

Personification of Cities in Greco-Roman Temples



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[Personification represents a phenomenon in Egyptian civilization. Some famous cities have a great influence in texts of its major temple. In Ptolemaic texts some cities like Edfou, Dendara, and Thebes have their avatars. Ptolemaic temples are rich with texts of cities' avatars. At the temple of Edfou some texts make Edfou as the counterpart of Isis. Some complete offerings scenes were dedicated for an avatar of a city. The main purpose of this paper is to shed light on cities' avatars and its personification. Trying to show the relation of each city to the gods and king, and the common features which those cities share.]

Keywords: Personification - Cities - Dendara - Edfou - Thebes - Avatar - Ptolemaic.

1. Documents

1- Edfou IV 293(12-17)-294(1-8) [Complete scene]

The scene represents the king raising his hands  and donates the adoration for Edfou city. The city personified as a goddess wearing Hathoric crown topped with  the symbol of Edfou. Texts mentioned the goddess as Isis in the title of the scene. Then she appears as an avatar of Edfou.

1.1 The title: Edfou IV 293,12-15



Dw3-ntr, Dd mdw: ind hr.t 3st, s'nh t3i.s, Mrt st.s, Swd3 s3.s, Mwt n Inpw, Mkt ndm-'nh, Ndyt n ndty it.f, i3w n.t, s3-t3 h3.t, Hnmt nt 3-m3'-hrw.

Adoring the god, Utterance: salute upon you Isis, who make her child ^(a) live, who love her place, who makes well her son, mother of Anubis, who protect Horus (sweet of life) ^(b), the female avenger of the avenger for his father, Praising for you and adoration ^(c) behind you, O the Nurse of great triumph (Horus).

1.2 The king: Edfou IV 293(16-17)-294(1-2)

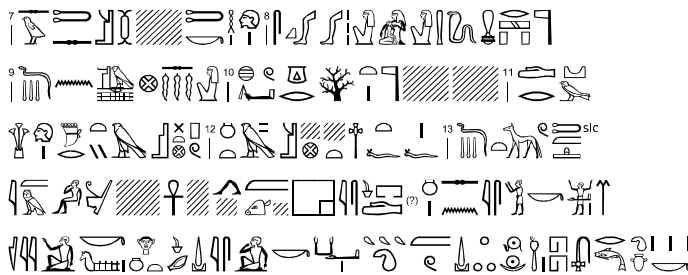




Nswt-bity (Tw^c-ntrwy-prwy, stp-n-Pth, ir-m³t-R^c, shm-^cnh-Imn)| ntr mnḥ, s3-R^c (Ptwlmys, ^cnh dt, mry-Pth)| ntr mnḥ, s3 nb psdt nw... n ḥwy.tw ... n... dd mdw ... ḥr.t ... r k3t nt pt, m 3 3ḥw n ḥrw.i, twt Hddt tw3t Bik-n-nbwt, Mn^ct s3.s ḥnt St-wrt.

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)| the beneficent god, son of Re, (Ptolemy, living forever, beloved of Ptah)| ^(d), the beneficent god, son of lord of the ennead ... who protect ... Words spoken ... for you ... to the height of the sky, with great efficient of my voice, O Hededyt (Isis) ^(e) who rises up falcon of the golden One, the Nurse of her son inside Edfou (great place).



1.3 The city of Edfou: Edfou IV 294,4-8



Swṯ3.n(.i) tw.k ḥry-tp sbkw.i, ḥnm.i ḥm.k mi Rh-t3wy, Dd mdw in Wṯst-Hr, sndmt ḥwyt ḥry-ḥt ... drt dw ḥ3 drty, St-wrt pw nt Hr-3ḥty, Wṯst nt ndty it.f ; Dd mdw : iw.tw m ḥtp imt n ... ^cnh ... ii m ḥnt Hwt-isbt, šsp.n.i snsi.k, ḥ^c.i m kd.k ḥntš.i ḥr ndb d3is.k , mk.i ḥ^cw.k m wd3w r^c-nb, wd.i ḥh r ḥ3kw-ibw.k

I raised up you upon my legs (thighs), I suckled your majesty like He who knows the two lands ^(f); Utterance by throne of Horus (Edfou) the settled one ^(g), who protect the Club Bearer (i.e. Horus) ^(h),, who drive away evil behind the falcon, she is Edfou of Horakhty; Utterance: come in peace child of ... life ... come from inside the mansion of the throne (Edfou), I receive your praising, I rejoice of your form, I rejoice of hearing your spells, I protect your limbs with amulets every day, I order flame against your rebels (disaffected persons).

2- Edfou VI 277(13-17)-278(1-6) [complete scene]

The scene represents the king loosens his hands  and donates the salute for Edfou city. She personified as a goddess wearing Hathoric crown topped with  the symbol of Edfou. Texts mentioned the goddess as Isis in the title of the scene. Then she appears as an avatar of Edfou.

2.1 The title: Edfou VI 277,13-15



Ind ḥr.t špst ḥnt P-n-R^c, nbty rhyt spdt ḥnwt, ḥk3t ḥnwt ntrwt, n kt ḥr ḥw.s, wsrt ḥnt St-wrt.

Salute upon you the noble One inside Edfou, mistress of humankind sharp of horns, the female ruler mistress of the goddesses, without another except for her, the powerful One inside Edfou.

2.2 The King: Edfou VI 277(17-18)-278(1-2)



Nswt-bity nb-t3wy (Tw^c-ntrw-mnhw, stp-n-Pth, ir-m3't-R^c, shm-^cnh-n-Imn)| s3-R^c nb-h^cw
(Ptwlmys, ^cnh dt, mry-3st)| wnn s3-R^c (Ptwlmys, ^cnh dt, mry-3st)| hr tm3.f m 3 šfy t hnt t3(wy)
nb(w) hr sw3š Wtst, hr sk3 hmt.s, hr sh^c ib.s m snsi.f, Sw mi Tsdn hnt K3yt-k3, nb sš h3k3 b3w-R^c

King of Upper and Lower Egypt, lord of the two lands (The heir of the Beneficent Gods, the chosen one of Ptah, who brings forth the order of Re, living image of Amun)| Son of Re, lord of the diadems (Ptolemy, living forever, beloved of Isis)⁽ⁱ⁾, Son of Re (Ptolemy, living forever, beloved of Isis)| is upon his throne, great of awe in all of the two lands, Who praise Edfou (the throne), to lift up her majesty, to rejoice her heart with his spells, He is like *Isden* (Thoth)⁽ⁱ⁾ inside the primordial mound^(k), lord of writing, ruler of sacred books^(L).

2.3 The city of Edfou: Edfou VI 278,3-6



Dd mdw in Wtst-Hr, Hddt hnwt niwwt, hwyt Hr.s, swd3 s3.s, St-wrt pw ndty R^c-Hr-3hty, dr-b3h r-mn min
; wnn Hddt h^c.tw hnt Bhdt, nbty rhyt m st nt 3b.s hr b3k B3kt, hr swd3 Msn, hr ndb dw3w nfrw nw s3.s,
Sy m Sš^ct wrt hnwt Pr-md3t, sfht ^cbwy [... ...].

Utterance by Edfou, Hededyt mistress of cities, who protect her Horus, who make well her son, she is the great throne (Edfou) that protects Re-Horakhty, formerly until today, Hededyt is rejoiced inside Edfou, mistress of humankind in the place she desire, to make Egypt bright, who affirms Mesen, who hear the beautiful hymns of her son, she is Seshat the great, mistress of the house of book, the One with seven horns [... ...].

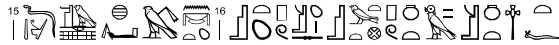
3- Edfou VI 304,8-9



Dd mdw in Wtst-Hr wsrt, hnty niwwt, 3st wrt hwyt s3.s, wnn.tw h3.k m inb n bi3, s3 hm.k m phr.k nbw.

Utterance by Edfou, the powerful One, the foremost of cities, Isis the great who protect her son, She exists behind you as a wall of copper to protect your majesty from all what around you.

4- Edfou VI 314,16-17



Dd mdw in Wtst-Hr hwyet Bik-n-nbwt, 3st pw wts s3.s, St-wrt pw nt R^c-Hr-3hty, wts ndty it.f

Utterance by Edfou, who protect falcon of the golden One, she is Isis who rises up her son; she is Edfou (i.e. the great place) of Re-Horakhty, who rises up the avenger for his father.

5- Edfou VI 319,3-5



Dd mdw in R^c-Hr-3hty ntr 3 nb pt s3b-šwt pr m 3ht, m dw3 St-wrt m rnw.s nfrw, (hr) sk3 b3w.s m sp3wt, St wnp 3pp m-hnt.t, nh n.i K3-n-t3, iri.n.i tn (m) pr-h'w m Hwt-bhdy.

Utterance by Re-Horakhty, the great god, him of the dappled plumage, who comes forth from the horizon, in praising of Edfou in all her beautiful names, who exalting her power in nomes, O Place of piercing Apophis inside you, the Ka-of-land live for me, I have formed you^(m) (as) the house of appearance, as the mansion of Behdety.

6- Edfou VII 31,11



Wnn Wtst m hnwt niwwt, hr wts s3.s, s3 Wsir nb hrt, m ddt n R^c ds.f ntrw dmd n sp.

Edfou is the mistress of cities, who raise her son, son of Osiris lord of the sky, according to what Re himself and all the gods have said together.

7- Edfou VII 39,5-6



Wnn St-wrt r hpr m hb, dr psd R^c im.s hr mnbit.f, m ddt n R^c ds.f ntrw dmd n sp.

Edfou is in festival since Re shine inside her upon his throne⁽ⁿ⁾, according to what Re himself and all the gods have said together.

8- Edfou VII 39,7-8



Wnn Wtst-Hr sdf3.ti m 3wt-ib, dr h'c Hr im.s hr nst.f, m ddt.n R^c ds.f ntrw dmd m sp.

Edfou is filled with joy since Horus appears inside her upon his throne, according to what Re himself and all the gods have said together.

9- Edfou VII 122,4-5

Dd mdw in Wtst-Hr hnwt niwwt [3st] wrt, hwyt s3.s, ityt hnwt t3wy, wts Hr.s m Wtst, k.n.f 3ht nt pt.

Utterance by Edfou, mistress of cities [Isis] ^(o) the great, who protect ^(p) her son, the female sovereign, mistress of the two lands, who rises up her Horus in Edfou, that he may enter the horizon of the sky.





10- Edfou VII 138,11

Dd mdw in Wtst-Hr 3st hwyt s3.s, spst wrt hnwt niwwt.

