

The God ‘Thoth of Pnubs’ in Ancient Egypt until the End of the Greco-Roman Period

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Abstract:

This research is entitled as “The God ‘Thoth of Pnubs’ in Ancient Egypt until the End of the Greco-Roman Period”. Thoth of Pnubs was featured in Egyptian temples only in Lower Nubia: Dakka, Dendur, Kalabsha, and Philae. Thoth of Pnubs was a pure creation of the theologians of Philae as a divinity attached to the south (A Southern Lion), it could be considered as a link between Egypt and the southern countries. It is also suggested that Thoth Pnubs was a theological creation of the priests at Philae. The functions of Thoth as physician and magician help to explain the existence of enormous numbers of amulets in the form of figurines of Thoth which have been found in all parts of Egypt.

Thoth of Pnubs appears as a saviour, and protector from evil - - especially the evil of sickness. As the saviour who comes when he is invoked, Thoth was one of the most popular of all the gods, and many hymns and prayers addressed to him by individuals of all classes have come down to us. Charles Bonnet Charles Bonnet declared in a paper presented at the 13th International Conference for Nubian Studies that “Pnubs was the name given to the New Kingdom town founded at Kerma - which arose in 2500 BC, the sacred tree for which Pnubs was named had been worshipped in Kerma before the Egyptian conquest. This suggests that the association of a divinity with the toponym

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Pnubs – be it Amun or Thoth – was later incorporated into the worship of Thoth in Nubia?”.

The presence of a sacred jujubier tree (*nbs* in Egyptian) in the ancient religious precinct of Dakka *pr nbs* “house of the nebes-tree”, suggests that this variant of Thoth had southern origins.

The objectives of the research:

- This research aims to study and analyze the god Thoth of Pnubs in ancient Egypt until the end of the Greco-Roman period especially in Egyptian temples in Lower Nubia.
- It aims to collect the published and unpublished representations of the god in the temples and tombs of Egypt in order to better understand his forms, functions, titles and his relation with other deities.
- It also aims to focus the light on Dakka as a historical site.

The research framework: The research framework is an artistic study, for tracing the scenes of the god Thoth of Pnubs.

The research type: The research is a combined study between both descriptive and analytical sides.

Keywords:

Thoth of Pnubs, *nbs* in Egyptian, Pselkis, Dakka, Lord of Nubia.

Dakka *Pr-Srk.t*  ‘The house of the scorpion’ is the cult center of the god ‘Thoth of Pnubs’. The Greek name of the place was Pselkis, closely following the original Egyptian form⁽¹⁾. The temple is not, however dedicated to the scorpion-goddess, as might have been expected, but to Thoth of Pnubs. The word Pnubs referring to that tree which here was accounted holy. Another opinion refers to the temple of T((hoth of Pnubs at Dakka, built under Ptolemy II, as the Lower Nubian substitute for his actual sanctuary at Pnubs, located nearly 200 miles to the south, the site of which is still uncertain⁽²⁾; it might have been situated near the ancient Nubian capital city of Kerma, which arose in 2500 BC.

In a recent lecture, Charles Bonnet Charles Bonnet declared in a paper presented at the 13th International Conference for Nubian Studies that “Pnubs was the name given to the New Kingdom town founded at Kerma - which arose in 2500 BC, the sacred tree for which Pnubs was named had been worshipped in Kerma before the Egyptian conquest. This suggests that the association of a divinity with the toponym Pnubs – be it Amun or Thoth – was later incorporated into the worship of Thoth in Nubia?”⁽³⁾.

The presence of a sacred jujubier tree (*nbs* in Egyptian) in the ancient religious precinct of Dakka *pr nbs* “house of the nebes-tree”, suggests that this variant of Thoth had southern origins⁽⁴⁾.

I. The Temple of Philae

Doc. 1.

Dating: The Reign of the Emperor Tiberius.

Provenance: The Temple of Philae, The Temple of Isis, Western Roman colonnade; Wall behind columns, Lower register.

⁽¹⁾ Murray, *Egyptian Temples*, 212; Frankfurter, *Pilgrimage and Holy Space in Late Antique Egypt*, 251.

