



Ptolemy IV (Philopator, 222-205 BC) in the temple of Horus, Edfu, Egypt (Photo © Y. Somet, 2009).

□ *Grb* : The creation of a legitimate imagery of Hellenistic rule in Egypt

Walid SHAIKH AL ARAB

Abstract: During Ptolemaic dynasty (305-30 BC), the ancient Egyptian language was fast at adapting to the intercultural diffusion of the Greek religion into that of the Egyptian. This act almost certainly involved the apparition of some new words, and some other known words used to express other concepts, to match the Hellenization of some ancient Egyptian beliefs and practices. In this paper, the author is studying one case of the word “grb”. The aim of the present article is to build upon the analysis done in previous studies, to propose an accurate translation for the word “grb” and its meaning, and to demonstrate its political and socio-religious connotations, when the god Horus gives it to reigning Ptolemy. This analysis is performed on the basis of the inscriptions of Edfu temple, acting as representative of Ptolemaic and Roman temples.

Keywords: *grb*, Horus, Amun-Ra, Ptolemaic dynasty, Hellenization

Résumé : *Grb* : la création d'une imagerie de légitimation du pouvoir hellénistique en Égypte – Pendant la dynastie ptolémaïque (305 - 30 av. J.-C.), l'égyptien ancien s'est rapidement adapté à la diffusion interculturelle de la religion grecque dans celle égyptienne. Ce phénomène entraîna alors l'apparition de nouveaux mots en plus de l'emploi de mots déjà connus pour exprimer les concepts correspondant à l'hellénisation de certaines croyances et pratiques égyptiennes anciennes. Dans cet article, l'auteur étudie l'exemple du mot “grb”. S'appuyant sur de précédentes études, le but du présent article est de proposer une traduction exacte du mot “grb”, d'en donner la signification et d'en démontrer ses connotations politiques et socio-religieuses lorsque le dieu Horus l'attribua au Ptolémée régnant. Cette analyse est effectuée sur la base des inscriptions du temple d'Edsou, considéré comme représentatif des temples ptolémaïques et romains.

Mots-clés : *grb*, Horus, Amun-Ra, dynastie lagide, hellénisation

I. Introduction*

To date, the word with whom this paper is concerned is not identified in the previous valuable materials of Rainer Hannig¹, and Rami van der Molen². The term *grb* was not also collected by Raymond Oliver Faulkner³, Leonard H. Lesko⁴ in their valuable dictionaries. However, a verb reading *grb* and having the meaning of « to trim, to shape » can be found in the latter work⁵. In addition, Dimitri Meeks has not also classified this term in his valuable manual⁶, but he recorded an indicative reading *grb* and meaning « tissu: tissue »⁷.

In spite of that, the term *grb* was firstly introduced by Adolf Erman and Hermann Grapow in their dictionary⁸. They read it as *grb*, and they offered “Eigentum” (property) as a translation for their suggestion. Then, in 1997, Penelope Wilson, also recorded this term in his remarkable Lexikon⁹. Finally, in their works, Dieter Kurth¹⁰ and Arno Egberts¹¹ translated this word as “Besitz” and “Possession”.

II. Corpus

In this study, given the largess of potential data sources, the survey has been delimited to the inscriptions of Edfu temple as a sample to the Ptolemaic and Roman temples. In this section, eight documents will be presented. They constitute the corpus of the investigation and analysis of the currently investigated word.

Doc. 1:

First, at least from the time of Ptolemy IV Philopator, the word, *grb* was used to express other concepts in the ancient Egyptian language. It is recorded on each side of the doorway (the fourth register), being built in the north wall, and leading from the first Hypostyle Hall (Pronaos) to the second Hypostyle Hall. Wearing the Double crown, Ptolemy IV Philopator

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¹ Rainer Hannig, *Ägyptisches Wörterbuch. I. Altes Reich und Erste Zwischenzeit, Kulturgeschichte der Antiken Welt* 98, Hannig-Lexica 4, Mainz am Rhein 2003, and *Ägyptisches Wörterbuch II. Mittleres Reich und zweite Zwischenzeit* (in 2 volumes), *Kulturgeschichte der antiken Welt* 112, Hannig-Lexica 5, Mainz am Rhein 2006.

