

# Republication of some Texts of the goddess Ta-senet-nofret in Kom Ombo Temple

## Republication of some Texts of the goddess Ta-senet-nofret in Kom Ombo Temple

إعادة نشر لبعض نصوص المعبودة تا سنت نفرت في معبد كوم امبو

Esraa Ayoub

Ministry of Tourism and Antiquities

[EsraaAyoub1988@Gmail.com](mailto:EsraaAyoub1988@Gmail.com)

### Abstract

This article discusses the re-publication of some of the texts of goddess Ta-senet-nofret in Kom Ombo temple, as the publication of the temple which was published by Morgen, J., in his book "Catalogue des Monuments et Inscription de L'Egypte Antique, 3 vols, vienne, 1890-1905", had several mistakes in the transcription of the texts and missed out several words and signs. Therefore, through the article, the researcher will shed light upon the mistakes found in the texts, and this will be done by re-writing the texts again, considering the fact that these texts have not been re-published in the following publications: Gutbub, A., "Kôm Ombo, I, Les Inscriptions de naos (sanctuaries, sale de l'ennéade, sale de l'offrandes, couloir mystérie)", IFAO, Le caire, 1995; Bedier, S., & Labrique, F., Kôm Ombo, II, Les inscriptions de la salle médiane et des chapelles annexes (chamber d'introduction des offrandes, chamber de l'inondation, laboratoire), IFAO, Le Caire, 2021.

**Keywords:** Ta-senet-nofret, Kom ombo, Tfnut, Haroeris, Hathor, Shu, Thoth.

### المخلص

تتناول هذه المقالة إعادة نشر لبعض نصوص المعبودة تا سنت نفرت في معبد كوم امبو، حيث تضمن نشر المعبد الذي قام به De Morgan, J. وذلك في مؤلفه "كتالوج الآثار والنقوش في مصر القديمة، ثلاثة أجزاء، فيينا، ١٨٩٠-١٩٠٥"، العديد من الأخطاء في نسخ النصوص وإسقاط العديد من الكلمات والعلامات، ولذلك سوف تقوم الباحثة من خلال المقالة بتوضيح الأخطاء في النصوص وذلك من خلال إعادة كتابة النصوص مرة أخرى، علماً بأنه لم يتم إعادة نشر لتلك النصوص في المؤلفات الآتية: - جوت بوب، أدولف، كوم امبو، الجزء الأول، نقوش الناوس (قدسي الأقداس، صالة التاسوع، صالة القرابين، الممر السري)، إيفاو، القاهرة، ١٩٩٥؛ بدير، شافية، لابريك، فرانسواز، كوم امبو، الجزء الثاني، نقوش الصالة الوسطى والمقاصير الملحقة (صالة تقديم القرابين، صالة الفيضان، المعمل)، إيفاو، القاهرة، ٢٠٢١.

**الكلمات الدالة:** تا سنت نفرت، كوم امبو، تفتوت، حورور، حنور، شو، جوتوت.

## **1.Introduction:**

The temple of Kom Ombo lies about 45 kilometers north of Aswan city,<sup>1</sup> on the east bank of the Nile River where its axe is directed from the north-east to the south-west,<sup>2</sup>(fig.1). Its construction and decoration started under the rule of king Ptolemy VI “Philometor” and continued through to the early third century<sup>CE</sup>,<sup>3</sup> but the eastern gate bore the cartouches of Hatshepsut and Tehutmes III, showing that a great temple stood on the site in the XVIII<sup>th</sup> dynasty.<sup>4</sup>

The name of Ombo or Ombos was taken from the Greek form of the Egyptian Nbi or Nubi through the Coptic Embo.<sup>5</sup>

The temple had two main axes, the north axis –east side- was dedicated to the triad of Haroeris, his consort Ta-senet-nofret “the good/beautiful sister” and their son Pa-neb-tawy “the lord of the two lands”, the south axis –west side- was dedicated to Sobek's triad which consists of his wife Hathor and their son Khonsu.<sup>6</sup>

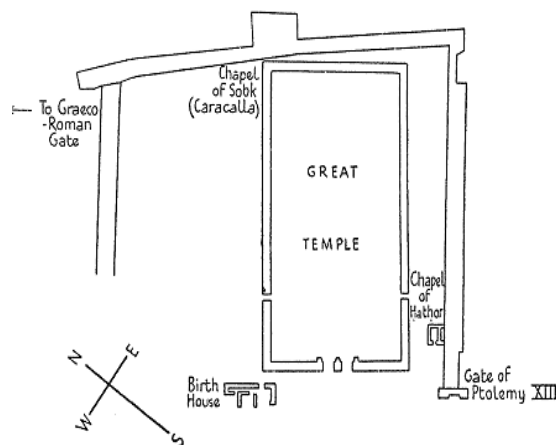


Fig.1 General Plan of Kom Ombo temple, Based on:

Porter, B., & Moss, R.L.B., *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings*, VI, Oxford, 1991.

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<sup>1</sup> Portman , I., *Temples of Upper Egypt*, Cairo, 2001, p.2.

<sup>2</sup> Gutbub, A., “Kom Ombo” in, *LÄ*, III, Wiesbaden, 1980, col. 679.

<sup>3</sup> Minas -Nerpel, M., *Egyptian Temples*, *The Oxford Handbook of Roman Egypt*, Oxford, 2012, p.371.

<sup>4</sup> Murray, M.A., *Egyptian Temples*, London, 1931, p. 172.

<sup>5</sup> Murray, M.A., *Egyptian Temples*, p. 169.

<sup>6</sup> Minas -Nerpel, M., *Egyptian Temples*, p.371; Gutbub, A., *Kom Ombo*, col. 680.

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## 2. Court:

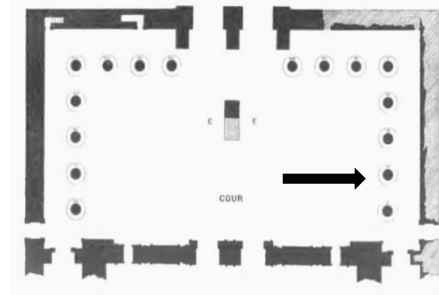
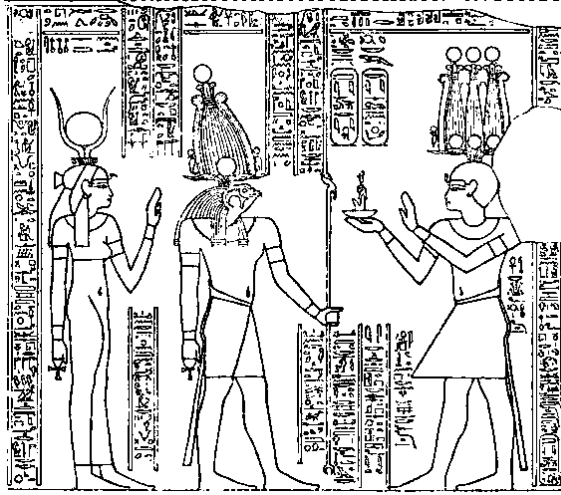


Fig.2 Court, second column<sup>7</sup>, north side, emperor Tiberius offers *m<sup>3</sup>t* to Haroeris and Ta-senet-nofret.



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<sup>7</sup> De Morgan, J., Catalogue des Monuments et Inscriptions de L'Egypte Antique, II, vienne,1895, 122; PM, VI, p.182.

