Representations of the God ıry-hms- nfr or Arensnuphis (in the Temple of Dakka)

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Abstract

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 Pschis. 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, thought this date is somewhat disputed, with some scholars maintaining that it dates as earlier as Ptolemy II (Philadelpus 282-246). However, it is more likely that, while Arkmani may have been alive early in the reign of Ptolemy II (Philadelpus), 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 of the deity.

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

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Introduction:

El-Dakka (Bresciani, E., 1969, p40). psrkt or Pselkhis (100 Km south of Aswan) where, in the reign of Ethiopian king Ergamenes (Sharpe, S., 1895, p.316) a one-room shrine to Djehoty of Pnubs, (Torok, L., 2002, p.260) (Paotnuphis) was set up, replacing a small temple of the 18th 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 pylons. (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 Thutmose 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. (Nur al-Din, Abd al-Halim 2009, ص 309)

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

\[\text{Dd mdw n iry-Hms-nfr} \quad \text{3 nfr nb} \quad \text{w3bt} \quad \text{sw s3 R}^e\]

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 \text{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:

\[\text{fnt s3(t)} \quad \text{R}^e\]

Tefnut daughter of the god Re.

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

Thot of Pnubs as a striding man, holds the symbol of life \(\text{nh}\) in the right hand and the symbol of power \(\text{w3s}\) 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 \(\text{nh}\) in the right hand and the symbol of power \(\text{w3s}\) 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 \(\text{nh}\) and \(\text{w3d}\) the symbol of prosperity, wears a woman dress, woman's hair in two parts, a sun desk 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:

\[ \text{dd mdw in ghwy Pnubs } \text{?t nfr ii m t-sty (Brugsch, H., 1879). m?fy rsyt nb (P)srkt (Roeder, G., Texte 1930, Texte, p. 149)} \]
Recital to Djehoty pnubes, 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:

\[ \text{dd mdw in iry-hms-nfr nb ?t-w?bt sw s? R? wr phty } \text{?f hps (Roeder, G., Texte 1930, Texte, p. 150)} \]
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:

\[ \text{di n.k hnw m lri.t hrw nb (Roeder, G., 1930, Texte, p. 150)} \]
I give you singing as daily
(Roeder, G., 1930, Texte, p. 149)

A vertically text above Tefnut reads:

\[ \text{dd mdw n tfnt s? R? hry(t) } \text{? t?t wps? wrt nb(t) smnt (Roeder, G., Texte 1930, Texte, p. 150)} \]
Recital to Amaunet, daughter of the god Re, resides in the Abaton, wpset the great one, mistress of Bige.
(Roeder, G., 1930, Texte, 150, p.787)

A vertically text in front of Tefnut reads:

\[ \text{di n.k rdw s? (hr)? (Roeder, G., 1930, Texte, p. 150)} \]
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, 1st register, fig.5 (Roeder, G., 1930, planche, LXXV)
The god Shou enthroned, holds w?s and ?nh , 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 t?wy. (BMVII, p.182) Arensnuphis enthroned man with a blue body, holds w?s 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:

\[ \text{di n n.k rsyt n.R? n.pt (LD. Texet, V, p.66).} \]
I give you the kingdom of Re in the Sky.
Recital to Shou, the son of Re, the good companion, the great god, lord of the Abaton. (Roeder, G., 1930, Texte, p. 182)

Is ntw nb di ṯnh mī Rˁ dt

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

A vertical text in front of Shou reads:

di n k phthy n Rˁ 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:

di n k ṯnh ṭwṣ nb ḫr.i

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

A vertical text in front of him reads:

di n k kꜣ nb ḫw

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 (L.D. Planches, V, pl.17c)

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

horizontal texts of which only the ends have survived reads:


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 ṭwṣ and the symbol ṯnh, 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 $\triangle$ symbols of protection and power in front of the snake and

A vertical text above the king reads:

\[
\text{Nswt-bity nb t\'w\'y (drt-\'n\'h-imn-tt-R\Letter) \ s\Letter R\Letter (irk-imn-\'n\'h dt-mri-kst) \ sn \ 'n\'h w\Letter s h\Letter t f nbw inn rnp h\Letter t n.it.f} \ (Beckerath, J. 1999, p.276)
\]

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:

\[
di n n.k nh\Letter m rsyt t\Letter w\Letter y q\Letter d mdw in sw s\Letter R\Letter h\Letter r snmt iry-hms-nfr 't ntr nb l3t w\Letter 4bt
\]

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:

\[
di n. k k3 nh\Letter t
\]

I give you all the strength and power.