² Rami van der Molen, *A Hieroglyphic Dictionary of Egyptian Coffin Texts, Probleme der Ägyptologie* 15, Leyde 2000.

³ Raymond Oliver Faulkner, *A concise dictionary of Middle-Egyptian*, Oxford 1972.

⁴ Leonard H. Lesko and Barbara S. Lesko, *A dictionary of Late Egyptian*, 4 volumes: I-IV, Berkeley [California] 1982-1989 (2nd edition in 2 vol., 2002-2004).

⁵ Leonard H. Lesko and Barbara S. Lesko, *Ibid.* IV, p. 61.

⁶ Dimitri Meeks, *Année Lexicographique*. Tome 1-3: 1977-1979, Paris, 1980-1982 (re-edition Paris 1998).

⁷ D. Meeks, *Ibid.* I, p. 406, 77.4668 recorded an indicative reading *grb* and meaning « tissu: tissue ».

⁸ Adolf Erman and Hermann Grapow, *Wörterbuch der aegyptischen Sprache im Auftrage der Deutschen Akademie* V, Leipzig 1931, p. 181, 9.

⁹ Penelope Wilson, *A Ptolemaic Lexicon. A Lexicographical Study of the Texts in the Temple of Edfu*, OLA 78, p. 1103.

¹⁰ Dieter Kurth (with the collaboration of Almuth Behrmann et al.), *Edfou VI-VIII, Die Inschriften des Tempels von Edfu. Abteilung 1, Übersetzungen* 1-3, Wiesbaden 1998, 2004, 2014, pp. 624 (vol. VII), 224 (vol. VIII).

¹¹ Arno Egberts, *In Quest of Meaning: a Study of the Ancient Egyptian Rites of Consecrating the Meret-Chests and Driving the Calves*, Leiden 1995, p. 116, n° 10.

performs the so-called *hnk sht* rite in front of the god Horus who is shown as a falcon-headed man wearing a double crown in the presence of the goddess Hathor (fig. 1).¹²

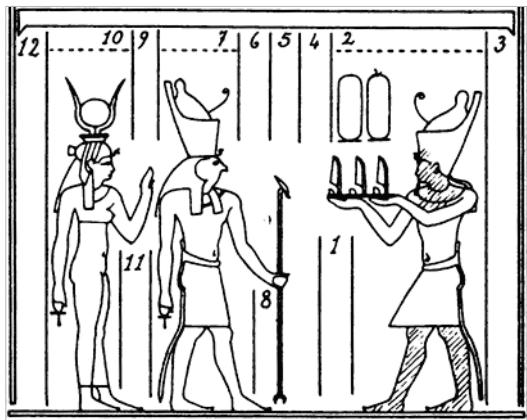


Fig. 1. Ptolemy IV presenting the personification of flooded and watered land to the god Horus, followed by Hathor. (After: Edfou X/1, pl. 46).

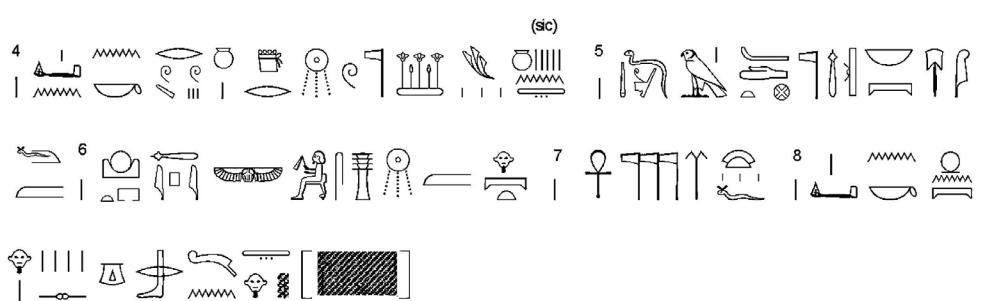
In his captions running in a vertical column (1), traced from left to right ($\leftarrow \downarrow$) in front of his figure, Ptolemy IV Philopator eulogizes Horus, saying.¹³



⁽¹⁾ *hnk sht n [it=f šps]*¹⁴ *wp-t'šw=f r nm̄t šww=f*

⁽¹⁾ Offering *sht* (marsh area) to [his august father], so that he open boundaries to the limits of his light.