⁽²⁾ Traunecker, *The Gods of Egypt*, 105.

⁽³⁾ Inconnu-Bocquillon, ‘La mythe de la Déesse Lointaine à Philae’, Le Caire: *Institut français d’archéologie orientale*, 333.

⁽⁴⁾ Baylon, *Thoth the Hermes of Egypt*, 130.

II. The Temple of Dendûr⁽⁹⁾

Doc. 2.

Dating: The Reign of the Emperor Augustus.

Provenance: The Temple of Dendûr, Pylon, East face, North jamb (2nd Scene).

Scene Description: (Scene II, Interior North Wall of Pronaos):

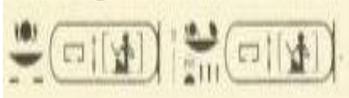
Augustus is seen offering two vases of beer *hnkt* to Thoth of Pnubs accompanied by Tefnut, both of whom are standing (fig. 2⁽¹⁰⁾)⁽¹¹⁾. Thoth-Pnubs appears on that scene with the human figure, with a rounded wig surmounted by four feathers. He appears carrying a *w3s* ḥ- scepter only, without snake and scorpion⁽¹²⁾. The goddess Tefnut appears holding the *w3d* by her left hand, with the sun disk fronted by the cobra surmounting her head.

Text Above Thoth of Pnubs:  ⁽¹³⁾ *dd*
mdw in Dḥwty P3-nbs ntr ḥ “Words spoken by Thoth of Pnubs, the Great God.

Text Infront of Thoth of Pnubs:  ⁽¹⁴⁾
di n.k nb t3wy m ḥtp. “Be given to you all the lands, satisfied”.

Doc. 3.

Dating: The Reign of the Emperor Augustus



Provenance: The Temple of Dendûr, Pronaos: Façade, South Jamb (2nd Scene).

⁽⁹⁾ The Temple of Dendûr was erected 80 kilometers south of Aswan during the reign of Emperor Augustus; in Raven, *Atlas of Egyptian Art*, Prisse d’Avennes, 10.

⁽¹⁰⁾ Blackman, *The temple of Dendûr, Le Caire: Service des Antiquité, de l’Égypte*, pl. XIII.

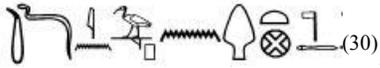
⁽¹¹⁾ *Ibid.*, 7.

⁽¹²⁾ Blackman, *The temple of Dendûr, Le Caire: Service des Antiquité, de l’Égypte*, 7.

⁽¹³⁾ *Ibid.*; Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen VII, OLA 128*, 647.

⁽¹⁴⁾ *Ibid.*

Vertical Text Above Thoth of Pnubs:



dd mdw in Dhwtwy P3-nbs ntr ʕ3 “Words spoken by Thoth of Pnubs, The great god”.

Doc. 7.

Dating: The Reign of King Ptolemy VIII Euergetes II.

Provenance: The Temple of Dakke, Facade of the Vestibule: Upper strip (Left part).

The Text reads:



nb.(t) t3wy rw w3 ptr3.(t) ntry w3dwy mry Dhwtwy P3-nbs
 Mistress of the two lands, Cleopatra, the two gods Euergetes, being loved by Thoth of Pnubs⁽³²⁾.

Doc. 8.

Dating: The Reign of King Ptolemy VIII Euergetes II.

Provenance: The Temple of Dakke, Vertical Inscription on the Northern side of the Pillar, outside the shaft of the Eastern Doorway.



Dhwtwy P3-nbs hrw hr mnw dit nh dt.
 “Thoth of Pnubs, who is satisfied with the Monuments that gives life eternally”⁽³⁴⁾

Doc. 9.

Dating: The Reign of King Ptolemy VIII Euergetes II.

Provenance: The Temple of Dakke, Facade of the Vestibule: (Right part).

⁽³⁰⁾ Günther, op. cit., 93 § 205; Leitz, op. cit., 647.

⁽³¹⁾ Günther, Der Tempel von Dakke, Tome premier (Texte), Tome second (Planches), Le Caire: Service des Antiquités de l'Égypte, 114 § 252.