Utterance by Edfou, Isis who protect her son, the noble and great lady, mistress of cities.

11- Edfou VII 283,11-14

Dd mdw in Wtst-Hr sndmt hr s3.s, nbty rhyt, hwyt t3i.s, nrt wrt tw3 Hr hr wpt.s, shy.f r 3ht mi 3hty.

Utterance by Edfou, the settled one who carries her son, mistress of humankind, who protect her child, the great goddess, who rises up Horus with her horns, that he may raise up to the horizon like the horizon God.










12- Dendara XII 231,9-12

Dd mdw in T3t-di niwt nt Nbwt, niwt nfrt tn s3t Gb, sp3t tn nt nbw Twnt, mkt tit.sn m-k3b.s ; Wnn h-spst mi di-mrt ntrwt htp.tw m hnt.s, hr dit r t3, hr hn hwnw.sn, mkt hm.sn m Hwt-mnbit swt m nfrwt ^(k) mndwy, nbt s3pw hnt spswt.

Utterance by Iatdi (Dendara) city of the golden One, this beautiful city daughter of Geb, this nome of masters of Iunet (Dendara), protects their image within her. The palace of the noble One like the sky, the goddesses rests inside her, to be born on earth, to protect their children, to preserve their majesty in the mansion of birth couch, whose breasts are perfect, lady of milk among noble ladies.

13- Dendara XIII 111,12-13

⁴⁰  ⁴¹  ⁴²       

Dd mdw in T3t-di Sp3t tn nt Nbwt, Niwt nfrt nt mwt-ntr, ind hr.t m htp, hk3t hnwt t3wy, dit r t3 m T3t-di.

Utterance by Dendara, this nome of the golden One, the beautiful city of the god's mother (Isis), Salute upon you in peace, the female sovereign, mistress of the two lands, who was born on the earth within Dendara.

14- Dendara XIV 102,1-2

²³  ²⁴        

T3t-di hnwt niwwt, k.k Pr-Rpyt, n dw h3w iw.f.k, s3-t3 pw hr k3.k.

Dendara mistress of cities, May you enter Dendara (sanctuary of the lady), without badness near your flesh, this adoration for your Ka.













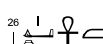










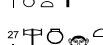











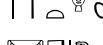











15- Dendara XIV 156,1-2

²³  ²⁴       

T3t-di hnwt niwwt, H3yt.k m hb, k.k Hwt-mnit, T3t-di hr h3i hm.k.

Dendara mistress and lady of cities, your chapel is in feast, while you enter the mansion of *menat*-necklace, Dendara conduct your majesty.

16- Dendara XV 64,12-15

²⁴  ²⁵           
²⁶            
²⁷            
           

Dd mdw in T3t-di sp3t dsrt nt nbw Twnt, 3st wrt mwt-ntr, dit r t3 m T3t-di, di.i n.t nh m t3w ndm, 3st wrt mwt-ntr nbt nh hnt Pr-Rpyt, ind hr.t T3t-di, h3yt hnt Hprt, niwt nfrt hpr m h3t, bk3t pw n Nbwt ntrw ntrwt, St-mshnt nt hk3t mwt-ntr.

Utterance by Dendara, the sacred nome of masters of Dendara, Isis the great, the god's mother, who was born on the earth in Dendara, I give to you the life with sweet breath, Isis the great, the god's mother, lady of life inside Dendara (i.e. house of lady), Salute upon you Dendara, the primordial mound ^(r) inside Dendara (creation), the beautiful city which was created in the beginning, she is the birthplace of the golden One of gods and goddesses, the place of nativity of the female ruler, the god's mother.

17- Dendara XV 293,1-6



Dd mdw in T3t-di Sp3t hnwt niwwt, mwt nfrt nt Nbwt ntrw, k3yt-nt-nh n hk3t, mwt-ntr wbn.s m hnt.s, h3t sp3wt, nbt sp3t dsrt, hwyt šspw nw Hpwt, mkt tit.sn m-k3b.s ; Wnn Twnt niwt nt Nbwt T3t-di hcyt nt mwt-ntr, h-špst n Špst mi hrt hr ifdw.s, irt-R^c s3t R^c sndm m-k3b.s, swt m rpywt ntrywt, nfrw mndwy (hr) wdt nh m wy.sn.

Utterance by Dendara the nome, mistress of cities, beautiful mother of the golden one of the gods, the primordial mound of life^(s) of the female ruler, the god's mother, who was born inside it, premiere of nomes, mistress of the divine nome, who protect the divine beings of Dendara (creation), who preserve their images inside her. Dendara is the city of the golden One, *Iatdi* the primordial mound of the god's mother, the palace of the noble One, like the sky upon its pillars, eye of Re, daughter of Re, the settled One inside it, they are like the two divine ladies, whose breasts are perfect, they give life from their hands.

18- Dendara XV 337,4-7



Twnt n Nbt Twnt m hy hnw, T3t-di hr.tw m rn.s, st-mshnt n 3st t3 ntrt hr hbi ib3 mi r^c-nb, Twnt (= Wsir, Hr, 3st) k3.tw m rn.s, sbi sp3t sni.tw r.s, šhmw nn nw gsw-prw B3kt htp.tw hnt T3-n-Itmw, Nbwt ntrw irt-R^c, hnwt ntrw hsi.s R^c r niwt.s, h3ty.s m msh3 dr nhh r dt.

Dendara of lady of Dendara is in joy and rejoicing, *Iatdi* is to be called for her name, the place of nativity for Isis the goddess is performs ballet and dancing every day, Dendara (= Osiris, Horus, Isis)⁽¹⁾ is to be called for her name, the nome is conduct to resemble as for her, those statues of the temples of Egypt are resting inside Dendara (the land of Atoum), (with) the golden One of gods, the eye of Re, mistress of gods, she praise Re for her city, her heart is in rejoicing from eternity forever.

19- Dendara XV 337,10-14

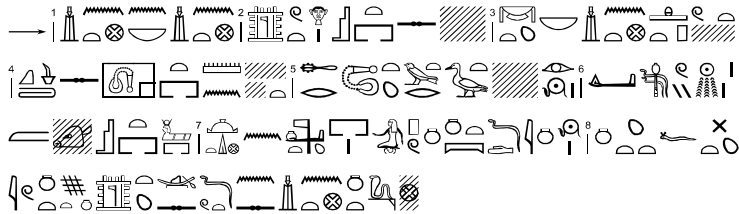




*W^crt-hpr-h3t pw, k3.tw r sp3t tn, 3t-di hr.tw r.f, st-mshnt nt 3st, pr-mswt pw n Nwt, di.tw
mwt-ntr r t3 m st tn hrw grh nhn m sš.f m st kmt šny, hnm^c-nh, nbt mrwt, hnwt ntrw ntrwt, dd in mwt.s
r.s m-ht m33.s : is n.i r mwt.t, hpr rn.s pw n 3st, tni sy Š3y hr mshnt, nts pw nbt gsw-prw B3kt hr s3.s Hr
hn^c sn.s Wsir m dr hrw pn nhh r km dt.*

This is Dendara (leg created from corpse)^(u), who is to be called for this nome, *Iatdi* is to be called for her, the place of nativity of Isis, this is the house of birth of Nut, the god's mother was born on the earth within this place, in the day of the night of the child in his nest, as a woman with black hair, full of life, lady of love, mistress of gods and goddesses, Saying by her mother for her after seeing her: *Behold, this is me your mother*, create her name this of Isis, Shai (destiny) create her upon the birth brick, this is you the lady of temples of Egypt with her son Horus and with her brother Osiris from this day forever to the end of eternity.

20- Dendara XV 372(10-11)-373(1-2)



*Twnt n nbt Twnt ntry.tw hr st.s [dsrt], Nbwt nbt Twnt htp.tw [m]-k3b.s, Hwt-mnit mn.tw hr mnit wrt s3t
[R^c] irt-R^c, di hddwt m-hnt st-mshnt.*

3t-di n mwt-ntr pr-mswt pw nt Nwt, dd in R^c n s3t.f wrt: Tw n.t sp3t tn ntry.t im.s, dd.tw n.s Twnt-nt-ntrt.

Dendara (*Iunet*) of lady of Dendara, divinized upon her [sacred]^(v) place, the golden One lady of Dendara rests [inside]^(w) her, the mansion of *menat*-necklace is affirmed and carrying the great *menat*-necklace (i.e. Hathor), daughter of [Re]^(x), eye of Re, she gives beams inside the place of nativity.

Dendara (*Iatdi*) of the god's mother is house of birth of Nut, Saying by Re to his great daughter: This nome is for you, as you are divine inside it, it is called Dendara of the goddess.

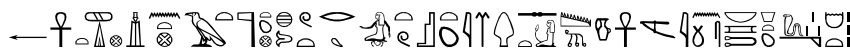
21- Le Temple d'Isis I 273,9-10



*W^crt-hpr-h3t pw, k3.tw r T3-rr, Twnt t3 ntrt, hnwt nw niwwt, niwt pw nt Nbwt ntrw, Ht-hr wrt nbt Twnt,
rdi n.s it.s Twnt m db3w n Twnw, r shtp ib.s m 3bt.s.*

She is Dendara (leg created from corpse), who called *Ta-rer*, *Iunet* of goddess, mistress of cities, she is the city of golden One of the gods, Hathor the great lady of Dendara, Her father (Re) makes for her Dendara to replace Heliopolis, to appease her heart by what she desires.

22- Le Temple d'Isis I 327,5-6





ḥnh ʿTt-dī, Twnt t3 ntrt hr.tw r.f, ms.tw 3st im m st kmt šny, ḥnmt-ḥnh mr ins, nbt mrwt ḥnwt ntrwt ḥmwt.


































May *Iatdi* live, who called *Iunet* of the goddess, Isis was born there as a woman with black hair, full of life, who love red cloth, lady of love, mistress of goddesses and women.