In return, in his recitation which goes on five vertical columns (4-8), inscribed from right to left ($\rightarrow \downarrow$) above him, Horus addresses the king, saying:¹⁵



⁽⁴⁾ *di.n=i n=k rww n Dr.w šww ššw n T3* ⁽⁵⁾ *dd-mdw jn Hr Bhdtj ntr c3 nb pt s3b šwty pr-m-*
⁽⁶⁾ *3ht cpy šps*¹⁶ *psd m hrt* ⁽⁷⁾ *cnh ntrw m h̄c w=f* ⁽⁸⁾ *di=i n=k šn n pt*¹⁷ *hr ifdw=s grb n T3 hr*
*[ndb=f]*¹⁸.

¹² Edfou X/1, pl. 46.

¹³ Edfou II, 4, 13-14.

¹⁴ The signs placed in between the square brackets are engraved in reverse direction of the rest of the inscription on the monument.

¹⁵ Edfou II, 5, 1-3.

¹⁶ LGG II, 97_B-98_A.

⁽⁴⁾ I gave to you the *rww*-lands of the shining one and the plants of the earth. ⁽⁵⁾ Utterance by Horus Behedety, great god, lord of the sky, dappled of feathers, Who comes forth in ⁽⁶⁾the horizon, the noble winged sun disk, who shines in heaven, ⁽⁷⁾the gods live by means of his appearance. ⁽⁸⁾I give to you the circuit of heaven on its four sides and the surface of [the whole] Earth.

In this text, the contrast between the two expressions *grb n T³* and *šn n pt* might confirm that *grb* should be translated as “the surface of the earth”.

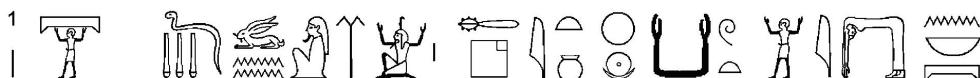
Doc. 2:

Second, on the first Hypostyle Hall (pronaos), north wall, first register, Ptolemy VIII Euergetes II¹⁹ is performing the so-called “lifting up heaven”-ritual in front of the god Horus, who is shown as a falcon-headed man wearing the Double crown²⁰. The representation of the vaulted ceiling is surmounted by a winged scarab beetle holding the sun (fig. 2).



Fig. 2. Ptolemy VIII Euergetes II performs the so-called “Raise up the sky”- ritual in front of the god Horus. After: Edfou X, pl. 64.

In his caption running in a vertical column (1), inscribed from left to right in front of his figure (←↓), Ptolemy VIII praises Horus, saying²¹:



⁽¹⁾ *k³wt gbt dd-mdw wwn m hh²² ht itn (r^c i^ch) k³wt=i gbt n nb pt.*

⁽¹⁾ Raise up the sky! Utterance: may the mass of two disks be in the eternity! I raise up the sky for the lord of the sky.

¹⁷ In this text, the expression *grb n T³* is contrasted with that of *šn n pt*.

¹⁸ The expression *T³ hr ndbt-f*, which literally means the earth upon its foundations, is most often used figuratively to signify the whole Earth.

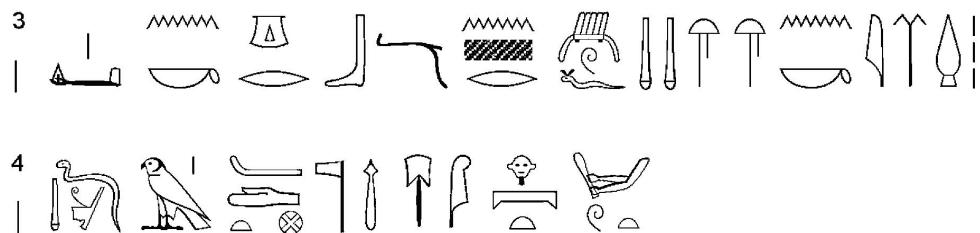
¹⁹ Edfou III, 196, 3-4.

²⁰ Edfou X, pl. 64.

²¹ Edfou III, 196, 4-5

²² *hh* is also that which holds up the sky, that is the air and wind.

In return, in his legend going on two vertical columns (3-4), inscribed above and in front of his head (↓→), Horus addresses the King, saying:²³



⁽³⁾*di-i n=k grb n T3 r-3w=f hptj n=k-jmy*²⁴ ⁽⁴⁾*dd-mdw jn Hr Bhdtj ntr c3 s3b swty hry pt dsrt*²⁵.

