



## Representations of the God *iry-hms- nfr* or Arensnuphis (in the Temple of Dakka)

### التقديمات الخاصة بالمعبود أرنسنوفيس في معبد الدكة

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#### Abstract

الملخص

The temple of Dakka, dedicated to Djehoty of the southern sycamore Fig, was originally located about 100 kilometers south of the Aswan high dam in what we refer to today as Nubia, though much of that ancient land is covered by lake Nasser now. El-Dakka known to the Egyptians as P-srket and to Greeks as Pslichis. Because of the impending flooding of the region because of the high dam, it moved to the site of El-Seboua, about 40 Kilometers upstream, between 1962 and 1968. The temple we see today was actually begun by the Merotic, Nubian king Arkmani, whom the Greeks called Ergamenes, in about 220 BC, though this date is somewhat disputed, with some scholars maintaining that it dates as earlier as Ptolemy II (Philadelphus 282-246). However, it is more likely that, while Arkmani may have been alive early in the reign of Ptolemy II (Philadelphus), it is more likely that the temple dates to the reign of Ptolemy IV (Philopator 222-205). Irregardless, together with his son named irk- imn (probably Argamani, Greek Ergamenes II), its construction appears to have become a combined effort between these Nubian kings and the line of Greek pharaohs in Egypt, and the god Aensnuphis had been represented in the temple of Dakka with the main gods

معبود الدكة، الذي تم تكريسه للمعبود جوتي رب شجرة الجميز، كان يقع في الأصل على بعد ١٠٠ كيلومتر جنوب السد العالي بأسوان المنطقة التي نشير لها اليوم بالنوبة التي يغطي جزء كبير من أراضيها اليوم بحيرة ناصر. تعرف الدكة اليوم بسلكتي لدي المصريين ويسلشس لدي الإغريق. بسبب الفيضانات الوشيكية في المنطقة بعد إقامة السد العالي، انتقلت إلى موقع السبوع، على بعد حوالي ٤٠ كيلومترًا من المنبع بين عامي ١٩٦٢ و ١٩٦٨، بدأ المعبد الذي نراه اليوم في الواقع من قبل الملك النوبي المروي أركماني، الذي أطلق عليه اليونانيون اسم إرجامينيس في حوالي ٢٢٠ قبل الميلاد، إلا أن هذا التاريخ متنازع عليه إلى حد ما، حيث أكد بعض العلماء أنه يرجع تاريخه إلى ما قبل بطليموس الثاني (فيلادلفوس ٢٨٢-٢٤٦). ومع ذلك، فمن الأرجح أنه بينما كان إركماني على قيد الحياة في وقت مبكر من عهد بطليموس الثاني فيلادلفوس، فمن المرجح أن المعبد يعود إلى عهد بطليموس الرابع (فيلوباتور ٢٢٢-٢٠٥)، جنبًا إلى جنب مع ابنه المسمى إرك-أمون (ربما إرجماني، اليونانية إرجامينيس II)، يبدو أن بناء المعبد قد أصبح جهدًا مشتركًا بين هؤلاء الملوك النوبيين وسلالة الفرعنة اليونانيين في مصر، وتم تمثيل الإله أرنسنوفيس في معبد الدكة مع الآلهة الرئيسية.

**Keywords:** Arensnuphis; Dakka; Nubia; Arkmani; Temple.


**الكلمات الدالة:** أرنسنوفيس؛ دكة؛ النوبة؛ أركماني، معبد.

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## Introduction:

El-Dakka  (Bresciani, E., 1969, p.40). psrkt or Pselkhis (100 Km south of Aswan) where, in the reign of Ethiopian king Ergamenes (<sup>Sharpe</sup>, S., 1895, p.316) a one-room shrine to Djehoty of Pnubs, (Török, L. 2002, p.260) (Paotnuphis) was set up, replacing a small temple of the 18<sup>th</sup> Dynasty. (Arnold, D., 2003, p.65) It had an unusual north-south orientation. To this, Ptolemy IV Philopator added an antechamber and a gate structure. (Bresciani, E., 1975, p.988) Ptolemy IX Euergetes II subsequently enlarged the temple by adding a pronaos with two rows of probably three columns. (Torok, L., 2002, p.260) This structure was further enlarged in the reigns of Augustus and Tiberius by the addition, at the rear, of a second sanctuary as well as inner and outer enclosure walls with large pylon. (Bresciani, E., 1975, p.988) The Sanctuary contained a granite Naos and remains of brick buildings surviving around the temple. (Arnold, D., 2003, p.65). At the time of its removal to Wadi- el-Asbou'a, between 1961 and 1968, some re-used stone blocks of Thutmosis III, Sety I, and Merenptah were discovered. The temple had also been dedicated for several deities like, Tefnut, Shou, Isis, Hathor, Osiris and Arensnuphis. (Leitz, Chr., 2002, p.641-649) the temple in Christian era had also been turned to be a church. (نور الدين، عبد الحليم، ٢٠٠٩، ص.٣٠٩)

### Doc.no.1: Dakka, The Temple of Djehoty of Pnubs, Forecourt, Inner west wall, lower row, bottom register (much destroyed), left 3<sup>rd</sup> scene.

Broken away now. (Roeder, G. 1930, p.143) According to (Champollion, J., 1884). The king "Pharaoh" with a double crown (Pschent) (Griffith, F., 1898, p.56) offers incense before Arensnuphis and Tefnut. (Leitz, Chr. 2002, p.405-409) Arensnuphis wears half-length hair, covering his ears (with a headband knotted at the back with a uraeus). On top of it, two ostrich feathers and on either side a snake with a sun. (Roeder, G. 1930, Texte, p.143-144).


#### Vertical text of the god Arensnuphis reads:



(Roeder, G. 1930, Texte, p. 144).