23- *Le Temple d'Isis I 327,9-10*



→ 𓆎𓆏𓆑𓆒𓆓𓆔𓆕𓆖𓆗𓆘𓆙𓆚𓆛𓆜𓆝𓆞𓆟𓆠𓆡𓆢𓆣𓆤𓆥𓆦𓆧𓆨𓆩𓆪𓆫𓆬𓆭𓆮𓆯𓆰𓆱𓆲𓆳𓆴𓆵𓆶𓆷𓆸𓆹𓆺𓆻𓆼𓆽𓆾𓆿𓇀𓇁𓇂𓇃𓇄𓇅𓇆𓇇𓇈𓇉𓇊𓇋𓇌𓇍𓇎𓇏𓇐𓇑𓇒𓇓𓇔𓇕𓇖𓇗𓇘𓇙𓇚𓇛𓇜𓇝𓇞𓇟𓇠𓇡𓇢𓇣𓇤𓇥𓇦𓇧𓇨𓇩𓇪𓇫𓇬𓇭𓇮𓇯𓇰𓇱𓇲𓇳𓇴𓇵𓇶𓇷𓇸𓇹𓇺𓇻𓇼𓇽𓇾𓇿𓈀𓈁𓈂𓈃𓈄𓈅𓈆𓈇𓈈𓈉𓈊𓈋𓈌𓈍𓈎𓈏𓈐𓈑𓈒𓈓𓈔𓈕𓈖𓈗𓈘𓈙𓈚𓈛𓈜𓈝𓈞𓈟𓈠𓈡𓈢𓈣𓈤𓈥𓈦𓈧𓈨𓈩𓈪𓈫𓈬𓈭𓈮𓈯𓈰𓈱𓈲𓈳𓈴𓈵𓈶𓈷𓈸𓈹𓈺𓈻𓈼𓈽𓈾𓈿𓉀𓉁𓉂𓉃𓉄𓉅𓉆𓉇𓉈𓉉𓉊𓉋𓉌𓉍𓉎𓉏𓉐𓉑𓉒𓉓𓉔𓉕𓉖𓉗𓉘𓉙𓉚𓉛𓉜𓉝𓉞𓉟𓉠𓉡𓉢𓉣𓉤𓉥𓉦𓉧𓉨𓉩𓉪𓉫𓉬𓉭𓉮𓉯𓉰𓉱𓉲𓉳𓉴𓉵𓉶𓉷𓉸𓉹𓉺𓉻𓉼𓉽𓉾𓉿𓊀𓊁𓊂𓊃𓊄𓊅𓊆𓊇𓊈𓊉𓊊𓊋𓊌𓊍𓊎𓊏𓊐𓊑𓊒𓊓𓊔𓊕𓊖𓊗𓊘𓊙𓊚𓊛𓊜𓊝𓊞𓊟𓊠𓊡𓊢𓊣𓊤𓊥𓊦𓊧𓊨𓊩𓊪𓊫𓊬𓊭𓊮𓊯𓊰𓊱𓊲𓊳𓊴𓊵𓊶𓊷𓊸𓊹𓊺𓊻𓊼𓊽𓊾𓊿𓋀𓋁𓋂𓋃𓋄𓋅𓋆𓋇𓋈𓋉𓋊𓋋𓋌𓋍𓋎𓋏𓋐𓋑𓋒𓋓𓋔𓋕𓋖𓋗𓋘𓋙𓋚𓋛𓋜𓋝𓋞𓋟𓋠𓋡𓋢𓋣𓋤𓋥𓋦𓋧𓋨𓋩𓋪𓋫𓋬𓋭𓋮𓋯𓋰𓋱𓋲𓋳𓋴𓋵𓋶𓋷𓋸𓋹𓋺𓋻𓋼𓋽𓋾𓋿𓌀𓌁𓌂𓌃𓌄𓌅𓌆𓌇𓌈𓌉𓌊𓌋𓌌𓌍𓌎𓌏𓌐𓌑𓌒𓌓𓌔𓌕𓌖𓌗𓌘𓌙𓌚𓌛𓌜𓌝𓌞𓌟𓌠𓌡𓌢𓌣𓌤𓌥𓌦𓌧𓌨𓌩𓌪𓌫𓌬𓌭𓌮𓌯𓌰𓌱𓌲𓌳𓌴𓌵𓌶𓌷𓌸𓌹𓌺𓌻𓌼𓌽𓌾𓌿𓍀𓍁𓍂𓍃𓍄𓍅𓍆𓍇𓍈𓍉𓍊𓍋𓍌𓍍𓍎𓍏𓍐𓍑𓍒𓍓𓍔𓍕𓍖𓍗𓍘𓍙𓍚𓍛𓍜𓍝𓍞𓍟𓍠𓍡𓍢𓍣𓍤𓍥𓍦𓍧𓍨𓍩𓍪𓍫𓍬𓍭𓍮𓍯𓍰𓍱𓍲𓍳𓍴𓍵𓍶𓍷𓍸𓍹𓍺𓍻𓍼𓍽𓍾𓍿𓎀𓎁𓎂𓎃𓎄𓎅𓎆𓎇𓎈𓎉𓎊𓎋𓎌𓎍𓎎𓎏𓎐𓎑𓎒𓎓𓎔𓎕𓎖𓎗𓎘𓎙𓎚𓎛𓎜𓎝𓎞𓎟𓎠𓎡𓎢𓎣𓎤𓎥𓎦𓎧𓎨𓎩𓎪𓎫𓎬𓎭𓎮𓎯𓎰𓎱𓎲𓎳𓎴𓎵𓎶𓎷𓎸𓎹𓎺𓎻𓎼𓎽𓎾𓎿𓏀𓏁𓏂𓏃𓏄𓏅𓏆𓏇𓏈𓏉𓏊𓏋𓏌𓏍𓏎𓏏𓏐𓏑𓏒𓏓𓏔𓏕𓏖𓏗𓏘𓏙𓏚𓏛𓏜𓏝𓏞𓏟𓏠𓏡𓏢𓏣𓏤𓏥𓏦𓏧𓏨𓏩𓏪𓏫𓏬𓏭𓏮𓏯𓏰𓏱𓏲𓏳𓏴𓏵𓏶𓏷𓏸𓏹𓏺𓏻𓏼𓏽𓏾𓏿𓐀𓐁𓐂𓐃𓐄𓐅𓐆𓐇𓐈𓐉𓐊𓐋𓐌𓐍𓐎𓐏𓐐𓐑𓐒𓐓𓐔𓐕𓐖𓐗𓐘𓐙𓐚𓐛𓐜𓐝𓐞𓐟𓐠𓐡𓐢𓐣𓐤𓐥𓐦𓐧𓐨𓐩𓐪𓐫𓐬𓐭𓐮𓐯𓐰𓐱𓐲𓐳𓐴𓐵𓐶𓐷𓐸𓐹𓐺𓐻𓐼𓐽𓐾𓐿𓑀𓑁𓑂𓑃𓑄𓑅𓑆𓑇𓑈𓑉𓑊𓑋𓑌𓑍𓑎𓑏𓑐𓑑𓑒𓑓𓑔𓑕𓑖𓑗𓑘𓑙𓑚𓑛𓑜𓑝𓑞𓑟𓑠𓑡𓑢𓑣𓑤𓑥𓑦𓑧𓑨𓑩𓑪𓑫𓑬𓑭𓑮𓑯𓑰𓑱𓑲𓑳𓑴𓑵𓑶𓑷𓑸𓑹𓑺𓑻𓑼𓑽𓑾𓑿𓒀𓒁𓒂𓒃𓒄𓒅𓒆𓒇𓒈𓒉𓒊𓒋𓒌𓒍𓒎𓒏𓒐𓒑𓒒𓒓𓒔𓒕𓒖𓒗𓒘𓒙𓒚𓒛𓒜𓒝𓒞𓒟𓒠𓒡𓒢𓒣𓒤𓒥𓒦𓒧𓒨𓒩𓒪𓒫𓒬𓒭𓒮𓒯𓒰𓒱𓒲𓒳𓒴𓒵𓒶𓒷𓒸𓒹𓒺𓒻𓒼𓒽𓒾𓒿𓓀𓓁𓓂𓓃𓓄𓓅𓓆𓓇𓓈𓓉𓓊𓓋𓓌𓓍𓓎𓓏𓓐𓓑𓓒𓓓𓓔𓓕𓓖𓓗𓓘𓓙𓓚𓓛𓓜𓓝𓓞𓓟𓓠𓓡𓓢𓓣𓓤𓓥𓓦𓓧𓓨𓓩𓓪𓓫𓓬𓓭𓓮𓓯𓓰𓓱𓓲𓓳𓓴𓓵𓓶𓓷𓓸𓓹𓓺𓓻𓓼𓓽𓓾𓓿𓔀𓔁𓔂𓔃𓔄𓔅𓔆𓔇𓔈𓔉𓔊𓔋𓔌𓔍𓔎𓔏𓔐𓔑𓔒𓔓𓔔𓔕𓔖𓔗𓔘𓔙𓔚𓔛𓔜𓔝𓔞𓔟𓔠𓔡𓔢𓔣𓔤𓔥𓔦𓔧𓔨𓔩𓔪𓔫𓔬𓔭𓔮𓔯𓔰𓔱𓔲𓔳𓔴𓔵𓔶𓔷𓔸𓔹𓔺𓔻𓔼𓔽𓔾𓔿𓕀𓕁𓕂𓕃𓕄𓕅𓕆𓕇𓕈𓕉𓕊𓕋𓕌𓕍𓕎𓕏𓕐𓕑𓕒𓕓𓕔𓕕𓕖𓕗𓕘𓕙𓕚𓕛𓕜𓕝𓕞𓕟𓕠𓕡𓕢𓕣𓕤𓕥𓕦𓕧𓕨𓕩𓕪𓕫𓕬𓕭𓕮𓕯𓕰𓕱𓕲𓕳𓕴𓕵𓕶𓕷𓕸𓕹𓕺𓕻𓕼𓕽𓕾𓕿𓖀𓖁𓖂𓖃𓖄𓖅𓖆𓖇𓖈𓖉𓖊𓖋𓖌𓖍𓖎𓖏𓖐𓖑𓖒𓖓𓖔𓖕𓖖𓖗𓖘𓖙𓖚𓖛𓖜𓖝𓖞𓖟𓖠𓖡𓖢𓖣𓖤𓖥𓖦𓖧𓖨𓖩𓖪𓖫𓖬𓖭𓖮𓖯𓖰𓖱𓖲𓖳𓖴𓖵𓖶𓖷𓖸𓖹𓖺𓖻𓖼𓖽𓖾𓖿𓗀𓗁𓗂𓗃𓗄𓗅𓗆𓗇𓗈𓗉𓗊𓗋𓗌𓗍𓗎𓗏𓗐𓗑𓗒𓗓𓗔𓗕𓗖𓗗𓗘𓗙𓗚𓗛𓗜𓗝𓗞𓗟𓗠𓗡𓗢𓗣𓗤𓗥𓗦𓗧𓗨𓗩𓗪𓗫𓗬𓗭𓗮𓗯𓗰𓗱𓗲𓗳𓗴𓗵𓗶𓗷𓗸𓗹𓗺𓗻𓗼𓗽𓗾𓗿𓘀𓘁𓘂𓘃𓘄𓘅𓘆𓘇𓘈𓘉𓘊𓘋𓘌𓘍𓘎𓘏𓘐𓘑𓘒𓘓𓘔𓘕𓘖𓘗𓘘𓘙𓘚𓘛𓘜𓘝𓘞𓘟𓘠𓘡𓘢𓘣𓘤𓘥𓘦𓘧𓘨𓘩𓘪𓘫𓘬𓘭𓘮𓘯𓘰𓘱𓘲𓘳𓘴𓘵𓘶𓘷𓘸𓘹𓘺𓘻𓘼𓘽𓘾𓘿𓙀𓙁𓙂𓙃𓙄𓙅𓙆𓙇𓙈𓙉𓙊𓙋𓙌𓙍𓙎𓙏𓙐𓙑𓙒𓙓𓙔𓙕𓙖𓙗𓙘𓙙𓙚𓙛𓙜𓙝𓙞𓙟𓙠𓙡𓙢𓙣𓙤𓙥𓙦𓙧𓙨𓙩𓙪𓙫𓙬𓙭𓙮𓙯𓙰𓙱𓙲𓙳𓙴𓙵𓙶𓙷𓙸𓙹𓙺𓙻𓙼𓙽𓙾𓙿𓚀𓚁𓚂𓚃𓚄𓚅𓚆𓚇𓚈𓚉𓚊𓚋𓚌𓚍𓚎𓚏𓚐𓚑𓚒𓚓𓚔𓚕𓚖𓚗𓚘𓚙𓚚𓚛𓚜𓚝𓚞𓚟𓚠𓚡𓚢𓚣𓚤𓚥𓚦𓚧𓚨𓚩𓚪𓚫𓚬𓚭𓚮𓚯𓚰𓚱𓚲𓚳𓚴𓚵𓚶𓚷𓚸𓚹𓚺𓚻𓚼𓚽𓚾𓚿𓛀𓛁𓛂𓛃𓛄𓛅𓛆𓛇𓛈𓛉𓛊𓛋𓛌𓛍𓛎𓛏𓛐𓛑𓛒𓛓𓛔𓛕𓛖𓛗𓛘𓛙𓛚𓛛𓛜𓛝𓛞𓛟𓛠𓛡𓛢𓛣𓛤𓛥𓛦𓛧𓛨𓛩𓛪𓛫𓛬𓛭𓛮𓛯𓛰𓛱𓛲𓛳𓛴𓛵𓛶𓛷𓛸𓛹𓛺𓛻𓛼𓛽𓛾𓛿𓜀𓜁𓜂𓜃𓜄𓜅𓜆𓜇𓜈𓜉𓜊𓜋𓜌𓜍𓜎𓜏𓜐𓜑𓜒𓜓𓜔𓜕𓜖𓜗𓜘𓜙𓜚𓜛𓜜𓜝𓜞𓜟𓜠𓜡𓜢𓜣𓜤𓜥𓜦𓜧𓜨𓜩𓜪𓜫𓜬𓜭𓜮𓜯𓜰𓜱𓜲𓜳𓜴𓜵𓜶𓜷𓜸𓜹𓜺𓜻𓜼𓜽𓜾𓜿𓝀𓝁𓝂𓝃𓝄𓝅𓝆𓝇𓝈𓝉𓝊𓝋𓝌𓝍𓝎𓝏𓝐𓝑𓝒𓝓𓝔𓝕𓝖𓝗𓝘𓝙𓝚𓝛𓝜𓝝