⁽³⁾I give to you the property act of the surface of the whole earth and its boundary-limits are your possession. ⁽⁴⁾Utterance by Horus Behedety, great god, dappled of feathers, who has the authority over the sky, the sacred one.

Doc. 3:

Third, the *grb* can manifest itself on a wall relief decorating the east enclosure wall, exterior face, third register, where Ptolemy X appears wearing the Double crown and offering the lotus and papyrus plants which symbolized the upper and Lower Egypt to Horus in the so-called: ¹ ² *hnk sm'w mhw* ritual.²⁶

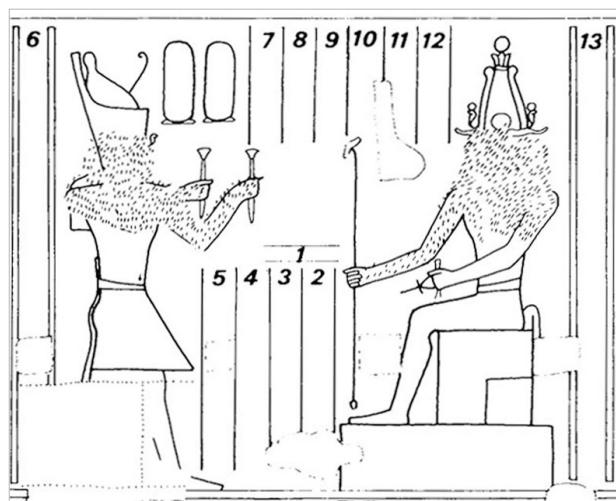


Fig. 3. Ptolemy X presents the lotus and papyrus plants which represented Upper and Lower Egypt to Horus. After: *Edfou X*, 3, pl. CLXXVI

²³ *Edfou III*, 196, 9-10.

²⁴ The expression *n=k-jmy* is used as a noun to mean “your possession”, see Gardiner (1950), *Egyptian Grammar: Being an Introduction to the Study of Hieroglyphs*, p. 89, &114.

²⁵ *dsr* is an epithet of Horus Behedety, see Wilson (1997), *A Ptolemaic Lexikon. A Lexicographical Study of the Texts in the Temple of Edfu*, OLA 78, p. 1247.

²⁶ *Edfou X*, 3, pl. 176.

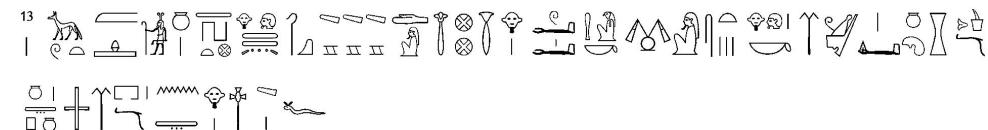
In his recitation going on four vertical columns (2-5) traced from left to right ($\rightarrow\downarrow$), Ptolemy X eulogizes Horus, saying:²⁷



⁽²⁾mn n=k Šm^cw 3bhty r Mhw nb mks (...).

⁽²⁾Take Upper Egypt united with Lower Egypt, O lord of mekes (...).

In return, in his captions running in a vertical column (13) written from right to left ($\leftarrow\downarrow$), Horus addresses Ptolemy X, saying²⁸:



⁽¹³⁾jw.tj m htp jty n T^b-mry hry-tp T^bwy hq^b.Jdbw šsp=j Šm^cw Mhw hr cwy hm=k dmd=j st hr tp=k m shmyt rdj=j n=k mks grb n T^b pn jmy(t)-pr²⁹ n T^b hr ndb=f.

⁽¹³⁾Welcome in peace! Sovereign of Egypt (Beloved Land), chief of Egypt (Two Lands), ruler of the banks, I take possession of Upper and Lower Egypt under the arms of your majesty, I join it on your head with the double crown. I give to you the *mekes*, the property act of the surface of this land and the testament of the whole earth.

Doc. 4:

Then, the inscriptions of the second Hypostyle Hall describe Horus as:³⁰



⁽¹⁾(...) jr.n=f mks³¹ m šn n pt grb n t^b hr ndb=f h^c hr st nt ndty jt=f hnty k^bw cnhw dt.