A vertical text above the goddess reads:

\[
di n s n.\Letter s t\Letter w\Letter m3\Letter t his q\Letter d mdw in s\Letter h\Letter m t'bt nb(t) nsrt tfnt m snmt s\Letter h\Letter n h\Letter t sn s sw3\Letter d} \ (Roeder, G., 1930, Texte, p.266). \ di 'n\Letter h t s
\]

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:

\[
di n.n.k 'n\Letter h w\Letter s nh\Letter t
\]

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 $\Letter w\Letter s$ and $\Letter n\Letter h$, 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 $\bar{w}s$ and the symbol $\bar{\eta}h$. 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 $\bar{w}\hat{A}d$ and $\bar{\eta}x$, 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:**

$$\text{di n.n.k} \ h^c \ nb \ mi \ R^c \ n.k \ dq \ mdw \ in \ thwt.\ pnbs \ \bar{\eta} \ ntr \ nb \ psrk\text{t}$$

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

$$\text{di n.n.k} \ \bar{\eta}^c \ n \ R^c \ pt$$

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

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

$$\text{di n n. nb I} \ s3-R^c \ dq \ mdw \ in \ sW \ s3-R^c \ Try-\hms \ – \ nfr \ \bar{\eta} \ ntr \ Nb \ i3-t-w^c bt \ s\hnt \ nfr \ h3t-hr$$

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:**

$$\text{di n n.k} \ h\bar{\eta}swt \ mhty \ m \ ksw$$

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

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

$$\text{di n n.k} \ t\bar{w} \ nb \ m \ htp \ dq \ mdw \ in \ tfn \ h\rtyt \ n \ i3-t-w^c bt \ ir \ R^c \ nb \ pt \ h\wnt \ ntrw \ nbwt \ di \ n \ n.k \ h\bar{\eta}swt \ rsyt \ t\bar{w} \ hr \ h3t-hr \ tbtw.k}$$

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, graceless beard, Shark collar, the belt encloses the tail. The god Arensnuphis-shou as an enthroned man, holds $\bar{w}s$ and $\bar{\eta}h$, 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 $\bar{w}\hat{A}d$ and $\bar{\eta}h$ 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:**
A vertical text behind the king reads:

\[
\text{Sn anx wAs nb hA f mi Ra Dt}
\]

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

A vertical text in front of the king reads:

\[
\text{Ir sm n t.f fr n.f dl } ^{\text{sn}}
\]

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:

\[
\text{Dd mdw n n ir - hms- (nfr) } ^{\text{s-nr}} \text{ nb i3t-wibt sw ntr s3-R}^* \text{ wr phty } ^{\text{s.f}} \text{ hps}
\]

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:

\[
\text{Dd mdw n tfnt s3t R}^* \text{ hryt-ib i3t-wibt wpst wrt nb(t) smnt}
\]


Doc.no.8: Dakka, The Temple of Djehoty of Pnubs, Sanctuary, western wall, lower register, 2nd scene fig.12 (A) (Roeder, G., 1930, planches, pl.116). / (B) Champollion, J., 1835, pl. LVII, ter.1)

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 w s and the symbol s-nr. 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 w s and the symbol s-nr. 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:

\[
\text{R}^* \text{ nb tswy (s-pr-l) s3 R}^* \text{ nb h}^* \text{w (s-pr-l)}
\]

Titles of the pharaoh

A vertical text behind the king reads:

\[
\text{Sn } ^{\text{sn}} \text{ nh w}s nb h3 f mi R}^* \text{ dl}
\]

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

A vertical text in front of the king reads:

\[
\text{Spn ir n.f dl } ^{\text{sn}}
\]

53
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:

\[
\begin{array}{c}
\text{Dd mdw in ir-hms-nfr } \\
\text{rś ntr nb } \\
\text{î3-wḫt } \\
\text{šw ntr sḫ } \\
\text{Rḫ iy } \\
\text{m tš-sty}
\end{array}
\] (Champollion, J. 1884, p.127).

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 god Arensnuphis reads:

\[
\begin{array}{c}
\text{di n.k tī nbw m htp}
\end{array}
\] (Roeder, G., 1930, Texte, p.333).

I give you all lands in peace.

A vertical text above the goddess Tefnut reads:

\[
\begin{array}{c}
\text{Dd mdw n tfnt (sšt) } \\
\text{Rḫ nb (t) } \\
\text{snmt ĥnw } \\
\text{št nb } \\
\text{iw-rkt}
\end{array}
\] (Champollion, J. 1884, p.127).

