

Two Hymns from Kom Ombo

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Key words

Hymns - Kom Ombo - Sobek - Horwer

Abstract

The aim of this article is the translation of a two hymns from the double temple of Kom Ombo. First hymn is dedicated for Horwer and the second one to Sobek. The two hymns have not translated before. The source of hymns is documents n°.333-334 according to De Morgan. The hymns date back to the reign of the king Ptolemy VIII Euergetes II.

1- Description:

The hymns are located on the two doorjambs of the port [Y] on the west side. The first hymn located on the northern doorjamb [n°.333] and the second on the southern doorjamb [n°.334]. Each hymn composes of *ten* lines. On the top of each hymn *three* horizontal hieroglyphic lines describing the king and his relation with Horwer or/and Sobek. The main text of each hymn composes of *seven* vertical hieroglyphic lines. The two hymns are face to face texts. The hymn of Horwer is right to left text, and the hymn of Sobek is left to right text.

2- Documents:

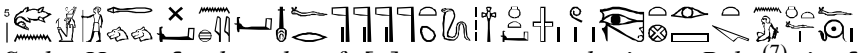
Hymn n°.333

I- Preamble:

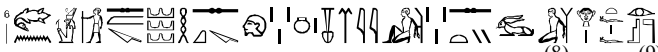


ḥꜥ nḥ nṯr nfr, k3w n Kmt, s3w⁽¹⁾ nfr n gsw-prw, smnh k3t pr n nṯrw nṯrwt.

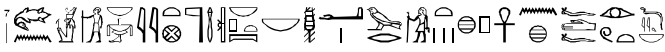
“May the good god live, offerings of Egypt, the good guardian of the temples, who makes excellent the work of the temple of gods and goddesses”.


Snd n Hr-wr ʿ3 phty nhy nfr [n] ntrw ntrwt, ndty imyw B3kt ⁽⁷⁾ *ir sʿt nt hfty n it.f Rʿ.*

“Fear of Horwer great of power, the good protector of gods and goddesses, protector of those who inside Egypt, who makes a massacre against the foe of his father Re”.


Snd n Hr-wr sm3 h3swt hsk tpw nw sm3yw ⁽⁸⁾, *sdn* ⁽⁹⁾ *sby hr it.f Wsir.*


“Fear of Horwer, who slaughters the foreign lands, who cut off heads of confederates (i.e. allies of Seth), who punish the rebel one against his father Osiris”.


Snd n Hr-wr, nb Nbyt, ntr ʿ3, nb pt, nb [ʿhʿw], wr i3wt, hpr ʿnh m hfc.f ⁽¹⁰⁾, *ir.tw dd.f nb.*


“Fear of Horwer, Lord of Kom Ombo, the great god, Lord of the sky, Lord of [lifetime], great of office, life comes from his fist, one who does all what he says”.

Hymn n°.334

I. Preamble:


ʿnh ntr nfr Hʿpi n B3kt W3dd ⁽¹¹⁾ *nfr n idbw-Hr* ⁽¹²⁾ *shd [hwwt]* ⁽¹³⁾ *ntrw wrw [m] mnw bw[-nfr]*. ⁽¹⁴⁾

“May the good God live, the Nile of Egypt, the Agathodemon of Banks of Horus (i.e. Egypt), who illuminates [the mansions] of great gods [with] monuments and [good] offerings”.


Nswt-bity (Iwʿ-n-ntr.wy-pr.wy, stp-n-Pth, ir-m3ʿt-Rʿ, shm-ʿnh-Imn)S3-Rʿ (Ptwlmys, ʿnh dt, mry Pth) ntr mnh.

“King of Upper and Lower Egypt (The heir of the Manifest Gods, the chosen one of Ptah, who brings forth the order of Re, living image of Amun) Son of Re, (Ptolemy, living forever, beloved of Ptah), the beneficent god”.

424(12) – 425(17) ; Wilson, P.; A Ptolemaic Lexikon, P.303). Thus the name *B3kt* could be translated as brightening or illuminating. The name *B3kt* is repeated passim in Ptolemaic texts. The texts also makes pun between *b3k* and *B3kt* as the text mentioned in Dendara (D,III, 85,9) :


b3k.n B3kt m rk.k




"We make Egypt bright in your time".



(8) Wb. III 450(7-9) ; the word *sm3yw* refer to the enemies who follow the god Seth as confederates - associates - comrades - allies of him.


(9) Wb. IV 371(1-3) ; Hannig, R.; Großes Handwörterbuch Ägyptisch-Deutsch, Mainz am Rhein : Philipp von Zabern, 2006 ; P.855,n° 31632.

(10) LGG, V, P. 687 ; Kom Ombo, I, 219,7 ; 394,5. The sentence refers to the absolute power of the god to create by his hand.