⁽¹⁾(...) He (Horus) made the mekes³² of the circuit of the heaven and the property act of the whole earth, (so that) you³³ appear upon the throne of the protector of his father (Horus), who is at the head of the kas of the living forever.

²⁷ *Edfou VII*, 326, 13.

²⁸ This text is from the east enclosure wall, exterior face, third register, see *Edfou VII*, 327, 2-3; Kurth, *Edfou VII*, 623.

²⁹ The *jmy(t)-pr* contains a list of all the areas of Egypt and its inhabitants. For more about the *jmy(t)-pr*, see *Wb.* I, 73(20)-74(5); Wilson (1997), *A ptolemaic Lexikon*, OLA 78, p. 75; Shaikh Al arab (2019-2020), “A (re)investigation of the so-called King List in the Abydos temple”, *ANKH* 28/29, pp. 82-84; Kinnaer (1991), “Le Mekes et l'Imet-Per dans les scènes des temples ptolémaïques et romains”, *OLP* 22, ,98-pp. 73 Derchain-Urtel (1981), *Thot à travers ses épithètes dans les scènes d'offrandes des temples d'époque gréco-romaine*, p. 16; Gödecken (1980), „Imet-per (Imyt-pr)“, in *LÄ* III, col. 141-145; Mrsich (1968), *Untersuchungen zur Hausurkunde des Alten Reiches: ein Beitrag zum altägyptischen Stifungsrecht*, MÄS 13.

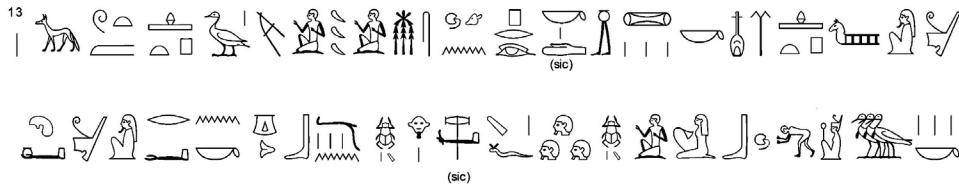
³⁰ *Edfou II*, 1, 121, 5-6.

³¹ The current study considers the view of Shaikh Al arab and Derchain-Urtel, who concluded that the mekes is a “Succession Act”, see Shaikh Al arab (2019-2020), “A (Re)investigation of the So-called King List in the Abydos Temple”, *ANKH* 28/29, pp. 84-85; Derchain-Urtel (1981), *Thot à travers ses épithètes dans les scènes d'offrandes des temples d'époque gréco-romaine*, p. 16.

³² The *mekes* was an important part of royal ceremonial regalia known from the time of the First Dynasty pharaoh Den (2914 - 2867 BC), For more about the *mekes*, see *Wb.* II, 163, 15-16; 269, 6 ; Wilson (1997), *A ptolemaic*

Doc. 5:

Furthermore, a text on the third register of the pylon at Edfu, dating from the time of Ptolemy XII Auletes (80 – 58 BC and 55 – 51 BC), Horus Sematawy addresses Ptolemy XII Auletes saying:³⁴

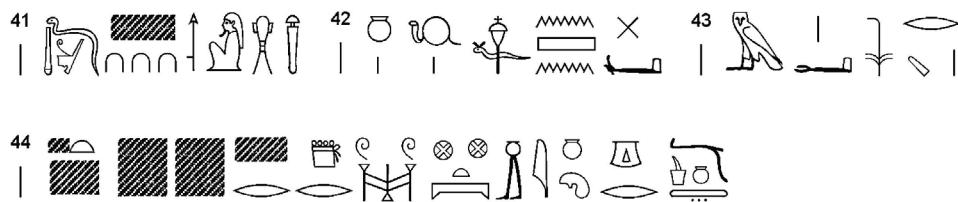


⁽¹³⁾*jw.tj m htp s³=j mry=j hc=j msh³ n ptr=k šsp=j jnw=k nfr m htp hntš=j n hnkt(t)=k n=j rdj(j) n=k grb n T³ hr ndb=f tpjw-T³(=sn)³⁵ h³b n b³w=k.*

⁽¹³⁾Welcome in peace my beloved son! I rejoice at seeing you, I receive your perfect tribute with satisfaction, I rejoice at what you offer to me. (I) give to you (the property act of) the surface of the whole Earth and (its) dwellers bowed before your might.