⁽³²⁾ Ibid.; Leitz, Lexikon der Ägyptischen Gotter und Götterbezeichnungen VII, OLA 128, 647.

⁽³³⁾ Lepsius, Denkmäler aus Ägypten und Äthiopien, IV, 38(g); Leitz, op. cit., 647.

⁽³⁴⁾ Günther, op. cit., 124 § 277.

wearing the double crown 𓆎 *shmty* fronted with uraeus with a hanging band. Dressed in a smooth wide collar and a knee-short kilt with a tail. Thoth of Pnubs appears as a walking man, holding in the right hand a $w3s$ scepter. The crown consists of four high smooth feathers. Weret-hekau appears holding the $w3d$ sign in her right hand. Her head is surmounted by the cobra.

The Right Part (West Half) of the Door Frame Reads:



ntr nfr s3 Nḥbt ms in W3dt ir wr-ḥḥ3w s3-Rᶜ nb ḥᶜw (Ikr-immn ᶜnh-dt mry 3s.t) Dhwtj P3-nbs mry.

“The Good God, son of the Nakhbet, born of Uto, nourished by Weret-hekau, King Ergamenes, loved by Thoth of Pnubs”.

Doc. 13.

Dating: The Reign of King Ptolemy VIII Euergetes II.

Provenance: The Temple of Dakke, Passage of the Pylon, West Wall, Lower Row.

Scene Description: (Right plate):

The king Ptolemy VIII Euergetes II appears offering ointment to Thoth of Pnubs and Tefnut (fig. 11⁽⁵⁵⁾⁽⁵⁶⁾). He is shown kneeling, with the left leg underfooted, and right foot put on it; the toes of the left foot are destroyed, obviously erroneously the big toe is marked on the right and apart from others. The king raises the ointment on his left hand and holds his right hand outstretched with a small one. Tight knee-short kilt, the belt encloses the tail. On each upper arm and wrist, a band lined on both sides⁽⁵⁷⁾. Thoth of Pnubs appears as a walking man, holding in the right hand a dropping ᶜnh sign, in the left an outstretched

⁽⁵⁴⁾ Lepsius, *Denkmäler aus Ägypten und Äthiopien* V, 17c; Champollion, *Monuments de l'Égypte et de la Nubie, Notices descriptives*, I, p. 118.

⁽⁵⁵⁾ Günther, *op. cit.*, pl. 127.

⁽⁵⁶⁾ *Ibid.*, 331 § 725.

⁽⁵⁷⁾ *Ibid.*

w3s scepter; around which are two long curls, coiled by a snake and a scorpion. Half-length hair, covering the ear, trimmed at the bottom, dissolved in little bellies. Headband, front Uraeus, tied at the back to the loop with a four-part end. On the head on a small pedestal (coving with stripes that run like the feather pattern) four high smooth feathers (with raised keel and recessed side veins). Bent beard. Collar, top with ballroom, below with pompoms. Narrow knee-length, the belt encloses the tail. At each upper arm and wrist a band lined on both sides.

Tefnut appears as a walking woman, with lion's head, holding in

the left hand $w3d$ , in the right the ϵnh sign. Woman's hair in a little bell. The head is surmounted by the sun disk with snake; the serpent does not curl around the sun, but lies free on its upper edge⁽⁵⁸⁾.

Vertical Text Above Thoth of Pnubs:



Dhwtj P3-nbs ntr 3 nb Srk.t Šw s3 R^c ii m T3-Sti

“Thoth of Pnubs the Great God, Lord of Pselkis, Shu, son of Re, the coming from Nubia”⁽⁶⁰⁾.

Doc. 14.

Dating: The Reign of King Ptolemy VIII Euergetes II.

Provenance: The Temple of Dakke, Sanctuary: South Wall, West Part, Lower Realms, Right Image, Left Half.

Scene Description: The king Ptolemy VIII Euergetes II appears offering incense to Thoth of Pnubs (fig. 12⁽⁶¹⁾⁽⁶²⁾). He is shown wearing the double crown  *shmtj* fronted with Uraeus with a

⁽⁵⁸⁾ Günther, *Der Tempel von Dakke, Tome premier (Texte), Tome second (Planches)*, Le Caire: Service des Antiquités de l'Égypte, 331 § 725.