𓝞𓝟𓝠𓝡𓝢𓝣𓝤𓝥𓝦𓝧𓝨𓝩𓝪𓝫𓝬𓝭𓝮𓝯𓝰𓝱𓝲𓝳𓝴𓝵𓝶𓝷𓝸𓝹𓝺𓝻𓝼𓝽𓝾𓝿𓞀𓞁𓞂𓞃𓞄𓞅𓞆𓞇𓞈𓞉𓞊𓞋𓞌𓞍𓞎𓞏𓞐𓞑𓞒𓞓𓞔𓞕𓞖𓞗𓞘𓞙𓞚𓞛𓞜𓞝𓞞𓞟𓞠𓞡𓞢𓞣𓞤𓞥𓞦𓞧𓞨𓞩𓞪𓞫𓞬𓞭𓞮𓞯𓞰𓞱𓞲𓞳𓞴𓞵𓞶𓞷𓞸𓞹𓞺𓞻𓞼𓞽𓞾𓞿𓟀𓟁𓟂𓟃𓟄𓟅𓟆𓟇𓟈𓟉𓟊𓟋𓟌𓟍𓟎𓟏𓟐𓟑𓟒𓟓𓟔𓟕𓟖𓟗𓟘𓟙𓟚𓟛𓟜𓟝𓟞𓟟𓟠𓟡𓟢𓟣𓟤𓟥𓟦𓟧𓟨𓟩𓟪𓟫𓟬𓟭𓟮𓟯𓟰𓟱𓟲𓟳𓟴𓟵𓟶𓟷𓟸𓟹𓟺𓟻𓟼𓟽𓟾𓟿𓠀𓠁𓠂𓠃𓠄𓠅𓠆𓠇𓠈𓠉𓠊𓠋𓠌𓠍𓠎𓠏𓠐𓠑𓠒𓠓𓠔𓠕𓠖𓠗𓠘𓠙𓠚𓠛𓠜𓠝𓠞𓠟𓠠𓠡𓠢𓠣𓠤𓠥𓠦𓠧𓠨𓠩𓠪𓠫𓠬𓠭𓠮𓠯𓠰𓠱𓠲𓠳𓠴𓠵𓠶𓠷𓠸𓠹𓠺𓠻𓠼𓠽𓠾𓠿𓡀𓡁𓡂𓡃𓡄𓡅𓡆𓡇𓡈𓡉𓡊𓡋𓡌𓡍𓡎𓡏𓡐𓡑𓡒𓡓𓡔𓡕𓡖𓡗𓡘𓡙𓡚𓡛𓡜𓡝𓡞𓡟𓡠𓡡𓡢𓡣𓡤𓡥𓡦𓡧𓡨𓡩𓡪𓡫𓡬𓡭𓡮𓡯𓡰𓡱𓡲𓡳𓡴𓡵𓡶𓡷𓡸𓡹𓡺𓡻𓡼𓡽𓡾𓡿𓢀𓢁𓢂𓢃𓢄𓢅𓢆𓢇𓢈𓢉𓢊𓢋𓢌𓢍𓢎𓢏𓢐𓢑𓢒𓢓𓢔𓢕𓢖𓢗𓢘𓢙𓢚𓢛𓢜𓢝𓢞𓢟𓢠𓢡𓢢𓢣𓢤𓢥𓢦𓢧𓢨𓢩𓢪𓢫𓢬𓢭𓢮𓢯𓢰𓢱𓢲𓢳𓢴𓢵𓢶𓢷𓢸𓢹𓢺𓢻𓢼𓢽𓢾𓢿𓣀𓣁𓣂𓣃𓣄𓣅𓣆𓣇𓣈𓣉𓣊𓣋𓣌𓣍𓣎𓣏𓣐𓣑𓣒𓣓𓣔𓣕𓣖𓣗𓣘𓣙𓣚𓣛𓣜𓣝𓣞𓣟𓣠𓣡𓣢𓣣𓣤𓣥𓣦𓣧𓣨𓣩𓣪𓣫𓣬𓣭𓣮𓣯𓣰𓣱𓣲𓣳𓣴𓣵𓣶𓣷𓣸𓣹𓣺𓣻𓣼𓣽𓣾𓣿𓤀𓤁𓤂𓤃𓤄𓤅𓤆𓤇𓤈𓤉𓤊𓤋𓤌𓤍𓤎𓤏𓤐𓤑𓤒𓤓𓤔𓤕𓤖𓤗𓤘𓤙𓤚𓤛𓤜𓤝𓤞𓤟𓤠𓤡𓤢𓤣𓤤𓤥𓤦𓤧𓤨𓤩𓤪𓤫𓤬𓤭𓤮𓤯𓤰𓤱𓤲𓤳𓤴𓤵𓤶𓤷𓤸𓤹𓤺𓤻𓤼𓤽𓤾𓤿𓥀𓥁𓥂𓥃𓥄𓥅𓥆𓥇𓥈𓥉𓥊𓥋𓥌𓥍𓥎𓥏𓥐𓥑𓥒𓥓𓥔𓥕𓥖𓥗𓥘𓥙𓥚𓥛𓥜𓥝𓥞𓥟𓥠𓥡𓥢𓥣𓥤𓥥𓥦𓥧𓥨𓥩𓥪𓥫𓥬𓥭𓥮𓥯𓥰𓥱𓥲𓥳𓥴𓥵𓥶𓥷𓥸𓥹𓥺𓥻𓥼𓥽𓥾𓥿𓦀𓦁𓦂𓦃𓦄𓦅𓦆𓦇𓦈𓦉𓦊𓦋𓦌𓦍𓦎𓦏𓦐𓦑𓦒𓦓𓦔𓦕𓦖𓦗𓦘𓦙𓦚𓦛𓦜𓦝𓦞𓦟𓦠𓦡𓦢𓦣𓦤𓦥𓦦𓦧𓦨𓦩𓦪𓦫𓦬𓦭𓦮𓦯𓦰𓦱𓦲𓦳𓦴𓦵𓦶𓦷𓦸𓦹𓦺𓦻𓦼𓦽𓦾𓦿𓧀𓧁𓧂𓧃𓧄𓧅𓧆𓧇𓧈𓧉𓧊𓧋𓧌𓧍𓧎𓧏𓧐𓧑𓧒𓧓𓧔𓧕𓧖𓧗𓧘𓧙𓧚𓧛𓧜𓧝𓧞𓧟𓧠𓧡𓧢𓧣𓧤𓧥𓧦𓧧𓧨𓧩𓧪𓧫𓧬𓧭𓧮𓧯𓧰𓧱𓧲𓧳𓧴𓧵𓧶𓧷𓧸𓧹𓧺𓧻𓧼𓧽𓧾𓧿𓨀𓨁𓨂𓨃𓨄𓨅𓨆𓨇𓨈𓨉𓨊𓨋𓨌𓨍𓨎𓨏𓨐𓨑𓨒𓨓𓨔𓨕𓨖𓨗𓨘𓨙𓨚𓨛𓨜𓨝𓨞𓨟𓨠𓨡𓨢𓨣𓨤𓨥𓨦𓨧𓨨𓨩𓨪𓨫𓨬𓨭𓨮𓨯𓨰𓨱𓨲𓨳𓨴𓨵𓨶𓨷𓨸𓨹𓨺𓨻𓨼𓨽𓨾𓨿𓩀𓩁𓩂𓩃𓩄𓩅𓩆𓩇𓩈𓩉𓩊𓩋𓩌𓩍𓩎𓩏𓩐𓩑𓩒𓩓𓩔𓩕𓩖𓩗𓩘𓩙𓩚𓩛𓩜𓩝𓩞𓩟𓩠𓩡𓩢𓩣𓩤𓩥𓩦𓩧𓩨𓩩𓩪𓩫𓩬𓩭𓩮𓩯𓩰𓩱𓩲𓩳𓩴𓩵𓩶𓩷𓩸𓩹𓩺𓩻𓩼𓩽𓩾𓩿𓪀𓪁𓪂𓪃𓪄𓪅𓪆𓪇𓪈𓪉𓪊𓪋𓪌𓪍𓪎𓪏𓪐𓪑𓪒𓪓𓪔𓪕𓪖𓪗𓪘𓪙𓪚𓪛𓪜𓪝𓪞𓪟𓪠𓪡𓪢𓪣𓪤𓪥𓪦𓪧𓪨𓪩𓪪𓪫𓪬𓪭𓪮𓪯𓪰𓪱𓪲𓪳𓪴𓪵𓪶𓪷𓪸𓪹𓪺𓪻𓪼𓪽𓪾𓪿𓫀𓫁𓫂𓫃𓫄𓫅𓫆𓫇𓫈𓫉𓫊𓫋𓫌𓫍𓫎𓫏𓫐𓫑𓫒𓫓𓫔𓫕𓫖𓫗𓫘𓫙𓫚𓫛𓫜𓫝𓫞𓫟𓫠𓫡𓫢𓫣𓫤𓫥𓫦𓫧𓫨𓫩𓫪𓫫𓫬𓫭𓫮𓫯𓫰𓫱𓫲𓫳𓫴𓫵𓫶𓫷𓫸𓫹𓫺𓫻𓫼𓫽𓫾𓫿𓬀𓬁𓬂𓬃𓬄𓬅𓬆𓬇𓬈𓬉𓬊𓬋𓬌𓬍𓬎𓬏𓬐𓬑𓬒𓬓𓬔𓬕𓬖𓬗𓬘𓬙𓬚𓬛𓬜𓬝𓬞𓬟𓬠𓬡𓬢𓬣𓬤𓬥𓬦𓬧𓬨𓬩𓬪𓬫𓬬𓬭𓬮𓬯𓬰𓬱𓬲𓬳𓬴𓬵𓬶𓬷𓬸𓬹𓬺𓬻𓬼𓬽𓬾𓬿𓭀𓭁𓭂𓭃𓭄𓭅𓭆𓭇𓭈𓭉𓭊𓭋𓭌𓭍𓭎𓭏𓭐𓭑𓭒𓭓𓭔𓭕𓭖𓭗𓭘𓭙𓭚𓭛𓭜𓭝𓭞𓭟𓭠𓭡𓭢𓭣𓭤𓭥𓭦𓭧𓭨𓭩𓭪𓭫𓭬𓭭𓭮𓭯𓭰𓭱𓭲𓭳𓭴𓭵𓭶𓭷𓭸𓭹𓭺𓭻𓭼𓭽𓭾𓭿𓮀𓮁𓮂𓮃𓮄𓮅𓮆𓮇𓮈𓮉𓮊𓮋𓮌𓮍𓮎𓮏𓮐𓮑𓮒𓮓𓮔𓮕𓮖𓮗𓮘𓮙𓮚𓮛𓮜𓮝𓮞𓮟𓮠𓮡𓮢𓮣𓮤𓮥𓮦𓮧𓮨𓮩𓮪𓮫𓮬𓮭𓮮𓮯𓮰𓮱𓮲𓮳𓮴𓮵𓮶𓮷𓮸𓮹𓮺𓮻𓮼𓮽𓮾𓮿𓯀𓯁𓯂𓯃𓯄𓯅𓯆𓯇𓯈𓯉𓯊𓯋𓯌𓯍𓯎𓯏𓯐𓯑𓯒𓯓𓯔𓯕𓯖𓯗𓯘𓯙𓯚𓯛𓯜𓯝𓯞𓯟𓯠𓯡𓯢𓯣𓯤𓯥𓯦𓯧𓯨𓯩𓯪𓯫𓯬𓯭𓯮𓯯𓯰𓯱𓯲𓯳𓯴𓯵𓯶𓯷𓯸𓯹𓯺𓯻𓯼𓯽𓯾𓯿𓰀𓰁𓰂𓰃𓰄𓰅𓰆𓰇𓰈𓰉𓰊𓰋𓰌𓰍𓰎𓰏𓰐𓰑𓰒𓰓𓰔𓰕𓰖𓰗𓰘𓰙𓰚𓰛𓰜𓰝𓰞𓰟𓰠𓰡𓰢𓰣𓰤𓰥𓰦𓰧𓰨𓰩𓰪𓰫𓰬𓰭𓰮𓰯𓰰𓰱𓰲𓰳𓰴𓰵𓰶𓰷𓰸𓰹𓰺𓰻𓰼𓰽𓰾𓰿𓱀𓱁𓱂𓱃𓱄𓱅𓱆𓱇𓱈𓱉𓱊𓱋𓱌𓱍𓱎𓱏𓱐𓱑𓱒𓱓𓱔𓱕𓱖𓱗𓱘𓱙𓱚𓱛𓱜𓱝𓱞𓱟𓱠𓱡𓱢𓱣𓱤𓱥𓱦𓱧𓱨𓱩𓱪𓱫𓱬𓱭𓱮𓱯𓱰𓱱𓱲𓱳𓱴𓱵𓱶𓱷𓱸𓱹𓱺𓱻𓱼𓱽𓱾𓱿𓲀𓲁𓲂𓲃𓲄𓲅𓲆𓲇𓲈𓲉𓲊𓲋𓲌𓲍𓲎𓲏𓲐𓲑𓲒𓲓𓲔𓲕𓲖𓲗𓲘𓲙𓲚𓲛𓲜𓲝𓲞𓲟𓲠𓲡𓲢𓲣𓲤𓲥𓲦𓲧𓲨𓲩𓲪𓲫𓲬𓲭𓲮𓲯𓲰𓲱𓲲𓲳𓲴𓲵𓲶𓲷𓲸𓲹𓲺𓲻𓲼𓲽𓲾𓲿𓳀𓳁𓳂𓳃𓳄𓳅𓳆𓳇𓳈𓳉𓳊𓳋𓳌𓳍𓳎𓳏𓳐𓳑𓳒𓳓𓳔𓳕𓳖𓳗𓳘𓳙𓳚𓳛𓳜𓳝𓳞𓳟𓳠𓳡𓳢𓳣𓳤𓳥𓳦𓳧𓳨𓳩𓳪𓳫𓳬𓳭𓳮𓳯𓳰𓳱𓳲𓳳𓳴𓳵𓳶𓳷𓳸𓳹𓳺𓳻𓳼𓳽𓳾𓳿𓴀𓴁𓴂𓴃𓴄𓴅𓴆𓴇𓴈𓴉𓴊𓴋𓴌𓴍𓴎𓴏𓴐𓴑𓴒𓴓𓴔𓴕𓴖𓴗𓴘𓴙𓴚𓴛𓴜𓴝𓴞𓴟𓴠𓴡𓴢𓴣𓴤𓴥𓴦𓴧𓴨𓴩𓴪𓴫𓴬𓴭𓴮𓴯𓴰𓴱𓴲𓴳𓴴𓴵𓴶𓴷𓴸𓴹𓴺𓴻𓴼𓴽𓴾𓴿𓵀𓵁𓵂𓵃𓵄𓵅𓵆𓵇𓵈𓵉𓵊𓵋𓵌𓵍𓵎𓵏𓵐𓵑𓵒

