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***Tni* (Thinis) The lost capital of Egypt**
A study of its history, Civilizational role, and possible location
through preserved texts.

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المخلص :

(*Tni* ثنى - *Tn* ثن - *Tni* تنى - *Tn* تن) ربما تعنى الأرض العالية أو المتميزة وكتبت فى القبطية *TIN* تن وفى اليونانية *Θίς* ثيس. ولم يصلنا اسم ثنى مكتوباً قبل الأسرة السادسة؛ لكن استمر ذكرها حتى العصر البطلمى. وكانت ثنى عاصمة الإقليم الثامن من أقاليم مصر العليا. وقاد حكام ثنى توحيد البلاد، وكونوا الأسرتين الأولى والثانية (العصر الثينى) ودفنوا فى جبانة أبيدوس بجوار أسلافهم، لذا من الممكن أن ثنى كانت عاصمة للبلاد خلال حقبة قبيل الأسرات وبدايات الوحدة. واستمرت ثنى فى اسهامها الحضارى حتى العصر البطلمى. وكان المعبود إينحرت هو معبود ثنى الرئيسى وكان له معبد عظيم، وفى الدولة الحديثة أصبح (إينحرت - شو) ورفيقته المعبودة محيت. وقد اختفت ثنى ولم يعد لها ذكر واختفى أى أثر يدل على موقعها. وقد اختلف فى موقعها أنه (جرجا ، البربا ، الطينة ، نجع الدير، نجع المشايخ). ومن خلال دراسة النصوص فإنها تقع غالباً فى المنطقة الممتدة من الضفة الغربية للنيل قرب جرجا حتى بداية الصحراء الغربية.

الكلمات الدالة: ثنى ، العصر الثينى ، العاصمة ، إينحرت ، الموقع .

Abstract :

Thinis (*Tni*- *Tn* - *Tni* - *Tn*) may mean high or distinctive land, written in Coptic *TIN* and written in Greek *Θίς* . The earliest appearance of the name *Tni* dates back to the sixth dynasty. Thinis was the capital of the eighth district of Upper Egypt. The rulers of Thinis led the unification of the country, founded the first and second Dynasties (The Thinite Period) and were buried in the Abydos cemetery next

to their ancestors. So it makes sense that during the the pre-dynastic period and the beginnings of Egypt's unification, Thisis became the capital of the country . Thisis continued its civilization contribution until the Ptolemaic period . *Inihrt* (Onuris) was the main god of *Tni*, and he had a great temple. In The New kingdom *Inihrt* became (*Inihrt -šw*), *mht* (Mhit) was his companion . Thisis has disappeared and there is no indication of her location for sure . It is believed that its location is in (Girga, El-Birba, El-Tina, Naga-El-dêr, Naga- El-Mesheikh). Through the study of the texts, it is often located in the area extending near Girga to the desert in the west

Keywords: *Tni*, The Thinite Period, The capital, *Inihrt*, The Location.

Introduction:

The period leading up to the establishment of a unified State in Egypt is one of the most ambiguous and exciting in Egyptian history. Because there is no conclusive historical evidence because of the temporal dimension. This is evident from the mysterious final steps of uniting the country and from the differing views on the true personality of the King who led the process of uniting the country. Thisis was the capital of the eighth province of Upper Egypt. The city of Thisis had the most prominent political role in that age when its rulers led the unification of Upper Egypt and Lower Egypt. Those who laid the foundations of civilization for the united Egyptian nation, which lasted until the end of the ages of Egyptian civilization. Thisis may have been the first capital of unified Egypt at that time. Then it continued as the capital of the eighth province of Upper Egypt. It has acquired great religious and administrative importance. However, Thisis completely disappeared and it is not known how, when or, why.

Objective of the study:

Previous studies did not address the city of Thisis in sufficient depth to shed light on its political role in unifying the country, and what resulted from this is that it may have been the first capital of a unified Egypt, even for a period of time. In addition to its history through the ages, its political and religious role, how it disappeared, its possible location and the possibility of finding it. This research will study, extrapolate, deduce and analyze texts that recorded information about Thisis. To highlight the civilizational role of Thisis (its history, name, gods, how and why it disappeared) and to try to determine its location and how to discover it.

The Research Methodology:

The research methodology in Thinis's study relied on what was stated in the preserved texts on several axes to reach the desired result.

Firstly: History of Thinis: This was from the Thinite Period until the Ptolemaic period, according to what was stated in the preserved texts.

Secondly: Forms of writing Thinis and its linguistic meaning : *T̄ni*, *T̄n-T̄ni*, *Tn- T3-wr - T̄ni* .

Third: The deities and the temple of Thinis : *T̄niḥrt* (Onuris) - *mḥit*, *mḥt*–Mhit.

Fourth: The reasons for the disappearance of Thinis : How and when did Thinis disappear and why is there no evidence left of her whereabouts? **Fifth:** Fifth: The opinions about the possible location of Thinis: By discussing different opinions about determining its location and the evidence that supports or weakens this.

Sixth: Ways to discover Thinis: This is done through appropriate modern technological techniques.

Firstly: History of Thinis:

Thinis was located in the eighth province (nome) of Upper Egypt (*T3-wr*)⁽¹⁾, Which extends on both banks of the Nile from the Gebel El- Tarif (east of the Nile) in the south to the city of El-Menshah (west of the Nile) in the north⁽²⁾(see map).

(1) Brovarski, E., The inscribed material of the first intermediate period from Naga-El-dêr, vol.1, Chicago, 1989, p.63 .

(2) Helck, W., Die altägyptischen Gaue, Wiesbaden, 1974, p. 207 ; Helck, W, Gaue, Lexikon der Ägyptologie II, Wiesbaden, 1977, col.388 ; Kessler, D., Ptolemais Hermiu, Lexikon der Ägyptologie IV, Wiesbaden, 1982, col.1183.