*dd mdw n iry-hms-nfr ꜥ3 ntr nb i3t w3bt šw s3 Rꜥ*

Recital to Arensnuphis, the great god, lord of Abaton, Shou (Wilkinson, R. 2003, p.129). the son of Re.

**notice:** -  in writing the name of *iry-hms-nfr* may be forgottable (Roeder, G. 1930, Texte, p. 144). -Arensnuphis identified with the god Shou.

#### Vertical text of the goddess Tefnut reads:



(Roeder, G. 1930, Texte, p. 144).


*tfnt s3(t) Rꜥ*

Tefnut daughter of the god Re.

### Doc.no.2: Dakka, The Temple of Djehoty of Pnubs, Forecourt, inner south wall, western half, bottom register, 1<sup>st</sup> scene, fig.3 (Roeder, G. 1930, Texte, p. 149, abb.21).

Thot of Pnubs as a striding man, holds the symbol of life *ꜥnh* in the right hand and the symbol of power *w3s* around which two snakes are coiled, and a scorpion in the left one, wears a beard bent at the end with tail, He is followed by Arensnuphis-Shou, who also holds the symbol of life *ꜥnh* in the right hand and the symbol of power *w3s* in the left one, wears grade beard, doublet apron, ribbons, a wig with headband similar to Djehoty, But free-standing horizontal ram's horns, serpents with sun and two ostrich feathers on the hair and Tefnut Striding woman with lioness's head, holds *ꜥnh* and *w3d* the symbol of prosperity, wears a woman dress, woman's hair in two parts, a sun disk with a snake on the head, hovering vulture with outstretched wings and two high smooth Feathers. (Roeder, G. 1930, Texte, p. 149-150).

**A vertically text above Djehoty reads:**

 (Roeder, G.1930, Texte, p. 149).

*dd mdw in dhwty Pnwbs 3 ntr ii m t3-sty* (Brugsch, H., 1879). *m3'y rsyt nb (P)srkt* (Roeder, G., Texte 1930, Texte, p. 149)

Recital to Djehoty pnubs, the great god, who came from Nubia, the southern lion, lord of Dakka. (Roeder, G., Texte 1930, Texte, p. 150)

**A text above Arensnuphis reads:**

 (Roeder, G., 1930, Texte, p. 150)

*dd mdw in iry-hms-nfr nb i3t-w3bt šw s3 R<sup>c</sup> wr phty 3.f hpš*

Recital to Arensnuphis, lord of the Abaton, Shou, the son of Re, great in strength, whose arm is strong. (Roeder, G., Texte 1930, Texte, p. 150)


**A text in front of Arensnuphis reads:**

 (Roeder, G., 1930, Texte, p. 150)

*di n.k hnw m hri.t hrw nb*

I give you singing as daily (Roeder, G., 1930, Texte, p. 149)

**A vertically text above Tefnut reads:**

 (Roeder, G., Texte 1930, Texte, p. 150)

*dd mdw n tfnt s3t R<sup>c</sup> hry(t) – ib i3t w3bt wpst wrt nb(t) snmt*

Recital to Amaunet, daughter of the god Re, resides in the Abaton, wpsst the great one, mistress of Bige. (Brugsch, H., 1979, p.787)

**A vertically text in front of Tefnut reads:**


 (Roeder, G., 1930, Texte, p. 150)

*di n.k rdw si3 (hr)t3*

I give you plants grow (on) the land. (Roeder, G., 1930, Texte, p. 150)

**Doc.no.3: Dakka, The Temple of Djehoty of Pnubs, Chapel of Ergamenes, Façade, 1<sup>st</sup> register, fig.5** (Roeder, G., 1930, planche, LXXV)

The god Shou enthroned, holds *w3s* and *3nh*, Wears, half-length hair, wears a Headband with a loop at the back, from which a band hangs vertically down to the level of the belt. On the head, four smooth tall feathers on a small smooth base, wears a close-fitting jerkin on the upper part of the body, tight knee apron but without fold lines on the flap; the belt (hemmed on both sides) encloses the tail. His

throne decorated with  *sm3 t3wy*. (BMVII, p.182) Arensnuphis enthroned man with a blue body, holds *w3s* scepter in his right hand and *anx* in his left one. Half-length hair (blue?), the lower end broken away, dissolved into little curls; from the uraeus. Headband tied in a bow with two ends at the back; at the rear end below (the front broken away), wears, a Crown on the head: horizontal, twisted ram's horns, on top of it a sun with two ostrich feathers (with raised crossbars on a deepened background), on either side a snake with a sun. Curved beard, neck collar, doublet and an apron. On each upper arm a hemmed band on both sides, on each wrist a smooth band (blue?). Throne with traces of paint had a corner broken away. Only the upper left corner preserved. (BMVII, p.182)

**A perpendicular text in front of Shou reads:**

 (LD. Textet, V, p.66).

*di n n.k rsyt n.R<sup>c</sup> n.pt*

I give you the kingdom of Re in the Sky.

 (Roeder, G., 1930, Texte, p. 182)

*dd mdw šw s3 R<sup>c</sup> iry-hms-nfr ʿ3 ntr nb i3t w3bt*


Recital to Shou, the son of Re, the good companion, the great god, lord of the Abaton. (Roeder, G., 1930, Texte, p. 182)

 (Roeder, G., 1930, Texte, p. 182)

*Is n3w nb di ʿnh mi R<sup>c</sup> dt*

Of air, every nose that gives life like Re forever.


