

Original article

EGYPT AS A REWARD FOR THE KING IN PTOLEMAIC TEXTS

Sayed, M.

Archaeology dept., Minia Univ., Minia, Egypt

E-mail: mohragab82@gmail.com

Received 12/2/2018

Accepted 18/11/2018

Abstract

*Kings and gods adorn the walls of Egyptian temples in face-to-face meetings. The relation between the King and the gods in offerings scenes represents the idea of an exchange or describes the exchanges between the King and the gods. The benefit of the offerings represents both the act of the King and the reward of the gods to him. When the King (provider) gives an offering to the gods (recipients) they give to him a good reward related with that offering. The subject of this paper is a special kind of reward. In some offerings the King is rewarded with Egypt itself, *Kmt* and its synonyms (*Isty*, *B3kt*, *S nwt*, *T3*, *T3wy*, *T3-mry*, *T3-Šmꜥw*, *T3-Mhw*). The paper will discuss the hieroglyphic words for the word "reward" and its synonyms. And it will examine a number of texts where Egypt appears as a reward for the King.*

Keywords: *Egypt, Kmt, Offerings, Reward, Grant, Gift, King*

1. Introduction

The meeting of king and gods represent the most important scenes on temples. The king always keeps offerings being present to gods. The offering, is a code that has remained the same from one period to another: the perpetual exchange between king and god is taking place amongst the offerings of bread and flowers, in the midst of uninterrupted celebration [1]. When the king gives the gods an offering he receives a reward in exchange. The subject of reciprocal offerings to the king is various. For examples: eternal rule, control of enemies, virility, and flood inundation. The most important reward for the king was Egypt

itself. This specific reward will follow through documents. The encounter with Egypt is both simple and immediate: the Nile is ubiquitous; we easily imagine the processions that follow it, the journey of the divine boat, purifications, and exultation in the coming of the flood. Several annual crops ensure the prosperity of this "Black land", called *Kmt* [1]. Egypt has a lot of names in hieroglyphs texts. The most popular name used to refer to Egypt is *Kmt*. this name was discussed by some scholars to identify its meaning [2]. Egypt represents one rib of a triangle with the king and gods. It is also was the core of the relationship of king and gods.

2. The word of "reward"

The Ptolemaic texts are rich with synonyms for the word "reward" such as:

2.1. *isw*:  [3].

This is the most common word used for "reward", special in texts of friezes to give the idea of exchange payment for what

the King has built. The King has built the temple for the god, who gives him in exchange the Kingship in Egypt.



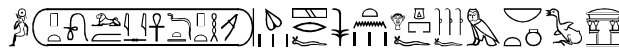
di.s isw n mnw ir hm.f n hmt.s hnty k3w nhw dt.

“She gives a reward for the monu-ment that his majesty (King) made for her majesty (Hathor) foremost of the living kas eternally” [4].



Di.w n.f isw n r- wy.fy m hdt mnht m htp, ir.sn s3.f, whm.sn mkt.f, dr.sn hftyw n hm.f, iw.f m nswt w3h n nhh^(a) hnty k3w nhw dt.

“They give to him a reward for his handiwork consisting of the excellent white crown in peace. They make his protection, they repeat his protection, and they drive away the foes of his majesty, for he is the King of Upper Egypt, who endures for eternity, foremost of the living kas eternally” [5].



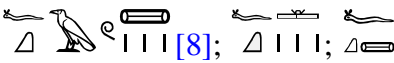

S3-R^c (Ptwlmys, nh dt, mry Pth) | isw hr.f nsyw.f hr nst.f, rnpwt.f m nb tnt3t.

“Son of Re (Ptolemy, living forever, beloved of Ptah)| a reward for him his Kingship upon his throne, his years as a lord of throne” [6].