Text of the goddess Ta-senet-nofret →



*dd mdw in T3-snt-nfret nb(t) Nbit ir(t) R<sup>c</sup> nb(t) pt hnwt ntrw nbw  
Mhnyt wrt m tp 3hty Dfnt iri nn r-3w mht hn n it .s m nfrw .s di  
.i n .k t3 pn m mtwt-k3 bw nbw hr wp m3<sup>c</sup>t*

Utterance by Ta-senet-nofret, Lady of Kom Ombo<sup>(A)</sup>, eye of Re, mistress of heaven, lady of all gods, the great uraeus in the top of the heaven, the ancestress<sup>(B)</sup> who created all of these, who surrounds her father's head with her beauty, I give you this land in justice<sup>(C)</sup>, and all people to achieve justice.

Commentary:

(A) Nbit:

One of the villages which are located on the east side of the Nile River, in the first province of Upper Egypt, it was known in the ancient Egyptian language as “*Nbt- Nbyt- Nbwt*” meaning “gold”, in Coptic as “*EMBO- N̄BW- N̄BOY*”, in Greece as “*Ομβος*”, and then the name changed in Arabic into “Kom Ombo”,<sup>8</sup> the god Sobek was the essential deity of this village so it was known in the New Kingdom period under the name “*pr-Sbk*” meaning “the house of Sobek”.<sup>9</sup>

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<sup>8</sup> Gauthier, H., Dictionnaire des noms géographiques contenus dans les textes Hiéroglyphiques, III, Le Caire, 1925-1931, p.83; Bonnet, H., Reallexikon der Ägyptischen Religionsgeschichte, Berlin, 1952, p.542; Zibelius, K., Ägyptische Siedlungen nach Texten des Alten Reiches, Wiesbaden, 1978, p.108 .

<sup>9</sup> Wenig, S., “Eine Grabkammer des Mittleren Reiches aus Kom Ombo ” in, Forschungen und Berichte, 10, Berlin, 1968, p. 71; Grothoff , T., Die Tornamen der Ägyptischen Tempel, Münster, 1996, p.53.

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### (B) Dfnt :

It means ancestress, this word often appeared in the temples of the Greco-Roman era, it refers to the feminine features of the creator goddess, as this goddesses has both feminine and masculine features at the same time and this is to highlight her abilities to create and give life<sup>10</sup>.

### (C) mtwt -k3 :

Its literal translation means “seed of the bull”, in the late period this term was widely used as a synonym for the word justice “*m<sup>c</sup>3t*”.<sup>11</sup>

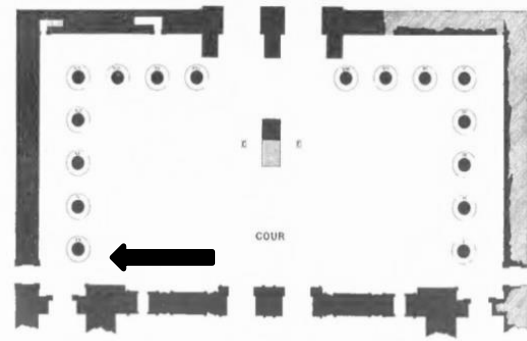
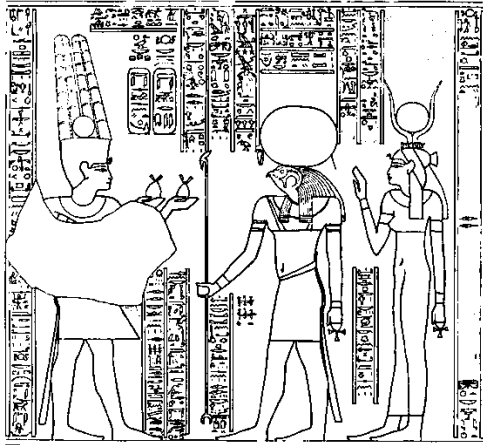


Fig.3 Court, ninth column<sup>12</sup>, south side, emperor Tiberius offers *w3d* to the god Haroeris and the goddess Ta-senet-nofret-Tfnut.

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<sup>10</sup> Leitez, C., Lexikon des ägyptischen Götter und Götterbezeichnung, OLA, 112, VII, Leuven, 2002, pp.623-624; Wilson, P., A Ptolemaic Lexikon a Lexicographical study of the texts in the temple of Edfou , OLA, 78, Leuven, 1997,p. 1325.

<sup>11</sup> Gutbub , A.,“ Éléments Ptolemaïque Préfigurant le Relief Cultuel de Kom Ombo” in, Das Ptolemäische Ägypten, Mainz, 1976, p.172; Wilson, P., A Ptolemaic Lexikon, p. 475.

<sup>12</sup> De Morgan , J., Ombos, II, 144; PM,VI, p.182.



Text of the goddess Ta-senet-nofret-Tfnut ←

*dd mdw in T3-snt-nfret - Tfnut nb(t) Nbit h̄ryt-tp wrt m tp nt R<sup>c</sup> mh̄ (.s)  
n r<sup>c</sup> n it .s m nfrw .s snt h̄nwt ʿnt r-gs sn .s nb mrt .s nb-mnty  
di .i n .k m33 n R<sup>c</sup> m hrw ptr n iʿh̄ m grh̄ di .i mrt .k hr̄ hr̄-nb  
šfyt .k gn̄h̄ m ib̄ .sn*

Utterance by Ta-senet-nofret -Tfnut, Lady of Kom Ombo<sup>13</sup>, the great uraeus on the head of Re, (She) fills the sun disk of her father with her beauty, the sister and the beautiful lady beside her brother, the lord of her love and the lord of the mountains<sup>(A)</sup>, I give you seeing of Re during day and seeing of moon during night<sup>14</sup>, I put your love inside all people and your awe welded to their heart.

<sup>13</sup> El-Kordy ,Z., “L’offrands des Fards Dans Les Temple Ptolémaïques” in, ASAE, 68, 1982, p.221.





<sup>14</sup> El-Kordy, Z., L’offrands des Fards, p.221.

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### Commentary:

#### (A) *nb- mnty*:

A title, that means “the lord of mountains”, dating to the Greco-Roman era, it was held by several deities such as Khnum-Re and Horus-Behdety, the word “*mnty*” refers to the mountainous areas that lie to the east and west of the Nile valley,<sup>15</sup> the Egyptian writer used the sign “” which gives the sound “*bh*” as determinative of the word “*mnty*” instead of the usual determinatives of the word “, , ”

### 3. Outer facade of Hypostyle (Salle A):

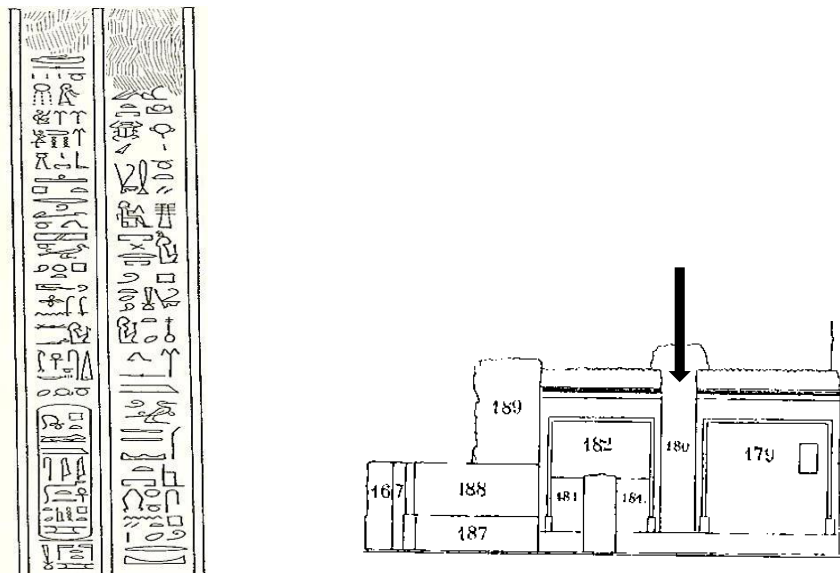


Fig.4 Outer Facade of outer Hypostyle (Salle A), principal doors, north side, texts of columns.<sup>16</sup>

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<sup>15</sup> Leitez, C., Lexikon des ägyptischen Götter und Götterbezeichnung, III, p.646.