**A vertical text in front of Shou reads:**

 (Roeder, G., 1930, Texte, p. 182)

*di n n.k phty n R<sup>c</sup> pt*

I give you the power of Re (in) the sky. (Roeder, G., 1930, Texte, p. 182)

**A vertical text above the god Arensnuphis reads:**

 (Roeder, G., 1930, Texte, p. 183)

*di n n.k ʿnh w3s nb hr.i*

I give you every life and happiness with me (Roeder, G., 1930, Texte, p. 183)

 (Roeder, G., 1930, Texte, p. 183)

*dd mdw n iry-hms nfr n st t di ʿnh dd w3s nb mi R<sup>c</sup> dt nb phty hnt ntrw*

Arasnuphis from this place (? or city name?), who gives every life, endurance and happiness like Re forever, lord of power, first of the gods. (Roeder, G., 1930, Texte, p. 183)

**A vertical text in front of him reads:**

 (Roeder, G., 1930, Texte, p. 183)

*di n n.k k3 nht nbw*

I give you every power and strength.

**Doc.no.4: Dakka, The Temple of Djehoty of Pnubs, Chapel of Ergamenes, Entrance, doorway, right jamb (almost destroyed), fig.6** (LD. Planches, V, pl.17c)

Pharaoh cense before Arensnuphis. (BM VII, p.46)

**horizontal texts of which only the ends have survived reads:**

 (Roeder, G., 1930, Texte, p. 185)


*Nswt-bity nb t3wy (drt-ʿnh -imm- tit-R<sup>c</sup>)* (Beckerath, J., 1999, p.276). *iry hms nfr ʿ3-ntr nb i3t-w<sup>c</sup>bt mri ʿnh nfr ntr s3 nhb msw n t3-wrt hk3w*



King of the two lands, Ergamenes loved by Arensnuphis, the great god, lord of Abaton

Good God, son of the Nekhbet, born of Uto, nourished by the magic rich. (Roeder, G., 1930, Texte, p.185)

**Doc.no.5: Dakka, The Temple of Djehoty of Pnubs, Chapel of Ergamenes, interior, inner west wall, middle register, fig.7** (Roeder, G., 1930, planches, pl.CVII)


The king is raising bouquets in each hand three umbels of papyrus (green, red upper edge) on top of each other. The king had red sun on the top; hemmed lower edge, the hem merges into the uraeus in front and into the third-part band at the back; on each side a horizontal ram's horn; on each side an ostrich feather, wears a fitted dress on the upper body. The belt (inside blue) encloses the tail (Roeder, G., 1930, Texte, p.265). The god Schou- Arensnuphis, enthroned man, had a blue body, holds *w3s* and the symbol *ʿnh*, half-length hair, Anterior uraeus, red headband tied in a bow at back, wears a similar crown to the previous document; however, the colors of the colored fields are, from bottom to top: blue, green, blue, red. Curved beard, neck collar like the king. Fitted doublet on the

upper body, apron; the belt (green inside) encloses the tail. A band on each upper arm and wrist; Throne and base (together with Sekhmet (Wilkinson, R., 2000, p.75). are with faint remains of paint. Throne are probably with a chessboard pattern, the colored fields arranged in horizontal rows;(Roeder,G., 1930, Texte, p.265) above behind the god is a papyrus plant (green on blue ground with three Blossoms; on the middle sits a snake wears the crown  (Abu-Bakr, A., 1973, p.7)With

green ostrich feathers with  *šn*; *w3s* symbols of protection and power in front of the snake and the symbols  *s(n)b, di ʿnh*(giving life, health behind it. He is followed by the goddess Sekhmet-Tefnut, nthroned woman with a lioness's head, holding a *w3d* the symbol of prosperity and *ʿnh*, woman's hair,Green ruff, on both shoulders; Woman's dress with folded wings. A smooth green band on each upper arm, wrist, and ankle, sets on her throne (Roeder, G., 1930, Texte p.265).

**A vertical text above the king reads:**



 (Roeder, G., 1930, Texte p.265).

*Nswt-bity nb t3wy (drt-ʿnh-imm-tit-Rʿ). s3 Rʿ (irk-imm-ʿnh dt- mri-3st) šn ʿnh w3s h3 f nbw inn rnp hrnt n.it.f* (Beckerath, J. 1999, p.276)

Titles of the king Ergamenes III, All the long-life power and protection, brings fresh flowers to his father.

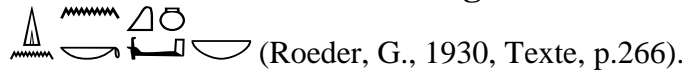
**A vertical text above the god Shou- Arensnuphis reads:**



*di n n.k nhh m rsynt t3wy dd mdw in šw s3-Rʿ hr snmt iry-hms-nfr ʿ3 ntr nb i3t wʿbt*

I give you the kingdom of the two lands Recital to the god Shou, the son of Re in Senmout Arensnuphis, the great god, lord of the abaton.

**A vertical text in front of the god Shou- Arensnuphis reads:**



*di n. k k3 nht nb*

I give you all the strength and power.

**A vertical text above the goddess reads:**



*di n s n.šftw m3ʿi his dd mdw in shmt ʿ3t nb(t) nsrt tfnt m snmt shn hnʿ sn s sw3d* (Roeder, G., 1930, p.266). *di ʿnh t s*

I give you the power of Mahese recital to sekhmet, the great, and mistress of flame, tefnut in Beiga, who embraces her brother (swaj), who is gifted with life. (Roeder, G., 1930, Texte, p.266).

**A vertical text above the goddess reads:**



*di n.n.k ʿnh w3s nbt*

I give you all power and life.

**Doc.no.6: Dakka, The Temple of Djehoty of Pnubs, Chapel of Ergamenes, interior, west wall, bottom register, right scene, left part, fig.8** (Roeder, G., 1930, Planches, pl.85).