(11) Wb. I 270(9-10) ; Wilson, P.; A Ptolemaic Lexikon, P.209. The term refer to a snake is a beneficent deity "Agathodemon". *W3dd* is used as an epithet to show the provisioning abilities of a god. It is also one of the four *s3-t3* creator snakes at Edfou in primordial times.

(12) The orthography of the word  as *idbw-Hr* should be written as  or  See: Cauville, S.; Le Temple de Dendara, Les Chapelles Osiriennes, Index, BdÉ,119, Le Caire, 1997, P.72.

(13) This lacuna probably contained  or  to refer to the mansions or the temples of gods.

(14) The term should be complet  and read as *bw-nfr* which refers to good offerings or bread.



(15) Gauthier, H.; Dictionnaire des nomes géographiques, contenus dans les textes Hiéroglyphiques, Vol, VI, P.29-30.

The term *T3-hnty* is one of the different names of Kom Ombo. The name means the land of beginning. It related with the other names mentioned such as *Pr-hnty* and *Hwt-hnty*.

(16) *ntr-3* comes with two writing in the same column  and .


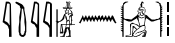
(17) Wb. I 304(6-11) ; Wilson, P.; A Ptolemaic Lexikon, P.225-26.

(18) Gauthier, H.; DG, V, P.152 ; Leitz, Chr.; Der Lobpreis des Krokodils : Drei Sobekhymnen aus Kom Ombo, in:OLA, 194,2010, P.321. The term *Šd-b3g* is one of the different names of Kom Ombo. The name refers to the necropolis of Kom Ombo where the sacred crocodiles were buried.

(19) Wb. I 52 (10-17) ; Wilson, P.; A Ptolemaic Lexikon, P.52 ; LGG, III, P.576 . The word  *iwn* is the outward colour of something or someone, and its determinative , a lock of human hair, shows that the hair colour of a person was that which most distinguished them. The word could be confused with *inm* “skin” which can also mean colour of skin. The epithet “*nb iwn*” mean “lord of colors” refers to the adaptation of the crocodile with the nature which help him to hide. The term *iwn* also used as an epithet of hidden gods “ *n rh iwn.f*“ "his colour is not known".

(20) Gauthier, H.; DG, IV, P.50 ; The term *Hwt-irw* is one of the different names of Kom Ombo. The name means the “the mansion of form “. The name repeated passim in the texts of Kom Ombo for example: Kom Ombo n°. 9 ; 150 ; 222 ; 244 ; 252 ; 407 ; 645 and passim.

(21) LGG,I, P.599 ; Kom Ombo, I, n°.362.

The reading of  as *ity n hhw* comes from compare with a text from Kom Ombo, I, n°.362 .

(22) Wb. II 209 (12-21) ; Wilson, P.; A Ptolemaic Lexikon, P.493-94. *nꜥš* originally referred to the strength of animals such as lions and bulls and if applied to men it has the idea of comparison.

(23) LGG, III, P.632. The term *Pr-hnty* is one of the different names of Kom Ombo. The name means the “the the house of beginning“. The name repeated passim in the texts of Kom Ombo. The term can compare with the names with the same meaning such as: *T3-hnty* ; *Hwt-hnty*.

(24) LGG, III, P.694. The term *Hwt-hnty* is one of the different names of Kom Ombo. The name means the “the the mansion of beginning“. The name repeated passim in the texts of Kom Ombo. The term can compare with the names with the same meaning such as: *T3-hnty* ; *pr-hnty*.

4- Conclusion:

The two hymns reflex the double nature of Kom Ombo's temple. The two hymns are dedicated for two gods in equal. First hymn is dedicated for Horwer and the second one to Sobek. The texts of the two hymns were arranged in face to face columns. The preamble of each hymn is composed of three lines describing the king and his relation with Horwer or/and Sobek. The preamble can be summarized as:

The preamble	Hymn to Horwer	Hymn to Sobek
king	The good god ; offerings of Egypt ; the good guardian of the temples.	The good god ; the Nile of Egypt ; the Agathodemon of Egypt.
Horwer and Sobek	Horwer Lord of Kom Ombo, the great god Lord of the sky, the powerful noble one, the Supreme of all Gods.	Sobek-Re, Lord of Kom Ombo, the great god Lord of Kom Ombo, the great god, the noble one who rises from Nun.