<sup>16</sup> De Morgan, J., Ombos, II, 180; PM, VI, p.182 (27).





Text →



//////////////////////////////////// 3ht hr t3 nty hm n dd-šps pr-wr pw n Snt-f-nfrt m  
iw .s m Bwgm st šhn pw nty s3 Šw//////////////////////////////////// dhñ hnmmt m thhwt bw  
ini htp rwi nšn Pw hft k Nn-wnn im .f

//////////////////////////////////// heaven upon earth<sup>(A)</sup> where the majesty of the noble –  
pillar<sup>(B)</sup>, it is the great-house of Senet-nofret who came from Bwgm<sup>(C)</sup><sup>17</sup>, it is  
the embrace place where the son Shu<sup>(D)</sup> //////////////////////////////////////sun people making  
music in joy,<sup>18</sup> it is the place of bringing peace and dispel the anger when Nen-  
wen<sup>(E)</sup> enter inside it.<sup>19</sup>

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<sup>17</sup> Gutbub, A., Textes Fondamentaux de La Théologie de Kom Ombo, BdE,47,  
Le Caire, 1973, p. 298 -192 (a).

<sup>18</sup> Gutbub, A., Textes Fondamentaux, p. 298.

<sup>19</sup> Junker, H., Der Sehnde und Blinde Gott, München, 1942, p.65.



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### Commentary:

#### (A) 3ht hr t3:

Its literal translation means “heaven upon earth”, but it is an expression that refers to Kom Ombo temple.<sup>20</sup>



#### (B) dd –šps:

Its literal translation means “noble pillar”, but it refers to the name of the god Haroeris-Shu in the myth of the faraway goddess.<sup>21</sup>

#### (C) Bwgm:

It is an African country, but is not certain about its exact location, where Brugsch think it is located to the east side of El-Kab country between the Nile river and the Red sea, but Schiaparelli think it is located in El-Sudan country, these area which knew the cult of Tfnut through Egypt and it was also related to another deities like Shu and Ta-senet-nofret, As Hölbl, G., mentioned that when the god sun Re was ruling Egypt his daughter Tfnut lived as a predatory lioness in this area.<sup>22</sup>

#### (D) Šw:

The noun was written in an abbreviated way  and it is one of the various ways of writing the name of the god Shu in the Greco-Roman era,<sup>23</sup> although the sign  doesn't give the sound “Š”.

#### (E) Nn-wnn:

It is one of the deities whose cult appeared in the Greco-Roman era, he was related to the Faraway goddess myth, he was entitled with the “great lion” because he took the form of the lion during his defense of Re against his enemies in the battle.<sup>24</sup>

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<sup>20</sup> Gutbub, A., Textes Fondamentaux, p.192 (a).

<sup>21</sup> Gutbub, A., Textes Fondamentaux, p.192 (a); p. 60 (d).

<sup>22</sup> Gauthier, H., Dictionnaire des noms géographiques, II, p.20; Hölbl, G., Altägypten im Römischen Reich, II, Mainz, 2004, p.44.

<sup>23</sup> Gutbub, A., Textes Fondamentaux, p. 341 (r).

<sup>24</sup> Hamburg, W., H., “Nenwen” in, LÄ, IV, Wiesbaden, 1982, col.453; Gutbub, A., Textes Fondamentaux, p. 230 (b).

**4. Outer Hypostyle (Salle A):**

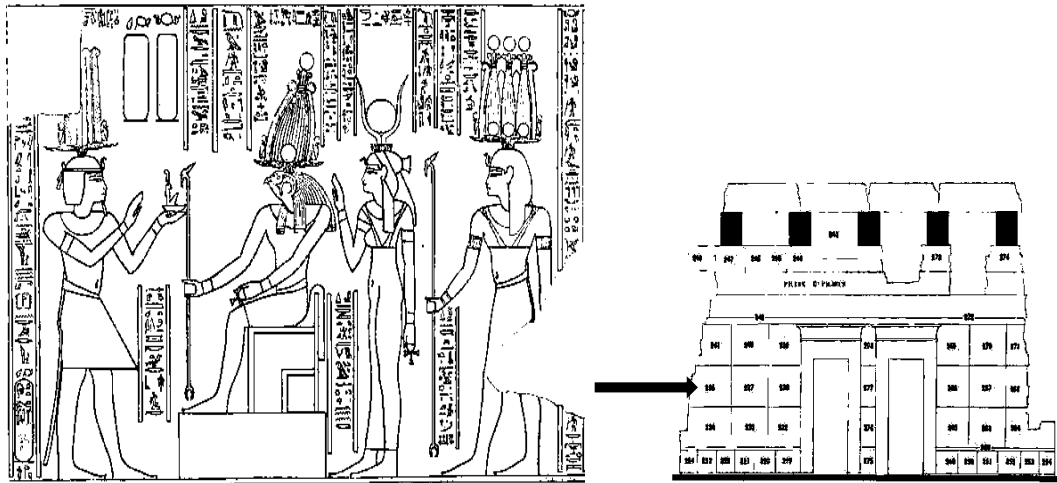
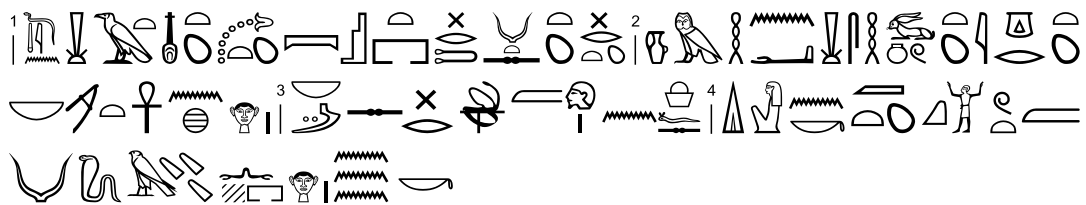


Fig.5 Outer Hypostyle (salle A), east wall, north side, second register, king Ptolemy VIII offers *m3t* to Haroeris-Shu and Ta-senet-nofret-Tfnut and Pa-neb-tawy.<sup>25</sup>



Text of the goddess Ta-senet-nofret-Tfnut ←



<sup>25</sup> De Morgan, J., Ombos, II, 238; PM, VI, p.185 (51)-(53).

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*dd mdw in T3-snt-nfret -Tfnt hry st-wrt Wpst wrt hnm hn<sup>c</sup> sn .s hwnt  
ikrt nb(t) mrt nḥ hr- nb m33 .s wr(t) hk3w m tp n it .s di .i n .k  
m3<sup>c</sup>t k3.ti m wp.k Hr- idbw n//// hr mw .k*

Utterance by Ta-senet<sup>(A)</sup>nofret-Tfnut, who is upon the great place, great Wepset which unit with her brother<sup>26</sup>, Excellent<sup>(B)</sup> child, lady of love, the people are alive by seeing her, great of the magic upon her father's head , I give you justice raised upon your forehead and the banks of Horus<sup>(C)</sup> // will be as you wish.