Doc. 6:

Besides, another reference to *grb* is registered on the inscriptions of the enclosure east wall (interior face):³⁶



⁽⁴¹⁾*dd-mdw jn m^cb³³⁷ s³-tpy-⁽⁴²⁾n-R³⁸hsf n³⁹ (43)m c rsy⁽⁴⁴⁾[.]... (?)drw nwt in=i n=k grb n T³.*

Lexikon, OLA 78, pp. 473-774; Shaikh Al arab (2019-2020), “A (Re)investigation of the So-called King List in the Abydos Temple”, ANKH 28/29, pp. 84-85; Kinnaer (1991), “Le Mekes et l’Imit-Per dans les scènes des temples ptolémaïques et romains”, OLP 22, p. 94; Cauville (1983), *La théologie d’Osiris à Edfou*, BiEtud 91, p. 41 (n. 3); Barta (1982), „Mekes“, in LÄ IV, col. 20-21; Derchain-Urtel (1981), *Thot à travers ses épithètes dans les scènes d’offrandes des temples d’époque gréco-romaine*, p. 16; Kaplony (1977), *Die Rollsigel des Alten Reichs* I, MonAeg 2, p. 235; de Wit (1968), *Les inscriptions du temple d’Opér, à Karnak III*, BiAeg 13, pp. 127, n. 93 and 142, n. 532; Bother (1950), “Notes on the Mycerinus Triad”, BFMA XLVIII, pp. 10-17; Jéquier (1921), *Les frises d’objets des sarcophages du Moyen Empire*, MIFAO 47, pp. 173-176; Spiegelberg (1917), “Varia.”, ZÄS 53, pp. 101-104; Kees (1912), *Der Opfertanz des ägyptischen Königs*, pp. 142-146; Lacau (1904-1905), *Sarcophages antérieurs au Nouvel Empire*, CGC, pl. 36 (figs. 126-127).

³³ The text refers to Ptolemy IV Philopator.

³⁴ see Edfou VIII, 124, 16-18; Kurth, Edfou VIII, 224.

³⁵ *tpjw-T³* is a general term for living people on earth, see Wb. V, 292; Wilson (1997), *A Ptolemaic Lexicon*, OLA 78, p. 1140.

³⁶ Edfou VI, 179, 1-2.

³⁷ At Edfu, the harpoon is the symbol of the ultimate destruction of Seth and his punishment at Edfu, see Wilson (1997), *A Ptolemaic Lexicon. A Lexicographical Study of the Texts in the Temple of Edfu*, OLA 78, p. 414.

³⁸ About the epithet *s³-tpy-n-R^c*, see LGG VI, 115_A.

³⁹ *n³⁹* is the Sethian turbulence of a storm, see Wilson (1997), *A Ptolemaic Lexicon. A Lexicographical Study of the Texts in the Temple of Edfu*, OLA 78, p. 550.

⁽⁴¹⁾Utterance by the *mcb³*-genie, the first protection ⁽⁴²⁾ of Ra, who resists the Sethian turbulence ⁽⁴³⁾in the southern region, ⁽⁴⁴⁾[.]... (?) sides of the sky, I bring to you (the property act of) the surface of the earth.

Doc. 7:

Additionally, the term *grb* appears on the inscriptions of the enclosure west wall (interior face), where geographical personage of the nome of Lower Egypt (Xoïte), addresses Horus saying:⁴⁰



⁽³¹⁰⁾[*Hr-Bbt*] ⁴¹ *jw.n nsw-bjty* () *s³ R^c* [.]... (?) ⁽³¹¹⁾*hr=k Hr* [.]... (?) [nb] *pt* ⁽³¹²⁾*jn=f n=k pr-*
Hr-Bbtt hr prj jm=s Hwt-swt-R^c ⁴² *hr im=s twt Jmn-R^c ntr c³ nb grb nb mks jmy(t)-pr.*

⁽³¹⁰⁾[East-District of Horus], the king of Upper and Lower Egypt (), son of Ra () comes ⁽³¹¹⁾before you, Horus [.]... (?), [lord of] the sky, ⁽³¹²⁾he brings to you the-City-of-East-District-of-Horus carrying its produce and the chateau-of thrones-of-Re carrying its produce, you are Amun-Ra, great god, Lord of the surface of the earth, lord of the *mekes* and the testament.