2. Comments


(a) The word here read as *tʃi* meant *child*¹ the bird that gives this phonetic value can appear in various shapes such as in Doc.1  and also  in Doc.11; the word *child* in Ptolemaic texts have a lot of synonyms such as *hrd*, *hwn*, *ʿ*, *id*, *hy*, *nḥn*, *sfy*, *wtt*, and etc.

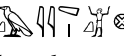
(b) The term     *ndm-nḥ* meant *sweet of life* refer to the god Horus, as a divine epithet.² In some texts of Edfou the name take the determinative of Horus himself as in this orthography                             


causative makes the meaning *to make comfortable* as it *sit* or *settle* upon something.¹⁶ So the term could be translated as *the settled One*. The term here is an epithet for Edfou, may be to refer to her stability and firmness.

(g) The term  *hry-ht* the *Club Bearer* is an epithet of Horus. The word *ht* is used as a general word for a weapon, lance, stick, or harpoon.¹⁷ *Borghouts* translated *hry-ht* as club bearer.¹⁸ *ht* however not necessarily be a club but it can refer to weapons of any kind. At Edfou the epithet is applied also to the king.¹⁹ The term written in various orthographies and in some writings it takes the determinative of Horus .²⁰

(h) The cartouches protocol here belongs to the king Ptolemy IX Philometor Soter.²¹

(i) The name  *isdn* is an epithet of Thoth and it is assimilated with another name *isds* and both of them refer to Thoth.²² In Edfou at the Chapel of throne of Re a scene represented eight monkeys and one of them [n°.6] called *isdn*.²³

(j) The term  *k3yt-k3* refers to the *primordial mound*.²⁴ It was the site of the original creation, at Edfou *k3yt-k3* occurs in lotus offering texts and here it is the place where the primordial lotus containing the divine child grows, and at the end of this text the Ogdoad declare: *We give birth to Re in k3yt-k3*.²⁵ The texts gives to Edfou this name to confirm that it is the original site of creation. The term has a relationship with the other similar terms such as *k3yt-nt-ʿnh* [Doc. 17] and also *xayt* [Doc. 16; 17].

(k) Originally  *b3w-R* was the manifestation of the power of Re which could be expressed in sacred books and in this way came to apply to the books themselves.²⁶

16. Wilson, P., *A Ptolemaic lexikon*, p. 879; Kuhlmann, K. P., *Der Thron im Alten Agypten: Untersuchungen zu Semantik, Ikonographie und Symbolik eines Herrschaftszeichens*, Kairo 1958, p. 44, n. 5.; Tillier, A., "Notes sur l'ichrou", in *ENIM* 3, 2010, p. 168-169, n. (13). Gutbub, A., *Textes fondamentaux de la théologie de Kom Ombo* I, (BdE 47/1), Le Caire 1973, p. 16, n. (bc).

