

The Deity Shemaa-nefer “šm^c nfr” at Esna Temple

Mofida El-Weshahy¹ and Noha Mohamed Hafez²
Faculty of Tourism and Hotels, Suez Canal University.

ARTICLE INFO

Keywords:

Shemaa-nefer;
crocodile; Esna;
Neith.



(JAAUTH)

Vol. 17, No. 2,
(2019),
PP. 15 -31.

Abstract

Shemaa-nefer is the crocodile god who was mentioned at Esna temple as “the son of goddess Neith”. His name means “the long and the good god” which agrees with the main figure of the god more than “the Southern beautiful”. Shemaa-nefer was not only sacred at Upper Egypt. His name was found among the deities’ names “Semenouphis, Samanouphis” in some of the Greek texts from the 2nd and 3rd centuries. His name appeared on one of the papyrus which was found at Elephantine. Another papyrus found at Esna mentioned the deity’s name, but it is now in Chicago¹. This research aims to; (1) shed light on the deity Shemaa-nefer; (2) study the role of Shemaa-nefer at Esna; (3) study the relationship of Shemaa-nefer with the other deities.

Introduction

Esna *t3-snj* ², *iwnjt* ³ is located on the West bank of the Nile, 64 km south of Luxor. This site was an important cultural center during the Ptolemaic period⁴. The temple of Esna dates to Ptolemaic and Roman times and was one of the last Egyptian temples erected in Egypt. It was dedicated to god Khnum along with other deities such as Mehet⁵, Menhyt⁶, Tefnut⁷, Sekhmet⁸, Nebtu, Neith⁹ and Heka^{10,11}. The temple was built during the reign of Ptolemy VI Philometor and completed under Decius whose inscriptions included the last hieroglyphs sculpted in ancient Egypt¹². Only the hypostyle hall has survived. The decoration and inscriptions of Esna temple are well executed. The temple was linked by a ceremonial way to the Nile¹³.

Crocodile in ancient Egypt

The Nile crocodile was called *msh*¹⁴ in ancient Egypt. The crocodile played an important role in mythology and magic. Its mythical-magical names were Chentekhtai, Pnephoros *p3 nfr hr*, Petesukhos *p3 di sbk*¹⁵, Maga, Wenti, but often Soknopaios and Sobek. In ancient Egypt, the crocodile not only inhabited the entire length of the Nile but also found in canals, pools and in Lake Qarun in Faiyum. It was both hunted and worshiped because of its strength. The crocodile-headed god Sobek was worshiped in the marshes of the Nile Delta, at Gebel es-Silsila, and also near Thebes. It was mentioned in the Pyramid texts utterance 301 “Sobek, Lord of Bakhu”¹⁶, utterance 308 “Sobek looked on Neith”¹⁷, utterance 317 “I am Sobek, green of plume, watchful of face, raised of brow, the raging one who came forth from the shank and tail of the great one who is in the sunshine”, “I appears as Sobek son of Neith”¹⁸. In utterance 582, he was referred to as “I govern as Sobek who is in Shedet”¹⁹. It was associated with other gods such as Re, Geb, Seth, and Osiris. The crocodile is usually a part of Nile scenes or papyrus swamp landscapes. It was the emblem for the sixth Upper Egyptian nome²⁰.

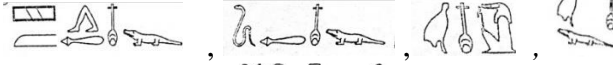

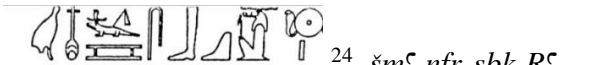
At Esna during the Graeco-Roman god Sobek was represented with his mother goddess Neith in many of the offering scenes. He was often referred to as “Shemaa-nefer-Sobek Re, Son

¹ mofidaelweshahy@hotmail.com

² nohasharaf81@hotmail.com

of Neith”. The texts also referred to goddess Neith as “Mother of Re, who creates the two crocodiles”²¹.

The hieroglyphic figures of Shemaa-nefer’s name

- 1-  ²² *šm^c-nfr*
- 2-  ²³ *šm^c-nfr-sbk*
- 3-  ²⁴ *šm^c-nfr-sbk-R^c*

Doc (1)

This distinctive scene is placed on the dorsal pillar of the torso of an unpublished statue from Nablus. It represents goddess Neith in her regular form as a woman wearing the red crown *dšrt*²⁵ of Lower Egypt. Neith as the mother of Re stands suckling the two crocodiles probably Re and Osiris or Re and Atum²⁶. (Fig. 1)²⁷

Doc (2) Cornish of the colonnade’s entrance, Southern-East side

This scene represented the Emperor Domitian (81-96 AD)²⁸ standing in front of three deities. He offers them probably a sphinx. The first goddess is Neith seated on a low-backed throne. She wears the red crown and holds the *ᶜnh* sign in her right hand while in her left hand she holds the *w3s* scepter²⁹ the symbol of authority, an arch and two arrows. Behind her stands goddess Nebtu holding the *w3d* scepter³⁰ in her left hand. God Shemaa-nefer stands as a crocodile headed-god. He wears the *hmlm*³¹ crown on the *Nemes*. He also wears a short knitted robe with a belt, a broad collar and bracelets around his arms. He holds the *w3s* scepter in his left hand. (Fig. 2)³²

The text of Shemaa-nefer reads



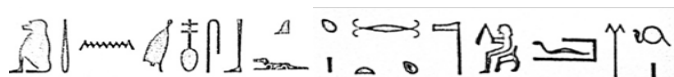
dd mdw in šm^c-nfr-sbk s3 Nt

Recitation by Shemaa-nefer Sobek, son of Neith.

Doc (3) the interior wall of the colonnade’s entrance, North-Eastern side

This scene represents god Shemaa-nefer in a zoomorphic form as a crocodile sitting on a platform. On his head is a solar disk decorated with a uraeus. Emperor Domitian (81-96 AD) is kneeling in front of the crocodile headed-god and offers him the *ᶜnh* sign, the *dd* pillar the symbol of eternity and the *w3s* scepter. Goddess Nekhbet stands over Domitian’s head. Goddess Wadjet stands as a winged cobra -referring to her strong association with Nekhbet the eagle goddess- behind Shemaa-nefer. (Fig. 3)³³

The text above Shemaa-nefer reads



ḏd mdw in šm^c-nfr-sbk s3 Nt ntr šps pri m r^c

Recitation by Shemaa-nefer Sobek, Son of Neith, the Noble God who goes forth from Re.