### Commentary:

#### (A) *Śnt t3*:

The Egyptian writer incorrectly wrote the word for the goddess as “*Śnt t3*”

instead of “*t3 Śnt*” .

#### (B) *ikrt*:

The Egyptian writer used the sign  in the word “*ikr*” which also gives the sound “*k*” instead of the sign “*Δ*”.

#### (C) *Hr- idbw*:

Its literal translation means “Banks of Horus”, the plural form “*idbw*” refers to all cultivated land in upper and lower Egypt, as a synonym for all of Egypt.<sup>27</sup>

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<sup>26</sup> De wit,C., Le Rôle et Le Sens du Lion dans L'Égypte Ancienne, Leiden, 1951, p.335; Gutbub, A., Textes Fondamentaux, p.192 (a).

<sup>27</sup> Gauthier, H., Dictionnaire des noms géographiques, I, p.35; Wilson, P., A Ptolemaic Lexikon, p. 126.

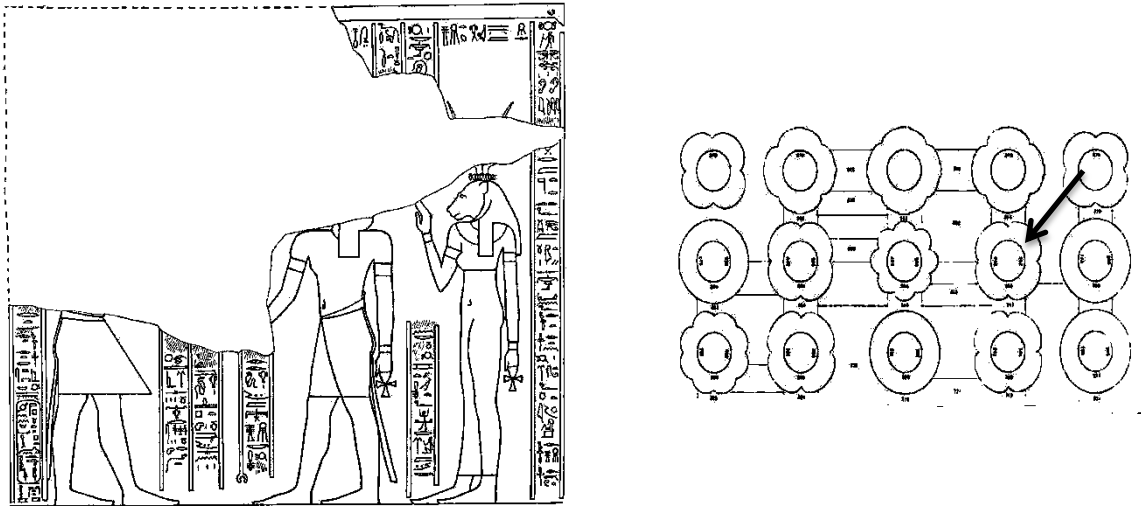


Fig.6 Outer Hypostyle (Salle A), seventh column<sup>28</sup>, north side, King Ptolemy XII offers ?, to the god? and Ta-senet-(nofret).



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<sup>28</sup> De Morgan , J., Ombos, II, 284; PM,VI, p.184.

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Text of the goddess Ta-senet-(nofret) ←



*dd mdw in T3-sn(t)-(nfr)t//////// R<sup>c</sup> nb(t) Nbit Mhnyt////////psdt shdt .n .s*  
*t3wy m stwt .s (di .i) n .k .... n R<sup>c</sup> mrt .k mi mrt f h<sup>c</sup> rmt m m33 .k Šw*  
*m -<sup>c</sup>b snt f R<sup>c</sup> h<sup>c</sup> hr .s*

Utterance by Ta-senet-(nofre)t ///// Re, lady of Kom Ombo, uraeus/// the light who illumines the lands with her rays, (I make) ///// of Re, your love like his love to make people rejoice when seeing you, Shu with his sister, Re rejoices with her face.<sup>29</sup>

### 5. door way (Porte Y):

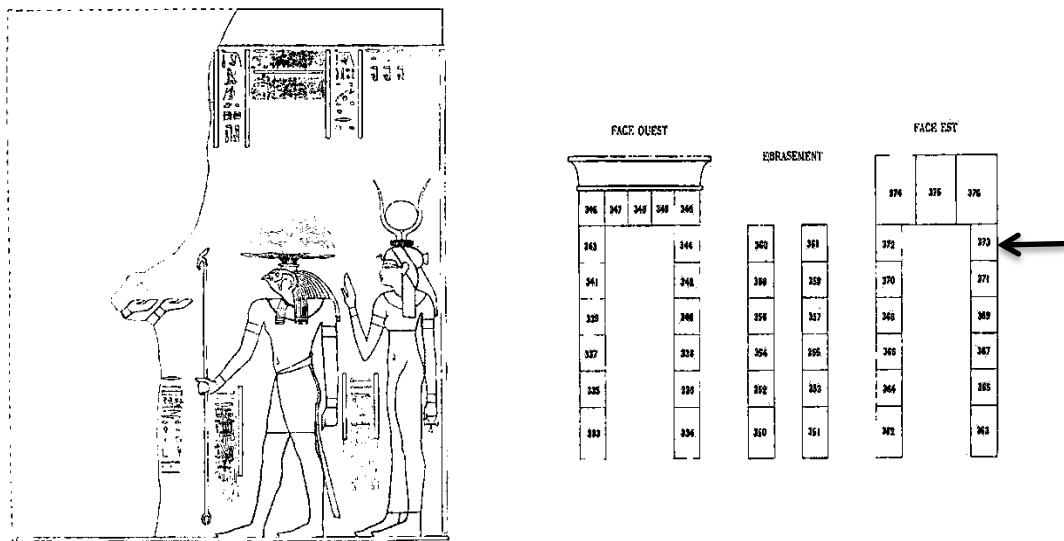


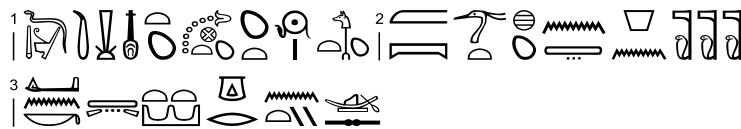
Fig.7 door way (Porte Y), east side, south jamb, six register<sup>30</sup>, King Ptolemy VIII offers *m<sup>3</sup>t* to Haroeris and Ta-senet-nofret-Tfnut.

<sup>29</sup> Gutbub, A., Textes Fondamentaux, p. 187 (b).

<sup>30</sup> De Morgan, J., Ombos, II, 373.



Text of the goddess Ta-senet-nofret-Tfnut ←



*ḏd mdw in T3-sn(t)-nfrt -Tfnut s3t R<sup>c</sup> wsrt m pt 3ht n t3 ḥnwwt ntrw ntrwt di  
(.i) n .k t3 ḥ3st ḥr nty im .s*

Utterance by Ta-senet-nofret-Tfnut<sup>(A)</sup>, daughter of Re, strong in heaven, wonderful on land<sup>(B)</sup>, lady of gods and goddesses, (I) give you foreign land with all inside it.

Commentary:

(A) Tfnut :

The name of the goddess Tfnut was distinguished of taking the sign “⊗” as a determinative beside the signs “⊃, ⊕” in most of her texts in Kom Ombo temple.<sup>31</sup>

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<sup>31</sup> De Morgan , J., Ombos, II, 152, 165, 271; III, 952, 941.