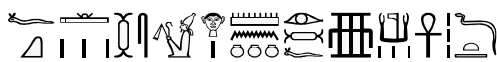
S3-R^c (Ptwlmys nh dt mry Pth) | isw hr.f m h'w n Rc, nswyt n Itmw, hr shnty, iw.f m bik mn hr srh hnty k3w nhw dt.

“Son of Re (Ptolemy, living forever, Beloved of Ptah)| a reward for him with lifetime of Re, Kingship of Atum, and bearing the double crown. He is the falcon firm upon the serekh (i.e. the throne), foremost of the living Kas eternally” [7].

2.2. fk3w:  [8];  [3,8].

Both verb and noun are used from the MK literary texts to gives the meaning of gift or reward. The King is given *fk3w* for building the temple as a reward

of a god/goddess for his/her heir. Like Horus Behdety in Edfou and Hathor in Dendara.



Fk3w.n.s nswt hr mnw ir.n.f hnty k3w nhw dt.

“She has rewarded (Hathor) King of Lower Egypt for monument that he has made, foremost of the living Kas eternally” [9].



Fk3.n.s Nbtj hr r- wy.fy hnty k3w nhw dt.

“She has rewarded (Hathor) the One of the Two Ladies (King) for his handiwork, foremost of the living Kas eternally” [4].

2.3. mtn:  [3,8].

The word *mtn* can mean either to reward or to inscribe and both words may be from the same root. Because the

reward officially confirmed by a written receipt or document [3].



Mtn.n.n sw m i3wt n Itmw.

“We reward him with the office of Atum” [6].



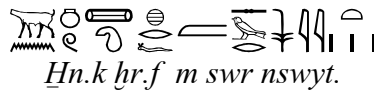
He rewards him with the length of eternity. [6]

2.4. *hn*: [3,8].

The word means in general “provisions” but when associated with the King *hn* here seems to have the more specific nuance “reward” [3].



“It is a reward of a million *Heb-sed* festivals for lord of the two lands son of Re (Ptolemy, living forever, beloved of Ptah)” [10].



“Your reward is before him; making great (spreads) the Kingship”. [6]

2.5. *sḥ*: [3,8]

The word is connected with the officer or rank marker, and used in Ptolemaic texts to refer to material possessions [3].



“You are rewarded as a King of Upper and Lower Egypt; the Nine Bows are under your feet” [11].



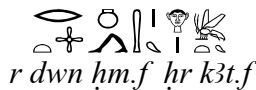
“(Thoth) rewards you as the vizier”. [12]

2.6. *dwn*: [3,8]

The original meaning of the verb is “to stretch out” [3,8]. The verb can be semantically extended to mean “to reward” [3,5].



“Re rewards you with his great kingship upon his throne inside the Great Place” [5].



“To reward his majesty for his work” [6].

3. Documents

3.1. *Dendara, I, 28, 14.*

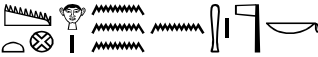

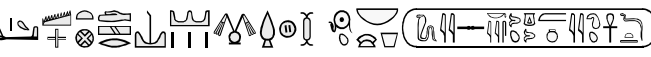









Di.i n.k t3 pn mn(tw) hr nfrw.k, m3c-hrw.k r sbyw.



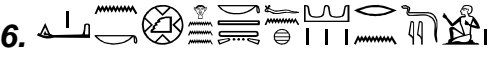









“I give to you this land (Egypt) established carrying your good things (offerings); and you triumph against rebels”.





3.2. *Dendara, I, 97, 9.*

Di.i n.k t3wy dw3 n.k, h3swt nbw hr tby.k

“I give to you the two lands (Egypt) praising for you, all the foreign lands are under your sandals”.