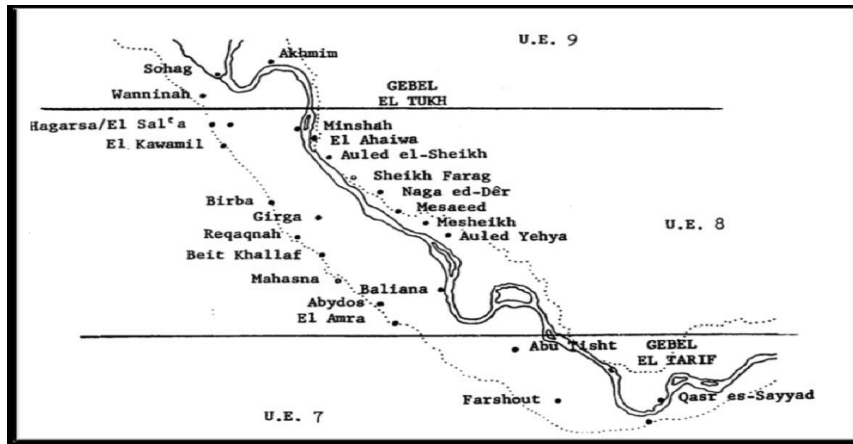


Figure1: Map of the Eighth nome (*T3-wr*) Brovanski , E., The inscribed material of the first intermediate period from Naga-El-dêr, vol.1, Chicago, 1989 , p. 1250 , map 1.

According to Manetho, the rulers of *Tni* led the unification of the country, and they founded the first and second dynasties and they were called the kings of The Thinite Period ⁽¹⁾, Named after the city of Thinis, which was the seat of their rule . Then they were buried in Abydos next to their ancestors who took it as a cemetery for them since 3450 BC ⁽²⁾. From the Sixth Dynasty onwards, Abydos was the center and headquarters of the supervisors of the administration of Upper Egypt ⁽³⁾. While Thinis has been the seat of the rulers of the eighth province *T3-wr* since the Old Kingdom ⁽⁴⁾ . But Abydos excelled when it became a sacred place for pilgrimage and funeral visits ⁽⁵⁾ . Also, its god *hnty – Imntyw (Wsir hnty -Imntyw)* was the main god and lord of the province *T3-wr* . Therefore, Thinis can be classified as a political city.


(1) Waddle, W.G., trans . Manetho . Loeb Classical Library . London : William Heinemann . Cambridge , MA: Harvard University press , 1971 , pp.27-28.

(2) O'Connor, D., and Patch. D.C. Sacred Sands ; Exploring the tombs and temples of ancient Abydos, Archaeology, 54/3, New York, 2001, p.43

(3) Fisher, H., Four Provincial Administrators at the Memphite Cemeteries , Journal of the American Oriental Society 74 No.1 (Jan. – Mar. 1954) , p.33 and n. 57 .


(4) Brovanski , E., op cit., pp.63 – 64 .

(5) Eaton, K, The festivals of Osiris and Sokar in the month of Khoiak : The evidence from nineteenth dynasty from monuments at Abydos, Studien zur altägyptischen kultur 35, Hamburg 2006 , pp. 75 - 77 .

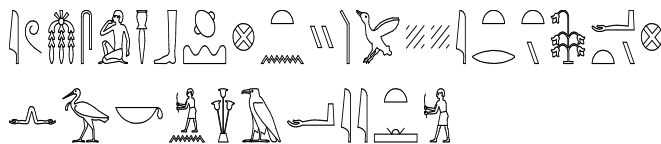
- This sign  came in the inscriptions of the tomb of Herchuf *Hr-hwi.f* (From the reign of King Pepy II the fifth ruler of the Sixth Dynasty) ⁽¹⁾ In a letter sent by the king to Herchuf , which he recorded in his autobiography in his rock-carved tomb , in the cemetery of Qubbet el-Hawa ,on the western bank of the Nile in Aswan ⁽²⁾.



pr.n.(k) m T3w - wr hr w3t wh3t (go yourself to Thaw-wr via Oasis Road).

The sign  (the sail of a ship or boat surmounted by a mast) It is a form of writing the name of the eighth province , where it is written and pronounced *T3w -wr* and it does not mean the name of the city *Tni* (Thisis) . It is worth noting that the eighth province itself is attributed to Thisis and was known as the Thinite nome.

- It was mentioned in Papyrus of Leiden 344 In the warnings of the wise Ebower, which describes the conditions of the country In the first intermediate period.



iw - msi 3bw Tni (Tny)..... Ttrt - šm^ct n b3k n h3^cyt

(forsooth ,Elephantine and Thisis are the dominion of Upper Egypt, yet without paying taxes owing to civil strife) ⁽⁴⁾

This demonstrates the rebellion of the Thisis rulers against the central Government and their independence by virtue of the province .

- During the first intermediate period ,The rulers of Thebes and the rulers of Ihnasya, in their wars sought to annex Thisis because of its importance as stated in the

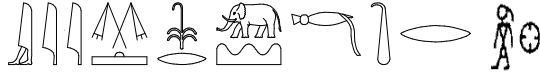
⁽¹⁾Morkot ,R., Aswan , Oxford Encyclopedia of ancient Egypt vol.1,Oxford , 2001 , p. 153 ; Helck , W.,Herchuf , Lexikon der Ägyptologie II, Wiesbaden , 1982 p.1129.

⁽²⁾Vischak , D., Locality and community in old kingdom provincial tombs the cemetery at Qubbet el Hawa , Newyork University , 2006 , p. 122.

(3) Sethe , K.,Urkunden des Alten Reiches I, Leipzig,1933, ,p.125 .

(4) Gardinar , A.H., The Admonition of an Egyptian sage from a Hieratic papyrus in Leiden , Leipzig ,1909 , p. 34 .

inscriptions of the tomb of *Iti –ibi* in Assiut, Who is mentioned as (*tf-ibi*) in some references, was the ruler of the province of Assiut , loyal to the rulers of Ihnasya and led his army to control Upper Egypt ⁽¹⁾ .



ii(i) rsi r 3bw mḥti rTni

(I came south to Elephantine and north to Thinis) ⁽²⁾

-As stated in the (Pétersbourg 1115 papyrus) within the teachings (advices) of King Kheti, the ruler of Ihnasya, from the Ninth Dynasty for his son, King Merikare, and the papyrus is written from the time of the Eighteenth Dynasty.



ḥsi (n).i Tn m- ḥki t3š rsyt r t3wt

(when I attacked Thinis and Maqi and its southern border as far as Taut) ⁽⁴⁾

- It was mentioned in the stela of *D3ri* (Brussels .Mus. E.4985) overseer of the storehouses and ruler of the residence from the reign of the king Wah-Ankh-Entef, the second king of the eleventh dynasty ⁽⁵⁾ .



s3 Rḥ Ini-iti-f ms-nfrw m ḥti(T) ḥ3 . n .i ḥnḥ pr ḥty m ḥrit nt Tny

⁽¹⁾ Griffith , F.L. The inscriptions of Siut and Der Rifeh , London , 1889,pl.11 ; Montet,P.,Géographie de L'Égypte ancienne ,deuxième partie La Haute Égypte , Paris,1961,p.100.

