

**CAPInv. 1972: the bearers/carriers of the (images of the) gods of Sobek, Lord of disorder, and the bearers/carriers of the (images of the) gods of Pachonsis**

## I. LOCATION

i. Geographical area	Egypt
ii. Nome	Elephantine (U01)
iii. Site	Omboi

## II. NAME

i. Full name (original language)	<i>pꜣ ꜥꜣ ꜥꜣ y ntr.w Sbk nb ꜥꜣ nyn ꜥꜣ rm (pꜣ ) ꜥꜣ y ntr.w (Sobek, Lord of disorder, and the bearers/carriers of the (images of the) gods of Sobek, Lord of disorder, and the bearers/carriers of the (images of the) gods of Pachonsis</i> (Shenoutei, 1935, ll. 2-3)
ii. Full name (transliterated)	the bearers/carriers of the (images of the) gods of Sobek, Lord of disorder, and the bearers/carriers of the (images of the) gods of Pachonsis

## III. DATE

i. Date(s)	100 (?) AD
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## IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	the bearers/carriers of the images of the gods
	Professional:	the bearers/carriers of the images of the gods
	Status-related:	the bearers/carriers of the images of the gods
	Theophoric:	Sobek, the crocodile god Pachonsis

## V. SOURCES

<b>i. Source(s)</b>	Short Texts III 1351 (ca AD 100?)
<b>Note</b>	Other publications: de Morgan, Kom Ombo II p. 337 no. 1021
<b>Online Resources</b>	<a href="#">TM 58010</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Demotic graffito indicating the place of meeting (equivalent to <i>topos</i> inscriptions) of the bearers/carriers of the (images of the) gods of Sobek and the bearers/carriers of the (images of the) gods of Pachonsis.
<b>i.c. Physical format(s)</b>	Graffito
<b>ii. Source(s) provenance</b>	Graffito on the pavement of the court, about five meters in front of the right-hand gate to the Hypostyle hall, of the temple of Ombos.

## VII. ORGANIZATION

<b>iii. Members</b>	The group seems to have consisted of two units, respectively formed by the bearers/carriers of the images of the gods of the crocodile god Sobek and by the bearers/carriers of the images of the gods of Pachonsis.
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## X. ACTIVITIES

<b>ii. Meetings and events</b>	The graffito singles out the 'place for drinking' ( <i>p□ m□ □ ,h.sh</i> ) of the group.
<b>iv. Honours/Other activities</b>	Given the fact that the graffito singles out the meeting place for drinking, the group probably occupied itself with gatherings of a festive and drinking nature.

## XII. NOTES

<b>i. Comments</b>	Given the shared meeting place and wording of the graffito, it is more likely that the two groups of bearers/carriers of the sacred images formed one association, rather than two associations which however used the same meeting spot (at different times).
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## XIII. EVALUATION

<b>i. Private association</b>	Probable
<b>Note</b>	On the basis of the nature of the text and the typology of the document which indicated the meeting place for drinking, it is probable that the bearers/carriers formed a private association.