- 3.15. *Dendara, XIV, 180, 1-2.* 
Kmt hr mw n hm.k
 “Egypt is loyal to your majesty”.
- 3.16. *Dendara, XIV, 187, 6-7.* 
Di.i n.k Kmt hr mw n hm.k imyw.sn m w3h-tp
 “I give to you Egypt loyal to your majesty, those who are in it with bowed heads (doing obeisance)”.
- 3.17. *Dendara, XV, 4, 14-15.* 
Di.f Kmt Dšrt dmdt m sp n S3-R^c nb-h^cw (G3ys, Kysrs, Grmnyks, ‘nh dt)|
 “He gives the Black Land (i.e. Egypt) and the Red Land (i.e. desert) united for Son of Re lord of the crowns (Gaius, Caesar, Germanicus, living for ever)”.
- 3.18. *Dendara, XV, 5, 7-8.* 
Di.f Kmt Dšrt dmdt m sp n S3-R^c nb-h^cw (G3ys, Kysrs, Grmnyks, ‘nh dt)|
 “He gives the Black Land (i.e. Egypt) and the Red Land (i.e. desert) united for Son of Re lord of the crowns (Gaius, Caesar, Germanicus, living for ever)”.
- 3.19. *Dendara, XV, 158, 13.* 
Di.i n.k t3 pn hr iht.f
 “I give to you this land (i.e. Egypt) carrying its offering”.
- 3.20. *Dendara, XV, 171, 8.* 
Di .i n.k Kmt hr mw n hm.k
 I give to you Egypt loyal to your majesty.
- 3.21. *Dendara, XV, 230, 11-12.* 
Di.i n.k T3-mry^(c) hr mw n hm.k, h3st nbt hr tbt.y.k
 “I give to you Egypt loyal to your majesty and every foreign land is under your sandals”.
- 3.22. *Dendara, XV, 232, 10.* 
Di.i n.k Šm^c Mhw hr mw n hm.k
 “I give to you Upper and Lower Egypt are loyal to your majesty”.
- 3.23. *Cauville, S., La Porte d’Isis, 10, 9-10.* 
Di.i n.k hryt-tp h^c.tw m h3t.k, T3wy nb(w) šm hr mw.k
 “I give to you uraeus it shining at your brow, and all the two lands being loyal to you”.
- 3.24. *Cauville, S., La Porte d’Isis, 11, 9-10.* 
Di.i n.k T3 pn hr hbi inw m stp-s3
 “I give to you this land (i.e. Egypt) gathering tributes in the palace”.
- 3.25. *Edfou, I, 45, 17.* 
Di.i snd.k m t3wy, h3swt, Kmt^(d) htp hr mw.k
 “I place fear of you in the two lands and foreign lands; Egypt is content and loyal to you”.
- 3.26. *Edfou, I, 47, 4-5.* 
Di.n (.i) n.k Kmt m i3w n hr.k, t3wy-Fnhw m w3h-tp.
 “I give to you Egypt praising before your face, and the two lands of Phoenicians with bowed head (obeisance)”.