⁽²⁾ Brunner , H.,Die texte aus den graben der Herakleopolitenzeit von Siut mit übersetzung und erläuterungen , Ägyptologische Forschungen 5, Hambourg ,1937,pl.45 .

⁽³⁾ Golenischeff , V., Les Papyrus hieratiques , Nos. 1115 , 1116A et 1116B de L'Ermitage imperial a Saint-Péterssbourg , St-Péterssbourg , 1913 , pls.IX-XIV .

⁽⁴⁾ Volten ,A.,Zwei Altägyptische Politische Schriften : Die Lehre für König Merikarê (pap. Carlsberg VI) und die Lehre des Königes Amenemhat. Analrcta Aegyptiaca , vol.4, Copenhagen : Einar Munksgaard ,1945 ,p. 37 .

⁽⁵⁾ Porter ,B., and, Moss, R., Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and ,Paintings I , Oxford, 1927, p. 596 .

(Son of Re Intif, the creator of beauty Write me (message me) while I am fighting with the house of Kheti in the cemetery of Thinis)⁽¹⁾ .

This is similar to what was mentioned on the stela of *Tti*, bearer of seals and official of the treasuries, who was a contemporary of the two kings Intif I and Intif II of the kings of the eleventh dynasty and his stela was found in the Draa Abu al-Naga , west of Thebes, and now it is in the British Museum No.614⁽²⁾.



s3 Rꜥ Ini.itj.f ist t3 pn hr st hr.f hntt r 3bw pht r T3-wr -Tny

(Son of Re Intif when this land was under his authority south to Elephantine and up to Ta-wer – Thinis " Thinis which is in Ta-wer province ")⁽³⁾

This reinforces the belief that Thinis played a political role and instigated the war, often sided with the rulers Ihnasya.

- *Hnnw* Hnno (an employee during the reign of King Mentuhotep Nebhepetre of the Eleventh Dynasty) wrote on his Stela (Metropolitan Museum) which was found smashed in his tomb No. (313) in Deir el-Bahari ⁽⁴⁾.



b3k n .(I) n . f T3-wr Tn

(I collected taxes for him from Ta-wer Thinis)⁽⁵⁾ .

This is clear evidence that the kings of the Eleventh Dynasty took control Thinis and subjected it to their authority.

During the reign of the Twelfth Dynasty, Abydos became the capital of the eighth province and the seat of its rulers instead of Thinis. Thinis thus turned into a regional city.

(1) Petrie , W. M.F., Qurneh , London , 1909 , pl.III .

(2)Winlock ,H.E.,The Theban Necropolis in the Middle Kingdom , American Journal of Semitic languages and literatures XXXII , Chicago, 1915 , p.17

(3) Blackman , A.M., The stele of Thethe , Brit. Mus., No.614, Journal of Egyptian Archaeology 17 , London , 1931 , pp. 55-61 .

(⁴) Winlock , H.E., The Court of King Neb Hepet-Re Mentu-Hotep at the Shatt erRigal , American Journal of Semitic languages and literatures 57 , Chicago , 1940 , p. 149 .

(⁵) Hayes C.H., Career of the Great steward Henenu under Nebheptre mentuhtpe , Journal of Egyptian Archaeology 35 , London , 1949 ,p.43 .

While the situation in the New Kingdom was reversed, the rulers (mayors) of Thinis are known, but the rulers (mayors) of Abydos are unknown, and this suggests that they may have been administratively subordinate to Thinis ⁽¹⁾.

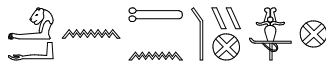
- Text on the lintel of a door from Abydos for *s3 - tp - ihw* of the eighteenth dynasty



Iry - p^ct h3ty - ^c imy - r hmw - ntr m Tni- T3wr hsy n nb w3dt rnpwt s3 -tp-ihw

(The hereditary prince, mayor, supervisor of the priests in Thinis - Ta -wer, praised by lord of Wadjet - Ranbot sa tp ihw) ⁽²⁾ .

- And from the tomb of the mayor *ini iti f* west of Thebes from the reign of King Thutmose III,



h3ty - ^c n Tni - T3-wr Mayor of Thinis -Ta-wer. ⁽³⁾.

Both Abydos and Thinis were mentioned successively in the eighteenth chapter of the Book of the Dead in the texts of the tomb of Iry-nefer (TT290) of the Twentieth Dynasty in Deir el-Medina.



I Dhwty sm3^c hrw Wsir r hftyw . f m d3d3t (^c3t) imy(t)

3bdw grh pwy n h3.k.r.i m tnw mwtw m ipwt

3hw m hpr ihpw m Tni

(1) Brovarski, E., Thinis , Lexikon der Ägyptologie VI , Wiesbaden,1986, cols. 476-479 .

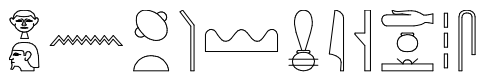
(2)Randal – Maciver , D., Mace , A., ElAmrah and Abydos , London , 1902 , pl.XXXIV.1 .

(3)Sethe,K., Urkunden der 18. Dynastie IV, Leipzig , 1909, p. 963 .

(O Thoth, who vindicates Osiris against his enemies in the great court of Abydos, on the night of the haker, The time of counting the dead and the counter of the Akhw (the luminaries -the righteous) and then the dance takes place in Thinis) ⁽¹⁾.


- It is worth mentioning that this paragraph came in several forms in the Book of the Dead, and other cities were mentioned instead of Thinis, and the Haker celebration was linked in the texts of the stelae of individuals from the Middle Kingdom to a site called *r-n-T3-wr*.

- The rulers of Thinis in the New Kingdom had administrative control over the oases of the Western Desert, Intif, who was a contemporary of King Thutmose III, was mentioned after his title "Mayor of Thinis- Ta-wer", the title :



hry – tp n wh3t mi – kd - s (Supreme Lord of the whole oasis) ⁽²⁾ .

Intif also nicknamed the title  , *h3ty – p^ct wh3t* (Oasis Mayor) ⁽³⁾ .

