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 no.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 nº.333

I- Preamble:

^cnh ntr nfr, k3w n Kmt, s3w⁽¹⁾ nfr n gsw-prw, smnh k3t pr n ntrw ntrwt.

"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".

 $[S]hb^{(2)}$ hwwt.sn Nswt-bity (Tw^{c} -n-ntr.wy-pr.wy, stp-n-Pth, ir-m 3^{c} t- R^{c} , shm-\(\cappa_nh\)-Tmn\(\) S3-R\(\cappa_n\) (Ptwlmys, \(\cappa_nh\) dt, mry Pth\(\rangle_p\) ntr mnh.

"Who make festive their mansions, 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".

Mry Hr-wr nb Nbyt ntr-3 nb pt shm sps hry ntrw (3) nbw, di [n.f.] nt, 5nh cnhw.

"Beloved of Horwer Lord of Kom Ombo, the great god Lord of the sky, the powerful noble one, the Supreme of all Gods, who given the red crown, and life of livings".

II. Main text:

Hy ntrw ntrwt nbw imyw hwt Hr-wr d3d3t (4) (3t nt Nbyt.

"O all gods and goddesses who are inside the mansion of Horwer, the great council of Kom Ombo".

Snd n Hr-wr hnty wd3ty nb iit (5) hry-ib Hm nb sndt (3 šfyt snd.f š m33 w3ty.

"Fear of Horwer the foremost of two wedjats, Lord of knife, who resides in Letopolis, Lord of fear, great of prestige, and his fear obscured the seeing of conspirator".

Snd n Hr-wr nb Nbyt, Šw s3 R^c, Hr tm3-c shr.n.f hfty n it.f R^c.

"Fear of Horwer Lord of Kom Ombo Shu son of Re, Horus strong of arm, who overthrows the foe of his father Re".

Snd n Ḥr-wr ḥry st-wrt Imn-R^c nb T3-šm^cw ḥwi.n.f tpw nw [h3kw]-ibw ⁽⁶⁾. "Fear of Horwer Master of the Great throne, Amun-Re Lord of Upper Egypt, who strikes the heads of the rebels".

Snd n Hr-wr c 3 phty nhy nfr [n] ntrw ntrwt, ndty imyw $B^{3}kt$ $^{(7)}$ ir $s^{c}t$ nt hfty n it.f R^{c} .

"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".

 $Sn\underline{d} \ n \ Hr$ -wr, $nb \ Nbyt$, $n\underline{t}r \ 3$, $nb \ pt$, $nb \ [\ref{h}^{(w)}]$, $wr \ i3wt$, $hpr \ nh \ m \ hf$ $f^{(10)}$, $ir.tw \ dd.f \ nb$.

"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 nº.334

I. Preamble:

 c nḥ nṭr nfr Ḥ c pi n B3kt W3dd $^{(11)}$ nfr n idbw-Ḥr $^{(12)}$ sḥḍ [ḥwwt] $^{(13)}$ nṭrw 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 (Tw^c-n-nt̞r.wy-pr.wy, stp-n-Ptḥ, ir-m3^ct-R^c, sḥm-^cnḫ-Tmn)S3-R^c (Ptwlmys, ^cnḥ dt, mry Ptḥ) nt̞r mnḥ.

"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".

Mry Sbk-R^c nb T3-linty (15) ntr ^c3 (16) nb Nbyt ntr ^c3 šps wbn m Nwn.

"Beloved of Sobek-Re, Lord of Kom Ombo (i.e. the land of beginning) the great god Lord of Kom Ombo, the great god, the noble one who rises from Nun".

II. Main text:

Hy wrw '3w imyw Nbyt wpwtyw (17) nw Šd-b3g. (18)

"O the great ones who are inside Kom Ombo, the Messengers (envoys) of the Necropolis of Kom Ombo".

Snd n Sbk-R^c nb Nbyt nb iwn ⁽¹⁹⁾ ^cš3 hprw.

"Fear of Sobek-Re, Lord of Kom Ombo, Lord of colures, numerous of forms".

Snd n Sbk-R^c nb Nbyt, Gb rp^ct ntrw, ntr ^{c3} hnty Hwt-irw. (20)

"Fear of Sobek-Re, Lord of Kom Ombo, Geb the prince of gods, the great god inside the mansion of form (i.e. Kom Ombo).

Snd n Sbk nb Šd-b3g, ity (21) n hhw hrp hfnw.

"Fear of Sobek, Lord of the Necropolis of Kom Ombo the sovereign of millions, Conductor of hundreds of thousands".

Snd n Sbk ntr n^cš ⁽²²⁾ '3 phty shr sby n it.f

"Fear of Sobek, the strong god, great of power, who overthrows the rebel of his father Re".

Snd n Sbk nb Pr-hnty (23), ntr 3 hnty Hwt-rwty ir.n

"Fear of Sobek, Lord of the house of beginning (Kom Ombo), the great god inside the mansion of the two lions, who make/do".

Snd n Sbk-R^c, nb Nbyt, ntr ^{c3}, nb Hwt-hnty. ⁽²⁴⁾

"Fear of Sobek-Re, Lord of Kom Ombo, the great god, Lord of mansion of beginning (Kom Ombo)".

3- Comments:

- (1) Daumas,F.; Valeurs phonétiques des signes hiéroglyphiques d'époque gréco-romaine, Montpellier,1986-1988, Vol. I, P.55
- (2) The scribe misses the sign \parallel ; and he also confused between the sign $\stackrel{\smile}{\sim}$ and $\stackrel{\smile}{\sim}$ so the word *shb* should be written
- (3) The correction of the word is $^{\times 111}$ instead of $^{\times 111}$ as the scribe confused between the sign $^{\times}$ and $^{\times}$.
- (4) Wb. V 528 (1)-529 (20); Wilson, P.; A Ptolemaic Lexikon A Lexicographical Study of the Texts in the Temple of Edfu, **OLA**, 78, Leuven, 1997, P.1222-23.