⁽⁵⁹⁾ Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen VII, OLA 128*, 648; Günther, *op. cit.*, p. 331 § 725.

⁽⁶⁰⁾ *Ibid.*

⁽⁶¹⁾ Günther, *op. cit.*, pl. 132.

⁽⁶²⁾ *Ibid.*, 338 § 744, 745.

The king is seen striding, with red brown traces of color on his face. He appears raising the writing palette on both hands. This is carried by two kneeling deities; on the left a goddess is seen; long hair, on top perhaps crowned by two high feathers, broken away below the shoulders, on the right the god shown; with knee-length kilt, curly hair, crowned by two high feathers crown, surmounted in front by an Uraeus. On the war helmet free-standing crown: ram's horns; on top of it a bunched crown (smooth below, divided in three above the three constriction bands, blue-green paint residues, sun above and below); in the middle in front of the bundle crown floats a scarab with spreading three-parted wings; on each side of the bundle crown a tall, smooth, featherless feather and a snake with a rising sun, and a wire with an inwardly bent end⁽⁸⁹⁾.

Toth of Hermopolis appears as an enthroned man with ibis head, holding in the right hand (*w3s*), in the left (*ʿnh*). Three-parted hair at the head of the ibis, below with three parallel closing strips. Freestanding crown on the head; with ram's horns, on top of it a bunched crown could be seen; smooth below, three above the three constriction bands, sun on top, no sun below⁽⁹⁰⁾.

Toth of Pnubs appears as an enthroned man; holding in the right hand (*w3s*), in the left (*ʿnh*). Half-length wig, truncated at the bottom, Uraeus in front, headband tied behind the bow with two ends. On the head four high smooth feathers on a small pedestal. Neck collar lined at the top. Fitted dress on the upper body. Tight knee-length, no back at the upper body. Narrow knee-skirt, no tail drawn at the back, a hem at the bottom, which continues into the tail hanging out to the front. A smooth band on each upper arm and wrist. Throne and pedestal as in Toth of Hermopolis. The vertical inscription above him reads:

⁽⁸⁹⁾ Günther, *Der Tempel von Dakke, Tome premier (Texte), Tome second (Planches)*, Le Caire: Service des Antiquités de l'Égypte, 129 § 302.

⁽⁹⁰⁾ *Ibid.*

- The fearful physical aspects of Thoth of Pnubs god are embodied in his body posts as being a “*The southern strong lion, whose arm is strong (wsr ḥpš.f), lord of force (nb Ḳn)*”. The violent aspects of the god Thoth of Pnubs are indicated in the epithets of the god as being “*The southern strong lion, the fearful, in the land of cobra*” and “*The Great God who eliminates the enemies*”.

- The title of Thoth of Pnubs related to topography is “*The House of the God of the Thoth of Pnubs*”, “*Offerings for him in Philae*”, and “*The Great God, Lord of Pselkis*”; this former title is referring to his cult center at Dakka.

-The relationship between Thoth of Pnubs and the God Shu could be indicated in the epithet of Thoth as “*The Great God, Lord of Pselkis, Shu*”. In (fig. 1-4, 6, 8-14, 16-17, 19) Thoth-Pnubs is depicted in human figure, crowned with the diadem of Shu deity.

-The relationship between Thoth of Pnubs and the God Re could be recognized in the epithet of Thoth as “*Thoth-Re*” and “*son of Re, the coming from Nubia*”.

- The god Thoth of Pnubs appeared with different shapes and figures. It is noted that in the Graeco-Roman period he appears clearly as an Egyptian Aesculapius⁽⁹⁴⁾. Thoth of Pnubs is represented in some of temple-decoration of the time of Tiberius and Augustus as Aesculapius, holding in his hand a staff round which a serpent winds itself. The symbolism clearly associates Thoth of Pnubs with Aesculapius; the Roman god of healing and medicine⁽⁹⁵⁾.