## Republication of some Texts of the goddess Ta-senet-nofret in Kom Ombo Temple

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(B) *3ht n t3*:

It means “Wonderful on Land”, this title dates to the Greco-Roman era, it was only held by the goddess Isis and Ta-senet-nofret.<sup>32</sup>

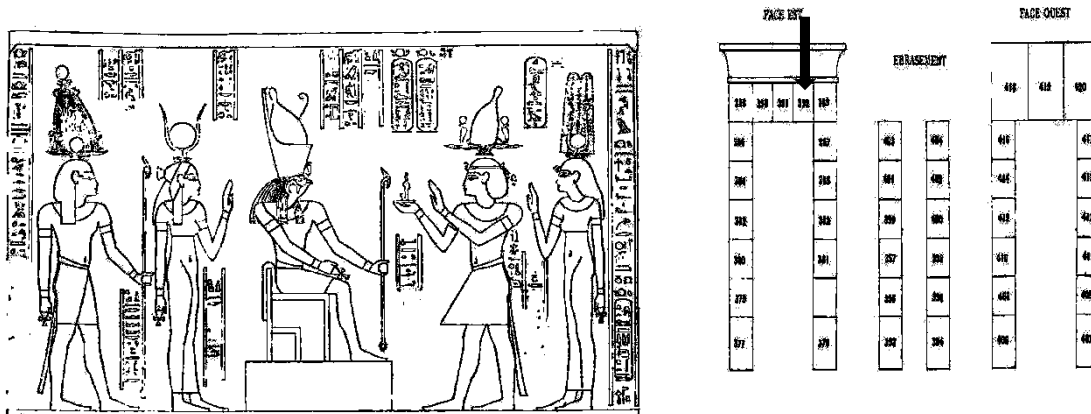


Fig.8 door way (Porte Y'), east facade, outer lintel, king Ptolemy VIII and the queen Cleopatra III offer *m3t* to Haroeris, Ta-senet-nofret and Pa-neb-tawy.<sup>33</sup>




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<sup>32</sup>Leitez, C., *Lexikon des ägyptischen Götter und Götterbezeichnung*, I, p.33.

<sup>33</sup>De Morgan, J., *Ombos*, II, 392; PM, VI, P.188(64-65).



Text of the goddess Ta-senet-nofret      **➔**



*dd mdw in T3-snt-nfirt nbt Nbit di .i n .k nh w3s nb //////////////*

Utterance by Ta-senet-nofret, Lady of Kom Ombo, I give you all life and power/////.

### **6. Inner Hypostyle (Salle B):**

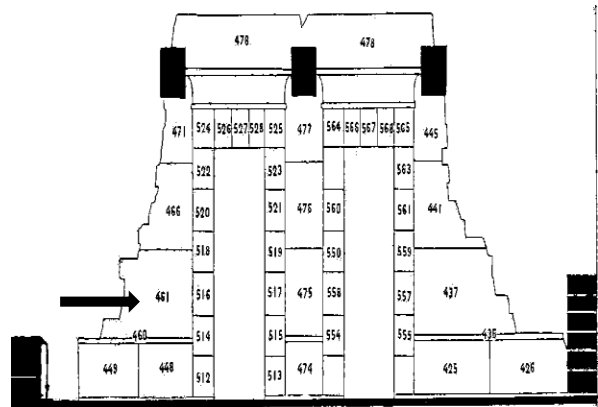
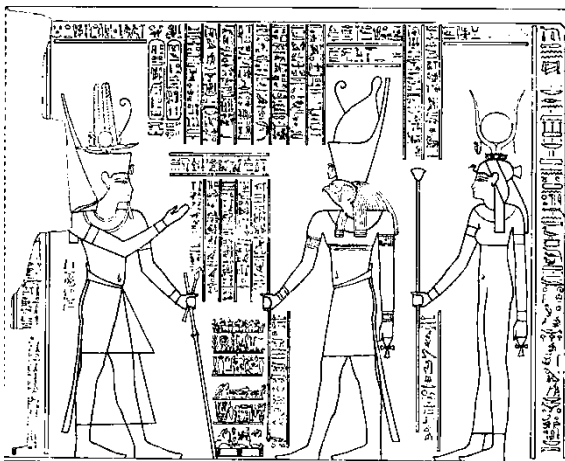


Fig.9 Inner Hypostyle (Salle B), north side, east wall, first register, King Ptolemy VIII offers *htp-di-nsw* to the god Haroeris and the goddess Ta-senet-nofret.<sup>34</sup>

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<sup>34</sup> De Morgan, J., Ombos, II, 461; PM, VI, p.189 (78),(79),(80).

## Republication of some Texts of the goddess Ta-senet-nofret in Kom Ombo Temple

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Text of the goddess Ta-senet-nofret ←



*ḏḏ mdw in T3-snt-nfrt nb(t) Nbit ir(t) R<sup>c</sup> nb(t) pt ḥnwt nṛw nb(w) 3ḥt  
ḥnht? w<sup>c</sup>t n(t) R<sup>c</sup> Tfnt s3t f wrt Nsrt m ḥ3t f wbd sbiw m knd .s  
3ms-ib .s n it .s sh<sup>cc</sup> k3 n sn .s ḥ3 nṛw n m33 .s di .i n .k t3wy m nfr  
ḥry iḥt .sn m bw-nfr*

Utterance by Ta-senet-nofret, lady of Kom Ombo, eye of Re, lady of heaven, mistress of all gods, the uraeus serpent, the sole one of Re<sup>(A)</sup>, Tfnut, his great daughter, the flame goddess in his forehead, who burns enemies with her anger, her heart rejoices for her father and makes glad with her brother's ka<sup>35</sup>, thousands of gods seeing her, I give you Egypt in beauty holding its offerings in the beautiful place.

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<sup>35</sup> Gutbub, A., Textes Fondamentaux, p. 452 (p).

Commentary:

(A) *w<sup>c</sup>t nt R<sup>c</sup>* :

It means “the sole one of Re”, one of the titles that were only given to the goddess Ta-senet-nofret, it dates to the Greco-Roman era.<sup>36</sup>