- The term ( - *N3 – mhr –n-Tn* - Thinis store) came ,in (the Turin papyrus cat. No. 2074) From the eighth year of a king of the twentieth dynasty After the name Abydos . Černy suggests that the term refers to the burial enclosures of Kings of the Archaic period in Abydos ⁽⁴⁾ . Perhaps he was influenced in his opinion by the modern name "The Shunet El-Zebib" the funerary cult enclosure of King Khasekhemwy at the end of the second dynasty at Abydos, Which suggests that it was used for storage in the era of the twentieth dynasty or in the distant past

(1)Saleh,M.,Das Totenbuch in den Thebanischen Beamtengräbern des Neuen Reiches Texte und Vignetten , Archäologische Veröffentlichungen 46, Mainz am Rhein : von zebern, Kairo , 1984, ,p.24 .

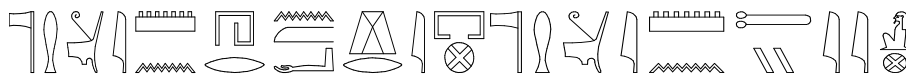
(2)Brovarski , E., op cit., col.479 ; Sethe,K., op cit., p. 963 .

(3)Brovarski , E.,op cit. , col.479 ; Sethe ,K., op cit., p. 982 .

(4) Cerny , J., The Storehouse of This , in Studi memoria di Ippolito Rosellini nel primo centenario della morte ,vol. II , Pisa , 1955 , p. 30 .

when all the enclosures were established . He adds that one of the roads connects the oases of Dakhla and Kharga with the Nile Valley and possibly ends in Girga ⁽¹⁾.

Recent excavations confirmed that the enclosures were funeral buildings built for the souls of kings , The followers buried around the enclosures serve them, And the rituals for the deceased kings are held there especially when kings are buried .Ten enclosures have been discovered so far , Three enclosures for King Aha, one for each of King Djer, Diet, and one for queen Meretneith, and two enclosures whose owners are unknown, called the Western Mastaba and the Donkey enclosure, then the enclosure of Peribsen and the enclosure of Khasekhemwy ⁽²⁾ . The funerary enclosures are located in the center of the ritual area of Osiris, so it is unlikely that they were used as storerooms, but in the Middle Kingdom the outer southern part of the Khasekhemwy enclosures was used for burial, And since the 22nd Dynasty, and perhaps before it, the inner part of The Shunet El-Zebib was used as a cemetery to bury the ibis bird, the symbol of the god Djhoty, in very large quantities. It is difficult to find a place inside Abydos that bears the name of Thinis, whether it is a storehouse or a ritual place , but the logical $N3 - mhr - n - Tn$ was in the city of Thinis itself or in a place belonging to it , Taking into account what was stated on the stela of $P3 sb3 h^c n niwt$ Psusense the third son of the High Priest of Amon Menkhberra from the twenty-first dynasty, among the many priestly titles that he was.



$hm - ntr n Imn hr n mhr hm ntr n Imn (m) Ti(Tni)$

(Priest of Amun Her en meger Priest of Amun in Thinis) ⁽³⁾

- With the end of the Kushite Twenty-fifth Dynasty, the Assyrians invaded Egypt. They divided it into small independent states whose rulers bear the title of king. Iš-pi-ma-a-tu (*Ns-p3-mdw*- Nespamedu) (670-660 BC) bore the title of king (*šaaru*) city

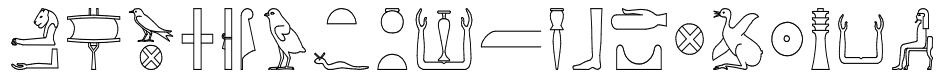
(1) Ibid , pp. 29-31.

(2) Bestock,L.,The development pf royal funerary cult at Abydos: Two New funerary enclosures from the reign of Aha, New York university, 2007 ,pp.100-210.

(3)Randal – Maciver , D., Mace , A., op cit., pls.31. 34(8) .

king Ta-a-a-ni of Thisis , As stated in the annals of the Assyrian king Ashurbanipal ⁽¹⁾ . Although he bore the titles (Priest of Amon , City Supervisor , Minister , Hereditary Prince , Mayor) on his remaining monuments in Abydos (tomb , remains of a stela , remains of a pyramidion , remains of sarcophagus) ⁽²⁾ .

- With the unification of the twenty-sixth dynasty of the country, the usual situation returned, as Minister *Dd-k3-r*^c carried the titles




h3ty – ^cT3w - wr imy - is šw tfnwt hsk3 m 3bdw t3ty Dd-k3-r^c

(The governor of Thawu-wer (*T3-wr*) the supervisor of the shrine of Shu and Tefnut, the priest in Abydos, the minister Jed-ka-re) ⁽³⁾ .

- In the Ptolemaic period, Thisis disappeared due to the emergence of the city of Ptolemy Hermio (the city of El- Minshah) ⁽⁴⁾ . Which became the seat of governors for the eighth nome and upper Egypt ⁽⁵⁾ .

Nevertheless, the Temple of Thisis continued to be active, and some priests and employees of god *Ini-hrt* were known from that period ⁽⁶⁾ . As stated in the stela (CG

22041) From Abydos by the one called  *Dd 3st iw f nh* ⁽⁷⁾ . In the

later periods , Thisis disappeared, and it was no longer mentioned .

(1) De Meulenaere , H., Nespamedu , Lexikon der Ägyptologie IV , Wiesbaden,1982, cols.463-4; Brovarski , E., op cit., col.481 .

(2) Leahy , A., Nespamedu "King" of Thisis , GöttingerMiszellen.Beitr zur ägyptol. Diskuss 35 , Göttingen , 1979 , pp.31-6; Randal – Maciver , D., Mace , A.,op cit. ,pls.,30,35,7,42 .

(3) Wreszinski ,W., Aegyptische Inschriften aus dem K.K. Hofmuseum in Wien, Leipzig, 1906, p.181 (VII.I).

(4)Ptolemais in Greek and " psoi in Coptic", was founded by King Ptolemy I to become the seat of the Greeks in Upper Egypt and is located about 14 km south of Sohag on the west bank of the Nile . Helck ,W., Gaue,Wiesbaden ,p.207 ;Kessler ,D., op cit. ,col. 1183 .


(5) Gardinar , A.,H., Ancient Egyptian Onomastica II , London ,1947, p.39 .


(6) Brovarski , E., op cit., col.481 .

(7) Kamal, A., Stèles ptolémaïques et Romaines , CGC,N^{os}.22001-22208, Le Caire,1904,pp.38-39.

Secondly: Forms of writing Thinis and its linguistic meaning:

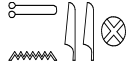
- Although the name of Thinis was not known before the Sixth Dynasty ⁽¹⁾ Except



that this shape  Which came on the stone of Palermo and considered it the name

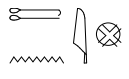
of Thinis, taking into consideration as it somewhat resembles the shape  And that came in the inscriptions of the *iti-ibi* tomb in Assiut ⁽²⁾.