Doc (4) colonnade 2

This scene represents the Emperor whose cartouche is destroyed standing in front of goddess Neith and god Shemaa-nefer. He makes offering to them but unfortunately most of the scene is damaged. Neith stands and holds the *w3s* scepter, the arch and the two arrows in her right hand. She holds the *ḥnh* sign in her left hand. Behind her Shemaa-nefer stands as a crocodile headed-god. He wears the double feathered crown of god Amun which is another style of the *šwtj* crown. It consists of two tall feathers on two horns and decorated with the sun disk in the middle and a uraeus at each side. The god holds the *w3s* scepter in his right hand and the *ḥnh* sign in his left one. He wears a short knitted robe, a broad collar and bracelets around his arms. (Fig. 4)³⁴

The text above Shemaa-nefer reads



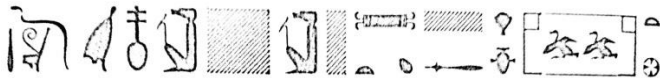
ḏd mdw in sbk šm^c-nfr///// ḥh³⁵ n Nt.

Recitation by Sobek ///// the neck of Neith.

Doc (5) colonnade 7

This scene represents Emperor Hadrian (117-138 AD) making an offering of Lotus plants and some birds to goddess Neith and god Shemaa-nefer. He is represented as a crocodile headed-god. He wears the *ḥmḥm* crown on his *Nemes*. He wears a short knitted transparent robe, a broad collar and bracelets around his arms. He is standing holding the *w3s* scepter in his right hand and the *ḥnh* sign in his left hand. (Fig. 5)³⁶

The text above Shemaa-nefer reads



ḏd mdw in šm^c-nfr sbk ///// s3 Nt //// 3 ḥry-ib ḥwt-itwy

Recitation by Shemaa-nefer Sobek //// Son of Neith ³⁷//// The Great god who presides on Esna.

Doc (6) colonnade 12

This scene represents Emperor Trajan (98-117 AD) standing before goddess Neith and her son Shemaa-nefer. Trajan makes an offering to them but this part of the scene is damaged. Shemaa-nefer stands behind his mother as a crocodile headed-god. He wears the *ḥmḥm* crown on his *nemes*. He also wears his short knitted robe, a broad collar and bracelets around his arms. He holds the *w3s* scepter in his right hand and the *ḥnh* sign in his left hand. (Fig. 6)³⁸

The text above Shemaa-nefer reads



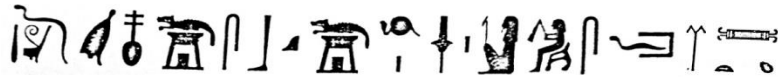
ḏd mdw in šm^c-nfr-sbk-r^c s3 Nt ntr 3

Recitation by Shemaa-nefer Sobek- Re, Son of Neith, the Great God.

Doc (7) colonnade 13

This scene represents Emperor Hadrian (117-138 AD) standing before goddess Neith and god Shemaa-nefer. Hadrian offers an arch with his left hand and probably he holds arrows with his other hand. Shemaa-nefer stands behind goddess Neith as a crocodile headed-god. On his *Nemes* is a sun disk ornamented with an uraeus at the front while its tail could be seen at the back. He also wears a short knitted robe, a broad collar and bracelets. (Fig. 7)³⁹

The text above Shemaa-nefer reads



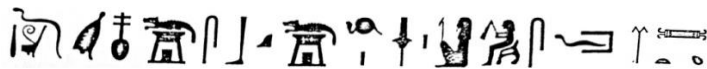
dd mdw in šm^c-nfr-sbk-R^c šhm šps pri m Nt

Recitation by Shemaa-nefer Sobek-Re, the noble image who goes forth from Neith.

Doc (8) The interior wall, Southern side

This scene represents Emperor Caracalla (211-217 AD) standing before goddess Neith and god Shemaa-nefer. He holds an arch with his right hand and some arrows with his left hand. Shemaa-nefer stands behind goddess Neith in his human form with the crocodile head. He wears the *Nemes* adorned with the sun disk on it. The sun disk is ornamented with the uraeus at the front. He holds the *w3s* scepter with his right hand and the *ḥnḥ* sign with the other hand. (Fig. 8)⁴⁰

The text above Shemaa-nefer reads



dd mdw in šm^c-nfr-sbk-R^c šhm šps pri m Nt

Recitation by Shemaa-nefer Sobek-Re, the noble image who goes forth from Neith .

Doc (9) The interior wall, Southern side

This scene represents Emperor Caracalla standing before god Shemaa- nefer and god Tutu⁴¹. He makes an offering of essential illuminated oils to them. Shemaa-nefer sits on a low-backed throne as a human with the crocodile head. He wears the double feathered crown on the *Nemes* and a short knitted robe. He holds the *w3s* scepter with his right hand and the *ḥnḥ* sign with his left hand. He also wears a broad collar around his neck. Behind him god Tutu stands holding also the *w3s* scepter and the *ḥnḥ* sign in his hands. (Fig. 9)⁴²

The text above Shemaa-nefer reads



dd mdw in šm^c-nfr-sbk s3 Nt ntr ḥ3 ḥrj-ib ḥwt-ḫwy

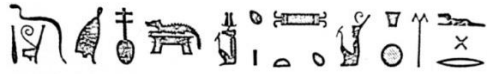
Recitation by Shemaa-nefer Sobek, Son of Neith, Great God, who presides on Esna.

Doc (10) The interior wall, Northern side

This scene represents Emperor Antonios commodos (180-192 AD) standing before goddess Neith and god Shemaa-nefer. He offers a sphinx to the two deities. Shemaa-nefer stands behind his mother as a crocodile headed-god. He wears the *ḥmḥm* crown on his *Nemes* and a short

knitted robe. He holds the *ḥnḥ* sign in his right hand and the *w3s* scepter in his left hand. (Fig. 10)⁴³

The text above Shemaa-nefer reads



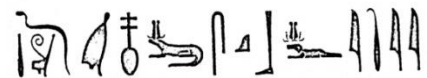
ḏd mdw in šm^c-nfr sbk s3 Nt ḥm wr

Recitation by Shemaa-nefer Sobek, Son of Neith, the great image.

Doc (11) The interior wall, Western side

This scene represents Emperor Antonios Commodos standing before goddess Neith and god Shemaa-nefer. He offers the *šhm* scepter and burns incense before the 0 deities. Behind Neith stands her son Shemaa-nefer as a crocodile headed-god. On his *Nemes* is the sun disk ornamented with the uraeus. He wears a transparent short knitted robe and a broad collar around his neck. He holds the *ḥnḥ* sign with his right hand and the *w3s* scepter with his left hand. (Fig. 11)⁴⁴

The text above Shemaa-nefer reads



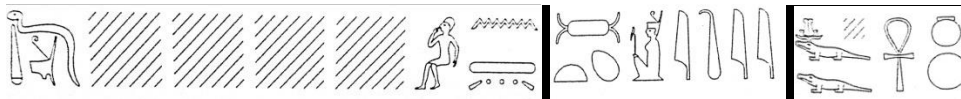
ḏd mdw in šm^c-nfr-sbk itj

Recitation by Shemaa-nefer Sobek, the sovereign.

