Original article

EGYPT AS A REWARD FOR THE KING IN PTOLEMAIC TEXTS

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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, BAqt, S hmty, Th, T3wty, T3-mrty, T3-Snwty, T3-Mhrw). 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.
“She gives a reward for the monument that his majesty (King) made for her majesty (Hathor) foremost of the living kas eternally” [4].

“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].

“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].

“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].

Both verb and noun are used from the MK literary texts to gives the meaning of gift or reward. The King is given for building the temple as a reward of a god/goddess for his/her heir. Like Horus Behdety in Edfou and Hathor in Dendara.

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

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

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].

“We reward him with the office of Atum” [6].
The word means in general “provisions” but when associated with the King ="#" 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]

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]

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


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

3.2. Dendera, I, 97, 9.

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

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3.3. Dendara, I, 101, 17.  
Di.i n.k ti pn w3dw m rk.k šps m rnpwt.k
“I give to you this land (Egypt) prosperous in your time, enriched of your years”.

3.4. Dendara, I, 133, 3-5.  
Di.i n.k t3wy htp mw.k, h3swt nbw hr tby.ty.k
“I give to you the two lands (Egypt) content and loyal to you, all the foreign lands are under your sandals”.

3.5. Dendara, III, 89, 9.  
Di.i n.k tA pn Xr nfrw.s
“I give to you this land (i.e. Egypt) carrying her good things (offerings)”.

Di.i n.k t3wy hr inw.sn
“I give to you the two lands (i.e. Egypt) carrying their tributes”.

3.7. Dendara, VI, 172, 4-5.  
Di.i n.k mrt mn.tw m rk.k, t3 pn hr mw n hm.k
“I give to you meret (i.e. maat) established in your time, this land (Egypt) is loyal to your majesty”.

3.8. Dendara, VI, 173, 3.  
Di.i n.k Kmt bAq.tw n kA.k, shr.i NbD r BAqt
“I give to you Egypt luminous for your Ka, and I drive away Seth from Egypt (i.e. the luminous)”.

Di.i n.t Kmt htp mw.k
I give to you Egypt content and loyal to you.

3.10. Dendara, XII, 101, 7-8.  
Di.i n.k ḫn Hr hr nst.f. t3wy nb(w) šm hr mw.k
“I give to you appearance of Horus upon his throne, and all of the two lands (Egypt) are loyal to you”.

3.11. Dendara, XII, 102, 14-15.  
Di.i n.k Sinwt snd n snqt.k imyw.sn nb(w) m w3h-t3p
“I give to you Egypt frightened of your fear, those whom in it with bowed heads”.

Di.i n.k t3 pn hr imy.f wrw n.s hr n b3w.k
“I give to you this land (Egypt) carrying what in it, and elders of it having fallen at your might”.

3.13. Dendara, XII, 215, 4-5.  
Di.i n.k B3kt b3k.tw hr nfrw.s t3 nb m ndyt n hm.k
“I give to you Egypt luminous and carrying her good things (offerings), every land (being) the serfs of your majesty”.

Di.i n.k Kmt Dšrt hr iht.sn
“I give to you the Black Land (i.e. Egypt) and the Red Land (i.e. desert) carrying their offerings”.

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\[\text{Kmt h̄r mw n hm.k}\]  
“Egypt is loyal to your majesty”.

\[\text{Di. i. n. k Kmt h̄r mw n hm.k imyw.sn m w3h-tp}\]  
“I give to you Egypt loyal to your majesty, those who are in it with bowed heads (doing obeisance)”.

\[\text{Di.f Kmt Dšrt ndmt m sp n Sš-Rś nb-hśw ( Ğyšs, Kysrs, Grmnyys, “nh dt ”)}\]  
“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.  
\[\text{Di.f Kmt Dšrt ndmt m sp n Sš-Rś nb-hśw ( Ğyšs, Kysrs, Grmnyys, “nh dt ”)}\]  
“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)”.

\[\text{Di. i. n. k tA pn Xr ixt.f}\]  
“I give to you this land (i.e. Egypt) carrying its offering”.

3.20. Dendara, XV, 171, 8.  
\[\text{Di. i. n. k Kmt h̄r mw n hm.k}\]  
I give to you Egypt loyal to your majesty.

\[\text{Di. i. n. k Tš-mry (c) h̄r mw n hm.k, h3st nbt hr tbt.y.k}\]  
“I give to you Egypt loyal to your majesty and every foreign land is under your sandals”.