The god Djehoty with ibis head is holding *w3s* and *ʿnh*, crown on the head: horizontal ram's horns; then a bundle crown on each side an ostrich feather on which a serpent rises up with the sun, neck

collar, a doublet on the upper body with a belt encloses the tail. The god Shou as a striding man, holding *w3s* and the symbol *ᶜnh*. Wears a front uraeus, red headband tied in a bow at the back, a crown of four smooth feathers on a small base, curved beard, neck collar, dress in apron and ribbons like Thoth. Boar perpendicular to him. The goddess Tefnut with lion's head; holds *w3d* and *ᶜnh*, wears woman's hair, on it a red sun with a snake. neck collar, top with ball hem Woman's dress with red straps. (Roeder, G., 1930, Texte, p.219-220).

#### A vertical text above him reads:



(Roeder, G., 1930, Texte, p.219).

*di n.n.k ḥᶜ nb mi Rᶜ n.k ḏḏ mdw in thwt.pnbs ᶜ3 nṯr nb psrkt*

giving you every crown aslike the god Re (it owns) recital to the god Djehoty pnubis, the great god, lord of Dakka.



(Roeder, G., 1930, Texte, p.219).

*di n.n.k ᶜḥᶜ n Rᶜ pt*

I give you the lifetime of Re in the sky. (Roeder, G., 1930, Texte, p.219).

#### A vertical text above the god Shou, reads:

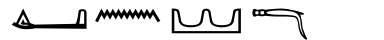


(Roeder, G., 1930, Texte, p.220).

*di n n. nb I s3-Rᶜ ḏḏ mdw in šw s3-Rᶜ Iry-ḥms – nṯr ᶜ3 nṯr Nb i3t-wᶜbt šḥn nṯr ḥ3t-ḥr*

I give you (all lands in peace), recital to the god Shou, the son of Re Arensnuphis the great god, Lord of the abaton, the good husband (of) Hathor (Roeder, G., 1930, Texte, p.220).

#### A vertical text in front of the god Shou, reads:



(ᶜhampollion, 1884, p.124)

*di n n.k ḥ3swt mḥty m ksw*

I give you the northern foreign lands in bowing. (Roeder, G., 1930, Texte, p.220).

#### A vertical text above the goddess Tefnut reads:



(Roeder, G., 1930, Texte, p.221).

*di n n.k t3w nb m ḥtp ḏḏ mdw in tfnt ḥryt n i3t-wᶜbt ir Rᶜ nb pt ḥnwt nṯrw nbwt di n n.k ḥ3swt rsyt t3w ḥr tbtw.k*

I give you all lands in peace. Recital to Tefnut, in the Abaton, the eye of Re, woman of the heaven, mistress of all gods, I give you the southern foreign, lands under your soles (Roeder, G., 1930, Texte, p.221).

#### Doc.no.7: Dakka, The Temple of Djehoty of Pnubs, Roman chapel, western wall, upper picture, fig.10 (Roeder, G., 1930, planches, pl.116).

King Ergamenes offers incense with his left hand and holds the right hand (thumb right) protectively behind it, gracler beard, Shark collar, the belt encloses the tail. The god Arensnuphis-shou as an enthroned man, holds *w3s* and *ᶜnh*, half-length hair, headband with uraeus in front, crown standing free on the head: horizontal ram's horns; then sun with two ostrich feathers next to each a snake with sun, curved beard, neck collar, fitted dress on the upper body. Tight knee apron, without a tail. Throne with surrounding bar and corner bar; the backrest hangs unusually low at the back with base smooth, together with Tefnout who is enthroned woman with a lion's head, holds *w3d* and *ᶜnh* Woman's hair, a Sun with snake on her head, neck collar, left shoulder not drawn, and woman's dress. On each upper arm and wrist, a smooth band. Throne and pedestal as in Arensnuphis -Schow. (Roeder, G., 1930, Texte, p.309-310).


#### A vertical text above the king reads:

 (Roeder, G., 1930, Texte, p.310).

*R<sup>c</sup> nb t3wy (3pr.i) s3 R<sup>c</sup> nb h<sup>c</sup>w (3-pr-i)*

Titles of the pharaoh


**A vertical text behind the king reads:**

 (Roeder, G., 1930, Texte, p.310).

*šn n<sup>h</sup> w3s nb h3 f mi R<sup>c</sup> dt*

All the Protection, power and long life (to) him like Ra to the eternity

**A vertical text in front of the king reads:**

 (Roeder, G., 1930, Texte, p.310).

*Tr snt n it.f ir n.f di n<sup>h</sup>*

Incense on to offer his father that he might be endowed with life. (LD Text, V, p.70)

**A vertical text above the god Arensnuphis-Shou reads:**

 (Roeder, G., 1930, Texte, p.310).

*dd mdw n n ir- hms- (nfr) 3-ntr nb i3t-w3bt šw ntr s3-R<sup>c</sup> wr phty 3.f hpš*

Recital to Arensnuphis, the great god, lord of Abaton, the god Shou, the son of Re, the great of two powers, whose arm is strong. (Roeder, G., 1930, Texte, p.310).

**A vertical text above the goddess Tefnut reads:**

 (Champollion, J., 1884, p.126)

*dd mdw n tfnt s3t R<sup>c</sup> hryt-ib i3t-w3bt wpst wrt nb(t) smnt*

Recital to Tefnut who resides in the Abaton, Wepset (Wilkinson, Richard H., 2000, p.228). mistress of Beiga.