- 3.27. *Edfou, I, 59, 9.* 
Di.n (.i) n.k Kmt m i3w n hr.k, t3wy h3swt hr tbty.k.
 “I give to you Egypt praising before your face, the two lands and foreign lands are under your sandals”.
- 3.28. *Edfou, I, 81, 17.* 
Di.n (.i) n.k Šm^c Mhw m sn-t3, pdwt psdt dmd hr tbty.k
 “I give to you Upper and Lower Egypt doing obeisance, and the nine Bows united under your sandals”.
- 3.29. *Edfou, I, 144, 16.* 
Di.i n.k Kmt hr mw.k, t3wy-Fnhw r ndyt.
 “I give to you Egypt loyal to you and the two lands of Phoenicians as slaves”.
- 3.30. *Edfou, I, 154, 1.* 
Di.i n.k Kmt hr dwn nfrw nb(w), t3wy h3swt hr šfyt.k
 “I give to you Egypt offering^(e) all good (things), the two lands and foreign lands carrying your terror”.
- 3.31. *Edfou, I, 185, 15.* 
Di.i n.k Kmt hr mw n hm.k, t3wy Sttyw m ndyt.k
 “I give to you Egypt loyal to you, the two lands of Asiatic people enslaved for you”.
- 3.32. *Edfou, I, 362, 16.* 
Di.n(.i) n.k Kmt hr mw n hm.k //// h3swt hr tbty.k
 “I give to you Egypt loyal to your majesty and the foreign lands are under your sandals”.
- 3.33. *Edfou, I, 363, 15.* 
Di.n.i n.k Kmt m i3w, Dšrt m ndyt.
 “I give to you the Black Land (i.e. Egypt) in praising, the Red Land (desert) enslaved”.
- 3.34. *Edfou, I, 375, 1-2.* 
Di.n(.i) n.k Kmt hr βi(t) n.k iht.s, h3swt hr in(t) n.k bi3wt.sn
 “I give to you Egypt carrying her offerings to you; the foreign lands bringing their wonders to you”.
- 3.35. *Edfou, II, 7,3.* 
Nfr.wy hr.k, ii.tw m htp nswt n B3kt, Dšrt, Di.i n.k k3w nw Kmt.
 “How beautiful is your face, come in peace King of Egypt (the luminous) and Red Land (desert); I give to you provisions of Egypt”.
- 3.36. *Edfou, II, 64, 13.* 
Di.n(.i) n.k Šm^cw Mhw, pdwt psdt hr tbty.k
 “I give to you Upper and Lower Egypt, the Nine Bows being under your sandals”.
- 3.37. *Edfou, II, 76, 18.* 
Di.i sndt.k m T3wy, h3swt, Kmt htp hr mw.k
 “I place fear of you in the two lands and foreign lands; Egypt being content and loyal to you”.
- 3.38. *Edfou, II, 135, 9-10.* 
Di.i n.k Kmt hr šfyt.k, t3 Fnhw hr inw.sn
 “I give to you Egypt carrying your awe, Land of Phoenicians carrying their tributes”.

- 3.39. *Edfou, III, 133, 16.* 
Di.i snd.k m t3wy h3swt, Kmt htp hr mw.k
 “I place fear of you in the two lands and foreign lands; Egypt being content and loyal to you”.
- 3.40. *Edfou, III, 188, 13.* 
Di.i n.k Htmt htm.tw m htm.k
 “I give to you Egypt (i.e. the Fortress) closed by your defensive seal”.
- 3.41. *Edfou, IV, 329, 17.* 
T3wy hr mw n hm.f, h3swt hri n.f r hmw.
 “The two lands are loyal to his majesty, and the foreign lands are far from him to be servants”.
- 3.42. *Edfou, IV, 341, 12-13.* 
Di (.i) n.k B3kt b3k.tw m bw nfr, h3swt bdšw w'f m '3y.sn
 “I give to you Egypt luminous with good things; enemies of the foreign lands are subdued in their encampments”.
- 3.43. *Edfou, IV, 341, 17-18.* 
Di.i sndt.k m h3swt nb(w), Kmt htp hr mw.k
 “I place fear of you in every foreign lands; Egypt is content and loyal to you”.
- 3.44. *Edfou, IV, 344, 14.* 
Di (.i) n.k T3wy dmd hr tbtj.k, hr-nb hr dw3 nfrw.k
 “I give to you the two lands united under your sandals, and everyone is praising your beauty”.
- 3.45. *Edfou, IV, 349, 4.* 
Di.i n.k Kmt, Dšrt hr mw.k
 “I give to you Black land (i.e. Egypt) and Red land (i.e. desert) are loyal to you”.
- 3.46. *Edfou, IV, 371, 8.* 
Di.n (.i) n.k T3-Šm'w hr mw hm.k, T3-Mhw hr sn n.k t3.
 “I give to you Upper Egypt loyal to you, and Lower Egypt kissing for you the land”.
- 3.47. *Edfou, IV, 385, 4.* 
Di.n n.k t3 pn m i3w n hr.k
 “We give to you this land in praising for your face”.
- 3.48. *Edfou, V, 148, 2.* 
Di.i n.k Kmt hr mw n hm.k
 I give to you Egypt loyal to your majesty.
- 3.49. *Edfou, VII, 61, 9.* 
Di.i n.k Kmt 3h.ti m rk.k
 I give to you Egypt effective in your time.
- 3.50. *Edfou, VII, 129, 7.* 
Di.i n.k T3-mry hr mw n hm.k, iw.k m hk3 hnt t3 pn.
 “I give to you Egypt loyal to your majesty, and you are ruler inside this land”.
- 3.51. *Edfou, VII, 153, 6.* 
Di(.i) n.k t3wy hr mw n hm.k, t3wy nbw dmd n k3.k
 “I give to you the two lands loyal to your majesty, and all the two lands are united for your Ka”.