3.22. Dendara, XV, 232, 10.  
\[\text{Di. i. n. k Smś Mhw h̄r mw n hm.k}\]  
“I give to you Upper and Lower Egypt are loyal to your majesty”.

\[\text{Di. i. n. k hryt-tp hś.tw m hš.t.k, Tšwy nb(w) Sm h̄r mw.k}\]  
“I give to you uraeus it shining at your brow, and all the two lands being loyal to you”.

\[\text{Di. i. n. k Tš pn h̄r hšt inw m stp-s3}\]  
“I give to you this land (i.e. Egypt) gathering tributes in the palace”.

3.25. Edfou, I, 45, 17.  
\[\text{Di. i. ndh.k m Tšwy, hšsvt, Km(d) h3p h̄r mw.k}\]  
“I place of fear of you in the two lands and foreign lands; Egypt is content and loyal to you”.

\[\text{Di. t. n. (j) n. k Kmt m bšw n hr.k, Tšwy-Fnḥyw m w3h-tp.}\]  
“I give to you Egypt praising before your face, and the two lands of Phoenicians with bowed head (obeisance)”.

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3.27. Edfou, I, 59, 9. Di.n (.i) n.k Kmt m i3w n hr.k, t3wy h3swt hr ṭbty.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 Ṣm’ Mhw m sn-t, pdwt psdt dmd ḥr ṭbty.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 ḥr 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 ḥr dwn nfrw nb(w), t3wy ḥ3swt ḥr ṣfyt.k
“I give to you Egypt offering all good (things), the two lands and foreign lands carrying your terror”.

3.31. Edfou, I, 185, 15. Di.i n.k Kmt ḥr mw n ḥm.k, t3wy Ṣtyw 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 ḥr mw n ḥm.k /// h3swt hr ṭbty.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, Dšt m ndyt.
“Ι 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 ḥr fAi(t) n.k ixt.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 ḥr.k , ii.tw m ḥtp nswt n Bškt, Dšt, 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 Ṣm’w Mhw, pdwt psdt ḥr ṭbty.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 ḥtp ḥr 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 ḥr ḥfyt.k, b Fnhw ḥr inw.sn
“I give to you Egypt carrying your awe, Land of Phoenicians carrying their tributes”.

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Di.i nhd.k m twy hswt, Kmt htp hr mw.k
“I place fear of you in the two lands and foreign lands; Egypt being content and loyal to you”.

Di.i n.k Htmt htm.tw m htm.k
“I give to you Egypt (i.e. the Fortress) closed by your defensive seal”.

Twy hr mw n hm.f, hswt hri n.f r hw.
The two lands are loyal to his majesty, and the foreign lands are far from him to be servants”.

Di (.i) n.k Bkw3 bk.tw m bfr nfr, hswt bdsw wfr w.f m fby.sn
“I give to you Egypt luminous with good things; enemies of the foreign lands are subdued in their encampments”.

Di.i nhd.k m hswt 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 Twy dmd hr tbyk, h-r 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, Dsr t 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 (.i) n.k Twry Hr mw Hm.k, Twy sn n.k t.
“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 Twy pw m i3w n hr.k
“We give to you this land in praising for your face”.

Di.i n.k Kmt hr mw n hm.k
I give to you Egypt loyal to your majesty.

Di.i n.k Kmt t.h.tn m rk.k
I give to you Egypt effective in your time.

Di.i n.k Twy-hry hr mw n hm.k, iwr k m k3 hmt tw pn.
“I give to you Egypt loyal to your majesty, and you are ruler inside this land”.

Di(.i) n.k Twy hr mw n hm.k, Twy 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”.

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3.52. Edfou, VII, 186, 16. ḫi i n.k Ti-mry ḫr dwi n.k ntr.
   “I give to you Egypt praising for you the god”.

3.53. Edfou, VII, 186, 18. ḫi i n.k Bṣkt bṣk.tw m iht.s
   “I give to you Egypt luminous with its offerings”.

3.54. Edfou, VII, 251, 1. ḫi i n.k Kmt ḫr mw n ḫm.k
   “I give to you Egypt loyal to your majesty.

3.55. Edfou, VII, 303, 7. ḫi (i) n.k Kmt, Dṣrt [ ḫr mw ḫm.k].
   “I give to you Black land (i.e. Egypt) and Red land (i.e. desert) [loyal to you]”.

3.56. Edfou, VIII, 33, 14. ḫi i n.k Ti-mry ḫr dwi n.k ntr, ḫṣstyw nb(w) sḏ n snd.k
   “I give to you Egypt praising for you the god; and all the foreigners are tremble of
   your fear”.

3.57. Edfou, VIII, 37, 6. ḫi i n.k ṭwy nb(w) ḫr mw ḫm.k
   “I give to you the all the two lands loyal to your majesty”.

3.58. Edfou, VIII, 112, 13-14. ḫi i n.k Tḥ-mry ḫr ḫrp n.k iht.sn
   “I give to you Egypt consecrate for you her (lit. their) offerings”.