Doc (12) The exterior wall, Western side

This scene represents Emperor Aurelius Commodos in a status of worship before goddess Neith and god Shemaa-nefer. He is represented as a human with the crocodile head. He stands behind goddess Neith who is seated on the throne. Upon his head is the sun disk ornamented with the uraeus. He wears his short robe and a broad collar around his neck. He holds the *ḥnḥ* sign with his right hand and the *w3s* scepter with his left hand. (Fig. 12)⁴⁵

The text above Shemaa-nefer reads



ḏd mdw //////////////// s3 n Nt itj nb ḥnḥ

Recitation ////////////// the child of Neith, the Sovereign, lord of the life

Doc (13) The exterior wall, Southern side

This scene represents Emperor Domitian makes offering before god Shemaa-nefer. The god sits on a low-backed throne. He is represented as a crocodile headed-god but his face is damaged. On his head is the double feathered crown and the *Nemes*. He wears a short knitted robe and bracelets around his arms. He holds the *ḥnḥ* sign with his right hand and the *w3s* scepter with his left hand. (Fig. 13)⁴⁶

Doc (17) The exterior wall, Northern side

This scene represents Emperor Hadrian worshipping before goddess Neith and god Shemaanefer. He stands behind Neith as a crocodile-headed-god. He wears the *hmhm* crown on the *nemes*. He also wears a short knitted robe and a broad collar. He holds the *w3s* scepter with his right hand and the *nh* sign with his left hand. (Fig. 17)⁵⁰

The text above Shemaanefer reads

dd mdw in sm^c-nfr-sbk-R^c s3 Nt

Recitation by Shemaanefer Sobek Re, Son of Neith.

Doc (18) The exterior wall, Western side







This scene represents Emperor Antoninos Caracalla standing before three deities Neith, Nebtu and Shemaanefer. He offers an offering table to them. God Shemaanefer stands as a human with the crocodile head. Upon his head is the sun disk ornamented with the uraeus. He wears a short knitted robe and a broad collar. He holds the *nh* sign with his right hand and the *w3s* scepter with his left hand. (Fig.18)⁵¹

The text above Shemaanefer reads

dd mdw in sm^c-nfr ntr^c 3 hrj-ib t3-snt

Recitation by Shemaanefer, the Great God, who presides on Esna.

Conclusion

- The hieroglyphic name of Shemaanefer appears with various determinatives such as , , , , , , all of them are different figures of a crocodile.
- The crocodile gods are mentioned in ancient Egypt since the first dynasties as the name of god Sobek was mentioned in the Pyramid texts but the name of deity Shemaanefer was not appeared before the Graeco-Roman period.
- In most of the scenes Shemaanefer appears in the human form as a crocodile-headed god. In one scene he appears in a zoomorphic form as a crocodile with the sun disk on his head (Esna II). He holds the *w3s* scepter in his left hand and the *nh* symbol in his right hand.
- Shemaanefer wears various crowns in the scenes such as the *hmhm* crown, a crown of two feathers on ram horns. Sometimes he appears wearing a solar disk on his head.
- Shemaanefer was associated with goddess Neith who was his mother, so he appears with her in almost all of his scenes. In the first scene Neith was represented suckling two crocodiles. He and god Tutu were the sons of Neith. Shemaanefer was also associated with god Sobek as he represented in his form.

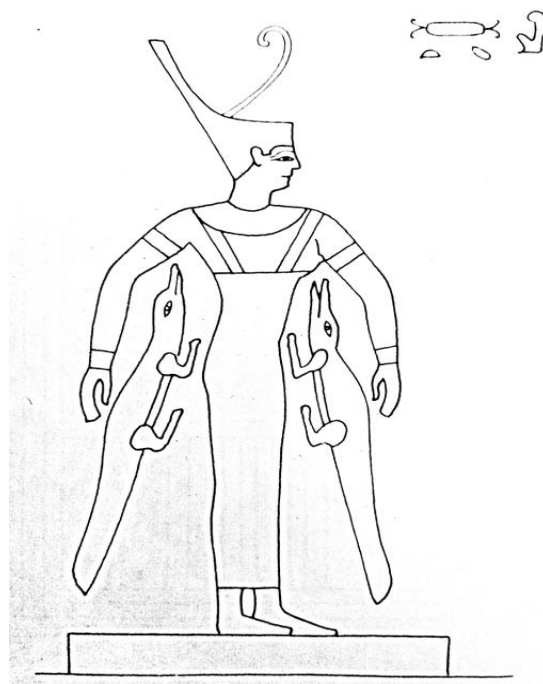


Fig (1)
Goddess Neith is suckling the two crocodiles
Ramadan El-Sayed, *La Deesse Neith de Sais II*, Cairo (1982), pl. x.



Fig (2)
Emperor Domitian offers to goddess Neith, Nebtou and Shemaa-nefer
Sauneron, S., *Esna II*, Cairo (1963), p. 19.

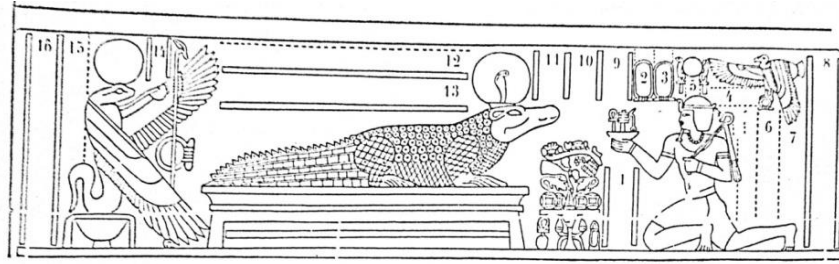


Fig (3)
Emperor Domitian offers to god Shema-nefer as a crocodile
Sauneron, S., Esna II, Cairo (1963), p. 245.