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:

\[
\begin{array}{c}
\text{di n.k ĥšwt nbw}
\end{array}
\] (Roeder, G., 1930, Texte, p.333).

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 \(\text{ 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 } \text{ symbol and } \text{. 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:

\[
\begin{array}{c}
\text{Sn anx wA.f mi Ra Dt}
\end{array}
\] (Roeder, G., 1930, Texte, p.339).

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

A vertical text behind the king reads:

\[
\begin{array}{c}
\text{sn } \text{wš sšt } \\
\text{fi } \\
\text{mi Rḫ } \\
\text{dt}
\end{array}
\] (Roeder, G., 1930, Texte, p.339).

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:

(First line: Roeder, G., 1930, Texte, p.339).

\textit{qd mdw n ir-hms-nfr} *3 ntr nb \textit{bt-wfbt} shm \textit{sp} hnt \textit{pb-dw-rk} m3\textit{fr} rsy-t3w nht m hj\textit{w}h

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).


\textit{di n.k pwnt hr hjtw fnbw}

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 \textit{w3}s scepter with a snake coiled around it, and the symbol \textit{`nh}, 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 \textit{w3}s and the symbol \textit{`nh}, 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 \textit{wd} scepter in the right hand and the symbol \textit{`nh} 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 \textit{w3}s scepter with a snake coiled around it; also, two scorpions in the hand and the symbol \textit{`nh}, 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 \textit{w3}s and \textit{`nh} 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 Djehuty 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, 1st scene
The god Arensnuphis-shou is following Djehoty and followed by the goddess tefnut
After: (Roeder, G. 1930, Texte, p. CIXL)

Fig4
Chapel of Ergamenes (Merotic)
After: (BM VII, pl.in p.42)

Fig5
Dakka, The Temple of Djehoty of Pnubs, Chapel of Ergamenes, Façade, 1st 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)
Dakka, The Temple of Djehoty of Pnubs, Roman chapel
After: (BM VII, pl.in p.42)

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)

Dakka, The Temple of Djehoty of Pnubs, Sanctuary
fig. 12

(A) Dakka, The Temple of Djehoty of Pnubs, Sanctuary, western wall, lower register, 2nd 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.

<table>
<thead>
<tr>
<th>Titles</th>
<th>Meaning</th>
<th>Doc. no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ē3 nṯr nb i³t wˁbt</td>
<td>The great god, lord of the abaton</td>
<td>1, 2, 4, 5, 6, 7, 8, 9</td>
</tr>
<tr>
<td>š3 Rˁ</td>
<td>The son of the god Re</td>
<td>1, 2, 7, 8</td>
</tr>
<tr>
<td>Wr pḥty</td>
<td>The great strength</td>
<td>2, 7</td>
</tr>
<tr>
<td>ē3:f hps</td>
<td>Whose arm is strong</td>
<td>2, 7</td>
</tr>
<tr>
<td>dl ᵃnh ḏd wˁs nb mi Rˁ ḣt</td>
<td>who gives every life, endurance and happiness like Re forever</td>
<td>3</td>
</tr>
<tr>
<td>nb pḥty ḫnt nṯrw</td>
<td>Lord of power, first of the gods</td>
<td>3</td>
</tr>
<tr>
<td>nri ᵃnh nfr nṯr s3 nb msw n tmouseenter ḫkȝw</td>
<td>Good god, son of the Nekhbet, born of Uto, nourished by the magic rich</td>
<td>4</td>
</tr>
<tr>
<td>sḥn nfr hȝt-hr</td>
<td>the good husband (of) Hathor</td>
<td>6</td>
</tr>
<tr>
<td>ly m tȝ-sty</td>
<td>Who come from Nubia</td>
<td>8</td>
</tr>
</tbody>
</table>
Table No.2: The relation of Arensnuphis with the other gods:
The accompanied scenes of the god Arensnuphis reflect his relation with other deities.

<table>
<thead>
<tr>
<th>Deities</th>
<th>Relation</th>
<th>Doc. No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shou</td>
<td>Arensnuphis had been identified as a form or combined god of Shou</td>
<td>1,2,5,6,7,8</td>
</tr>
<tr>
<td>Re</td>
<td>Arensnuphies had been identified as the son of Re</td>
<td>1,2,6,7,8</td>
</tr>
<tr>
<td>Nekhbet</td>
<td>Arensnuphies had been identified as the son of Nekhbet</td>
<td>4</td>
</tr>
<tr>
<td>Hathor</td>
<td>Arensnuphies had been identified as the husband of Hathor</td>
<td>6</td>
</tr>
</tbody>
</table>

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

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

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 sennout) 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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