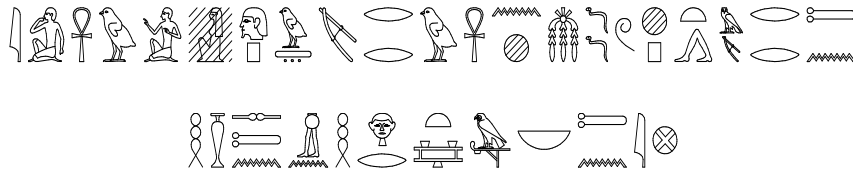
The name Thinis was written in several traditional forms: *T̄ni* , *T̄n* , *Tni*, *Tn* .

A-T̄ni , *T̄n* :

-  : stela of *D3ri* (Brussels .Mus. E.4985) ⁽³⁾ .

-  : Stela of *Indi* from Naga-El-dêr , It is now in the Metropolitan Museum and dates back to the first intermediate period, It is within his title  *ḥk3 T̄ni* (Governor of Thinis) ⁽⁴⁾ .

-  : Stela of *P3i* from Naga-El-dêr and dates back to the first intermediate period ⁽⁵⁾ .



T̄nḥw t̄p̄w t3 mrrw ḥnh msdw ḥpyt mrrw .tn ḥsy . tn Ini-ḥrt nb T̄ni


⁽¹⁾Gomaá , F., Die Besiedlung Ägyptens während des Mittleren Reiches. I., Oberägypten und das Fayyum, Beihefte zum Tübinger Atlas des vorderen orientis Reihe B, Nr66/1., Ludwig Reichert, Wiesbaden, 1986, p.196.




⁽²⁾Zibelius K., Ägyptische siedlungen nach Texten des Alten Reiches . Beihefte zum Tübinger Atlas des vorderen Orientis , ser .B,no.19.Wiesbaden , 1978,pp.281-2 ; Montet,P.,op cit.,p.100.



⁽³⁾Petrie , W. M.F., Qurneh , London , 1909 , pl.III .

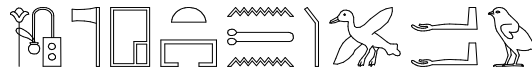
⁽⁴⁾Dunham , D.,Naga-El-dêr Stelae of the First intermediate period ,London ,1937 , pp.92-93 , pl.28 No. 2 .

⁽⁵⁾Lutz , H.,F., Egyptian tombs steles and offering stones of the Museum of anthropology and ethnology of the University of California , Leipzeg , 1927 , pl.22 Nr.43 .

- What's interesting here is to replace the traditional form of the letter.  N with

shape  , As well as the appearance of this shape of the bird  instead of shape .

-   : Stela of *Ddw* (CCG 20604) from Abydos from the Twelfth Dynasty



sš ḥwt – ntr n Tni Ddw (The scribe of the Temple of Thinis, Ddo) ⁽¹⁾

-    : Stela of *snb* from Abydos (CCG2073) from the Twelfth Dynasty ⁽²⁾



Imy 3bdw mšrw pf n3 h3b m Tni






(He who is in Abydos that evening is sent in Thinis) ⁽³⁾ .

-    ,    : Spell 137 from coffin Texts



imi Tni (who is in Thinis) ⁽⁴⁾

- The name of Thinis came in vizier Rekhmera's tomb from the reign of King Thutmose III, in a scene representing employees paying their dues to the vizier.

     *h3ty – ʿ Tni* (Mayor of Thinis) ⁽⁵⁾

(4)Lange ,H.,O., Schafer ,H., Grab und denksteine des mittleren Riches des MR- CG-20001-20780 ,II , Berlin , 1925 , p.242 .


(2) Daessy,G.,Remarques et Notes , Recuil de travaux relatifs à la philology et à L 'archéologie Égyptiennes et assyriennes.XI , Paris, 1889, p.86 .


(3)Lange ,H.,O., Schafer ,H.,op cit . , p.370 .

(4) De Buck , A., The Egyptian Coffen Texts , vol.II Texts of spells 76-163 ,Chicago ,1938,p.168k .

(5) Davies , N., De , G., The Tomb of Rekh – Mi – Re at Thebes , vol. II , New york , 1943 , pl. XXXIV .

B- Tni , Tn:

-  : (papyrus Pétersbourg 1115) within the teachings (advices) of King Kheti ⁽¹⁾ .


-  : (Papyrus Brooklyn 35.1446) From the late Middle Kingdom, The name *Tn* was mentioned several times with some people



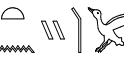
Hpw imy – r mš^c Tn (Hebo, commander of Thisis' soldiers)





Sn wsrt s n . Tn (Senwsret is a man of Thisis) ⁽²⁾ .

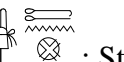
-  : Ramesseum Papyrus, From the late Middle Kingdom ⁽³⁾ .


It is noted that, the name Thisis came after two cities of *w3h-swt – h^c –k3w-r^c* (located south of Abydos) and Abydos, indicating that Thisis is north of Abydos.

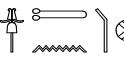
-  : (Papyrus of Leiden 344)In the warnings of the wise Ebowar ⁽⁴⁾ .

It is possible to use the sign  *t* instead of the letter  *t* To facilitate pronunciation, this was known in the ancient Egyptian language ⁽⁵⁾ and is still common in our colloquial language until now as a linguistic and cultural heritage.

C- T3-wr - Tni :

-  : Stela of *T3T* (B.M. No.614) ⁽⁶⁾. The name *Tni* was added to the name of the eighth province *T3-wr*, so that the meaning would be "Thisis in Ta-wer".

-  : Stela of *Hnmw* from the Eleventh Dynasty ⁽⁷⁾.

-  : Stela of *s3-Tni-hrt* (M.F.A.25.659) from the Twelfth Dynasty from Naga-El-dêr.

(1) Golenischeff , V., op cit. , pls.IX-XIV .

(2) Hayes ,W.C.,A Papyrus of The Late Middle Kingdom in the Brooklyn Museum ,Brooklyn,1955 , pl.1,5-6-7.

(3) Gardinar , A.,H., Ancient Egyptian Onomastica ,plates , Oxford ,1947,pl.IIA .no.213.

(4) Gardinar , A.H., The Admonition , p. 34 .

(5) Erman ,A., Grapow H., Wörterbuch der ägyptischen sprache 5, Berlin,1971, pp.337-389 .

