon der Ägyptischen Götter und Götterbezeichnungen* VI, p. 237.

This entails a word play between the name of both deities and the word for throat. This could be a possible case in which Hededet and Serqet are the similar aspects as forms of Isis.

Yet, Hededet has some different, distinctive aspects from Serqet.

- The iconography of Hededet differs from that of Serqet as Hededet is represented as a seated woman wearing long wig with curly lappets (similar to that of Hathor), a scorpion at her forehead and nursing a baby. While Serqet is represented in a form of a woman wearing scorpion with upraised tail on her head.
- The attitude of Hededet scorpion differs from that of Serqet in which the scorpion can appear in a pacified or symbolically harmless way, without the stinger or even without legs, those that appear in Hededet's representations are always in state of movement -descending by the forehead- or in a position of attack with stinger very well marked and elevated⁵³.
- Serqet is one of the four protected goddesses who guarding the deceased king and sarcophagus. As it is mentioned before Hededet main purpose is to serve for the protection of the Sun God Re from Apophis in the underworld and guiding the deceased in the horizon.

Conclusion

Through the research, it is noted that the iconography of the scorpion goddess Hededet is different from other scorpion goddesses as she is usually depicted seated nursing a baby and wearing a wig topped with a movement scorpion on her head; or a scorpion headed women. Its tail associated in the religious texts with the divine hair braid and the ropes of the celestial ships which immobilize Apophis.

The name Hededet means “the one who is bright or brilliant”. This name can refer to her aspect as an Eye of Ra and the flame that guide the deceased in the afterlife or also possibly in reference to the yellowish colour of many Egyptian scorpions' body

⁵³ CHAMPOLLION, *Monuments de l'Egypte et de la Nubie*, p. 263; WILKINSON, *Gods and Goddesses*, p. 233; MARKOE, *Mistress of the House*, p. 128.

Through the texts, the determinative of Hededet varies between a woman, a bird and a scorpion, this indicates her function for the deceased and god Ra. She is represented as a swallow in the coffin texts who guides the deceased in the afterlife. She is also the scorpion who protects her father god Ra from Apophis in the afterlife through her poisonous tail and as she is the eye of Ra which is source of fire.

Hededet is a local deity that appeared from the first intermediate period in the coffin texts and book of the dead as independent goddess. She worshipped in Edfu at the end of the 18th Dynasty and held the “Hri ib BHdt”; she who is in the heart of Edfu and associated with Goddess Isis.

At the beginning of Hededet appearance at Edfu, she was considered as the consort of Horus and after her association with Isis, she became the mother of Horus-Behdety as well as the wife of Wesir. The cult of Isis-Hededet was regularly celebrated and it has priests who are served this cult.

In the research it is noted that Goddess Serqet and Hededet are taken the form of scorpion, both associated with goddess Isis, worshiped in the same places, found in the same texts at Edfu. The name of Serqet  refers to the associations of the two goddesses. They are different in their iconography, The attitude of Hededet' scorpion differs from that of Serqet. From the foregoing study of Goddess Hededet; one observes that her fierce power is stronger than that of Serqet. Yet, she uses it in favour of the sun god, to protect him against Apophis.



Fig.1: Stela of Horus- Alabaster- BM 113909- Late Period –found at
Babylon (Iraq). After:
www.britishmuseum.org/collection/object/W_1919-1108-2



Fig. 2: statue- bronze- late period-museum of natural history Chicago
(173236) After: MARKOE, in *Mistress of the House, Mistress of the
Heaven*, p. 128.



Fig. 3 statue of Hedetet- 25th Dynasty- Natacha Rambova collection
After: FAZZINI, *Egypt-Dynasty XXII-XXV*, pl. 23

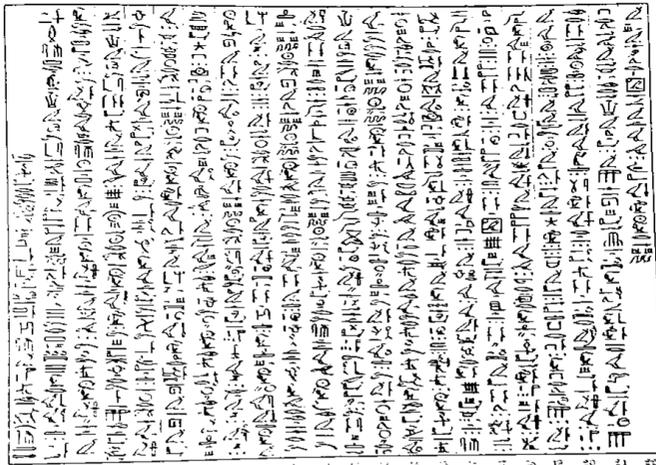


Fig. 4. the book of chapter 39 Formula for fighting of Rerek in the
underworld

After: E NAVILLE, *Das Ägyptische Totenbuchder*, pl. LIII.