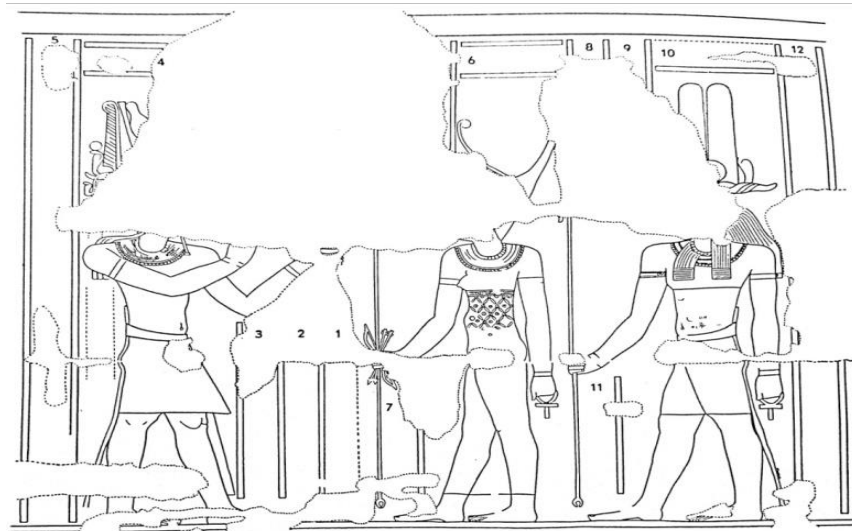


Fig (4)
Emperor Hadrian offers to Neith and Shema-nefer
Sauneron, S., Esna III, Cairo (1968), p. 41.

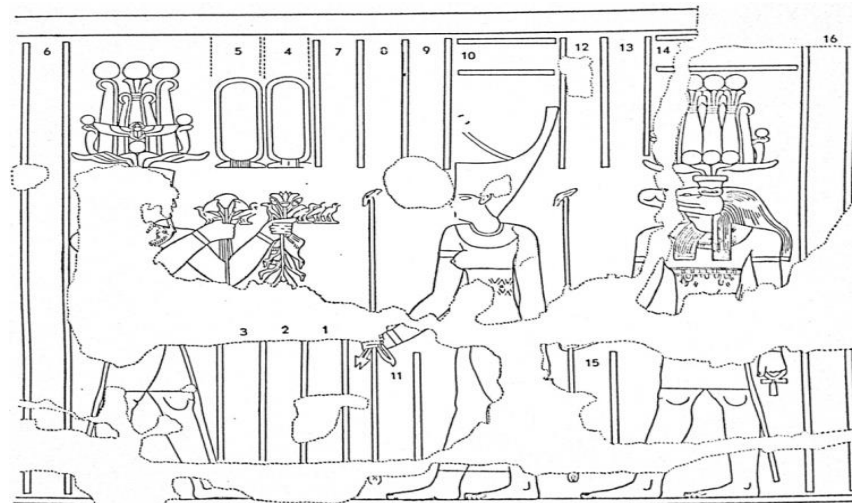


Fig (5)
Emperor Hadrian offers Lotus plants and some birds to Neith and Shema-nefer
Sauneron, S., Esna III, Cairo (1968), p. 139.

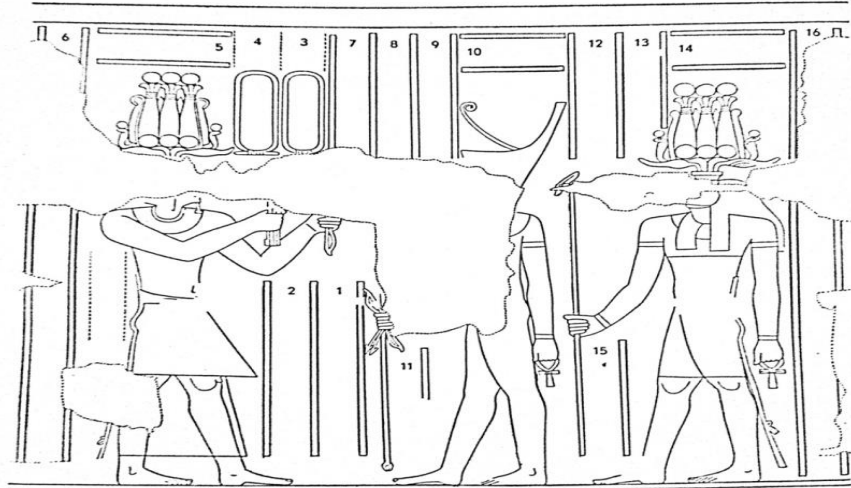


Fig (6)

Emperor Trajan offers to Neith and Shema-nefer
Sauneron, S., Esna III, Cairo (1968), p. 251.

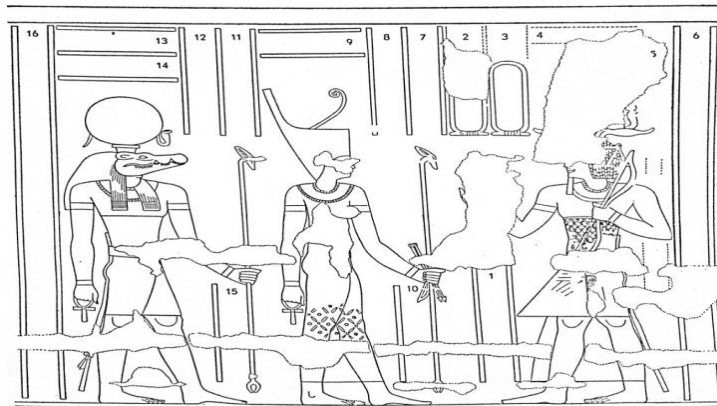


Fig (7)

Emperor Hadrian offers an arch and arrows to Neith and Shema-nefer
Sauneron, S., Esna III, Cairo (1968), p. 271.

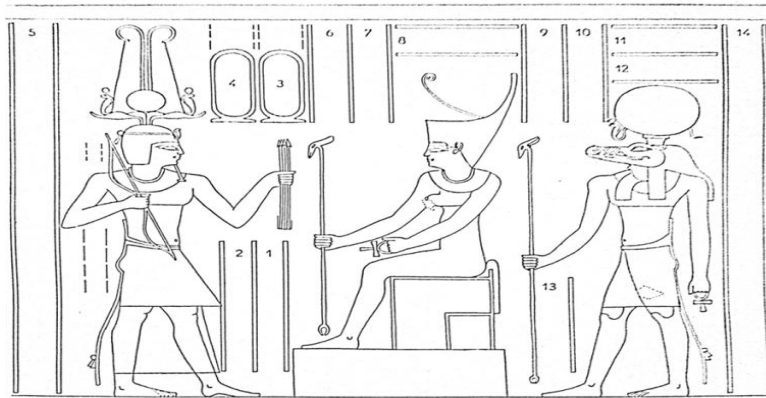


Fig (8)

Emperor Caracalla offers an arch and some arrows to Neith and Shema-nefer
Sauneron, S., Esna VI, Cairo (1975), p. 33.