ʿ3t m pt, wsrt m t3, ḥnwt n Kmt, Dšrt.

“The great one in the sky, the mighty one in the land, mistress of Egypt, and the red land (i.e. desert)” [5].

4.1.3. Hathor as an avatar of Isis in Philae was



Wsrt nt wsrw, Nswyt-bityt Ḥt-ḥr wrt nbt Snmt Špst Wsrt.

“The mighty One of mighty ones, Queen of Upper and Lower Egypt Hathor the great, lady of Biggah, the Noble one, the Mighty one” [14].

4.1.4. Hathor frequently have the title “Queen of Upper and Lower Egypt” in Dendara



Nswyt-bityt, ʿ3htyt m ʿ3ht, ʿnt ḥʿw m fdw ḥrw, ntrt m ḥ3t.

“Queen of Upper and Lower Egypt, the female horizon-dweller in the horizon, beautiful one of appearance with the four faces, the goddess in the front” [16].



Nswyt-bityt, Ḥt-ḥr ḥk3t m ʿItrty, ḥnwt nbt ḥpty, nswyt m T3-Šmʿw bityt m T3-Mḥw.

“Queen of Upper and Lower Egypt, Hathor the Female ruler in the Two Sanctuaries, the mistress and lady of universe, Upper queen in Upper Egypt, Lower queen in Lower Egypt” [16].



Nswyt-bityt, Rʿyt wn-ḥnw, ḥk3t ḥk3 ifdw nw nnt, nswyt nt Snwt r r3-ʿ stwt itn.

“Queen of Upper and Lower Egypt, Reyt (i.e. female form of Re) who reveals the interior, the Female ruler who rules the four corners of the sky, queen of Egypt to the limit of the rays of the Aten” [16].

4.1.5. Osiris by his turn was king of upper and lower Egypt



Nswt-bity Wsir ntr ʿ3 nb ʿBt-wʿbt Šḥm Šps nb Irk, nswt ntrw nb pt, t3, d3t, mw, ḏww.

“King of Upper and Lower Egypt, the great god lord of Abaton, the powerful and noble One, lord of Philae, King of gods, lord of heaven, earth, underworld, water and mountains” [15].

▪ Another text mentioned about Horus Behdety that he is



Drty wr pḥty nb Šmʿw Mḥw, S3wty s3w Kmt r dšrwt.

“The falcon great of strength, lord of Upper and Lower Egypt, the protector who protects Egypt from the red lands (i.e. the foreign lands)” [17].



Bḥdty ntr ʿ3, nb pt, nb Msn, nb T3wy, ntr ʿ3 ḥk3 pdwt psdt.

“Behdety the great god, lord of the sky, lord of Mesen (i.e. Edfou); lord of the two lands, the great god ruler of the Nine Bows” [11].

4.1.6. Horwer by his term described in the texts of Kom Ombo as



Snd n Ḥr-wr ḥd nḥtw, nswt n Kmt, ḥk3 ḥ3swt bḏḏ.