17. Wilson, P., *A Ptolemaic lexikon*, p. 753.

18. Borghouts, J. F., "The evil eye of Apopis", *JEA* 59 (1973) 135, n° 5.

19. *Wb.* III 395(12); Wilson, P., *A Ptolemaic lexikon*, p. 753.

20. *Edfou*, IV, 150, 5.

21. Von Beckerath, J., *Handbuch der Ägyptischen Königsnamen*, p. 292.

22. Boylan P., *Thoth*, pp. 201- 204; Alliot, M., "Le Culte d'Horus à Edfou au temps des Ptolémées" (BdÉ 20, I-II, IFAO), Le Caire 1979, pp. 53-54, n° 1.

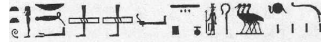
23. *Edfou*, I, 286, 12, pl. XXIX b; Ibrahim, M., *The Chapel of the Throne of Re at Edfu* (Bibliotheca Aegyptiaca, XVI), Bruxelles 1975, p. 38, 61, n° 55

24. *Wb.* V 6(6); Wilson, P., *A Ptolemaic lexikon*, 1044-45; Gauthier, H., *DG*, V, 153-154.

25. Wilson, P., *A Ptolemaic lexikon*, p. 1044-45.


26. *Wb.* I 414(1); Wilson, P., *A Ptolemaic lexikon*, 299-3; Zabkar, L. V., *A Study of the Ba Concept in Ancient Egyptian Texts* (SAOC 34), Chicago 1968, p. 49-50.

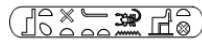
The term is used in Ptolemaic texts in passim. In the Satrap stela, Alexander II restored to their proper places, all the *b3w-R^c* of the temples of I.²⁷ Thoth has the title *ḥk3 b3w-R^c ruler of sacred books* frequently in the offering of the palette, as the text mentioned :



Twt nb mh, šbšb t3 pn, ity ḥk3 b3w-R^c




*You are lord of palette, who divided this land, the sovereign, ruler of sacred books.*²⁸






(l)  *Hddt* is an epithet of Isis or Hathor as a scorpion.²⁹ It represents a goddess in human form and her head topped with scorpion.³⁰ The texts mentioned Edfou as the counterpart of Hededyt which is an avatar of Isis. She was mentioned in texts of Dendara as:



(3st wrt, Hddt nt Bḥdt)|

*(Isis the great, Hededyt of Edfou)*³¹

The association between Isis and Hededyt is that as the Great of Magic, Isis has power over scorpions.³² The liturgical calendar mentions the feast day of Hededyt on the 2nd day of the 4th month of Shemu.³³ Hededyt occupies a privileged place in the entourage of Horus Behdety. Her epithets are usually Heliopolitan for she is a daughter of Re. When her Isis attributes are emphasized she is the mother and protector of Horus which probably accounts for her relative importance at Edfu. Her name appears in many orthography in the examined documents  1.2 ;  2.3 ;  2.3.

(m)  read as *tn*, the 2nd singular feminine dependent pronoun.³⁴ This pronoun is used as pronominal object and after imperative.³⁵ The pronoun written in various orthographies  ;  ;  ³⁶ In some texts of Dendara the pronoun is written as  *twt*:

27. *Urk.* II 14,9 ff.; Blackman, A. M. & Fairman, H. W., "The Myth of Horus at Edfu: II. C. The Triumph of Horus over His Enemies a Sacred Drama", *JEA* 29 (1943) p. 22-23.

28. *Edfou*, V, 91, 2.

29. *Wb.* III 206 (6-7); Wilson, P., *A Ptolemaic lexikon*, p. 693 ; Leitz, Chr., *LGG*, V, p. 597-8.

30. Goyon, J. C., "Hededyt : Isis-scorpion et Isis au scorpion. En marge du Papyrus de Brooklyn 47.218.50-III", *BIFAO* 78 (1978) p. 439-441, Fig.3

31. *Dendara*, XIII, 428, 8 n° 16 ; Cauville, S., *Dendara*, XIII, *Traduction*, Le pronaos du temple d'Hathor : Façade et colonnes, *OLA*, 196, Peeters Publisher & Department of Oriental Studies, Leuven, Belgium, 2011, p. 516.

32. Wilson, P., *A Ptolemaic lexikon*, p. 693.

33. *Edfou*, V, 394, 14.

34. Kurth, D., *Einführung ins Ptolemäische, Band II, eine Grammatik mit Zeichenliste und Übungsstücken*, Becke-Verlag, 2008, p. 602, §51; Junker, H., *Grammatik der Denderatexte*, Leipzig 1906, p. 40, §52.

35. Wilson, P., *A Ptolemaic lexikon*, 1165.










36. Kurth, D., *Einführung ins Ptolemäische*, II, p. 602, §51.



Ti.n (Pr-3) hr.t sw3s.f twt m rn.t pfy n nbt ssst
(Pharaoh) came for you, he praises you with your name, this of lady of sistrum.³⁷




Sw3s.f twt Shmt hnw.f
He praises you, Sekhmet his mistress.³⁸

(n) The word  *mnbit* refer to birth couch or throne.³⁹ The word attested from the 18 dynasty and the bed with which the term is associated in the Graeco-Roman texts is the lion bed, which is known from the old kingdom at least and primarily associated with funerary symbolism. The power of the lion was thought to carry the king through death and back to the life.⁴⁰ Kuhlmann suggested that *mnbit* derived from *mmwt* 'bed', which came in turn from *nmw* 'to sleep' which supposed that *mnbit* was something upon which to rest.⁴¹ *Mnbit* is used in texts at Edfu as a word for "throne" and as a symbol of strong kingship, upon which the king or gods sit as mentioned in Doc.7⁴² The determinative of *mnbit* appear in various writing:       .⁴³ *Mnbit* also appear as a personified goddess, in Edfou texts she appears in a list of divinities of the temple⁴⁴, where she is shown as a lion headed goddess wearing the Lower Egyptian crown .⁴⁵ The king also offers the two lands to *mnbit* and other goddesses, the text of *mnbit* says:⁴⁶



Dd mdw in Mnbit wrt m Bhdt, S3t R^c wts nfrw.f, Hnmt nfrt nt Bhdy.
Utterance by Menbit the great in Edfou, daughter of Re, who raises up his beauty, beautiful nurse of Behdety.

Mnbit is also mentioned in the gods list of Dendara.⁴⁷

(o) The lacuna could be complete as  by comparing with Doc.4 and 10, the text mentioned Edfou as the counterpart or avatar of Isis.

37. Dendara, XIII, 43,13; Cauville, S., *Dendara XIII, Traduction*, p. 54-55.

38. Dendara, XIII, 45,2; Cauville, S., *Dendara XIII, Traduction*, p. 56-57.




39. Wb. II 63 (4-5); Wilson, P., *A Ptolemaic lexikon*, p. 427-8.

40. Wilson, P., *A Ptolemaic lexikon*, p. 427.

41. Kuhlmann, K. P., *Der Thron im Alten Agypten*, p. 12-13.


42. Also see Edfou, III, 162, 2; IV, 101,8-9; V,31,4-5; VII,3,1-2; VII, 11,3-4; VII,36,9.


43. De Meulenaere, H., "Notes Ptolémaïques", *BIFAO* 53 (1953) p. 108-110.


44. Edfou, I, 53 n° 15 []; I, 66 n° 15 []; I, 80 n° 15 [].



45. Edfou, I, pl. XV n° 15 on both sides; Leitz, Chr., LGG, III, 280.

46. Edfou, I, 142, 16; pl. XXII.b, 1st register.

47. Dendara, IX, 38, n° 15 [].

(p) The lacuna could be complete as  by comparing with Doc.10

(q) The orthography of the word  *nfrwt* is written in a semi cryptographic, every single *nfrwt* written in deferent shape.

(r) The term  *h^cyt* refer to *primordial mound*.⁴⁸ The term connect with Edfou as an epithet of the town and its temple *h^cyt-wrt* .⁴⁹ The term establishes Edfu as the original site of creation, with new lands and where the enemies of the primeval creator were slain.⁵⁰ The term *h^cyt* also appear with Dendara as a primeval place of creation as mentioned in Doc.16; 17. The term *h^cyt* has the same signification like other similar terms such as *k³yt-k³* [Doc. 2.2] and also *k³yt-nt-^cnh* [Doc.17].

(s) The term *k³yt-nt-^cnh* refers also to *primordial mound* of life, the meaning and signification is the same as similar terms such as *k³yt-k³* [Doc. 2.2] and also *h^cyt* [Doc. 16;17].

(t) The orthography of the name of Dendara as *Twnt* written in cryptographic, with the figures of *Wsir + Hr + 3st* = Osiris + Horus + Isis as the text mentioned:⁵¹



Ht-hr wrt nbt Twnt irt-R^c nbt pt hnwt ntrw nbw.






Hathor the great, lady of Dendara, eye of Re, lady of the sky, mistress of all gods.

In some other texts Isis was replaced by Hathor as she is her avatar and vice versa:⁵²



Ht-hr wrt nbt Twnt irt-R^c nbt pt hnwt ntrw nbw.

Hathor the great, lady of Dendara, eye of Re, lady of the sky, mistress of all gods.

The three gods *Osiris + Horus + Isis/Hathor* that compose cryptographic orthography of the name of Dendara are the principal gods worshiped at Dendara. The name also appear in various cryptic writing passim in texts of Dendara ; ; ; ; .⁵³

48. Wb. III 239(2-3); Wilson, P., *A Ptolemaic lexikon*, p. 709.


49. Edfou, VI, 182, 14; 183, 18; 184,1.

50. Wilson, P., *A Ptolemaic lexikon*, p. 709.

51. Dendara, XIII, 203,4; 278,10

52. Dendara, XIII, 129,2; Cauville, S., *Dendara: Le Temple d'Isis*, I (IFAO), Le Caire 2007, p. 327, 9 [].

53. Dendara, XIII, 157,13; 183,11; 230,9; 441,8; Dendara, XIV, 3,6; 5,15; 6,1.


(u) The term  *Wrt-hpr-h3t* is a name of Dendara. It is one of the most difficult names to explain. *Cauville* translate the name as *Jambe-cr  e-du-cadavre*.⁵⁴ While *Kockelmann* uncertainly translated the name as *Bein-das-vom-Leichnam-geschaffen-wurde* (?).⁵⁵


The name appears twice in the long two lists of Dendara's names, as the second name.⁵⁶









Rnw nw niwt tn Twnt, Wrt-hpr-h3t, Twnt-t3-ntrt.