**Doc.no.8: Dakka, The Temple of Djehoty of Pnubs, Sanctuary, western wall, lower register, 2<sup>nd</sup> scene fig.12 (A) (Roeder, G., 1930, planches, pl.116). / (B) Champollion, J., 1835, pl. LVII, ter.I)**

The king raises a plate in both hands, on which a sphinx lies, holds a bowl between its front legs. The king wears front uraeus, a freestanding crown, neck collar, not marked on the left shoulder, and an apron, the belt encloses the tail. A smooth band on each wrist and left upper arm. (Roeder, G., 1930, Texte, p.332). The god Arensnuphis as a striding man holds *w3s* and the symbol *n<sup>h</sup>*. half-length hair, uraeus in front, Headband tied in a bow with two ends at the back on crown standing free on the head: horizontal ram's horns, on top of it a sun with two ostrich feathers (raised keel, lowered side flags) and two snakes with a sun. Curved beard. Neck collar, ball hem at top, bobbles at bottom. Tight kneepad; the belt encloses the tail. The goddess Tefnut with lion's head; holds *w3s* and the symbol *n<sup>h</sup>*. on the head sun with snake, neck collar, Woman dress. On each upper arm and wrist, a band hemmed on both sides. (Roeder, G., 1930, Texte, p.333).


**A vertical text above the king reads:**

 (Roeder, G., 1930, Texte, p.332).

*R<sup>c</sup> nb t3wy (3pr.i) s3 R<sup>c</sup> nb h<sup>c</sup>w (3-pr-i)*

Titles of the pharaoh

**A vertical text behind the king reads:**

 (Roeder, G., 1930, Texte, p.332).

*šn n<sup>h</sup> w3s nb h3 f mi R<sup>c</sup> dt*

All the Protection, power and long life (to) him like Re to the eternity


**A vertical text in front of the king reads:**

 (Roeder, G., 1930, Texte, p.332).

*šps ir n.f di n<sup>h</sup>*

to offer salbol to his venerable [father], that he might be endowed with life. (Roeder, G., 1930, Texte, p.332).

**A vertical text above the god Arensnuphis reads:**

 (Champollion, J. 1884, p.127).

*dd mdw in ir-hms-nfr ʕ3 ntr nb ʔbt-wʕbt šw ntr s3 Rʕ iy m t3-sty*

Recital to Arensnuphis, the great god, lord of the abaton, the god Shou, son of Re who come from Nubia.

**A vertical text in front of the the god Arensnuphis reads:**

 (Roeder, G., 1930, Texte, p.333).

*di n.k t3 nbw m htp*

I give you all lands in peace.

**A vertical text above the goddess Tefnut reads:**

 (Champollion, J. 1884, p.127).

*dd mdw n tfnt (s3t) Rʕ nb (t) snmt hnwwt s3t nb iw- rkt*

Recital to Tefnut, mistress of Senmout, princess, woman of Philae. (Roeder, G., 1930, Texte, p.333).


**A vertical text in front of the goddess Tefnut reads:**

 (Roeder, G., 1930, Texte, p.333).

*di n n.k h3swt nbw*

I go to you all foreign lands

**Doc.no.9: Dakka, The Temple of Djehoty of Pnubs, Sanctuary, southern wall, western half, lower register, right scene, fig.13 (Roeder, G., 1930, planches, pl.132).**

The king raises  on the right hand, and holds the left hand (thumb left) protectively behind it. The double crown is with in front uraeus, curled tail, Straight beard, neck collar, wide kneepad; the belt encloses the tail. A smooth band on the left upper arm, a band on each wrist. the god Arensnuphis is striding, holding *ʕnh* symbol and *w3s*. Half-length hair, front uraeus, headband tied at the back with two ends to form a rail. Freestanding crown on the head: horizontal ram's horns; then sun with two ostrich feathers and two snakes with sun, curved beard, neck collar, top with ball hem, and bottom with bobbles. Close-fitting doublet on the upper body, tight knee apron; the belt encloses the tail. On each upper arm and each wrist, a band hemmed on both sides. (Champollion, J. 1884, p.128).

**A vertical text above the king reads:**

 (Roeder, G., 1930, Texte, p.339).

Titles of the king Ergamenes II

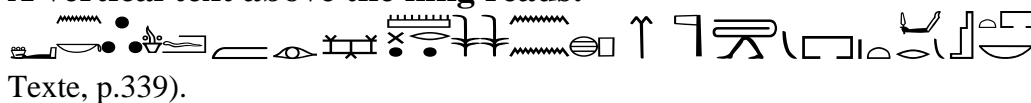
**A vertical text behind the king reads:**

 (Roeder, G., 1930, Texte, p.339).

*šn ʕnh w3s h3.f mi Rʕ dt*

All the protection, strength and life (to) him like the god Re to the eternity.

**A vertical text above the king reads:**

 (Roeder, G., 1930, Texte, p.339).

*Iri n.k snt iy m ir hr mnwr* (Wilson, P., 1997, p.427). *nn hp m ntr wd3 pr .t dsr st.k*

Take the incense that comes from the eye of Horus this incense (or: this is the incense) from which the god arose, it permeates your house and makes your seat glorious



**A vertical text above the god Arensnuphis reads:**

 (Roeder, G., 1930, Texte, p.339).

*dd mdw n ir-hms-nfr ʕ3 ntr nb i3t-wʕbt shm šps hnt p3-iw-rk m3ʕi rsy-t3w nht m hpš*

Recital to Arensnuphis, the great god, lord of the Abaton, holy mighty one at Philae, the upper Egyptian lion whose power is strong. (Roeder, G., 1930, Texte, p.339).



*di n.k pwnt hr htw.f nbw* (Roeder, G., 1930, Texte, p.340).

I give you Punt with all its things

I give you Punt with all its things

**Doc.no.10: Dakka, The Temple of Djehoty of Pnubs, Exterior, Western outer wall, northern band, left part fig.14 (Roeder, G., 1930, planches, pl.144).**

The god Thoth of Pnubs holding *w3s* scepter with a snake coiled around it, and the symbol *ʕnh*, wears a cement on the head on a small smooth base: four smooth feathers. Curved beard. Smooth collar, fitted doublet on the upper body. The god Arensnuphis, holding *w3s* and the symbol *ʕnh*, half-length hair. The uraeus and headband are not visible, but the bow and two hanging ends seen at the back of the head, a crown standing free on the head: horizontal ram's horns, on them a sun with two ostrich feathers (bobbin indicated). On each side serpent with sun, curved beard. Collar smooth. Fitted doublet on the upper body, tight knee pad; the belt does not encircle the tail, then the goddess Tefnut with lion's head; holds *w3d* scepter in the right hand and the symbol *ʕnh* in the left one, women's hair. On the head sun with snake, kopl not recognizable, smooth collar, and a woman dress (Roeder, G., 1930, Texte, p.364).