From the Old Kingdom, d3d3t were courts of law and also administrative and advisory bodies. The word may have applied to any assembly or council of men (or gods) and it can be applied to staff of a temple. The word may derive from the stem d3d3 'head' or as more recently suggested derives from a noun d3d3 'building in front of a temple' (Wb. V 532,6) or more specifically 'council porch'.

- (5) The word specific offering at the temple of Kom Ombo, see:
- Abd Elhalim Ali, Ali ; Ein iit-Darreichen im Tempel von Kom Ombo, in: <u>BIFAO</u>, 113, 2014, P.19-32.
- (6) The orthography of the word $h3kw-ibw \stackrel{\text{sic}}{\bigcirc} \mathring{\bigcirc} \mathring{\bigcirc} \mathring{\bigcirc}$ is incorrect and it should be written as $\mathring{\bigcirc} \mathring{\bigcirc} \mathring{\bigcirc} \mathring{\bigcirc} \mathring{\bigcirc}$; and for more orthographies and iconographic writings see: Wilson, P.; A Ptolemaic Lexikon, P.761.
- (7) Wb. I 528 (18); The word $\stackrel{\frown}{\otimes}$ B3kt refer to a name of Egypt, it may derive from the verb b3k $\stackrel{\triangle}{\longrightarrow}$ 'be bright, be clear, be well' (Wb. I

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):

- (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-Ḥr* should be written as See: Cauville, S.; Le Temple de Dendara, Les Chapelles Osiriennes, Index, BdÉ,119, Le Caire, 1997, P.72.
- (13) This lacuna probably contained or it 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- \Im comes with two writing in the same column \mathbb{N} and \mathbb{N} .

- (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 Sd-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 with it iwn is the outward colour of something or someone, and its determinative \mathfrak{m} , 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 iwnf" "his colour is not known".
- (20) Gauthier, H.; DG, IV, P.50; The term *Ḥwt-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 was 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. n^{c} 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-linty* 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-linty*; *Hwt-linty*.
- (24) LGG, III, P.694. The term *Ḥwt-ḫnty* 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-ḫnty*; *pr-ḫnty*.

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		Sobek-Re, Lord of Kom
and	Ombo, the great god Lord of the sky, the	Ombo, the great god Lord of Kom Ombo, the great
Sobek	powerful noble one, the Supreme of all Gods.	,

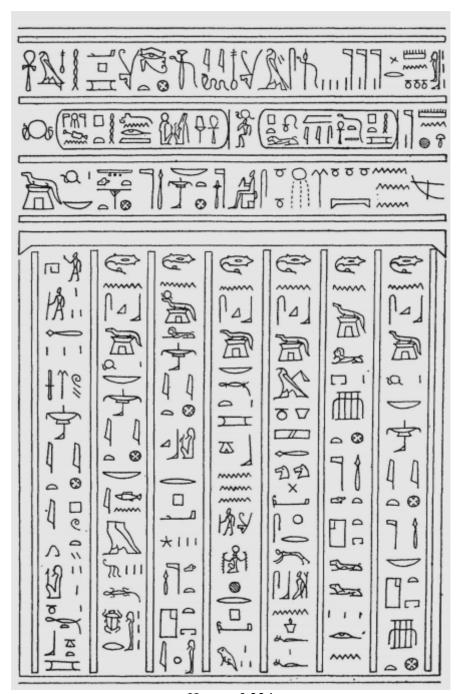
The main text of each hymn composes of *seven* vertical hieroglyphic lines. The hymns give Horwer **and** Sobek attributes and epithets in equal. As both of them was lord of Kom Ombo. The hymns started with the same word and continue with the same formula "fear of Horwer /Sobek". The comparison of the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

Columns	Horwer	Sobek
Col. Nº.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 wedjats, 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".

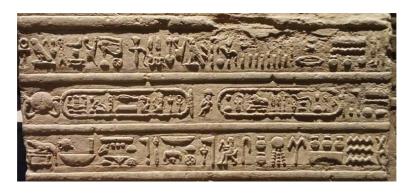
Col. N°.3	Lord of Kom Ombo Shu son of Re, Horus strong of arm, who overthrows the foe of his father Re".	Lord of Kom Ombo, Geb the prince of gods, the great god inside the mansion of form (i.e. Kom Ombo).
Col. Nº.4	Master of the Great throne, Amun-Re Lord of Upper Egypt, who strikes the heads of the 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. Nº.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)".



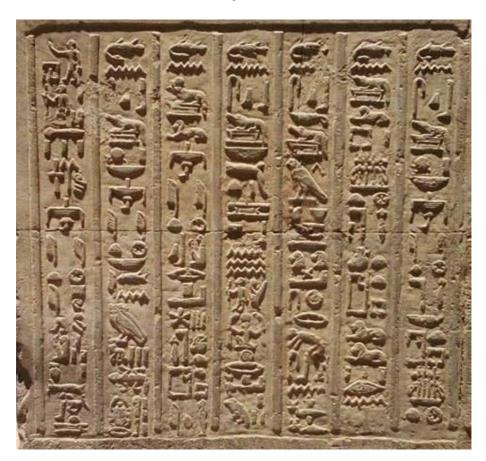
Hymn n°.333 After De Morgan; Kom Ombo, I, n°.333



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