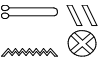
(6) Blackman , A.M., op cit. , pp. 55- 61


(7) Winlock , H.E., The Court of King Neb Hepet-Re Mentu-Hotep ,p. 149 .




im3hw hr Tni – hrt nb T3-wr - Tni s3 Tni-hrt

(The honored one before Inihrt lord of Tawer Thisis sa Ini-Hrt) ⁽¹⁾


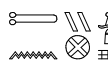

- The name Thisis came on its own in a text by *s3-tp -ihw*  from the reign of Queen Hatshepsut

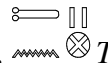
 *h3ty c n Tni s3-tp -ihw* (Mayor of Thisis sa tp ihw) ⁽²⁾ .


The name Thisis is repeated in several forms with sa tp ihw  *Tni - T3-wr* ⁽³⁾

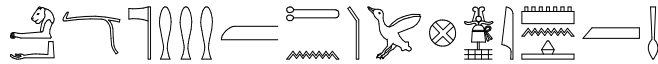
and  *Tni* ⁽⁴⁾ .

- The name of Thisis also appears several times in the inscriptions of the tomb of *Min* (mayor of Thisis during the reigns of Kings Thutmose III and Amenhotep II) in Al-

Asasif, west of Thebes  *Tni* ⁽⁵⁾,  *Tni - T3-wr* ⁽⁶⁾,  *Tni..* ⁽⁷⁾

,  *Tni* ⁽⁸⁾ .

-  : The inscriptions of tomb of Amenhotep



h3ty – c imy – r hmw – ntr m Tni T3wr Imn – htp m3c – hrw

(Mayor and supervisor of Priests in Thisis - Tawer Amenhotep justified) ⁽⁹⁾.

- It should be noted that the name Thisis may come alone or be added to the name of the province with the same persons and their surnames. This indicates that the forms of writing the name Thisis are equal in substance and give the same meaning.

⁽¹⁾.Dunham , D., op cit. , p.26 , pl.8. No. 1 .

⁽²⁾ Sethe,K., op cit., IV , p. 517.

⁽³⁾Ibid , p. 519.

⁽⁴⁾Ibid, p. 520.

⁽⁵⁾Ibid, p. 976 .

⁽⁶⁾Ibid, p. 977 .


⁽⁷⁾Ibid, p. 981 .

⁽⁸⁾Ibid, p. 982 .

⁽⁹⁾Lepsius,K.,R., Denkmäler aus Aegypten und Aethiopien , Text 1 , Berlin, p. 7 .

D- The meaning of *Tni*:

The name *Tni* may mean the high or distinguished land because it's close to writing

and pronouncing the verb  *tni* Meaning (to raise, distinguish) ⁽¹⁾.

Because Thisis wasn't found, we didn't know if its name was a result of its topography (high ground) or an expression of a religious idea. The texts also do not show us a relationship between the name *Tni* and *t3-tnn* (the prominent land) and the theory of creation in Memphis . Even though the god Onuris is closely associated with the worship of the sun and its greatest god Ra . It is possible that the name *Tni* is a descriptive word to express its high status, such as (the eighth province *T3-wr* great land, Abydos *T3-dsr* sacred land). The compound noun *Tni -T3-wr*, which consists of two syllables, *Tni* and *-T3-wr* , usually means Thisis of Ta-wer (Thisis of the eighth province) . The name of Thisis continued in Coptic and wrote $\tau\iota\eta\eta$ ⁽²⁾ and $\theta\acute{\iota}\varsigma$ This or Thisis in Greek⁽³⁾.

Third: The deities and the temple of Thisis:

A:  , *Inihrt* ⁽⁴⁾ Onuris (the one who brought, took

away, who brought the far away) was the main god of Thisis. He was worshiped in Samanoud in the Delta in the late period and was revered in Nubia, and his worship continued until the Ptolemaic Roman period, He was often depicted in human form, with four feathers above his head, holding a spear, He was a god of war and a hunter whose job was to retrieve from the south (retrieve the wild lioness) or retrieve the eye (eye of the moon - the eye of the sun) and a fighter for the king and for the god Ra

against Apophis ⁽⁵⁾. He was nicknamed  (*Inihrt nb Tni* Onuris lord of



⁽¹⁾ Badawy,A., Kees , H., Handwoerterbuch der Aegyptischen sprache , Kairo , 1958, p.281; Faulkner, R., A concise Dictionary of Middle Egyptian, Oxford, 1964,p.305 ; Erman ,A., Grapow H., op cit., p.374.


⁽²⁾ Gardinar , A.,H., Onomastica II , p. 38.


⁽³⁾ Brugsch,H., Dictionnaire Géographique De L'Antienne Égypte , Leipzig , 1879 ,p.951

⁽⁴⁾ Leitz ,C., Lexikon der ägyptischen Götter und Götterbezeichnungen, I A -Y , Leuven,2002, p.378 .

⁽⁵⁾ Schenkel,W.,Onuris, Lexikon der Ägyptologie IV , Wiesbaden,1982, col. 573 .

Thinis) ⁽¹⁾ as well  (*Inihrt m Tni* - Onuris in Thinis) ⁽²⁾ . In the New Kingdom *Inihrt* Onuris and šw the Air god merged ⁽³⁾ to become  *Inihrt – šw s3-r3* ⁽⁴⁾ .

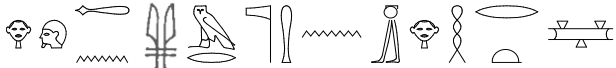
B:-  (*mhit, mht*) Mhit was the companion of Onuris. ⁽⁵⁾ She depicted in a woman's body with a lioness' head and wearing a crown of Atef, she was called Lady of Thinis , It was also worshipped in Samanoud in the Delta. she was considered the "eye of the moon - eye of Heaven" , Its merging with Tefnut led to its equality with Hathor and Sekhmet. Her name formed a link between the lioness and the sacred fish, She was also considered a daughter of Ra ⁽⁶⁾ .

 *hm ntr tpi n Inihrt Mhit Min – mss m3c hrw* "(High Priest of Onuris and Mhit ,Min Mess justified) ⁽⁷⁾ .

C- The temple of Thinis:

It can be inferred from the priestly positions of the god Onuris that he had a large temple in Thinis. The texts indicate that there was great interest in the Temple of Thinis. The temple is likely to be founded early, perhaps from archaic period. Although the oldest known priestly position dates back to the Old Kingdom.