**Doc.no.11: Dakka, The Temple of Djehoty of Pnubs, Exterior, Western outer wall, southern picture, fig.15 (Roeder, G., 1930, planches, pl.145/b).**

The god Djehoty of Pnubs, holding *w3s* scepter with a snake coiled around it; also, two scorpions in the hand and the symbol *ʕnh*, an anterior uraeus. Crown of four smooth feathers on the head on a common base (destroyed), Straight beard slightly bent at the tip, neck collar, a doublet lying on the upper body with two longitudinally divided carrying hands Hanger with two snakes, the rollover has parallel oblique lines from top right to bottom left. The belt encloses the tail. A band on each upper arm and wrist. Below him the edging strips for a vertical line of writing and the god Arensnuphis as a striding man, holds *w3s* and *ʕnh* wears headband; uraeus in front, no loop behind. Crown standing free on the head: horizontal ram's horns, on it a sun with two ostrich feathers (quill and lateral veins indicated); on each side serpent with sun. Apparently, no beard, neck collar with ball hem at top, smooth hem at bottom. Tight knee apron, the belt encloses the tail, and a smooth band on each upper arm and wrist. (Roeder, G., 1930, Texte, p.62-363).

**Figures:**

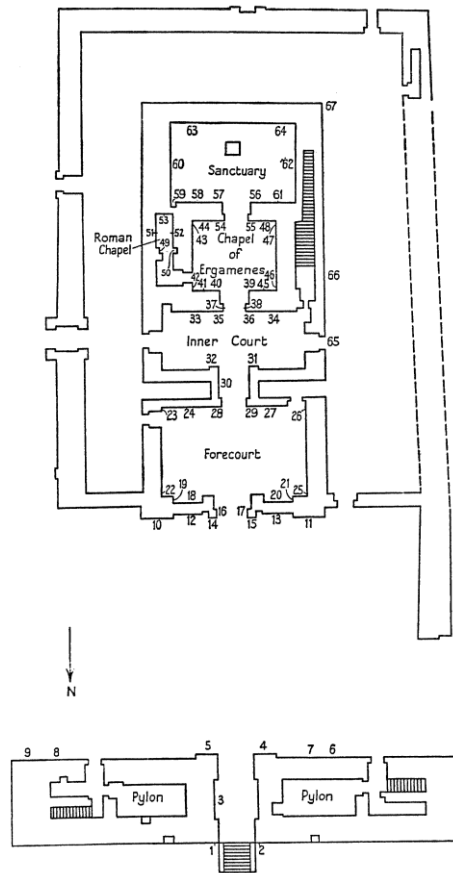


Fig.1  
 El-Dakka, temple of Djehoty of Pnubs  
 After: BM VII, pl. in p.42

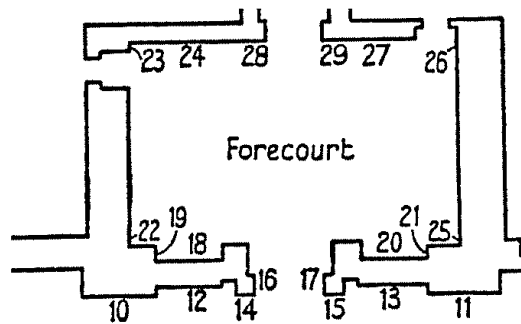


Fig.2  
 Forecourt (Roman)  
 After: BM VII, pl. in p.42

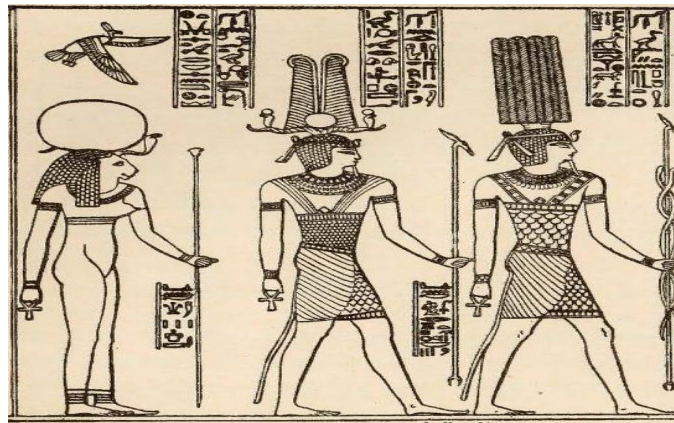


Fig3

Dakka, The Temple of Djehoty of Pnubs, Forecourt, inner south wall, western half, bottom register, 1<sup>st</sup> scene

The god Arensnuphis-shou is following Djehoty and followed by the goddess tefnut

After: (Roeder, G. 1930, Texte, p. CIXL)

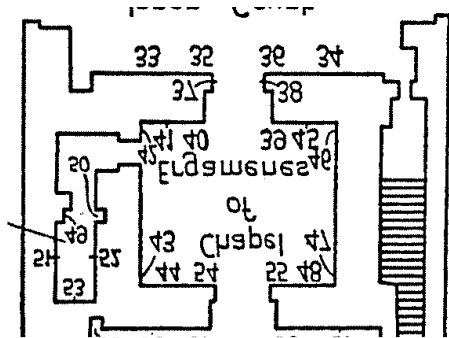


Fig.4

Chapel of Ergamenes (Merotic)

After: (BM VII, pl.in p.42)