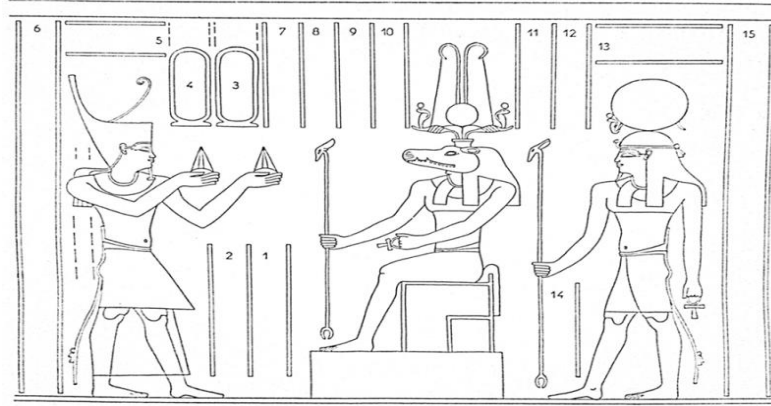


Fig (9)

Emperor Caracalla offers to Shemaa-nefer and Tutu
Sauneron, S., Esna VI, Cairo (1975), p. 39.

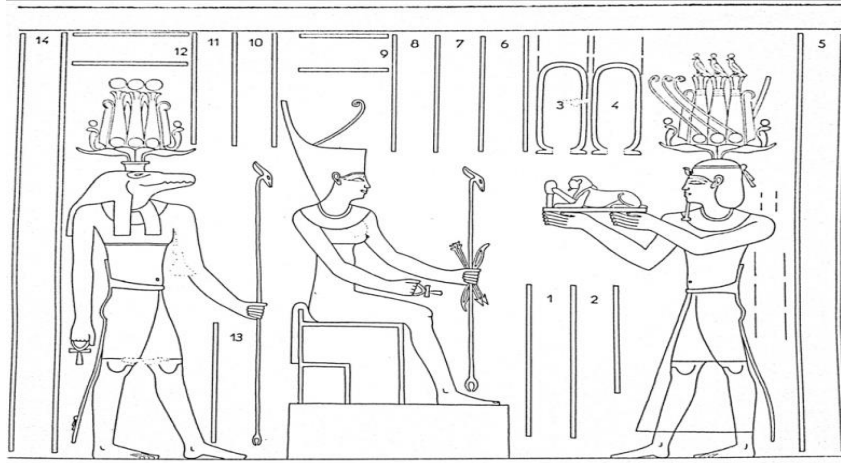


Fig (10)

Emperor Antonios Kommodos offers a sphinx to Neith and Shemaa-nefer
Sauneron, S., Esna VI, Cairo (1975), p. 105.

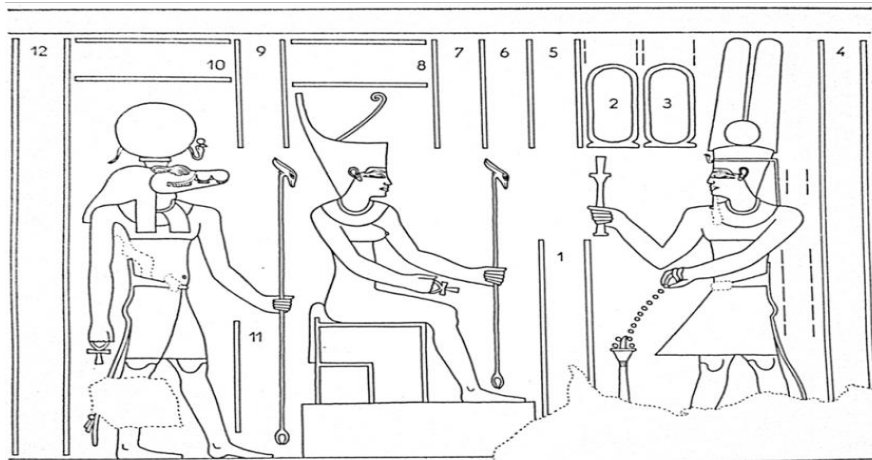


Fig (11)

Emperor Antonios Kommodos offers the *shm* scepter and burns incense before Neith and Shemaa-nefer

Sauneron, S., Esna VI, Cairo (1975), p. 157.

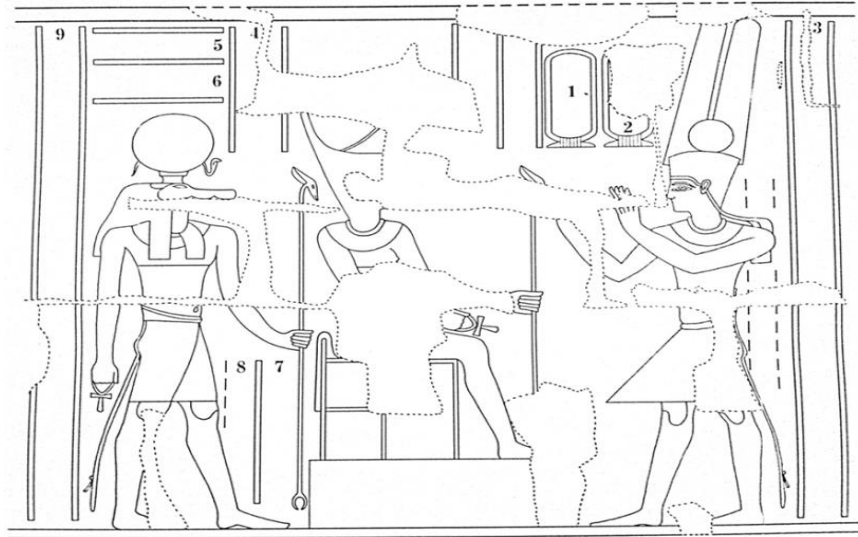


Fig (12)

Emperor Aurelius Kommodos worships before Neith and Shemaa-nefer
Sauneron, S., Esna VII, Cairo (2009), p. 30.