   “I make Egypt [content] and loyal to you, and all the foreign lands are bending of
   your might”.

3.60. Edfou, VIII, 132, 3. ḫi i n.k Kmt ḫtp ḫr mw ḫm.k
   “I give to you Egypt content and loyal to you”.

3.61. 61- Edfou, VIII, 124, 2. ḫi i n.k Tḥ-mry ṣm ḫr mw ḫm.k
   “Egypt is loyal to you”.

3.62. Esna, VII, n°. 571. ḫi ṭṣḥ ṭp ḫr ḫm.k
   “Egypt is rejoice and loyal to you”.

3.63. Bénédite, G.; Philae, II, 113, 8. ḫi i n.k Kmt ḫtp ḫr mw ḫm.k
   “I give to you Egypt content and loyal to you”.

3.64. Bénédite, G.; Philae, II, 113, 9. ḫi i n.k Bṣkt ḫr.tw ḫr ṣhrw.f
   “I give to you Egypt content with her plans”.

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3.65. Holger Kockelmann; Philae, Ill, Teil, 2, n°. 5. Di.i n.k T3-mry hr h3ś snb hr h3ty.k
“I give to you Egypt praising Re for you and all the foreign lands are fallen under your sandals”.

3.66. Holger Kockelmann; Philae, III, Teil, 2, n°. 82. Di.i n.k T3-mry hr ih3 n. nbw.
“I give to you Egypt carrying all offerings”.

3.67. De Morgan; Kom Ombos, I, n°. 287. Di (i) n.k Kmt, Dšrt hr ih3 sn.n.
“I give to you the Black Land (i.e. Egypt) and the Red Land (i.e. desert) carrying their offerings”.

3.68. De Morgan; Kom Ombos, I, n°. 295. [Di.i n.k ] Kmt htp hr mw.k, Dšrt r ndy.t.k
“I place fear of you in the foreign lands; Egypt is content and loyal to you”.

3.69. De Morgan; Kom Ombos, I, n°. 301. Di.i n.k inw Kmt m-h Dšrt.
“I give to you revenue of the Black Land (i.e. Egypt) and the Red Land (i.e. desert)”.

3.70. Gutbub, Kôm Ombo, I, 184, 2. Di.i n.k Kmt htp hr mw.k
“I give to you Egypt carrying to you her offerings”.

“I give to you all the two lands in peace”.

3.72. Gutbub, Kôm Ombo, I, 483, 10. Di.i n.k Kmt htp hr f3i n.k ih3 sn.n.
“I give to you Egypt carrying to you her (lit.their) offerings”.

3.73. Günther; Dakke, 110. Di.i n.k Kmt hr f3i n.k ih3 sn.n
“I give to you Egypt carrying to you her offerings”.

3.74. Günther; Dakke, 323. Di.i n.k Kmt htp hr(h) mw.k
“I give to you Egypt content and loyal to you”.

3.75. Günther; Dakke, 326. Di.i n.k Kmt htp hr mw.k
“I give to you Egypt content and loyal to you”.

3.76. Clère, Porte d’Évergète, 24. Di.i n.k Kmt hr dw3 n.k, h3ś w t n.k r ndy.t.
“I give to you Egypt praising for you, foreign lands for you as slaves”.

3.77. Aufrère, Propylône d’Amon-Rê-Montou, 42. Di.i n.k Tšw y htp hr mw.k
“I give to you the two lands content and loyal to you”.

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3.78. Aufrère, Propylône d’Amon-Rê-Montou, 72.

Di. n(i) n.k Kmt hr ndb[3] hr s, h3swt hr hrp n.k b3k.sn

“I give to you Egypt carrying the whole land with her; foreign lands consecrate to you their work”.


Di.i n.k T3wy nbw rśwt m nfr.w.k

“I give to you all the two lands rejoice of your beauty”.

3.80. De Wit, Opet, I, 199.

Di.i n.k T3-mry hr tbt [13] lḥt.sn

“I give to you Egypt pulling up her (lit. their) offerings”.

3.81. Blackman, the temple of Dendur, P.7. n°.g.

Di (.i) n.k T3wy nb(w) m htp.

“I give to you all the two lands in peace”.

3.82. Gauthier, H.; Kalabchah, I, P.100.

Di.i n.k T3wy nb(w) m htp.

“I give to you all the two lands in peace”.