- In the Nubian temples of Philae, Dendur and Dakka, Thoth of Pnubs is shown either in human form (fig. 1-4, 6, 8-14, 16-17,

⁽⁹⁴⁾ **Aesculapius**; the Roman god of healing and medicine. He was the son of the mortal woman Coronis and the god **Apollo** who, amongst his other roles, was associated with medicine. According to ancient Roman mythology Aesculapius was raised and mentored by the Centaur Chiron who taught him the art of healing. His symbol is the Rod of Aesculapius a physician's staff, or healing scepter, entwined with a non-venomous snake, in Bekker-Nielsen, *Classica et Mediaevalia, Revue danoise de philologie et d'histoire* 57, 124.

⁽⁹⁵⁾ Baylon, *Thoth the Hermes of Egypt*, 130.

19) crowned with the diadem of Shu or in the form of an ibis (fig. 5).

- It is noted that Thoth of Pnubs was worshipped in different places that concentrated in Upper Egyptian, where he appeared in different monuments. Thoth of Pnubs's cult center at Dakka shows the highest percentage of the god's representation.

-The god has numerous scenes with different attitudes. His main attitudes could be detected as being standing as a walking man or ibis, or an enthroned sitting man.

The Head Cover of the God:

Almost all the scenes have represented the god Thoth of Pnubs surmounted by a half-length wig, truncated at the bottom, with an uraeus in the front, headband tied behind the bow with two ends. On the head four high smooth feathers on a small pedestal.

The Attendants of the God:

The god Thoth of Pnub used to hold some equipment by his hands that refer to his nature and roles. These are represented in the *ḥnh* sign, and the *wꜣs*⁽⁹⁶⁾ scepter which sometimes around which are two long curls, coiled by a snake and a scorpion.

The Clothes of the God:

All the wall scenes have represented the god dressed on a tight knee kilt, with a tail. Jerkin with straps. Ribbons on the upper arms and wrists.

The Kings and Queens accompanying Thoth of Pnubs:

It is clear that the most accompanied king with Thoth of Pnubs is Ptolemy VIII Euergetes II and the Emperor Augustus.

The Deities accompanying Thoth of Pnubs:

⁽⁹⁶⁾ **The *wꜣs* scepter;** In early times, the *wꜣs* scepter was a type of fetish thought to contain the life giving power of a dog or a fox, like a protective spirit. It consisted of a staff forked at the bottom and terminating at the top by an animal head. It became a popular scepter for the gods to hold especially the felines, and became a symbol of well-being, happiness and prosperity; in Shaw – Nicholson, *The Illustrated Dictionary of Ancient Egypt*, Cairo, 2008; Vassilika, *Ptolemaic Philae*, OLA XXXIV, 106.

The most represented deity with Thoth of Pnubs goddess as indicated on that research is the goddess Tefnut.

Consort or Wife of Thoth of Pnubs:

The goddess Tefnut appeared as the spouse of Thoth of Pnubs in the Nubian temples (fig. 2, 4, 5, 9) and this might be due to the assimilation of Thoth of Pnubs god with Shu or Arensnuphis⁽⁹⁷⁾-Shu and therefore, partly to the role of Thoth of Pnubs in the legend of Onuris⁽⁹⁸⁾. It should be noted that in the temple of Dendûr (fig. 5), the only figure where Thoth of Pnubs appeared in the form of an ibis, his consort the goddess Tefnut appeared as a lioness. The goddess Wepset might also be considered as a consort or a wife for the god Thoth of Pnubs.

Deities Assimilated with Thoth of Pnubs

Depending on this study, it is clear that the god Thoth of Pnubs is assimilated with the god Shu as one god.

Thoth of Pnubs in Groups of Deities

• **The Triad of Thoth of Pnubs:**

The Triad	Scene Location	Scene Description	Fig. n°
Thoth of Pnubs, Arensnuphis-Shu, and Tefnut.	-Philae, The Temple of Isis.	- Tiberius is seen offering <i>hh</i> on a <i>nb</i> sign to Arensnuphis-Shu, Thoth-Pnubs and Tefnut.	Fig. 1, 10.
	-The Temple of Dakke.	- Augustus appears offering wine to Thoth of Pnubs, Arensnuphis-Shu, and Tefnut.	