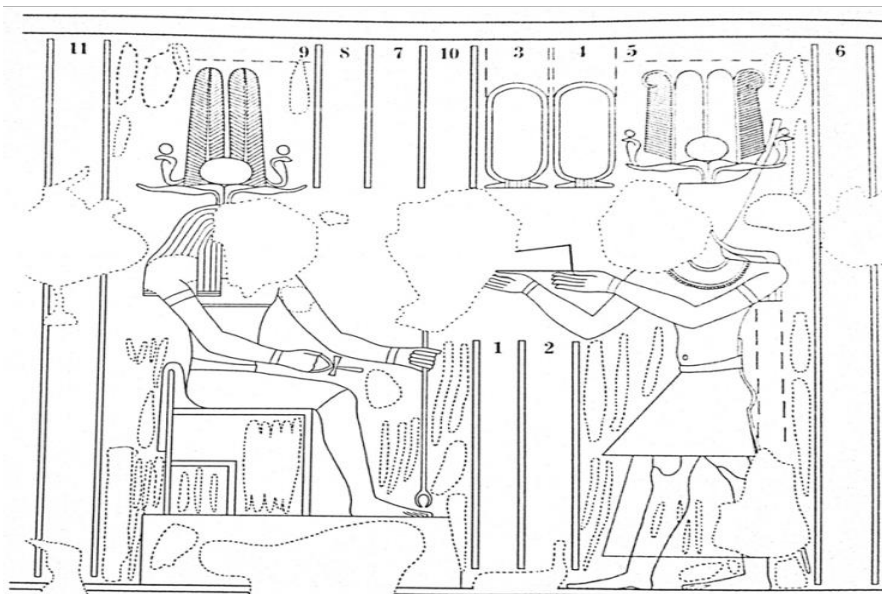


Fig (13)

Emperor Domitian offers to Shemaa-nefer
Sauneron, S., Esna VII, Cairo (2009), p. 38.

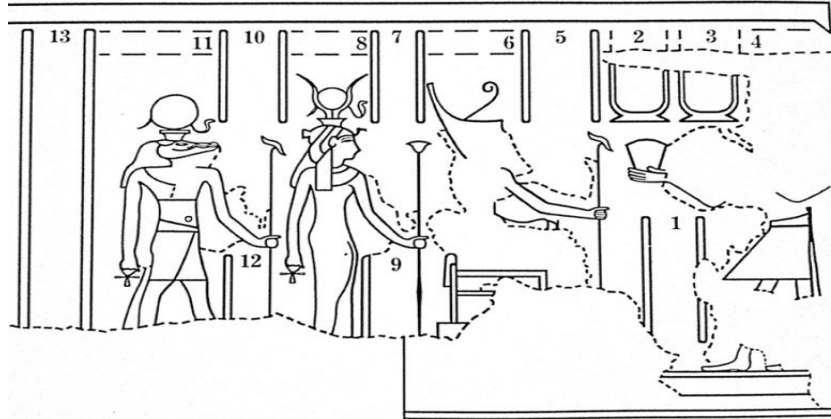


Fig (14)

Emperor Antoninos Kommodos offers to Neith, Nebtou and Shemaa-nefer
 Sauneron, S., Esna VII, Cairo (2009), p. 115.

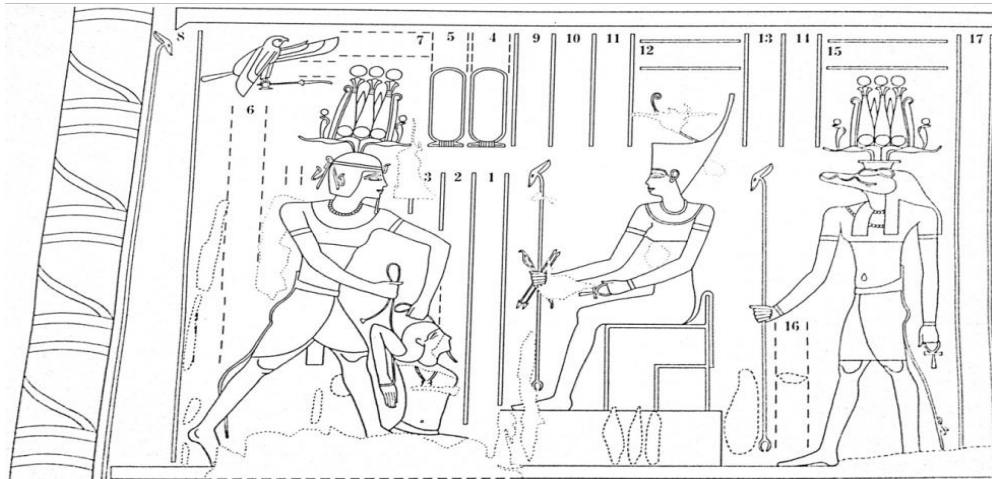


Fig (15)

Emperor Domitian offers a prisoner to Neith and Shemaa-nefer
 Sauneron, S., Esna VII, Cairo (2009), p. 136.

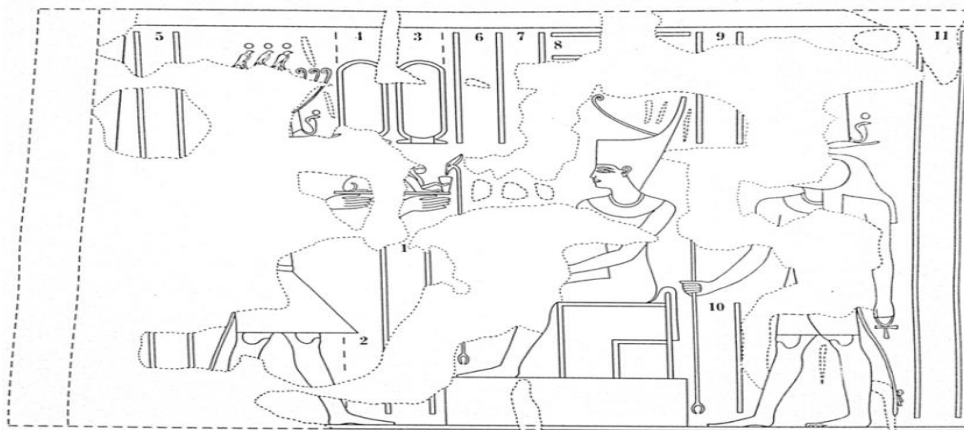


Fig (16)

Emperor Aurelius Antoninos offers a sphinx to Neith and Shemaa-nefer
 Sauneron, S., Esna VII, Cairo (2009), p. 182.