Fig5

Dakka, The Temple of Djehoty of Pnubs, Chapel of Ergamenes, Façade, 1<sup>st</sup> register

The enthroned god Arensnuphis is following the god Shou

After: (Roeder, G. 1930. Planches, pl.LXXV)

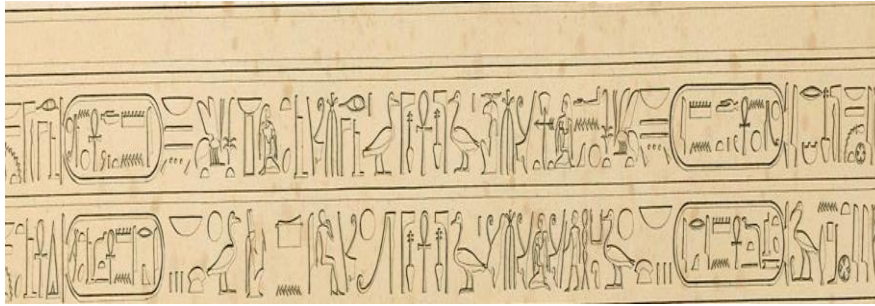


Fig.6  
The Temple of Djehoty of Pnubs, Chapel of Ergamenes, Entrance, doorway, right jamb  
Name of the god Arensnuphis  
After: L.D. Tafels. Vol. V, pl.17c



Fig.7  
Dakka, The Temple of Djehoty of Pnubs, Chapel of Ergamenes, interior, inner west wall, middle register  
The king Ergamenes II offers flowers to the god Shou-Arensnuphis and Sekhmet-Tefnut  
After: (Roeder, G. 1930, Planches, pl.CVII)



Fig.8  
Dakka, The Temple of Djehoty of Pnubs, Chapel of Ergamenes, interior, west wall, bottom register, right scene, left part  
The god Arensnuphis is following the god Djehoty and followed by the goddess Tefnut.  
After: (Roeder, G. 1930, Planches, pl.LXXXV)

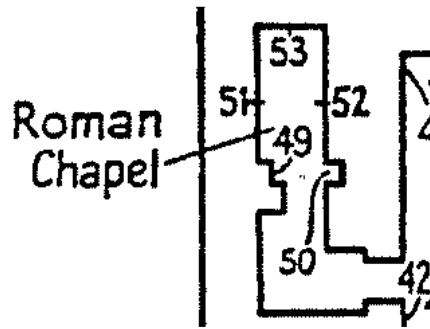


Fig.9

Dakka, The Temple of Djehoty of Pnubs, Roman chapel  
After: (BM VII, pl.in p.42)



Fig.10

Dakka, The Temple of Djehoty of Pnubs, The Temple of Djehoty of Pnubs, Roman chapel, western wall, upper picture

The pharaoh offers incense to Arensnuphis-Shou and tefnut.  
After: (Roeder, G. 1930, Planches, pl.CXVI)

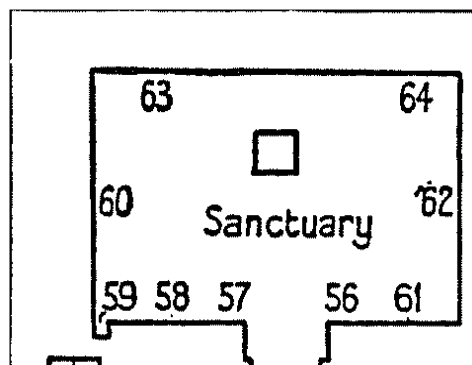


Fig.11

Dakka, The Temple of Djehoty of Pnubs, Sanctuary

After: (BM VII, pl.in p.42)

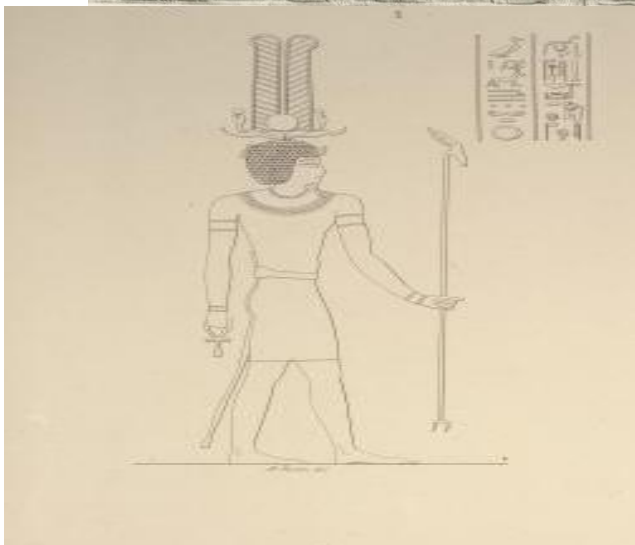


fig.12

(A)

(B)

Dakka, The Temple of Djehoty of Pnubs, Sanctuary, western wall, lower register, 2<sup>nd</sup> scene  
King offers sphinx vessel to Arensnuphis and Tefnut

(A) After: (Roeder, G., 1930, planches, pl.128)

(B) After: (Champollion, J., 1835, pl. LVII, ter. I)



Fig.13

The king offers incense to Arensnuphis  
Dakka, The Temple of Djehoty of Pnubs, Sanctuary, southern wall, western half, lower register, right scene

After: (Roeder, G. 1930, Planches, pl.132)