⁽⁹⁷⁾ In Nubia the goddess Isis became the **wife** of the Nubian god, **Arensnuphis** (*iri-hmš-nfr*), who became a local god of the district of Philae, and was identified with Shu. She was also considered a wife of Thoth, who, with Shu, brought her back from Nubia, in Bekker-Nielsen, *Classica et Mediaevalia, Revue danoise de philologie et d'histoire* 57, 124.

⁽⁹⁸⁾ Baylon, *op. cit.*

Thoth of Pnubs, Thoth of Hermopolis, and Tefnut.	- The Temple of Dakke.	The king Ptolemy VIII Euergetes II appears offering palette to Thoth of Hermopolis, Thoth of Pnubs, and Tefnut	Fig. 19
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The Classification of the Scenes according to the Themes

Table n°. 15:

Themes	Fig. n°	N°. of scenes
Offering of Incense [<i>sntr</i> ⁽⁹⁹⁾].	8, 13	2
Offering of [<i>hh</i>].	1	1
Offering of <i>M3t</i> symbol [an image of <i>M3t</i>].	5, 6, 9, 11, 16, 17	6
Offering of Wine [<i>irp</i>].	3, 4, 10	3
Offering of <i>nhnm</i> ⁽¹⁰⁰⁾ ointment.	12	1
Offering of a palette	19	1
Offering of Two vessels of Beer [<i>hkt</i> ⁽¹⁰¹⁾].	2	1

From the previous table, it is clear that the most represented offerings to Thoth of Pnubs goddess are the *M3t* image and the wine.

It should be noted that in (fig. 14); Thoth of Pnubs appears as a walking man, putting his right hand on the left shoulder of the king Ptolemy VIII Euergetes II, and holds him with the (life sign *nh*) to the nose, symbolizing the breath of life, and was associated with the god Shu who is assimilated here with the god Thoth of Pnubs.

⁽⁹⁹⁾ Erman – Grapow, *Wörterbuch der Ägyptischen Sprache im Auftrag der Deutschen Akademien*, IV, p. 81.

⁽¹⁰⁰⁾ *Ibid.*, II, p. 185.

⁽¹⁰¹⁾ *Ibid.*, III, p. 169.

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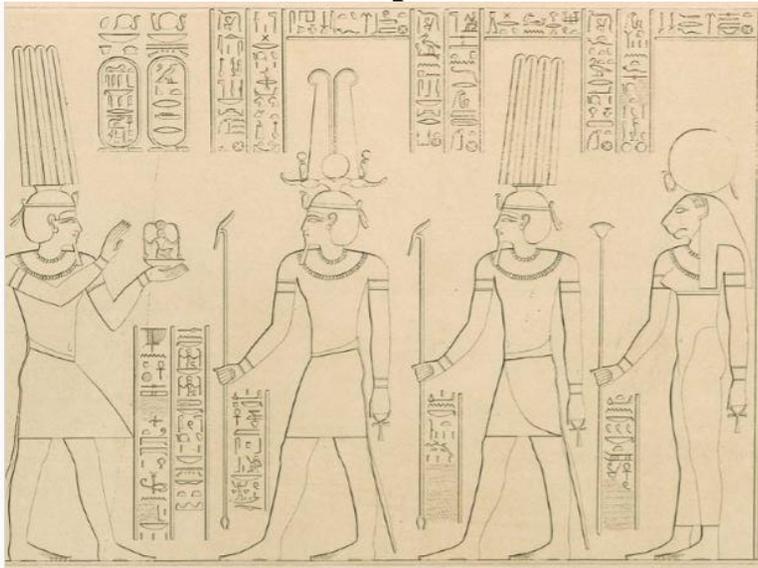


Fig. 1. Tiberius is offering HH to Arensnuphis-Shu, Thoth-Pnubs and Tefnut.



Fig. 2. Augustus offering two vases of beer to Thoth of Pnubs and Tefnut.



Fig. 3. Augustus offering wine to Thoth of Pnubs ‘Broken Scene’.