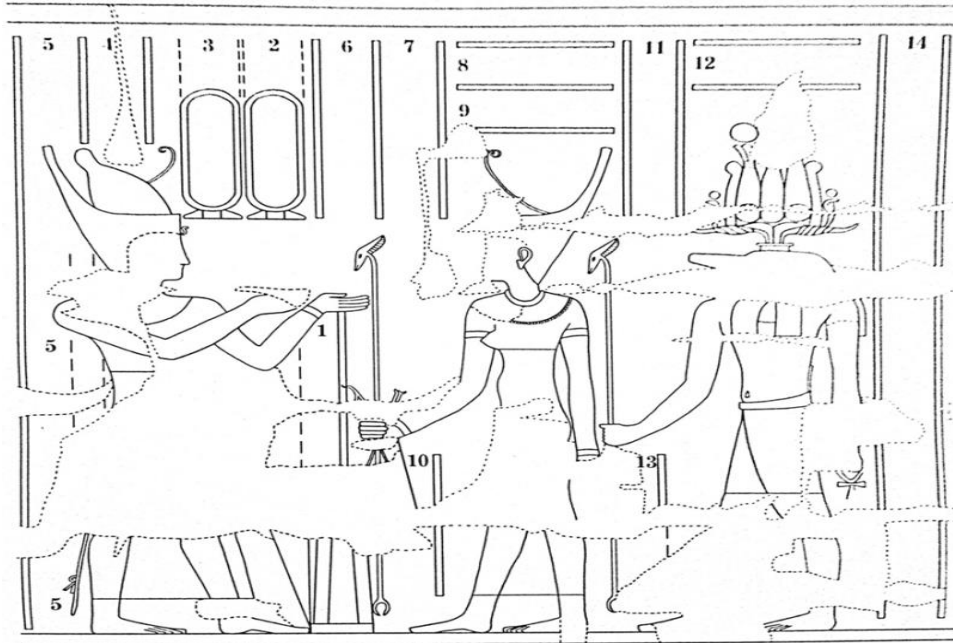


Fig (17)
 Emperor Hadrian worships before Neith and Shema-nefer
 Sauneron, S., Esna VII, Cairo (2009), p. 218.

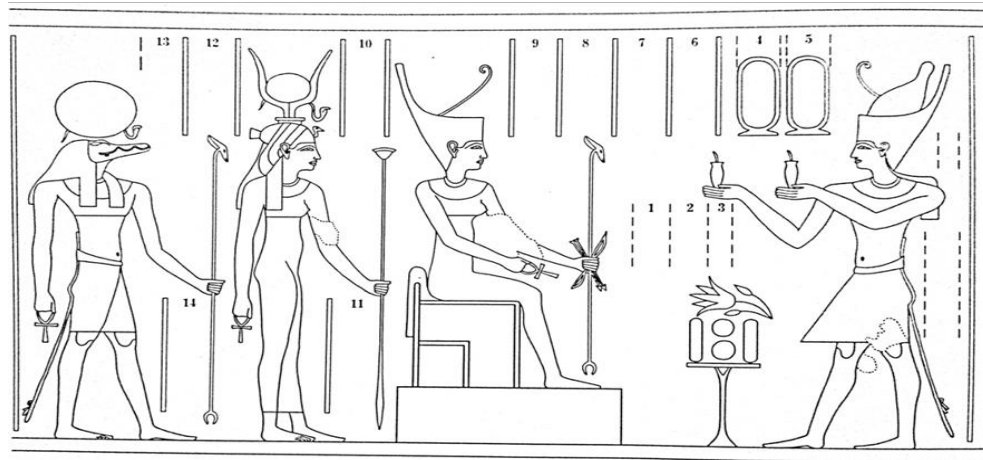


Fig (18)
 Emperor Caracalla offers milk and table of offerings to Neith, Nebtou and Shema-nefer
 Sauneron, S., Esna VII, Cairo (2009), p. 237.

Endnote

- ¹ - Quaegebeur, J., "Schemaanefer" in LA V (1984), p. 575; Quaegebeur, J., in CDE, no.112 (1981), pp.350-359.
- ² - عبد الحلیم نور الدین, اللغة المصرية القديمة, القاهرة, الطبعة الرابعة (2003), ص. 262.
- ³ - Wb I, p.54; Michel Dessudeix, *Chronique de L'Egypte Ancienne*, France (2008), p. 755; Snape, S., the Complete Cities of Ancient Egypt, Cairo (2014), p. 36.
- ⁴ - Hallof, J., Esna in UCLA Encyclopedia of Egyptology, Los Anglos (2011), p. 1.
- ⁵ - Goddess of the sky and the great flood. She was often represented as a cow with the sun's disk between its horns. She was referred to as the mother of Re.
- ⁶ - Menhyt was a lioness goddess, and also an uraeus goddess on the head of Re, so she was considered as a sun goddess. She was associated with Wadjet the titulary goddess of Lower Egypt in the Coffin Text. She was also associated with Neith of Sais.
- ⁷ - She was the first woman and the daughter of Atum. He created her as moisture as a consort of the air god Shu. She was referred to as the Eye of Re. she was also a uraeus goddess who protects the king. Sometimes she was depicted as a woman wearing the sun disk encircled by a cobra. She was also depicted as a woman with a lioness head wearing the sun disk and a uraeus.
- ⁸ - Sekhmet was a lioness goddess and the consort of Ptah of Memphis. She was mentioned in the Pyramid Texts. She was a warrior goddess and a goddess of healing. It was said that her breath formed the desert. She was the protector of the pharaohs.
- ⁹ - Neith is one of the most ancient deities known from Egypt. She was the goddess of war and weaving, the goddess of the Red Crown of Lower Egypt and the patron goddess of Sais. Her cult center was at Sais in the Western Delta. She was a primeval bisexual goddess who created the world and was the mother of the sun. She was regarded as the Great Mother Goddess, the patron of the North, with her red crown was adopted as the symbol of sovereignty over Lower Egypt. The first representational evidence for Neith is the early form of her emblem (two crossed arrows mounted on a pole) which occurs in predynastic period. The first anthropomorphic representations of the goddess occur in the Early Dynastic period, and these representations make Neith one of the earliest Egyptian deities depicted in human form. First she wears two bows on her head, and she is not depicted wearing the Red Crown of Lower Egypt. She is depicted carrying only the *w3s* scepter and the *ḥ* sign. In her role as warrior goddess she frequently holds a bow and arrow. Later in history Neith was also portrayed in zoomorphic form.
- ¹⁰ - Heka was the god of magic and medicine in ancient Egypt and is also the personification of magic itself. He was associated with Khnum as his son in the triad of Esna. Heka was often depicted in the human form Texts and the Coffin Texts and also in the religious texts of Esna temple in the Ptolemaic and Roman periods. He has an important role in the ancient Egyptian religion. Heka was worshipped at Esna, Heliopolis and Memphis.
- ¹¹ - Richard H. Wilkinson, the Complete Temples of Ancient Egypt, Cairo (2007), p.201.
- ¹² - Bianchi, R., "Esna" in the Oxford Encyclopedia of Ancient Egypt I, Cairo (2001), p.320-321.
- ¹³ - Holbl, G., *Altgypten im Romischen Reich, Der Romische Pharaoh und seine Temple I* (1995), pp.100-113.
- ¹⁴ - Wb II, p.136.
- ¹⁵ - Mofida el-Weshahy, Representations of Crocodile-gods inside the Sundisk at Fayoum, the 2nd Conference of Middle Egypt, the Cairo University of Al-Fayoum, Faculty of Archeology, (2002), p.44, 45.
- ¹⁶ - Faulkner, R., *The Ancient Egyptian Pyramid Texts*, (2007), p. 90.
- ¹⁷ - Ibid, p. 96.
- ¹⁸ - Ibid, p. 99.
- ¹⁹ - Ibid, p. 236.
- ²⁰ - Brunner-Traut, E., "Crocodiles" in the Oxford Encyclopedia of Ancient Egypt I, Cairo (2001), pp. 320, 321.
- ²¹ - Ramadan El-Sayed, *La Deesse Neith de Sais I*, Cairo (1982), p. 105.
- ²² - Leitz, C., *Lexikon der agyptischen Gotter und Gotterbezeichnungen VII*, s. 82.
- ²³ - Ibid.
- ²⁴ - Ibid.