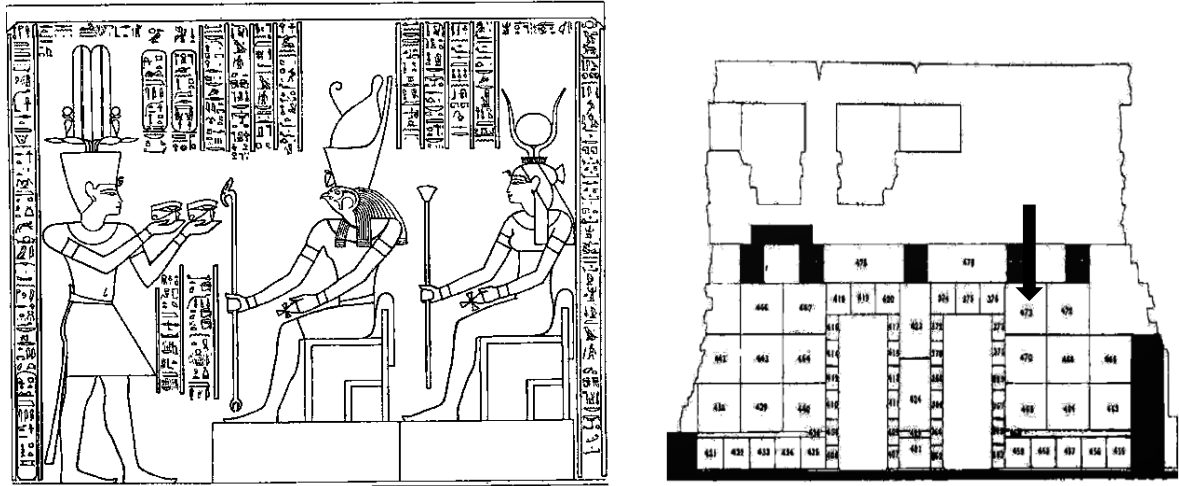
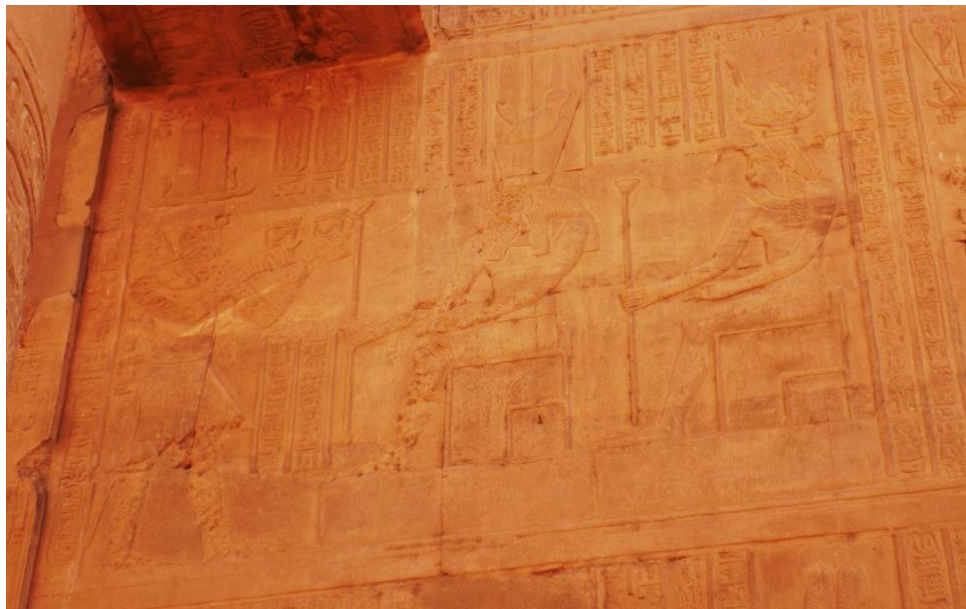


Fig.10 Inner Hypostyle (Salle B), north side, oust wall, third register, King Ptolemy VIII offers *Wd3t* to Haroeris and Ta-senet-nofret.<sup>37</sup>



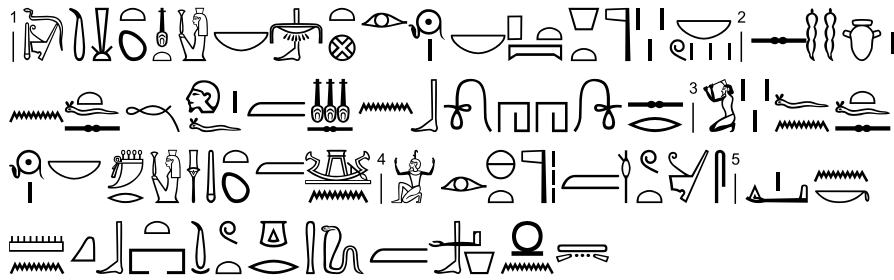
<sup>36</sup> Leitez, C., Lexikon des ägyptischen Götter und Götterbezeichnung, II, p.288.

<sup>37</sup> De Morgan, J., Ombos, II, 473; PM, VI, p.188 (71)-(72).

## Republication of some Texts of the goddess Ta-senet-nofret in Kom Ombo Temple

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Text of the goddess Ta-senet-nofret ←







*dd mdw in T3-snt-nfret nb(t) Nbit ir(t) R<sup>c</sup> nb(t) pt hnw<sup>t</sup> n<sup>t</sup>rw nbw sndm ib  
n it .s mh<sup>t</sup> tp .f m n<sup>t</sup>rw .s nbi hh .s r h<sup>t</sup>tyw n it .s R<sup>c</sup> nb(t) dr wd-  
mdw m wi3 n hh<sup>t</sup> ir psdt m wd n .s di .i n .k mnkb mn h<sup>t</sup>ry hm .k m-<sup>c</sup>b  
šn n t3*

Utterance by Ta-senet-nofret, lady of Kom Ombo, eye of Re, lady of heaven, mistress of all gods, who makes her father's heart pleasant, who fills his forehead with her beauty, her flame burns<sup>(A)</sup> his enemies of her father Re<sup>38</sup>, mistress of eternity, who gives instructions in the eternity barque, and the Ennead do as she decrees<sup>39</sup>, I make for you the throne to remain under your majesty with all that surrounds the land.

Commentary:

(A) nbi, hh:

The Egyptian writer wrote the words  nbi “flame” and  hh “to burn” with the sign  instead of the sign .

---

<sup>38</sup> Gutbub, A., Textes Fondamentaux, p.452 (p).

<sup>39</sup> Gutbub, A., Textes Fondamentaux, p.415 (h).



7. outer corridor :

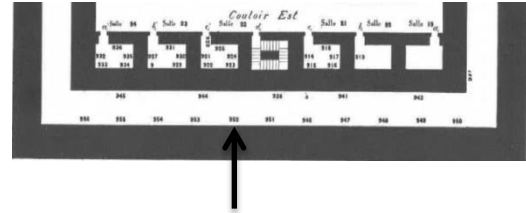
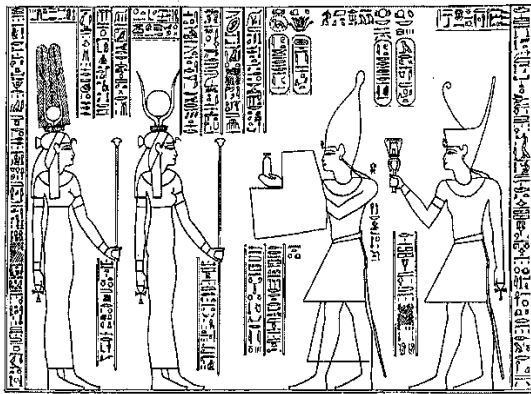
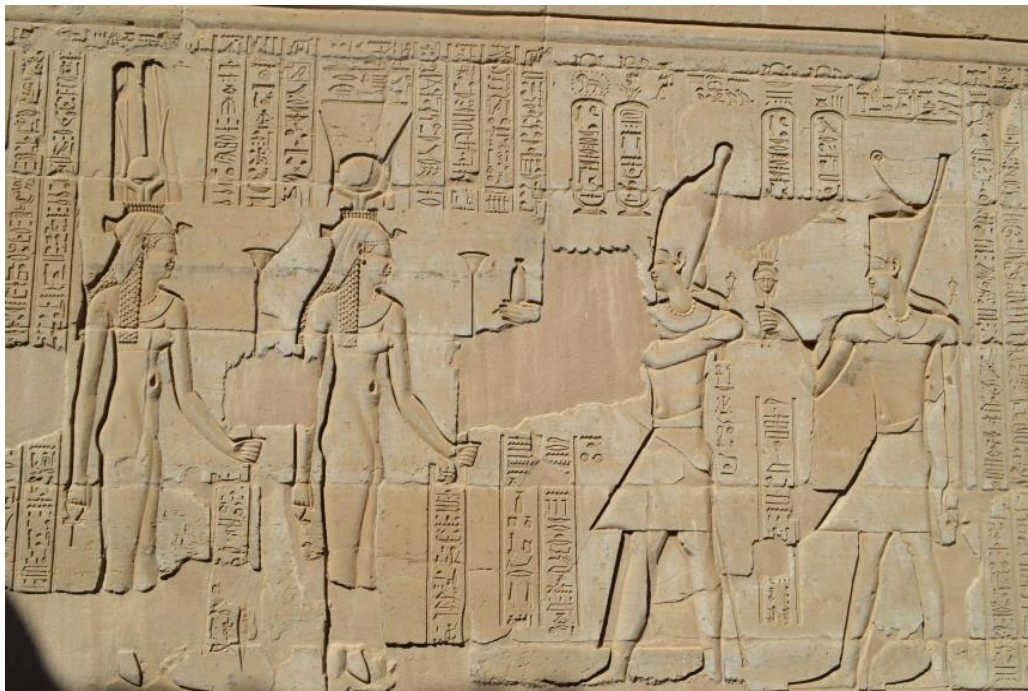