“Fear of Horwer vanquishes the powerful ones, King of Egypt and Ruler of the faint foreign lands” [18].

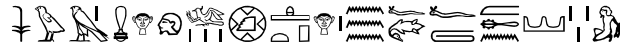
4.2. Egypt of the king

As for the King, texts focus on describe him as Horus who controlled and ruled Egypt. In order to giving him the legitimacy of Kingship. As the King is the heir of Horus on the throne of Egypt.



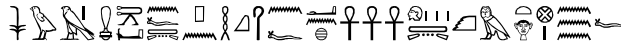
Sw mi Hr iti.n.f T3wy, Sm^w Mhw hr mw n hm.f

“He is like Horus seized the two lands (Egypt); Upper and Lower Egypt are loyal to his majesty” [9].



Sw mi Hr hry-tp rhyt Kmt htp hr mw.f, snd.f phr m ht n h3styw.

“He is like Horus master of the *rhyt*-people, Egypt is content and loyal to him, and his fear goes around the body of foreign people” [19].



Sw mi Hr iti.n.f t3 pn hk3.n.f ^nhw tpyw t3, Kmt hr mw.f

He is like Horus seized this land and rules livings upon land, Egypt is loyal to him [20].



Sw mi Hr hk3.n.f Kmt shd.n.f idbw m nfrw.f

“He is like Horus who ruled Egypt, who illumines the banks with his beauty” [20].



Sw mi Hr iti.n.f B3kt ity.n.f t3wy nbw.

“He is like Horus seized Egypt, who ruled all the two lands” [21].

On the other hand, the texts also describe the King as Ruler and lord of Egypt, who make wide Egypt and make small foreign lands



Nb-t3wy (Ptwlmys mry 3st) | nswt n Kmt hk3 pdwt psdt.

“Lord of the two lands (Ptolemy Beloved of Isis)|, King of Egypt and ruler of the nine Bows” [5].



Nfr.wy hr.k nswt n B3kt, hk3 n Kmt D3rt, tit dsrt n Bik-n-Nbwt.

“How beautiful is your face king of Egypt, ruler of the Black Land (i.e. Egypt) and the Red land (i.e. desert), the sacred image of the Falcon of the Golden One” [12].



^nh ntr nfr hk3 nb n Kmt sb^h itrty m iht.f

“May the good god live, the ruler and lord of Egypt, who floods the Two Sanctuaries with his offerings” [22].



^nh ntr nfr nswt n T3-mry, hbi inw m ndb, swsh Kmt, snd h3swt, nb h^w (Ptwlmys mry 3st).

“May the good god live, King of Egypt, who gathering tributes from the whole land, who make wide Egypt and make small foreign lands, lord of the diadems (Ptolemy Beloved of Isis)” [5].

▪ In parallel text the King also was



swsh Kmt snd h3swt nb h^w (Ptwlmys mry 3st).

“He makes wide Egypt and makes small foreign lands, lord of the diadems (Ptolemy Beloved of Isis)” [5].



swr Kmt s'nd h3swt, nb h'w (Ptwlmys mry 3st)|

“Who make great Egypt and make small foreign lands, lord of the diadems (Ptolemy Beloved of Isis)” [5].

- Another text mentioned the relation between Egypt and the King



Kmt m 3mt.f, h3swt h3b n b3w.f, pdwt psdt dmd hr tbtj.f mi R' dt nhh.

“Egypt is in his fist, the foreign lands are bending of his might, the Nine Bows united under his sandals, like Re forever and eternally” [23].

- In other texts the King was the Nile of Egypt



'nh ntr nfr H'py n Kmt, Rnnt n t3 nbt, s3-R' (Ptwlmys 'nh dt mry-Pth)|

“May the good god live, the Nile of Egypt, Rennent of all the land, son of Re, (Ptolemy, living forever, beloved of Ptah)” [12].