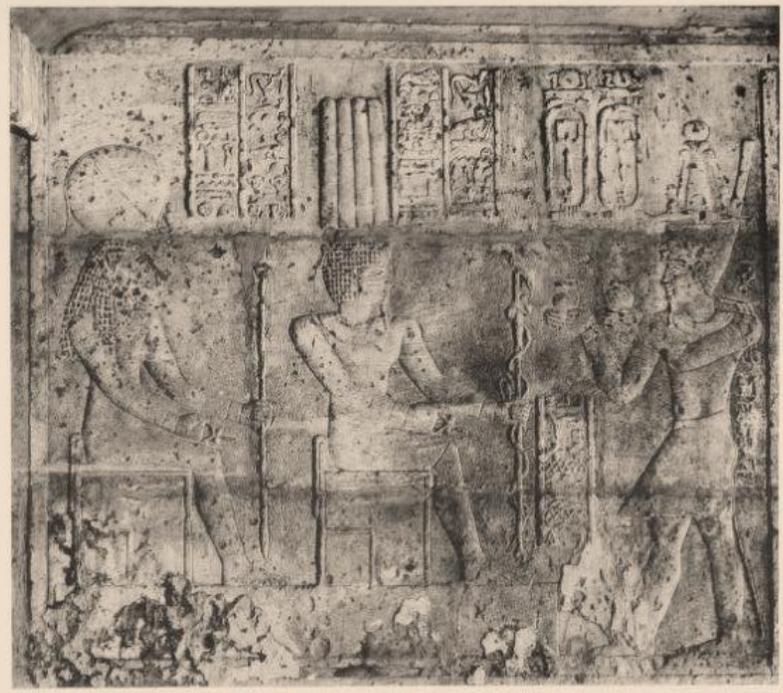


Fig. 4. Augustus is offering wine to Thoth of Pnubs and Tefnut.



Fig. 5. Augustus offering Maet  to Thoth of Pnubs accompanied by Tefnut.



Fig. 6. The king Ptolemy VII Euergetes II offers Maet  to Thoth of Pnubs, Tefnut, and the queen Arsinoe.



Fig. 7. Broken figure of the king Ptolemy VII Euergetes II offering incense to Thoth of Pnubs, and Wepset.



Fig. 8. Broken figure of the king Ptolemy IV Philopator offering the Maet to Thoth of Pnubs, and Tefnut.

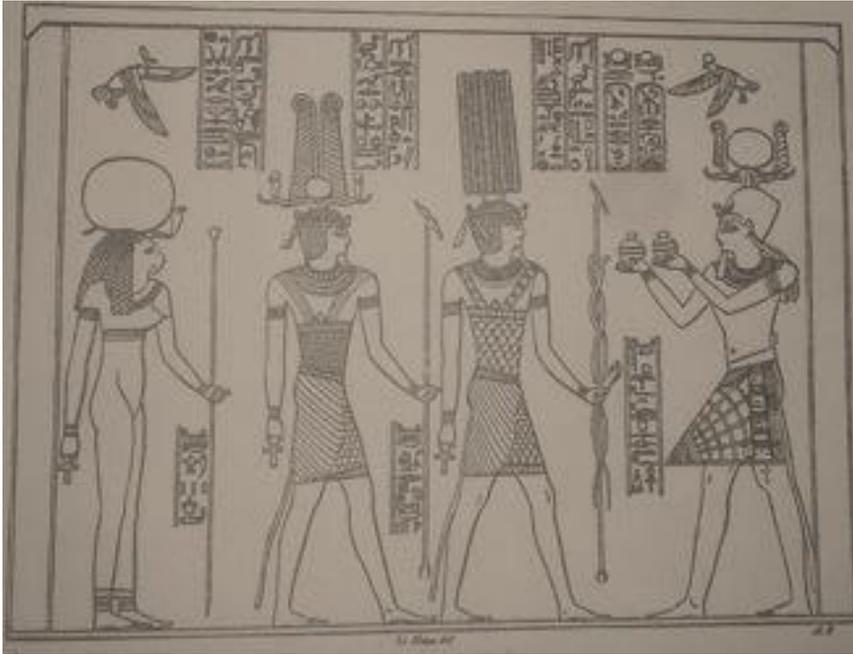


Fig. 9. Augustus offers wine to Thoth of Pnubs, Arensnuphis-Shu, and Tefnut.