Ggi recorded his functional and priestly title on an false door (from the reign of King Menera of the Sixth Dynasty)


hry – tp 3 n . T3-wr imy – r hm(w) – ntr n . Inihrt
(The Great High Master of Tawer supervisor the Priests of Onuris) ⁽⁸⁾ .

(1) Kitchen , K.A., Ramesside Inscriptions vol. II , Oxford,1979, p.507 .

(2) Daressy , M.,G., Inscriptions Hiéroglyphiques , p.102 .

(3) Brovarski , E., Thinis , col.479 .

(4)Kitchen , K.A., Ramesside Inscriptions vol. IV , Oxford ,1982, p. 145

(5)Leitz ,C., op cit.,III, p –nbw , Leuven ,2002, ,p.373 .

(6) Kákosy,L.,Mehit , Lexikon der Ägyptologie IV , Wiesbaden, 1982, col. 5 .

(7) Kitchen , K.A., op cit., vol.III Oxford,1980 , p.473.

(⁸) Borchardt , L., , Denkmäler des Alten Reiches , Teil 1,CCG ,Nos.1295–1808 , Berlin , 1937,p.143 .

-Texts in the Reisner Papyrus from the reign of King Senwsrt I, which were found in a wooden coffin in Naga El-der, talked about the construction of buildings in Thinis ⁽¹⁾ may have included the temple.



ḥꜥw mni . I nty m Tni ... m dbt nt Tni

(erection my buildings in Thinis..... From brick of Thinis) ⁽²⁾

- The interest of Thinis and its temple continued in the New Kingdom , where in the Harris Papyrus, King Ramses III said,



Ir I špsy n inr n ꜥnw m pr it . I Inḥrt – šw

(It was built a luxurious (shrine) from Tora stone in the temple of my father Inheret-Shu)



s3 Rꜥ t3 ḥwt Rꜥ mss ḥk3 Iwnw ꜥnh wd3 snb wdꜥ mdw m pr Inḥrt

(Son of Ra, the temple,(Ra Messes hka Iwnu), may he live true healthy , Command (leadership) in the temple of Inehert) ⁽³⁾

- Ramesses III lists the amount of offerings, slaves, and stores he allocated to the temple, in addition to building a huge wall .

- Thinis and the temple were mentioned in texts (Wilbur papyrus in the Brooklyn Museum) from the fourth year of the reign of King Ramesses V, which talked about the allocations for temples .



sm pr Inḥrt nb Tn (Grass of Temple of Inheret lord of Thinis)⁽⁴⁾

(1) Brovarski , E., op cit. , col.475 .

(2)Simpson ,w.,K., Papurys Reisner III : The Records of a building project in the early Twelfth Dynastey , Museum of fine Arts , Boston , 1969 , B,1,4 , pl.12, z. 27 .

(3) Erichsen,W.,Papyrus Harris1 Hieroglyphische Transkription,Bruxelles,1933, 57,p.66 .

(4) Gardinar , A., The Willbour Papyrus , vol.1 Plates , Oxford , 1946 ,A69.46,§186 .

Fourth: The reasons for the disappearance of Thinis:

Thinis continued as one of Egypt's influential regional cities for nearly three thousand years, but with the advent of the Ptolemaic Roman period it fell into disuse due to the emergence of the city of Ptolemy Hermio, Thinis seems to have been affected by the conversion of Egyptians to Christianity in the Roman era, which led to the destruction of its temple, as was the case with the temples of Abydos near it ⁽¹⁾. It may have been converted into a church, or some of its stones may have been moved for use in other buildings, as happened in Abydos. Or use them in the lime industry by grinding these stones, and reusing the mud bricks in buildings or as fertilizer for agricultural lands. Nature may have played a role in the disappearance of Thinis, such as the flooding of the Nile and the silt that is deposited from it every year, in addition to sand and dust resulting from the movement of the winds. What is striking is that Thinis, its temple, administrative facilities, and residences have completely disappeared. This is not surprising in the study of Egyptology, as many cities have disappeared and there is no evidence to confirm their location with certainty.

Fifth: The opinions about the possible location of Thinis: (see map).

Given the lack of solid evidence of its actual location, opinions differ about the possible location of Thinis. Sayce believes that Girga is Thinis, as well as Mariette suggested, because it is located near the tombs of Naga El Mesheikh and Naga -Ed-Der, which lie in front of it east of the Nile, and which he considered to be the Tombs of Thinis ⁽²⁾. Nestor LHôte, Champollion and Maspero also suggested that Girga is Thinis ⁽³⁾.

Wilkinson considers the current village of El-Birba to be Thinis, because of its name, which means the temple or the ancient buildings, as well as its proximity to Abydos. ⁽⁴⁾

Daressy asserts that it is El-Birba (six kilometres north of Bardis), showing that it is built on large piles of land, as a result of the accumulation of the ruins of old houses

(1) Piankoff, A., The Osirion of seti 1 at Abydos during the Greco-Roman period and Christian occupation in, *Bulletin de la Société d'archéologie copte*, Tome XV, le Caire, 1958-1960, pp., 126-129.

(2) Sayce, A., H., *Gleanings from the Land of Egypt*, *Recueil de travaux relatifs à la philologie et à l'archéologie Égyptiennes et assyriennes*.13, Paris, 1890, pp.64-5.

(3) Maspero, G., *Sur une inscription recueillie, en face de Girgéh*, *Recueil de travaux relatifs à la philologie et à l'archéologie Égyptiennes et assyriennes*.13, Paris, 1890, pp.71-2.

(4) Wilkinson, G., *Modern Egypt and Thebes being a description of Egypt*, vol,II, London, 1843, p.110.

and the presence of traces of mud bricks. The most important of which is to find a statue of King Ramses II and a falcon made of stone more than a metre high, which he considers to be the symbol of Onuris the God of Thinis, In addition, it is located on the shortest route to the Kharga Oasis, which the rulers of Thinis were responsible for administering ⁽¹⁾. Gauthier suggested that it is also El-birba ⁽²⁾. According to Brugsch, the site of Thinis is the village of El-Tina, located in the Bardis centre (Naga El-Tina, currently a subsidiary of the village of Kum Al-Sa'ida, the center of Girga) 4.5 kilometres south-east of Girga, because of its similar pronunciation with Thinis, especially in its coptic form (ΤΙΝ) ⁽³⁾.