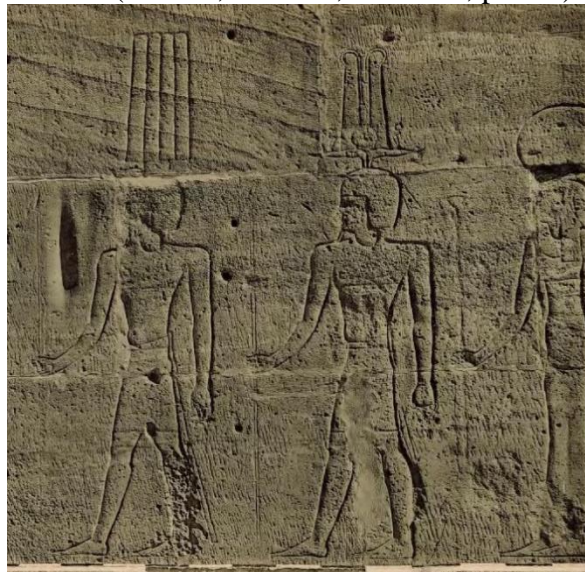


fig.14

Dakka, The Temple of Djehoty of Pnubs, Exterior, Western outer wall, northern band, left part  
The god Thot of Pnubus, Arensnuphis and Tefnut

After: (Roeder, G. 1930, Planches, pl.144)

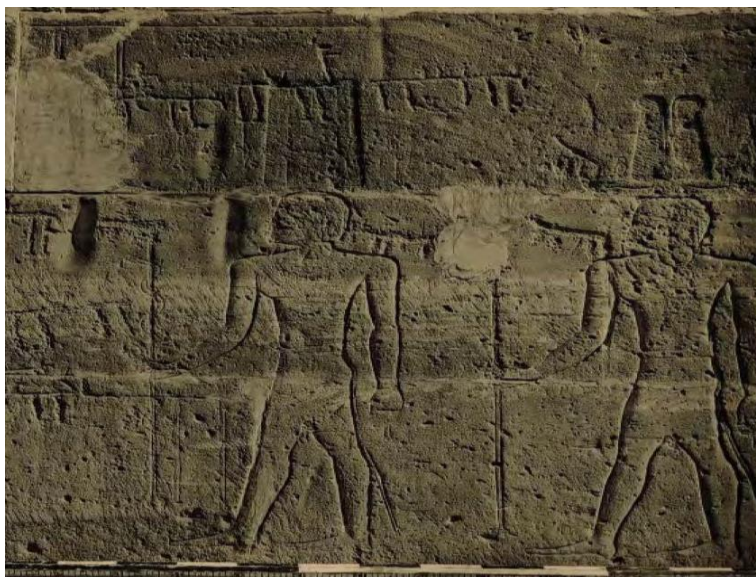


fig.15

Dakka, The Temple of Djehoty of Pnubs, Exterior, Western outer wall, southern picture  
The god Thot of Pnubus, Arensnuphis and Tefnut  
After: (Roeder, G. 1930, Planches, pl.145)

## Conclusion

Based on the above documents, many elements realized from the texts and scenes concerning the god Arensnuphis in the temple of Dakka.

- The titles of the god Arensnuphis
- The relation of Arensnuphis with other gods.

### Table No.1: The titles of Arensnuphis:

The god Arensnuphis took many titles, which express him ranged as an essential god  
In the temple of Dakka, these titles accompanied his name on the wall scenes of the temple. The following table represents his titles accompanied with the figures.

<b>Titles</b>	<b>Meaning</b>	<b>Doc. no.</b>
<i>ʕ3 ntr nb ʔ3t wʕbt</i>	The great god, lord of the abaton	1, 2, 4, 5, 6, 7, 8, 9
<i>s3 Rʕ</i>	The son of the god Re	1,2,7,8
<i>Wr phty</i>	The great strength	2,7
<i>ʕ3.f hpš</i>	Whose arm is strong	2,7
<i>di ʕnh dd w3s nb mi Rʕ dt</i>	who gives every life, endurance and happiness like Re forever	3
<i>nb phty hnt ntrw</i>	Lord of power, first of the gods	3
<i>nri ʕnh nfr ntr s3 nhb msw n t3-wrt hk3w</i>	Good god, son of the Nekhbet, born of Uto, nourished by the magic rich	4
<i>šhn nfr h3t-hr</i>	the good husband (of) Hathor	6
<i>iy m t3-sty</i>	Who come from Nubia	8



<i>sh̄m šps hnt p<sup>3</sup>-iw-rk m<sup>3</sup>i rsy-t<sup>3</sup>w nht m hpš</i>	holy mighty one at Philae, the upper Egyptian lion whose power is strong	9
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### Table No.2: The relation of Arensnuphis with the othe gods:

The accompanied scenes of the god Arensnuphis reflect his relation with other deities.

The deities	Relation	Doc. No.
shou	Arensnuphis had been identified as a form or compined god of Shou	1,2,5,6,7,8
Re	Arensnuphis had been identified as the son of Re	1,2,6,7,8
nekhbet	Arensnuphis had been identified as the son of Nekhbet	4
Hathor	Arensnuphis had been identified as the husband of Hathor	6

### Table No.4: The roles of the god Arensnuphis:

Role	Doc. No.
Giving singing as daily	2
Giving every life, endurance and happiness like Re forever	3
Receiving all the strength and power	5
Giving the northern foreign lands in bowing	6
Giving all the lands in peace	8
Giving Punt with all its things	9

Out of the previous tables, many elements could be resulted as the temple of Dakka is considering one of the most important and largest temples in the Greco-Roman period, which still preserves most of its architectural elements today, but it suffers from destructions and most of its scenes and texts have been destroying. Therefore, it needs a lot of care and restoration.

The god Arensnuphis is one of the most important deities which appeared in the temple in human form, associated with several gods like Tefnout, which represents humidity. He had also represented with Djehoty of Pnubis, represented as a form or combined form of the god Shou. He had the title of (who came of Nubia) which describes his original origin, he had also been (resides in senmout) and sacred in Philae, he is (the uber Egyptian lion) which describes that he also had been appeared as a lion with its full power to protect the goddess during her trip from Nubia to Philae (the good companion).

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