Fig. 10. The king Ptolemy IV Philopator offering the Maet to Thoth of Pnubs and Weret-hekau.



Fig. 11. The king offering ointment to Thoth of Pnubs and Tefnut.



Fig. 12. Ptolemy VII Euergetes II offering incense to Thoth of Pnubs.



Fig. 13. Thoth of Pnubs holds the King Ptolemy VII Euergetes II with the (life sign) to the nose.



Fig. 14. Broken figure of the King Ptolemy IV Philopator in a walking position.



Fig. 15. Ptolemy IV Philopator and Arsinoe III offering the Maet to Thoth of Pnubs and Wepset.



Fig. 16. Ptolemy IV Philopator offering Maet image to Thoth of Pnubs and Wepset (left-half).



Fig. 17. Broken figure of the King Ptolemy VII Euergetes II offering emblems to Osiris, Isis and Horus (broken).



Fig. 18. Broken figure of the King Ptolemy VII Euergetes II offering palette to Thoth of Hermopolis, Thoth of Pnubs, and Tefnut (broken).

الإله جيحوتى با نبس

ا.د. مفيدة الوشاحي**

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الملخص:

هذا البحث بعنوان "الإله جيحوتى با نبس" في مصر القديمة حتى نهاية العصر اليونانى الرومانى. ظهر جيحوتى با نبس في المعابد المصرية فقط في النوبة السفلى: الدكا، دندور، كلايشة ، وفيلة. كان جيحوتى با نبس عبارة عن خلق خالص لعلماء اللاهوت في فيلة باعتباره ألوهية مرتبطة بالجنوب (الأسد الجنوبي) ، يمكن اعتباره حلقة وصل بين مصر ودول الجنوب. تساعد مهام جيحوتى با نبس كطبيب وساحر على توضيح وجود أعداد هائلة من التماث على شكل تماثيل جيحوتى با نبس التي تم العثور عليها في جميع أنحاء مصر.

يَظْهَرُ كمنقذ، وحامي من الشرّ - خصوصاً شر المرض. وبوصفه المنقذ الذي يأتي عندما يحدثُ به الاستدعاء، كان جيحوتى با نبس واحداً من أكثر الآلهة شعبيةً، وقد عثر على العديد من التراتيل والصلوات التي وجهها إليه أفراد من جميع الطبقات. أعلن تشارلز بونيه في ورقة قدمت في المؤتمر الدولي الثالث عشر للدراسات النوبية أن "بنوبس" كان الاسم الذي أطلق على مدينة المملكة الجديدة التي تأسست في كرمة - والتي نشأت في عام ٢٥٠٠ قبل الميلاد، وقد تم تعبد الشجرة المقدسة التي أطلق عليها اسم بنوبس في كرمة قبل الفتح المصري. هذا يشير إلى رابطة ألوهيته مع الأسماء الجغرافية المعروفة -سواء كانت أمون أو جيحوتى با نبس- قد تم دمجها فيما بعد في عبادة جيحوتى با نبس في النوبة؟

يشير الى ان جيحوتى با نبس المنطقة الدينية القديمة الدكا ان وجود شجرة النبس المقدسة من هذه النوع فى كان له أصول جنوبية.

أهداف البحث:

يهدف هذا البحث إلى دراسة وتحليل الإله جيحوتى با نبس من في مصر القديمة حتى نهاية العصر الرومانى خاصة في المعابد المصرية في النوبة السفلى.

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يهدف إلى جمع التمثيلات المنشورة وغير المنشورة للإله في المعابد والمقابر في مصر من أجل فهم أفضل لأشكاله ووظائفه وألقابه وعلاقته بالآلهة الأخرى.

يهدف أيضا إلى تركيز الضوء على الدكا كموقع تاريخي.

إطار البحث: إطار البحث هو دراسة فنية ، لتتبع مشاهد الإله جيحوتى با نبس.

نوع البحث: البحث هو دراسة مشتركة بين الجانبين الوصفي والتحليلي

بنوبس، سيد النوبة.

الكلمات الدالة:

الإله جيحوتى با نبس، الدكا، بسلكيس