Fig.5: Stela of Horus and Hededet- Edfu-18th Dynasty - Budapest
(59.2-E).

After: VILMOS WESSETZKY, “Une stèle d'Hours d'Edfou et de la déesse Hédédet”, *Bulletin du Musée Hongrois des Beaux-Arts* 79, 1993, fig. 1.



Fig.6 scorpion stone of Isis-Hededet-Egyptian Museum

B. M. BRYAN in Erik Hornung, Trans. by David Roscoe "Exploring the Beyond", in *The Quest for Immortality - Treasures of Ancient Egypt*, Editors Office, National Gallery of Art, London. 2002, p. 183 (90).



Fig.7: The priest Pa-shery-ist priest of Horus-26 th dynasty- Edfu
After: B. V. Bothmer, *Egyptian Sculpture of the Late Period*, New
York, .71960, pl. 33, f. 78.



Fig.8: stela, RSM Edinburgh (1907.633)
MUNRO, *Die Spätägyptischen Totenstelen*, p. 249, pl. 23 (85).

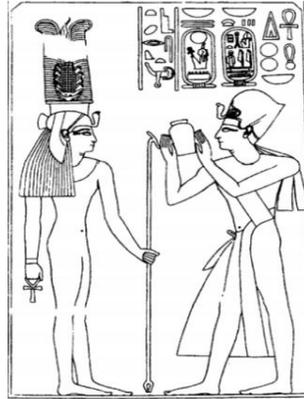


Fig. 9: Scene of king Seti I offering to goddess Isis-Serquet- Abydos temple-the second hypostyle hall.
After: GARDINER, *The Temple of king Sethos I at Abydos IV*, pl. 60.

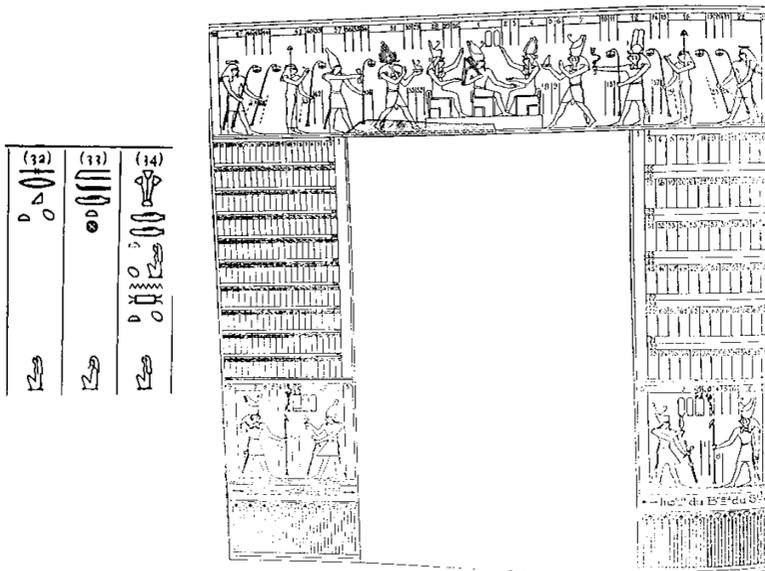


Fig 10. Scene of Edfu temple- the second hypostyle hall- Southern side.
After: CHASSIANT, *Edfou*, IX, pl. XL

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العقرب حددت

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مدرس بقسم الإرشاد السياحي- المعهد العالي للسياحة و الفنادق- ايجوث

حددت هي إحدى الآلهة اللافاربية التي كانت تُعبد على هيئة العقرب. ظهرت في بداية الدولة الوسطى. مركز عبادتها الرئيسي هو إدفو حيث ظهرت هناك لأول مرة في نهاية الأسرة الثامنة عشر ولقابها الشائع هو "hri ib Bhdet" التي في قلب أدفو. وقد ظهرت أيضا في سايس مركز عبادة الآلهة سرقت. حددت هي ابنة رع التي تحمية في العالم الآخر من أبوفيس. لقد ارتبطت بالآلهة إيزيس وأصبحت إيزيس-حديدت؛ زوجة أزوريس وأم حورس في إدفو. وكان هناك كهنة مكرسون لعبادتها التي تقام لها الاحتفالات و الاعياد بصورة منتظمة. هناك العديد من أوجه التشابه بين حددت و الإلهة سرقت في جوانب عديدة، لكنهما اختلفا في الشكل والدور الديني لكل منهما.

الكلمات الدالة: حددت- سرقت- ايزيس – العقرب – ادفو