- According to Gardinar, its location is uncertain and not far from Girga, because its God, Onuris, was often mentioned in the tombs opposite it from the east, in the cemeteries of Naga- El Mesheikh and Naga -Ed- Der, Another eligible site is El Birba to the west . As for the east bank of the Nile, the graveyards carved in the hills are close to the Nile and provide good space for the graveyards carved in the rock, while there is little space for an important city, it could have been Naga- El Mesheikh , where the goddess mhit, the wife of Inheret-shu ⁽⁴⁾.

Brovarsky agrees that it was Girga, or near it, as the chain of rock tombs extends about six kilometers from Sheikh Farag in the north through Naga -Ed- Der to Naga- El Mesheikh in the south, and which dates back to the pre-dynastic until the era of the Middle Kingdom. They represented a cemetery for the city of Thinis, the capital of the eighth province , while Abydos was a religious center and a secondary seat of administration. ⁽⁵⁾.

While Montet believes that there are the remains of a temple in Naga- El Mesheikh east of the Nile, opposite Girga, A sarcophagus containing a bronze fish was found in it, This village was identified as Lépidotonpolis, but it is nevertheless not a Greek name for Tin (Thinnis), despite the presence of the tomb of *Inihrt-ms* in it ⁽⁶⁾.

(1) Daressy , M.,G., Notes et Remarques ,pp.124-5 .

(2) Gauthier, H., Dictionnaire des noms Géographiques contenus dans les textes Hiéroglyphiques, VI , Le Caire, 1931,p.59.

(3) Brugsch,H.,Die Geographie des Alten Ägyptens , Leipzig , 1857,p.207.

(4) Gardinar , A.,H., Onomastica II, pp. 36-37 .

(5) Brovarski , E.,Naga(Naga) –ed-Dêr, Lexikon der Ägyptologie IV , Wiesbaden,1982, col.296 .

(6) Montet,P.,op cit.,p.101 .

Gomaa,F., believes that Thinis should be near Girga and adds that however the exact location of Thinis will remain unknown until excavations in the area confirm this ⁽¹⁾.

When discussing the above options given the choice of Girga, this is severely excluded. First, because there are no visible monuments of ancient Egyptian civilization on its surface. Second: Although most of its lands are deeply dug for the establishment of many government projects, no artifacts have been found indicating that Girga is Thinis.

Choosing Naga El-Tina because it is close in pronunciation with (Tin- Thinis) is a Weak evidence. Especially since the name of El-Tina is widespread in northern and southern Egypt. Perhaps it was called El-Tina because the water receded from it during the flood and its clay soil appeared, Or because of the nature of its agricultural lands. There is also nothing on its land that confirms that it is Thinis.

The choice El-birba, even if it seems stronger, but there are also things that weaken it. Certainly the name of El-Birba came from the name of the temple (*p3 r-pr*) in the ancient Egyptian language. More importantly, a statue of King Ramesses II and a falcon made of stone were found there, which was considered a symbol of Onoris, the god of Thinis. They are movable antiquities, and the constant evidence are fixed antiquities. Its location is on the Kharga oasis road. There are other villages on it.

It is also worth saying that the fact that Thinis is located near or north of Abydos and on the oasis road west of the Nile makes it illogical to consider its location in Nag al-Deir or Nag al-Msheikh, east of the Nile.

All options are possible in the absence of archaeological evidence of its location. Based on the foregoing, Thinis should be located in the area from the West Bank of Nile near Girga to the beginning of Western Sahara (approximately 14 km), and from North Abydos to El-Reqaqnah (approximately 15 km) (see map).

Sixth: Ways to discover Thinis :

Due to the large area in which Thinis is expected to be located, excavation is not the best way to uncover it, but modern technological ways is the easiest and most appropriate.

(1) Gomaá,F.,op cit. ,p.196.

A- Aerial photography:

By taking photographs from the plane using cameras and taking pictures with specific technology, There is huge potential in aerial survey for very detailed interpretations of sites which can be mapped and recorded with great accuracy ⁽¹⁾ .

B- Remote sensing :

Remote sensing is the science and art of obtaining information about an object area, or phenomenon through the analysis of data acquired by a device that is not in contact with the object, area, or phenomenon under investigation. Electromagnetic energy sensors operated from airborne and spaceborne platforms to assist in inventorying, mapping, and monitoring earth resources. These sensors acquire data on the way various earth surface features emit and reflect electromagnetic energy, and these data are analyzed to provide information ⁽²⁾ .

C- Geophysical Survey:

They are geophysical sensing techniques used in photography or archaeological mapping .Technologies are also finding an increase role in presentation and interpretation of archaeological sites . Geophysical survey can often play a unique roleA role in evaluating archaeological remains ⁽³⁾ .

Results and Conclusions:

Tni was the capital of the eighth nome of Upper Egypt . *Tni* continued its civilizational contribution throughout the periods of the ancient Egyptian civilization until the Ptolemaic period . *Tni* has a great historical importance, as its rulers led the unification of Egypt according to Manetho. Where they founded the First and Second Dynasties (The Thinite Period) . Then they were buried in Abydos next to their ancestors who took it as a cemetery for them. Since kings in ancient Egypt were only buried in the royal cemetery belonging to the capital, this is evidence that Thinis was the capital of Egypt in the pre-dynastic period and at the beginning of the unification period, and thus it is considered the first capital of Egypt. The oldest appearance of the name of *Tni* belongs to the sixth Dynasty. Its name write with many forms (*Tni*,

⁽¹⁾ Bewley ,R.,H., Aerial Survey for Archaeology , Photogrammetric Record , 18(104): 273-292 December 2003 ,pp.273-286 .

⁽²⁾ Lillesand,T.,M., Kiefer ,R.,W., Chipman,J.,W., Remote sensing and image interpretation , fifth edition , Wiley , 2004,pp.1-2..

⁽³⁾ David ,A., Linford , N., Linford , P.,Geophysical Survey in Arhaeological Field , English Heritage V1.5m60 pages 2008,pp.1-50 .

Tn, Tni (Tn, T3-wr, *Tni*). *Tni* may mean the high or the distinguished land . It is possible that the name *Tni* is a descriptive word to express its high status. *Tnihrt* (Onuris) was the main god of *Tni*, *Mht* (Mhit) was his companion and they had a great temple. In the absence of archaeological evidence of its location, all options are possible. Thisis must be located in the area extending from the west bank of the Nile near Girga to the beginning of the Western Desert (about 14 km) ,and From north Abydos to El-Reqaqnah, (about 15 km) . Due to the large area in which Thisis is expected to be located , excavations are not the best way to detect it, but modern technological techniques are the easiest and most appropriate, aerial photography, Geophysical Survey, Remote sensing . After determining its location, excavations are carried out.

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