

Excerpts from

Adoration of the Ram: Five Hymns to Amun-Re from Hibis Temple, by David Klotz, (2006, Yale Egyptological Seminar) in particular pages 122-123

Commentary excerpts from Cult Topography at Memphis and Papyrus Leiden

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CULT TOPOGRAPHY — MEMPHIS (COLS. 35–36)

wp.n=k t3.wy m inb-ḥd
m t3-ḥnn smsw p3wty.w
smn.n=k nst=k m ḥḥ-t3.wy
m{i} Imn-Rc b3 nb h(3)y(.t)

qi=36 k pw m zp-tpy
ḏr wbn=k m Imn-Rc-Pth

Just as you divided the two lands in Memphis
as Tatenen, eldest of the primeval ones,
so did you establish your throne in Ankhtawy,^A
as ^B Amun-Re, Ba Lord of the firmament,^C

These (both) mean (pw): your ³⁶ form in the initial moment,
when you arose as Amun-Re-Ptah.^D


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^A Even though Ankhtawy appears to specifically designate the Memphite necropolis,³⁷³ the term can also be applied to Memphis in general, as is clearly the sense here. Perhaps the

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choice of this particular name (as opposed to *mn-nfr*) was influenced by the earlier mention of “dividing the two lands (*wp-t3.wy*).”³⁷⁴

^B Although the Hibis version writes *mi Imn* (“like Amun”), the parallel structure with the previous *m t3-ḥnn* (“as Tatenen”) suggests that this be read as *m Imn* (“as Amun”), and this is supported by the hieratic parallel.³⁷⁵ The superfluous *yod* is most likely due to the *yod* that begins the following word, Amun.

^C This is a common epithet of solar gods in the Late Period, as described in the following phrase: “He made the sky as a ‘celestial hall’ (*h3y.t*) for his Ba.”³⁷⁶ In addition, as Wilke has noticed, this epithet has a particularly Memphite nuance, as Ptah would be the logical builder of this “celestial hall” or “firmament.”³⁷⁷ In view of the examples gathered by Wilke, it is unclear why Barucq and Daumas state that this passage “est d’interprétation douteuse.”³⁷⁸ This epithet of Amun is creatively reemployed in the cryptographic bandeau text on the south exterior wall of Hibis,³⁷⁹ where the toponym Hibis³⁸⁰ is written  .

^D This statement combines the Memphite, Heliopolitan, and Theban cosmologies into one composite image: Amun-Re-Ptah/Tatenen. The mention of this syncretistic immediately recalls the famous theological pronouncement:³⁸¹ ●

All gods are three: Amun, Re, and Ptah, without their equal.
The one who hides his name is Amun,
he is Re in appearance,
and his body is Ptah.

This is another example of a “three-tier” world or, more appropriately, of a trinity.³⁸² These three deities appear together at Hibis as recipients of a Maat-offering scene.³⁸³

● ³⁸¹ P. Leiden I 350, 21–22 (= Zandee, *De Hymnen aan Amon*, pp. 87–89; *idem*, *Der Amunhymnus*, p. 275; noted by Barucq and Daumas, *HP*, p. 339, n. bu); note that this could refer to the epithet “Lord of the Thrones of the Two Lands,” which in a much later text are identified as Heliopolis, Memphis, and Thebes (Osing, *The Carlsberg Papyri* 2, pp. 164 and 166, n. m); cf. also Cauville, *Essai sur la théologie du temple d’Horus*, I, p. 18.