The main text of each hymn composes of *seven* vertical hieroglyphic lines. The hymns give Horwer **and** Sobek attributes and epithets in equal. As both of them was lord of Kom Ombo. The hymns started with the same word and continue with the same formula "fear of Horwer /Sobek". The comparison of the two hymns with each parallel columns, shed light on the main propose of the two hymns:

Columns	Horwer	Sobek
Col. N°.1	"O all gods and goddesses who are inside the mansion of Horwer, the great council of Kom Ombo".	"O the great ones who are inside Kom Ombo, the Messengers (envoys) of the Necropolis of Kom Ombo".
Col. N°.2	The foremost of two <i>wedjats</i> , Lord of knife, who resides in Letopolis, Lord of fear, great of prestige, and his fear obscured the seeing of conspirator".	Lord of Kom Ombo, Lord of colures numerous of forms".

Col. N°.3	Lord of Kom Ombo Shu son of Re, Horus strong of arm, who overthrows the foe of his father Re”.	Lord of Kom Ombo, Geb the prince of gods, the great god inside the mansion of form (i.e. Kom Ombo).
Col. N°.4	Master of the Great throne, Amun-Re Lord of Upper Egypt, who strikes the heads of the rebels”.	Lord of the Necropolis of Kom Ombo the sovereign of millions, Conductor of hundreds of thousands”.
Col. N°.5	Great of power, the good protector of gods and goddesses, protector of those who inside Egypt, who makes a massacre against the foe of his father Re”.	The strong god, great of power, who overthrows the rebel of his father Re”.
Col. N°.6	Who slaughters the foreign lands, who cut off heads of confederates (i.e. allies of Seth), who punish the rebel one against his father Osiris”.	Lord of the house of beginning (Kom Ombo), the great god inside the mansion of the two lions, who make/do”.
Col. N°.7	Lord of Kom Ombo, the great god, Lord of the sky, Lord of [lifetime], great of office, life comes from his fist, one who does all what he says”.	Lord of Kom Ombo, the great god, Lord of mansion of beginning (Kom Ombo)”.



Hymn n°.333

After De Morgan; Kom Ombo, I, n°.333

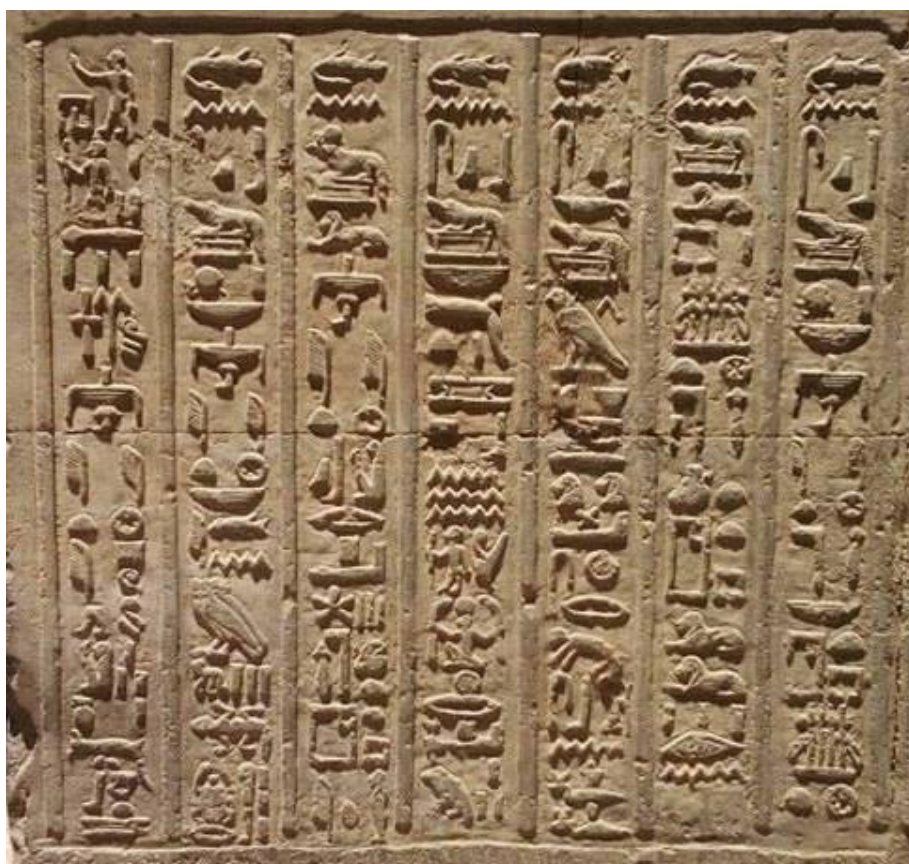


Hymn n°.334

After De Morgan; Kom Ombo, I, n°.334



Hymn n°.333 -The preamble
Photo by the author



Hymn n°.333 - Main text
Photo by the author



Hymn n°.334 -The preamble
Photo by the author



Hymn n°.333 - Main text
Photo by the author