²⁵ - Christine Seeber, “Kronen” in LA III, p.812; Goebis, K., “Crowns” in the Oxford Encyclopedia of Ancient Egypt I, Cairo (2001), pp.321-325; the Red Crown of Lower Egypt was called *dsrt* “The Red One” and during the Middle Kingdom it was also called *nt* referring to goddess Neith. It was made of fabric or leather supplemented by a wire ending in a spiral. Later it was combined with the White Crown *hdt* of Upper Egypt to form the Double Crown *shmtj*, symbolizing the rule over the Two Lands. The Red Crown was mentioned in the Pyramid Texts. From the reign of Thutmose IV, it was combined with the royal striped *nemes* and from the 19th dynasty on it was rarely depicted alone.

²¹ - Ramadan El-Sayed., La Deesse Neith de Sais II, Cairo (1982), p. 469, pl. 644.

²⁷ - Ramadan El-Sayed, La Deesse Neith de Sais II, Cairo (1982), pl. x.

²⁸ - Poethke, G., “Domitianus” in LA I, Wiesbaden (1975), p.1127; Grafton Milne, J., A History of Egypt under Roman Rule, London (1924), p.32.

²⁹ - Graham, G., “Insignias” in the Oxford Encyclopedia of Ancient Egypt II, Cairo (2001), p. 166; the *w3s* scepter was the symbol of Authority in Ancient Egypt. Its forked base was probably intended for controlling serpents, and its animal-headed apex presents a desert creature as the Seth-animal. The *w3s* scepter is a hieroglyph for Thebes “*w3st*”. Only the goddesses personifying the eye of the sun god hold the *w3s* staff.

³⁰ - The papyrus scepter was a symbol of Lower Egypt. It gave the dead endurance, renewed energy, youth, and vitality. It represents goddesses of Lower Egypt such as Wadjet, Tefnut, Bastet, Sakhmis, and Neith who protected the infant Horus in the marshes.

³¹ - Lobban, Jr., Richard, A., Historical Dictionary of Ancient and Medieval Nubia, (2003), p.364; Katheryn A. Bard, Encyclopedia of the Archeology of Ancient Egypt, Rout ledge (1999), p.412; the *hmhm* crown was an ornate triple Atef crown with spiral sheep horns and usually two uraei. Depictions of the *hmhm* crown are known since the Amarna period and it may have replaced the traditional Atef crown during this period, but was most often represented during the reign of the Ptolemies. The Egyptian word *hmhm* means “to shout”, “cry out”, probably indicating that this crown represented a battle horn. It was connected with the rising sun “the rebirth”, as sometimes it was shown in conjunction with the solar child in the lotus flower.

³² - Sauneron, S., Esna II, Cairo (1963), p. 19.

³³ - Ibid, p. 245.

³⁴ - Esna III (1968), p.41.

³⁵ - Wb III, p.331.

³⁶ - Sauneron, S., Esna III, Cairo (1968), p.139.

³⁷ - Ramadan El-Sayed, La Deesse Neith de Sais I, Cairo (1982), p. 138.

³⁸ - Sauneron, S., Esna III, Cairo (1968), p.251.

³⁹ - Ibid, p.271.

⁴⁰ - Sauneron, S., Esna VI, Cairo (1975), p.33.

⁴¹ - This god was venerated mainly in the Graeco-Roman period. He was the son of goddess Neith. He was depicted as a walking lion or as a composite deity with human head, a body of a lion, the wings of a bird and a tail which was a snake. He was called “he who keeps enemies at a distance” and he provides protection from hostile manifestations of deities and demons.

⁴² - Sauneron, S., Esna VI, Cairo (1975), p.105.

⁴³ - Ibid, p.105.

⁴⁴ - Ibid, p.157.

⁴⁵ - Sauneron, S., Esna VII, Cairo (2009), p.30.

⁴⁶ - Ibid, p.38.

⁴⁷ - Ibid, p.115.

⁴⁸ - Ibid, p.136.

⁴⁹ - Ibid, p.182.

⁵⁰ - Ibid, p.218.

⁵¹ - Ibid, p.237.



مجلة اتحاد الجامعات العربية للسياحة والضيافة (JAAUTH)

المجلد 17، العدد 2، 2019، ص 15-31.
الموقع الإلكتروني: <http://jaauth.journals.ekb.eg>



المعبود شمع-نفر في معبد اسنا

مفيدة الوشاحي ونهى محمد حافظ
قسم الارشاد السياحي، كلية السياحة والفنادق، جامعة قناة السويس.

المخلص

شمع-نفر هو الإله التمساح الذي ذكر في معبد إسنا كأبن للإلهة نيت. وإسمه يعني "الإله الطويل والجيد" وهو الاسم الذي يتوافق مع الشكل الأساسي للإله أكثر من إسم "الجنوبي الجميل". شمع-نفر لم يكن مقدس فقط في الوجه القبلي. وقد عثر على إسمه ضمن أسماء بعض المعبودات مثل "سيمونوفيس" و"سامانوفيس" في بعض النصوص اليونانية، والتي ترجع للقرن الثاني والثالث. وقد ظهر إسمه على بردية عثر عليها في جزيرة الفنتين. وهناك بردية أخرى عثر عليها في إسنا ذكرت إسم المعبود ولكنها الآن في شيكاغو.

معلومات المقالة

الكلمات المفتاحية

شمع-نفر؛ تمساح؛
اسنا؛ نيت.

(JAAUTH)

المجلد 17، العدد 2،

(2019)،

ص 16-31.