*Names of this city, Dendara, leg created from corpse, Dendara of the goddess.*⁵⁷


(v) The lacuna could be complete as  *dsrt*.

(w) The lacuna could be complete as  *m*.

(x) The lacuna could be complete as  or  *Ra*.

(y) The word  *h'w* refer to weapons of tools.⁵⁸ In Edfu texts *h'w* is used to describe the weapons of Horus or the king. *h'w* is a general term for hand tools and so different types are specified like: tools of war, tools of workmanship and so on. *h'w* most often appears in Edfu texts where the determinative is usually either  or , implying that the *h'w* here refers specifically to harpoons or metal tipped weapons. The determinative  is more common elsewhere showing that this "tool" was largely composed of wooden components.⁵⁹

The determinative of the word in the examined Doc.24 is  which refer directly to the meaning of the word.

(z) The word  *s'w* refer to *sand beads*.⁶⁰ Sands have many uses and significations.⁶¹

54. *Cauville, S., Dendara V-VI, Traduction, Les cryptes du temple d'Hathor Vol.1 (OLA 131), Leuven 2004, p. 469.*

55. *Kockelmann, H., Edfu: die Toponymen-und Kulnamenlisten zur Tempelanlage von Dendera nach den hieroglyphischen Inschriften von Edfu und Dendera (Die Inschriften des Tempels von Edfu. Begleithefte, Heft 3), Wiesbaden, 2002, p. 23, 34.*

56. *Dendara, VI, 165,10-11 ; Dendara, XV, 174,4.*

57. *Cauville, S., Dendara XV, Traduction, Le pronaos du temple d'Hathor : Plafond et parois ext  rieures (OLA, 131), Leuven 2004, p. 212-213.*

58. *Wb. III 243(3-15); Wilson, P., A Ptolemaic lexikon, p. 708; Hannig, R., Die Sprache der Pharaonen: Gro  es Handw  rterbuch   gyptische-Deutsch (Kulturgeschichte der antiken Welt 64), Mainz 1995, p. 807.*

59. *Wilson, P., A Ptolemaic lexikon, p. 708.*

60. *Wb. IV 419 (23)-420 (9) ; Wilson, P., A Ptolemaic lexikon, p. 992.*

61. *Martin, K., "Sand", in L   V, pp. 378-379; Auf  re, S. H., L'univers min  ral dans la pens  e   gyptienne, II, (BdE 105, IFAO), Le Caire 1991, p. 665-675; Rinter, R. K., "The Mechanics of Ancient Egyptian Magical Practice", SAOC 54 (1993) p. 155-157; Canney, M. A., "The Cermonial Use of Sand", JMEOS XIV (1929) p. 35-52; Canney, M. A., More "Notes on Sand", JMEOS XVI (1931) p. 55-60; Canney, M. A., "The Magico-Religious Significance of Sand", JMEOS XIX (1935) p. 33-43.*

The signification of the word here refers to Thebes as *the primordial mound* of creation. The same idea was giving to both previous cities Edfou [Doc. 2.2] and Dendara [Doc. 16; 17]. The word could be compared with the same terms that give the idea of primordial place of creation such as *h^cyt; k³yt-k³; k³yt-nt-^cnh*.

3. Conclusion:

Personification represents a phenomenon in Egyptian civilization. Three famous cities were personified: Edfou, Dendara and Thebes. Every city has her avatar. The three cities were personified as a female counterpart. The cities personified in scenes and texts and sometimes just in texts. The most influent city as an avatar in scenes and texts was Edfou. Two complete offerings scenes were detected to Edfou alone. In addition Edfou appears as the second goddess and again as the third one in offering scenes. The texts of Edfou consider it as the counterpart of Isis in her form of scorpion. Edfou also exists behind the king as a wall of *copper* to protect his majesty from all what is around him. Dendara also appears as a female goddess in some offering scenes, but no complete offering scene was detected to her individually. Thebes appear as an avatar twice [the 4th person] in two offerings of *m³t*. In the first scene she is carrying sistrum and weapons, and in the second carrying a two sistrum. Like Dendara no complete offering scene was detected to Thebes. The texts of every city focus on the idea that this city is the land of the *primordial mound* of creation. Every city boasts that on her land the life has begun. The texts use many terms and synonyms for referring to the *primordial mound* of creation such as *h^cy, k³yt-k³, k³yt-nt-^cnh*. Dendara was distinguished with the writing of her name in cryptographic form. Every city was personified in two names Edfou *Wtst*□*St-nfrt*; Dendara *Twnt*□*I3t-di*, and Thebes *Wsrt*□*niwt*.

The personified cities carry various epithets that reflex their important role, especially in protection of the king. The city that carries most epithets was Edfou. The three cities sharing some epithets such as: the primordial mound of creation, mistress of cities, mistress of the two lands, etc.

Cities and epithets

City	Epithets
<i>Edfou</i>	Isis; mother of Anubis; protector of Horus; female avenger; the settled one driver of evil; protector of king's limbs; order flame against his rebels; noble one; mistress of humankind; sharp of horns; female ruler; mistress of goddesses; without another except for her; the powerful one; Hededyt; mistress of cities; the great throne; Seshat the great; mistress of the house of the books; the one with seven horns; the foremost of cities; Isis the great who protect her son; the wall of copper behind the king to protect him; the place of piercing Apophis; the house of appearance; the mistress of Behdety; the female sovereign; mistress of the two lands; the noble and great lady; the great goddess; rises up Horus with her horns; the primordial mound of creation.
<i>Dendara</i>	The beautiful city; daughter of Geb; the place of the noble one; the beautiful city of the god's mother; the female sovereign; mistress of the two lands; mistress and lady of cities; conductor of the king; the sacred nome of masters of Dendara; the primordial mound of creation; the

	beautiful city which was created in the beginning; birthplace of the golden one of the gods and goddesses; place of nativity; beautiful mother of the golden one of the gods; the primordial mound of life; the premiere of the nomes; the settled one; the house of birth of Nut; the mansion of the <i>menat</i> -necklace.
<i>Thebes</i>	The triumphant; lady of force; mistress of the two lands, desert and the two mountains; avenger of Re; protector of Horus; the triumphant of the gods; seize the weapons to drive away the king's adversaries; mother of the children of Horus; her lands were established to found the two lands; maker music for the king; creator of the hidden image of the king inside her sand beads.

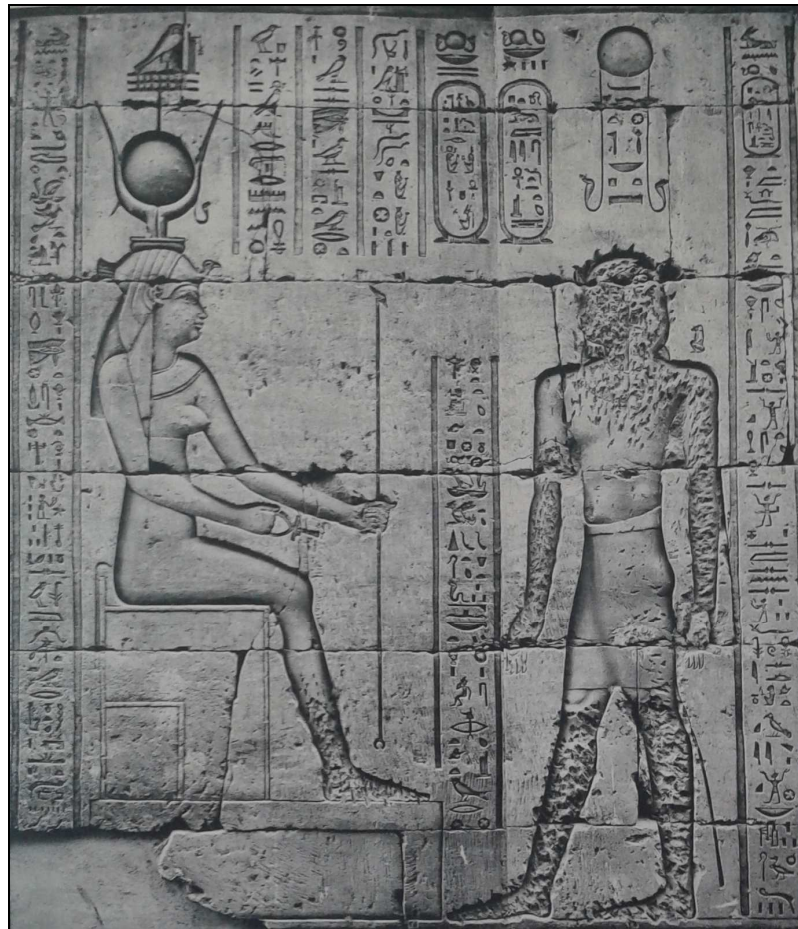


Fig. 1 after: *Edfou*, XIV, pl. DXCV.

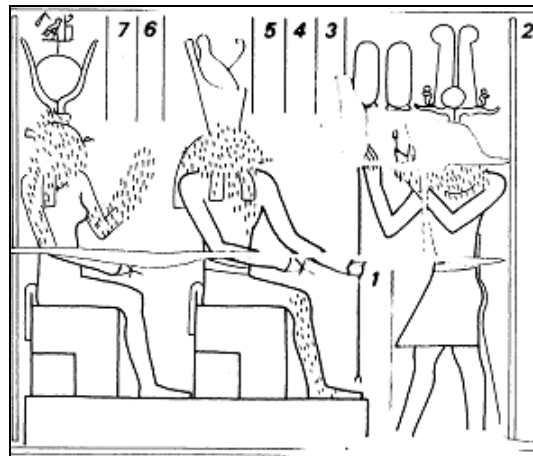


Fig. 2 after: *Edfou*, X, pl. CLXIII.

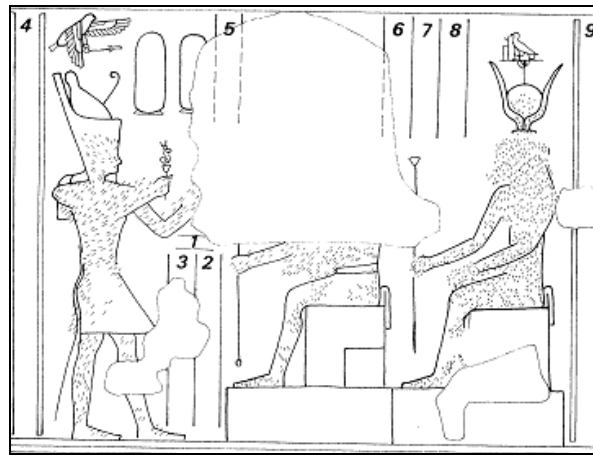


Fig. 3 after: *Edfou*, X, pl. CLXXV.