Fig.11 outer corridor, east wall, emperor Marcus Aurelius offers mnw vase and behind him the emperor lucius Verus doing the *sšš* ritual to the goddess Ta-senet-nofret-Tfnut and  $\epsilon^{\cdot}$  Hathor.

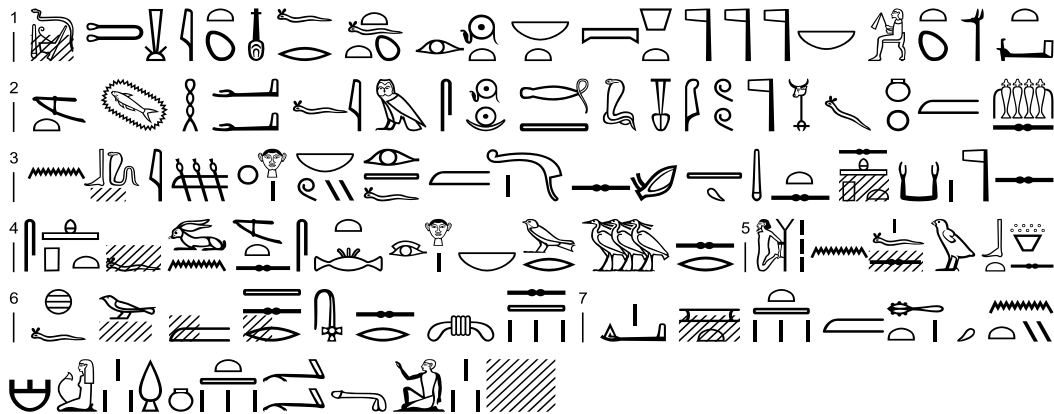


<sup>40</sup> De Morgan, J., Ombos, III , 952; PM,VI, p.197(230)-(231); Hallof,J.,  
Schreibungen der Pharaonennamen in den Ritualszenen der Tempel der griechisch-  
römischen Zeit Ägyptens, SRaT 4,II, Germany, 2010, p. 152- 155.

## Republication of some Texts of the goddess Ta-senet-nofret in Kom Ombo Temple

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Text of the goddess Ta-senet-nofret-Tfnut →




*dd mdw in T3-snt-nfr(t) -Tfnt irt R<sup>c</sup> nbt pt hnwt ntrw nb(w) špst wsrt  
mrt nb .s ḥ<sup>c</sup> f im .s r<sup>c</sup> nb Mḥnyt sm3(.s) šww wbn f m-ḥnt .s nbt  
sšp ḥr-nb i ir .n f m ns .s sdm .n f mdt .s štp k3 ntr .s štp f wn  
mrt .s sdg3 ḥr-nb wr b3w .s r sbi n it .s wbd .s ḥftyw m nsrt .s r-  
3w .sn di .i mrt .tn m ḥt f nty ḥmwt im tn rmn t3i*

Utterance by Ta-senet-nofret-Tfnut, eye of Re, lady of heaven, mistress of all gods, the noble, the powerful, who is love to her lord<sup>(A)</sup>, he rejoices inside her every day, the uraeus, (she) unites with sunlight which is shine<sup>(B)</sup> within her, lady of light for people<sup>41</sup>, he created from her tongue, he listened from her speech, to appease the ka of her god, he appeases from her love,(she) causes people to see, her power is great against her father's rebels, she burns the enemies with her flame all of them<sup>42</sup>, I put their love in his womb which those women therein unite with men's shoulders // // // // //.

Commentary:

(A) nb .s:

It means “her lord”, the sign “” was read by Leitz,C., as “nb .s” where the lake sign gives the sound “nb”? and the fish sign gives the sound “s”?, he mentioned that the title “mrt nb .s” related to several goddesses such as Menhyt, Sekhmet and Ta-sent-nofret and it first appeared during the New kingdom period and continued till the Greco-Roman era<sup>43</sup>, another reading by Daumas, F., for the sign “as “*d-mr*” which was used as a priestly title of the




<sup>41</sup> Leitz, C., Lexikon des ägyptischen Götter und Götterbezeichnung, IV, p.135.

<sup>42</sup> Gutbub, A.,Textes Fondamentaux, p.452 (p).

<sup>43</sup> Leitez, C., Lexikon des ägyptischen Götter und Götterbezeichnung, III, p.348.

king in offering rituals and was also used as an administrative title at least from the third dynasty meaning “overseer of the market palace”.<sup>44</sup>

(B) *wbn*:

The first sign of the word *wbn* “to shine” was unclear, whether the Egyptian writer wrote the word by the sign  or the sign , .

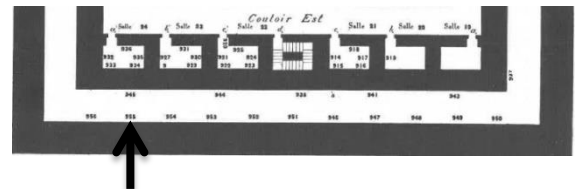
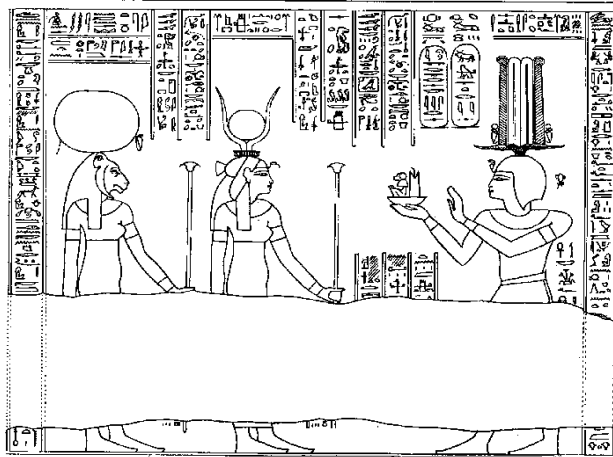


Fig.12 outer Corridor, East wall, south side, emperor Commodus offers *wnšb* to the goddess Ta-senet-nofret-Tfnut and Tfnut.<sup>45</sup>



<sup>44</sup> Daumas, F., *Valeurs Phonétiques des Signes Hiéroglyphiques D'époque Gréco-Romaine*, III, Montpellier, 1990, p.474; Wilson, P., *A Ptolemaic Lexikon*, p. 188.

