

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

i. Source(s)	Short Texts III 1351 (ca AD 100?)
Note	Other publications: de Morgan, Kom Ombo II p. 337 no. 1021
Online Resources	TM 58010
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	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.
i.c. Physical format(s)	Graffito
ii. Source(s) provenance	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

iii. Members	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

ii. Meetings and events	The graffito singles out the 'place for drinking' (<i>p□ m□ □ ,h.sh</i>) of the group.
iv. Honours/Other activities	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

i. Comments	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

i. Private association	Probable
Note	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.