4. Egypt of the Gods and Egypt of the King:

4.1. Egypt of the gods

Egypt is under the protection of the gods. The rule of Egypt is one of a number of duties of the gods. The texts emphasize the relationship between gods and Egypt, especially when it is referred to by the word Kmt, as Egypt is the closest place to the heart of gods. It was the best reward that could be given to the King for all that he had done, as the King takes care of offerings and buildings of the gods. The relationship between the gods and the King was an exchange. The King gives to the gods all that they need and in return, they give him the Kingship of Egypt forever. The relationship clearly appearing in some instances that quote from different temples. One of texts mentioned that:

\[ \text{Utterance by (Isis, the great one, the god’s mother)} | \text{lady of Iount, who resides in Dendara, Eye of Re, lady of the sky, mistress of all the gods, the noble one, the mighty one, the female ruler of Egypt, lady of fear, great of terror} \]

4.1.1. In the same text Horus is described as

\[ \text{Pr m 3št s3 Wsir 3h} \ hr nst.f hk3 nfr n tiwy Bikt. \]

“He who is borne of Isis son of Osiris, who stands upon his throne, the good ruler of the Two Sanctuaries of Egypt” [14].

4.1.2. Isis in Philae was queen of upper and Lower Egypt:

\[ \text{Nswnyt-bīyt} (\ 3št wmt mwt-nfr) \ nbt Trk, di nh, nbt 3št-wśbt, hnw t n b3swt rsywrt. \]

“Queen of Upper and Lower Egypt (Isis, the great one, the god’s mother), lady of Philae, who gives life, lady of Abaton, the Mistress and Lady of the southern foreign lands” [15].
4.1.3. Hathor as an avatar of Isis in Philae was

“We, the mighty one, mistress of Egypt, and the red land” [5].

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

“We, the mighty one, the female horizon-dweller in the horizon, beautiful one of appearance with the four faces, the goddess in the front” [16].

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

“We, 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

“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].

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

“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 the legitimacy of Kingship. As the King 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 ëti.n.f Tšwy, Smw 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, snf.p hr m ūt n ḫstwyw.

“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 ëti.n.f tš pn ḫk3.n.f ḫnh tpyw tš, 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 ḫk3.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 ëti.n.f Bškt ity.n.f Tšwy 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-tšwy (Pтолемей Beloved of Isis) | nswt n Kmt ḫk3 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 Bškt, ḫk3 n Kmt Dšrt, tit dsrt n Bšk-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].

ṣnh ntr nfr ḫk3 nb n Kmt šbšḥ ḫty m iht.f

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

ṣnh ntr nfr nswt n Tš-mry, ḫb i nw n ndb, swšš Kmt, sšnd ḫšswt, nb ḫw (Ptolomys mry ššt). “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

swšš Kmt sšnd ḫšswt nb ḫw (Ptolomys mry ššt).

“He makes wide Egypt and makes small foreign lands, lord of the diadems (Ptolemy Beloved of Isis)” [5].
“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 h3w.f. pdwt pdsd dmD hr tbt.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 nfr Hpy n Kmt, Rnnt n t3 nb, s3-Rc (Ptwlyms "nh d 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 nfr, Hpy n Kmt, Rnnt m t3wy nbw.
  “May the good god live, the Nile of Egypt, Rennent in all the two lands” [22].

  S3-Rc nb-hfw (Germynks, swektrwr) Hpy n Kmt, Rnnt n t3.
  “Son of Re, lord of diadems (Germanicus, Autocrat ), the Nile of Egypt, Rennent of the land” [24].

  Hpy n Kmt, Rnnt n Bikt, 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 nfr Hpy 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 nfr Hpy n Kmt, Rc 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 nswy.
  “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

  Sbw [3] n Bikt 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 n R' 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', Stp-n-Imn) Sî-R' (3lksinds )

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

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

Edfou Ptolemy III and Berenike decal-res to their son Ptolemy IV

Dd mdw, di,n n.k i.t.n, st.n, nst.n, imyt-pr.n hnt Tï-pn, Kmt hr mw.k, Dâst r ndyt.k

“Utterance, we give 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

itti T3wy Hrm (1) nswt-bity nb-t3wy (Tbrys, Krwtys, Ksrs, nty-hw) Sî-R' nb-I'sw

(Grmnyks, 3wtktrw) mry Hnm-R' nb Tî-snt di 'nh mi R' 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 diad-
ems (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, Bkt, Smwt, Tî, T3wy, Tî-mry, Tî-Smîsw, Tî-Mhwr). 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 nhâ it
can also written as ; nhr or k [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, k at the end. The scribe
confused the queen and the King. Cauville in her publication of Dendara XII texts did not mentioned the pronoun as being incorrect (sic) [14].

(c) Cauville read as T3-mry in her translation of Dendara XV. [32] the sign is a combination of the sign read as T3 and mry as mrw [31]. Gutbub read the word as tA and read as mry [31].

(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 , f [doc. n°. 19; 64].

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

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

\[i1\ n.k Kmt htp hr mw.k\]

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

(i) The word ndb (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-hw as “Sebastos” see [39].

References