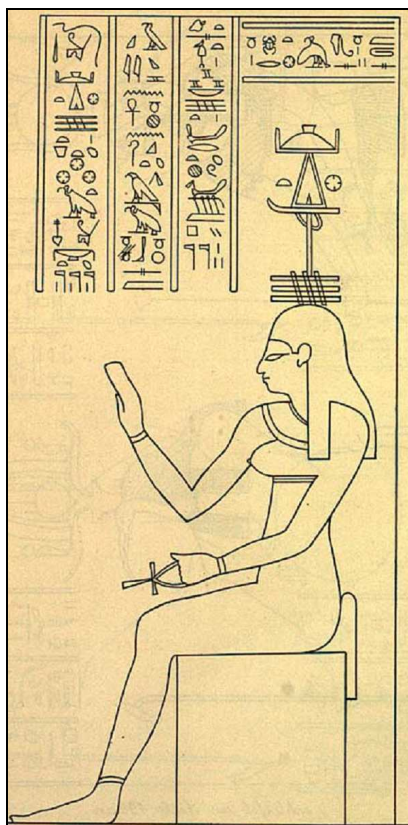


Fig. 4 after: Lepsius K., *Denkmäler*, II, pl. 198.

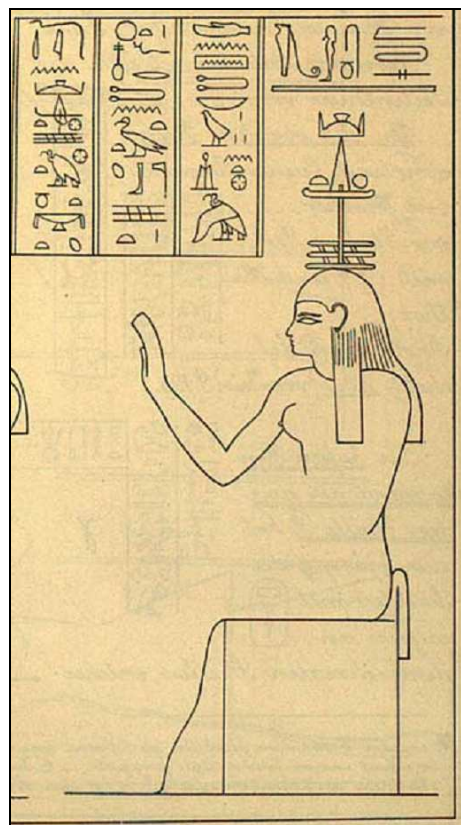


Fig. 5 after: Lepsius K., *Denkmäler*, II, pl. 189a.

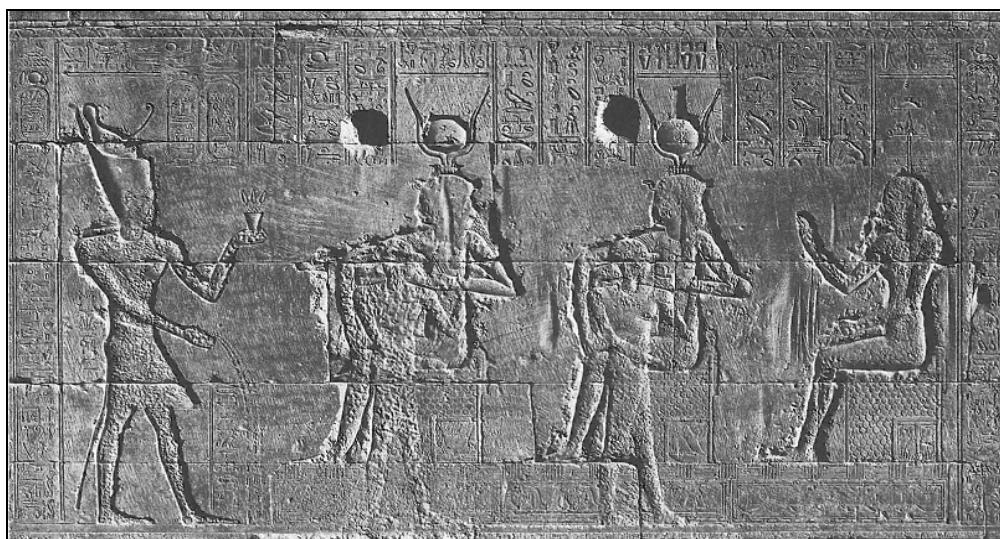


Fig. 6 after: *Dendara XII*, pl. 141.



Fig. 7 after: Dendara XIII, pl. XXV.

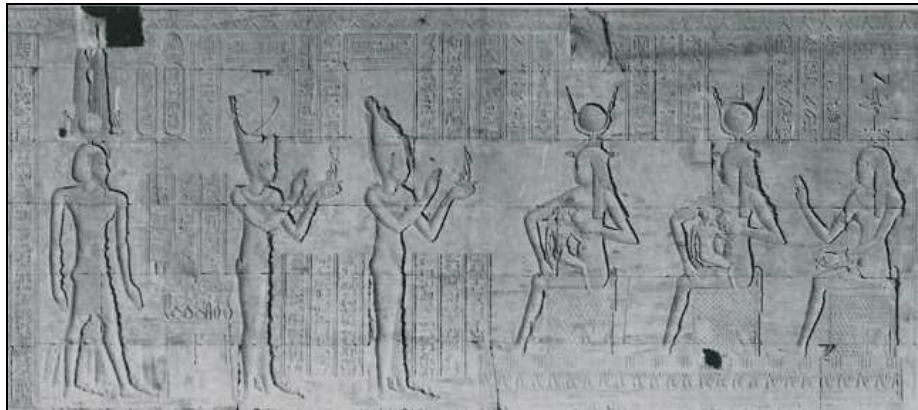


Fig. 8 after: *Dendara XV, Traduction*, pl. LXXXII.

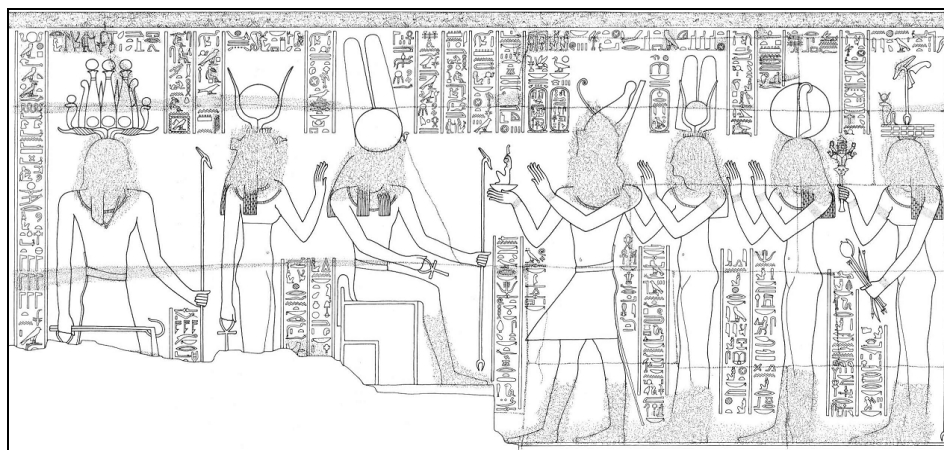


Fig. 9 after: Aufrère, S. H., *Le Propylône d'Amon-Rê-Montou*, n° 75.

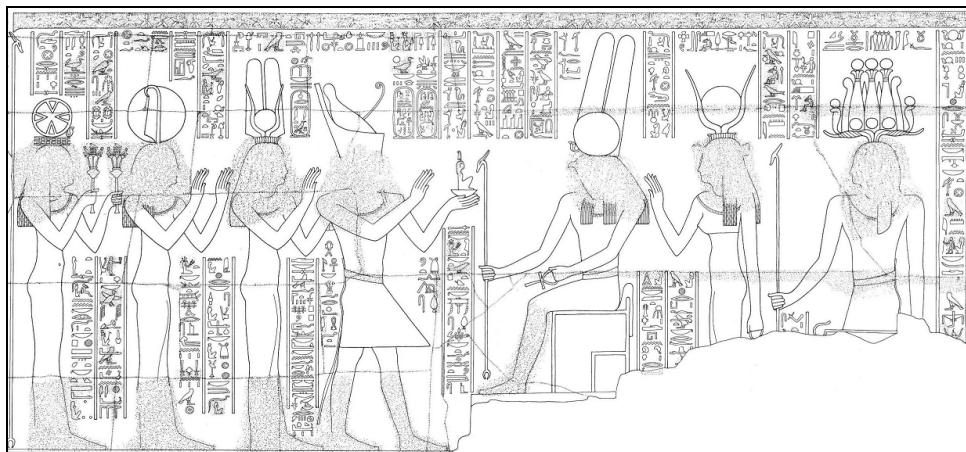
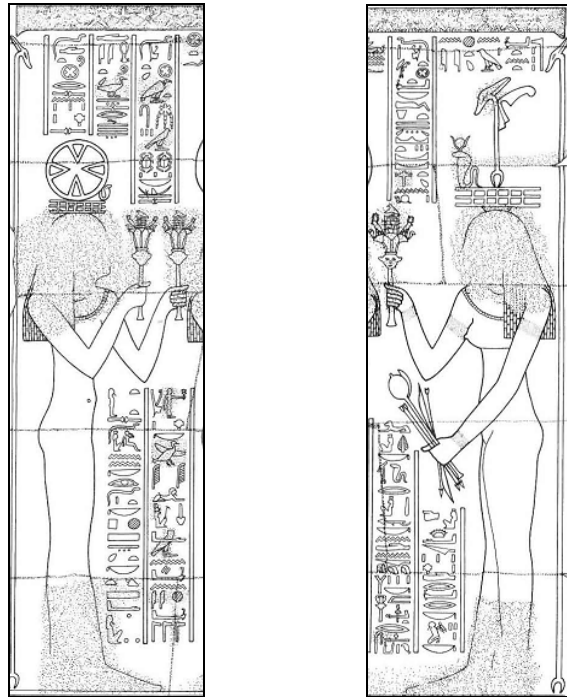


Fig. 10 after: Aufrère, S. H., *Le Propylône d'Amon-Rê-Montou*, n° 76.



Details from: fig. 9 & 10.