Doc. 8:

Finally, on a wall relief decorating the west wall of the courtyard, third register, Ptolemy IV Philopator's recitation reads:⁴³

⁴⁰ *Edfou VI*, 43, 3.

⁴¹ and are among a list of hieroglyphic names given to the capital of the third Upper Egyptian nome (Nekhen, Latopolites), whis was identified as El-Mo'alla, see Gauthier (1927), *Dictionnaire des noms géographiques* IV, p. 34.

⁴² is a name given to the Serapeum of the VIth nome of Lower Egypt (Khaset), see Gauthier (1927), *Dictionnaire des noms géographiques* IV, p. 132.

⁴³ *Edfou V*, 145, 12-14.



⁽⁴⁾(...) *nsw-bjty nb t³wy (jw^c-n-ntr.wy-mnh.wy stp.n-pth wsr-k³-R^c shm-^cnh-n-Jmn) s³-R^c nb h^w (Ptwlmsj^cnh-dt mry-³st)⁽⁵⁾nh ntr nfr wnšb mtr n šww k³-ht n ³ht ³b=f⁴⁴ hsb hnbwt⁴⁵ n grb n T³ r htp.w-ntr n hry ntr.w swsh t³š⁴⁶ n Hr ntr c³ s³b šwty nb sht nsw-bjty (jw^c-n-ntr.wy-mnh.wy stp.n-pth wsr-k³-R^c shm-^cnh-n-Jmn).*

⁽⁴⁾(...) King of Upper and Lower Egypt, Lord of the Two Lands (the heir of the two potent gods, chosen by Ptah, the strong one of the ka-of-Ra, the living image of Amun), Son of Ra, Lord of Appearances (Ptolemy, living forever, beloved of Isis), ⁽⁵⁾May perfect god live! the exact cycle of time of the sun light, the bull-womb of his beloved cultivated land, the reckoner of *hnbwt*-land of the surface of the earth, for the divine offering of the lord of the gods, he who extends the boundaries for Horus, great god, dappled of feathers, King of Upper and Lower Egypt (the heir of the two potent gods, chosen by Ptah, the strong one of the ka of Ra, the living image of Amun).

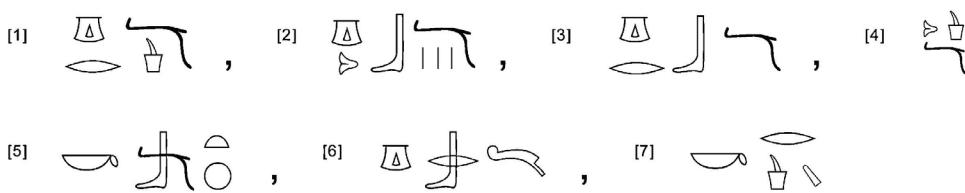
III. Results and Discussion

After this enumeration of the attestations in which the word *grb* manifest itself, it could be returned to the following points:

III.1. Definition of *grb*

It is clear that the *grb* is a hieroglyphic name given to a divine-royal document establishing the property act of the whole earth.

III.2. Graphical forms of *grb*⁴⁷



⁴⁴ *3b=f* is used in much the same way as *mr=f* “his beloved”, see *Wb*. I, 6₍₂₄₎-7₍₇₎.

⁴⁵ *hnbwt* is a measured parcel of land which could be flooded and cultivated, see Grenier (1979), *Temples ptolémaïques et romains : répertoire bibliographique : index des citations 1955-1974 : incluant l'index des citations de 1939 à 1954 réunies par N. Sauneron*, BdÉ 75, p. 389.

⁴⁶ *t³s* is usually the actual boundary marker of a field or domain of a ruler, or a god.

⁴⁷ For the different graphical forms of *grb*, see [1]: *Edfou VI*, 179, 2; [2]: *Edfou VIII*, 124, 17; [3]: *Edfou III*, 196, 9; [4]: *Edfou VII*, 327, 8; [5]: *Edfou VI*, 43, 3; [6]: *Edfou II*, 5, 3 and 121, 6; [7]: *Edfou V*, 145, 3.