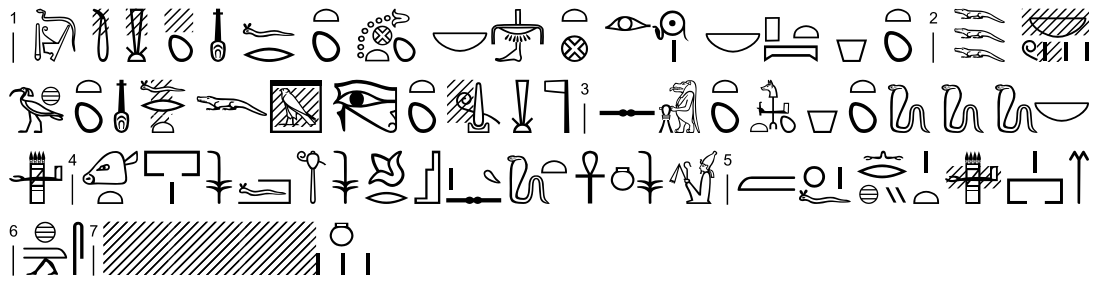
<sup>45</sup> De Morgan, J., *Ombos*, III, 955; PM, VI, p.197(230)-(231).



## Republication of some Texts of the goddess Ta-senet-nofret in Kom Ombo Temple

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Text of the goddess Ta-senet-nofret-Tfnut  $\longrightarrow$



*dd mdw in T3-sn(t)-nfrt-Tfnt nb(t) Nbit ir(t) R<sup>c</sup> nb(t) pt hnwt ntrw nbw  
3ht nfrt hntyt hwt-bik Wd3t swd3t sn .s špst wsrt hnwt ntrwt nb(t) ḥ  
hntyt pr-nsw pr wd(t) nsw(t) hr st-r3 .s iʿrt ḥn(t) n(t) nsw m hrw f  
nn rh.tw ḥ m hm .s ////////////////*

Utterance by Ta-sene(t)-nofret-Tfnut, lady of Kom Ombo, eye of Re, lady of heaven, mistress of all gods, the excellent beautiful<sup>(A)</sup> in front of Beak's house<sup>(B)</sup>, uzat (the hole eye of Horus) who makes her brother alive,<sup>46</sup> the noble,

the strong, mistress of goddesses, mistress of the palace<sup>47</sup>, who is in front of the royal house, the royal decree goes under<sup>(C)</sup> her authority,<sup>48</sup> the living uraeus of the King in his day, there is no knowing in the palace without her knowing,<sup>49</sup> ////////////////.

### Commentary:

#### (A) 3ht nfrt :

It means “the excellent beautiful”, the title dates to the Greco-Roman era and was held by several deities such as Hathor and Isis<sup>50</sup>, it is one of the titles which describe the goddess Ta-senet-nofret.

#### (B) hwt-bik :

It means “Beak's house”, one of the names which referred to Kom Ombo temple.<sup>51</sup>

<sup>46</sup> Gutbub, A., Textes Fondamentaux, p.415 (i).

<sup>47</sup> Sambin, C., L'offrande de la Soit-Disant “Clypsyder”, Budapest ,1988, p.187.



<sup>48</sup> Gutbub, A., Textes Fondamentaux, p.415 (h); Otto, E., Gott und Mensch, Heidelberg, 1964, p.17.

<sup>49</sup> Sambin, C., Clypsydre, p.187.

<sup>50</sup> Leitez, C., Lexikon des ägyptischen Götter und Götterbezeichnung, I, p. 32.

<sup>51</sup> Gauthier, H., Dictionnaire des noms géographiques, IV, p.112; De Morgan, J.,

(C) *hr*:

A preposition means “under”, the Egyptian writer used the flower sign  to give the sound “*h*” instead of the usual sign “” of the word.

### **8. Chapel of Hathor:**

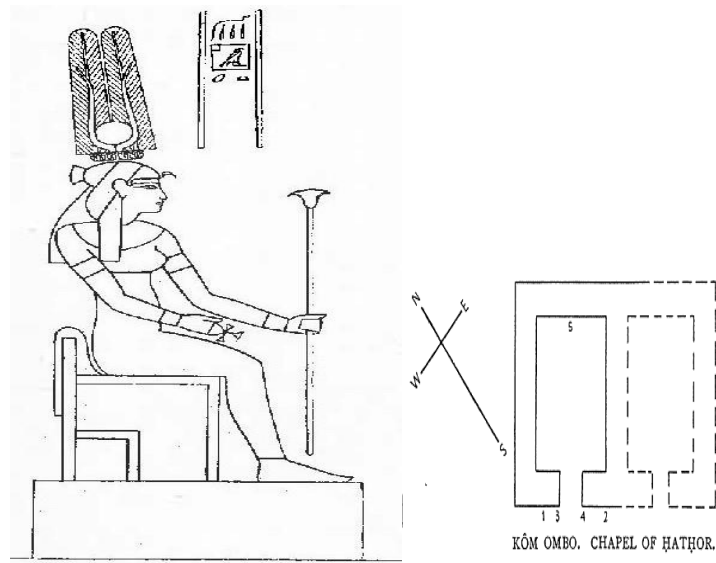


Fig.13 Chapel of Hathor, facade, north side<sup>52</sup>, the goddess Hathor-Ta-senet-nofret setting on the throne facing the doorway of the chapel, holding in her right hand *ḥnḥ* and Scepter in her left hand.

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Ombos , II, 270, 406, 438 .

<sup>52</sup> De Morgan, Ombos, III, 962; PM, VI, p.200 (1).

## Republication of some Texts of the goddess Ta-senet-nofret in Kom Ombo Temple

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Text of the goddess Hathor-Ta-senet-nofr      **→**



*ḏḏ mdw in Ḥwt-ḥr -T3-sn(t)-(nfr(t) ..... ir(t) R<sup>c</sup> nb(t) Nbit*

Utterance by Hathor-Ta-senet-nofret, eye of Re, Lady of Kom Ombo.

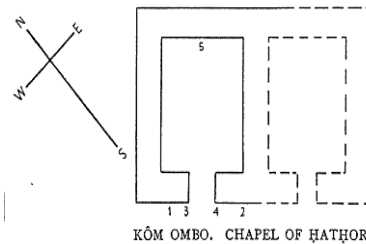
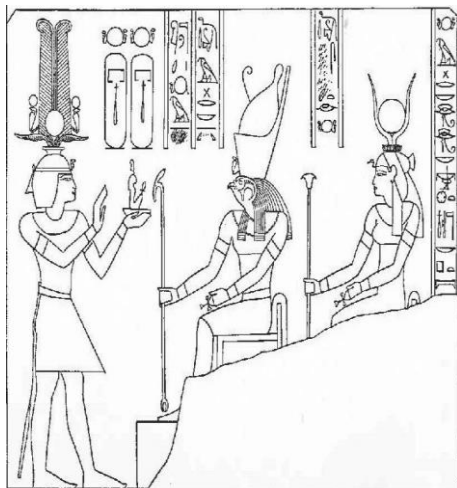


Fig.14 Chapel of Hathor, outer lintel, north side<sup>53</sup>, the king offers *m3<sup>c</sup>t* to Haroeris and Ta-senet-nofret-Tfnut.

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<sup>53</sup> De Morgan, J., Ombos, III, 976; PM, VI, p.200 (3)-(4).



Text of the goddess Ta-senet-nofret-Tfnut ←

ḏḏ mdw in T3-sn(t)-nfrt Tfnut

*ḏḏ mdw in T3-sn(t)-nfrt Tfnut*

Utterance by Ta-senet-nofret-Tfnut.

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