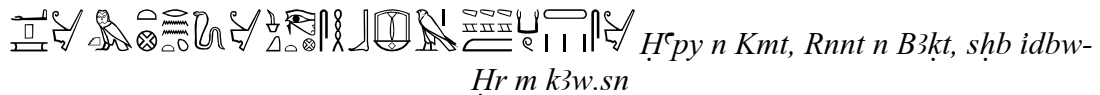
'nh ntr nfr, H'py n Kmt, Rnnt m t3wy nbw.

“May the good god live, the Nile of Egypt, Rennent in all the two lands” [22].



S3-R' nb-h'w (Grmnyks, 3wtwkrtr)| H'py n Kmt, Rnnt n t3.

“Son of Re, lord of diadems (Germanicus, Autocrator), the Nile of Egypt, Rennent of the land” [24].



H'py n Kmt, Rnnt n B3kt, shb idbw-

Hr m k3w.sn

“The Nile of Egypt, Rennent of Egypt (i.e. the luminous), who make festive the banks of Horus with its offerings” [20].



'nh ntr nfr h'py n Kmt, swr htpw n ntrw.

“May the good god live, the Nile of Egypt, who makes great (spreads) the offerings for the gods” [25].



'nh ntr nfr h'py n Kmt, R' n t3wy hn' idbw.

“May the good god live, the Nile of Egypt, Re of the two lands and land plots” [26].

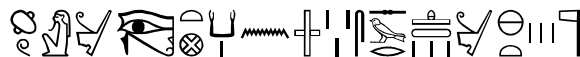
- The texts also describe the King as



K3 n Kmt wr nswt.

“The Ka of Egypt and great of Kingship” [9].

- Available text addressed the King as the destiny of Egypt and Ka of whom inside it. As it mentioned



s3w [3] n B3kt k3 n imyw.s swr htpw n psdt.

“The destiny of Egypt, Ka of those whom inside it, who makes great (spreads) offerings of the Ennead” [25].

- The texts describe the King as the one chosen by the god to rule Egypt:



Ntr nfr iw^c n R^c stp.n.f sw hr nst.f r irt nswt n Kmt.

“The good god, heir of Re, whom he has chosen to be upon his throne to act as the King of Egypt” [27].

- The texts consider Alexander the great as the guardian of Egypt:



Mk Kmt, Nswt -bity (Mry-R^c, Stp-n-Imn) | S3-R^c (3lksindr) |

“The Guardian of Egypt, king of Upper and Lower Egypt (Beloved of Re, Chosen of Amon) | Son of Re (Alexandros)” [28-30].

Egypt was giving as a reward by the deified ancestor kings to the ruler king. At

Edfou Ptolemy III and Berenike decalres to their son Ptolemy IV



Dd mdw, di.n n.k i3t.n, st.n, nst.n, imyt-pr.n hnt T3-pn, Kmt hr mw.k, Dšrt r ndyt.k
“Utterance, we give to you our office, our place, our throne, our testament inside this land, Egypt is loyal to you, the Red Land to become your slaves” [5].

- The texts of Roman emperors united between seize Egypt and rule of Rome



iti T3wy Hrm⁽ⁱ⁾ nswt-bity nb-t3wy (Tbrys, Krwtys, Ksrs, nty-hw) | S3-R^c nb-h^cw
(Grmnyks, 3wtkrtrw) | mry Hnm-R^c nb T3-snt di ʿnh mi R^c dt.

“He who seize the two lands (i.e. Egypt) and Rome, King of upper and lower Egypt, lord of the two lands (Tiberius, Claudius, Caesar, Sebastos^(k)) | ; Son of Re and lord of diadems (Germanicus, Autocrator), Beloved of Khunm-Re lord of Esna” [28].