The word *grb* occurs frequently on the decorative repertoire of Edfu temple. Its different writings vary slightly, but the determinative always indicates the action involved. It is principally written phonetically with a group of two or three signs with the addition of its standard determinative “the determinative of a book roll or book roll string”. The later determinative is rarely followed by three vertical strokes “used to indicate plurality”. It is sporadic to find its phonetic method of writing ending with the determinative of a tongue of land.

III.3. Meaning of *grb*

As mentioned before, about a century ago, the scholars established the reading of this word and concluded that its structure had to include the phonetic value *grb*. They suggested that it might be some kind of official land register and the translation should be “land list”, or “property”. However, the meaning of this name is still mysterious. Therefore, the current study might suggest that its identification structure may be due to a pun on its derivation. Its original grammatical structure might show a combination of two words: “*gb(b)*” and “*jry*”. The term *gb* may refer to the god Geb, who was the personification of the earth and the physical support of the world in ancient Egyptian religion. The different scripts for the god Geb’s name include *Gb(b)* which is the most common spelling for his name. Other spellings, being composed of: *qb*, *Sb*, or *Kb*, can obviously explain the various methods of writing the first sign of the word *grb*. The god’s name was used as a metaphor for the “the surface of the whole earth”. At the same time, the term “*jry*” which literally means “belongs to” is used in puns to allude to “property act”. Accordingly, one may propose that the *grb* is an abbreviated spelling of the latter two words and its proper translation which literally means “Which belongs to Geb” can be “the surface of the whole Earth”. The determinative of a book roll, or a book roll string suggests that the *grb* might be property act of the surface of the Earth.

IV. Conclusion

As in all cultures, the words that people use are not fixed and, over time, some new words appear, some other words are no longer in use and a number of words have different meanings. Accordingly, one might wonder if the word *grb* was used to express other concepts during the external colonization of Egypt by Greeks to match the Hellenization of some ancient Egyptian beliefs and practices. At Edfu, Amun-Ra and Horus are principally associated with the *grb*. Amun-Ra is *nb grb*, however the transmission of *grb* to reigning king (Ptolemy), was assigned to Horus, who was the vanquishing of Seth, the legitimate heir to the throne of a united Egypt and a symbol of Egypt triumphing over its occupiers in the Ptolemaic period.

The Ancient Greeks, adopting the concept of universalism, used the decorative repertoire of the temples, which were very important in the religious customs of ancient Egypt, to legitimate their colonial policy seeking to extend or retain its authority over Egyptian people and their territory. In addition to the reception of *mekes* and the *jmy(t)-pr*, one of the ways of legitimating their accession to the throne of Egypt, and thus to win the hearts and minds of the Egyptians, was the argument known as the “receiving the *grb*: property act of the surface of the Earth”.

In the political and socio-religious sphere, it is essential for the Greek ruler to receive the *grb*, when he performs ritual and ceremonial activities of “*k3wt gbt*: Raise up the sky”, “*hnk*

šm̄w mhw: offering Upper and Lower Egypt” and “*hnk sht*: Offering marsh area”; it gives a strong connotation of his legitimacy. The underlying message of such a concept is that the god Horus, who is described elsewhere as the sole lord of *T3 hr ndb*⁴⁸, has given the property of surface of the whole earth to the Greek rulers and thus they ruled in the strictest sense by his divine right. The reception of the *grb* by the reigning Ptolemy, being seen as manifestations of the “living Horus” on the throne of Egypt, is, therefore, one of the legal actions proving that their legitimacy for the access to the throne was formally recognized by the god Horus, who served many functions, most notably god of kingship.

To conclude, the transmission of the *grb*, which only performed in a divine-royal context, comes to have political and religious meaning. It confirms that the god Horus has given the property act of the surface of whole earth to the reigning Ptolemy on formal occasion. Accordingly, one might consider the *grb* as a way of legitimization for king's accession to the throne, as a new Horus succeeding his father Osiris. Thus, the *grb* would have functioned as a mean of *Legitimizations mythos*.

⁴⁸ See *Edfou I* 433,13

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□ The author

Walid SHAIKH AL ARAB obtained his MSc degree in Sciences of Antiquity in 2004 at the University of Lille 3- Charles de Gaulle, and his PhD in Egyptology in 2008 at the same University. In 2009, he was appointed lecturer at Fayoum University and, in 2015, Associate Professor. He is currently a Professor of Egyptology at the same University since February 2021.

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Fayoum University
Whs00@fayoum.edu.eg