5. Conclusion

The Ptolemaic texts use a number of synonyms words for “reward”. The relation between the King and the gods represents the idea of an exchange. The King as provider gives offerings to the gods as recipients. They reward him with Egypt itself as Kmt and its synonyms. The texts emphasize giving the king Egypt in loyal to him, as he can ruled Egypt in peace. A number of synonyms are used for Egypt such as (*Isty, B3kt, Sswt, T3, T3wy, T3-mry, T3-Šm^cw, T3-Mhw*). Egypt belongs to both the gods and the king. Egypt was given to the king not only by gods but also by his deified ancestor kings. The most frequently word used for Egypt as a reward in texts was Kmt. The King is the legitimate intermediary between the human and divine worlds, his ritual actions and performative words have power and authority. And whatever the offering that was presented by the king, the best reward for his act was Egypt itself. The texts make the foreign lands utterly vanquish by the king in parallel with the loyal Egypt. In metaphoric expression all the foreign lands was under the king’s sandals. And all the foreign peoples were his slaves. According to the documents were examined the king was: the powerful, the Nile, the ka, the destiny, the guardian of Egypt, who make wide Egypt and make small foreign lands. The texts of Roman emperors compare between the control of Egypt and rule of Rome. As Egypt was the avatar of Rome in the entire Roman Empire. The texts deal with Egypt in three cases as singular masculine, singular feminine and also common plural. Egypt was the top and master reward for the king. That reflexes the deep relation between the gods and the kings. **In brief, Egypt was the core of all offerings that the king presented.**

Endnotes

(a) This sign (A358) is read as *nḥḥ* it can also written as ; or [31].

(b) The scribe confused with the pronoun of the queen Cleopatra VII. He uses

the suffix pronoun singular feminine at the beginning of the sentence, and it uses the suffix pronoun singular masculine^ḏ. *k* at the end. The scribe

- confused the queen and the King. *Cauville* in her publication of Dendara XII texts did not mention the pronoun 𓆎 as being incorrect (sic) [14].
- (c) *Cauville* read 𓆎𓆏 as *T3-mry* in her translation of Dendara XV. [32] the sign is a combination of the sign 𓆎 read as *t3* and 𓆏 read as *mry* [31]. *Gutbub* read the word 𓆎𓆏 as *mrw* mean desert [33].
- (d) The sign 𓆎 (I20) is read as *Kmt* and represents an ideogram for the name of Egypt [34]. *Fairman* notes that here the sign which gives a part of spelling is placed within the determinative [35].
- (e) The sign 𓆎 (E1) is read as *dwn* [31-36], the origin meaning of the verb is “to stretch out” [3,8]; *dwn* can also have the meaning “to offer” or “to present” [3,8].
- (f) For the possible restoration of the lacuna, compare with Document n°. 45.
- (g) The scribe confused the suffix pronouns used to refer to Egypt and its synonyms. He deals refer to Egypt by three suffix pronouns:
- 1- Singular masculine 𓆎 .f [doc. n°. 19; 64],

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- 2- Singular feminine 𓆎 .s [doc. n°. 5; 34; 53; 72], & 1- 3- Common plural 𓆎𓆎 .sn [doc. n°. 58; 73].

- (h) *Günther* notes that 𓆎𓆏 read as *Hr* [37] this is a specific writing that appears in the temple of Dakke. It is equal to the preposition *Hr* 𓆏 . This reading is derived from a comparison of a two sentences that appears both at Dakke and at Philae:



Di. i n. k Kmt ḥtp ḥr mw. k

Means “I give to you the two lands content and loyal to you”. The reading is clear and indicates that 𓆎𓆏 is read as *ḥr*.

- (i) The word *ndb* 𓆎 (Aa27D) refers to the whole land [8]. *Wilson* notes that *ndb* is a synonym of *t3* in exactly analogous ways [3].
- (j) For *Hrm* as Rome see [38].
- (k) For the translation of the title *nty-ḥw* as “Sebastos” see [39].

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