

Unpublished Naos from the Temple of Dendera

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ناوس غير منشور من معبد دندرة

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Abstract

This article deals with the publication of a Naos from the temple of Dendera, this Naos dating back to the Ptolemaic King Ptolemy II (Philadelphos) according to the texts and cartouches inscribed on it. It is a medium-sized Naos, it was carved from Greywacke stone. This Naos contains religious symbols belonging to the god Horus and the ruling king, such as the double winged sun-disk, and the symbol of Horus with the double crown inside the Serekh (the facade of the royal palace), in addition to the titles of King Ptolemy II and it was devoid of any detailed religious scenes. This study dealt with the general description of the Naos, its dating, translation and analysis of the texts engraved on it.

Keywords: Naos, the Ptolemaic period, the temple of Dendera, King Ptolemy II (Philadelphos), the god Horus, the double winged sun disk, titles, texts, decorations.

المخلص

تناول البحث نشر ناوس من معبد دندرة، ويعود هذا الناوس طبقا للنصوص والخراطيش المنقوشة عليه إلى فترة حكم الملك البطلمي بطلميوس الثاني (فيلادلفوس). وهو من الناويس متوسطة الحجم، وقد نحت من حجر الجرايوكي. يحتوي هذا الناوس على رموز دينية تخص الإله حورس والملك الحاكم مثل قرص الشمس المجنح المزدوج، ورمز حورس بالتاج المزدوج داخل السرخ (واجهة القصر الملكي)، بالإضافة إلى ألقاب الملك بطلميوس الثاني، ونص إهداء هذا الناوس إلى الإله حورس، وقد جاء خاليا من أي مناظر دينية تفصيلية. وقد تناولت هذه الدراسة الوصف العام للناوس وتاريخه وترجمة وتحليل النصوص التي نقشت عليه.

الكلمات الدالة: ناوس، العصر البطلمي، معبد دندرة، الملك بطلميوس الثاني (فيلادلفوس)، الإله حورس، قرص الشمس المجنح المزدوج، ألقاب-نصوص، زخارف.

Introduction

This naos was found buried in the floor of the courtyard of the temple of the goddess Hathor at Dendera during the cleaning process during year 2004 (Dandara temple development project).

It is placed now in the left side of the northern portal of the temple under number (153) beside other pieces, it was found in bad state (Fig. 1).

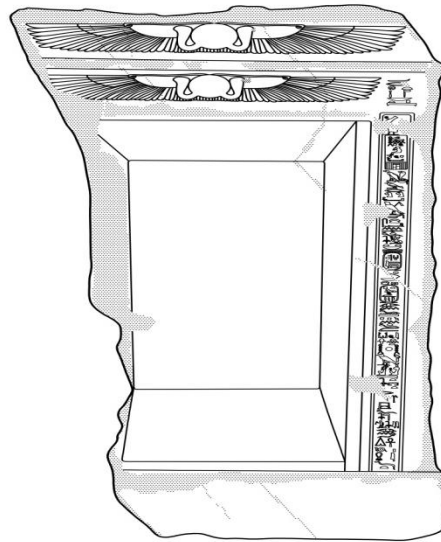


Fig. 1 The naos in the open museum of Dendera temple (photo and drawing by the authors)

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General description

Material

It was cut of Greywacke stone.

Condition of the stone

The stone is in bad state of preservation with cracks and losses.

It measures 153 cm in length and 68 cm in width.

The inside part of the naos

It is an empty stone naos of inscriptions or scenes from inside (fig. 2).



Fig. 2 The naos from inside (photo by the authors)

The right side of the naos

There is a longitudinal fracture along the right side of the naos, and the broken part is missed (fig. 3).

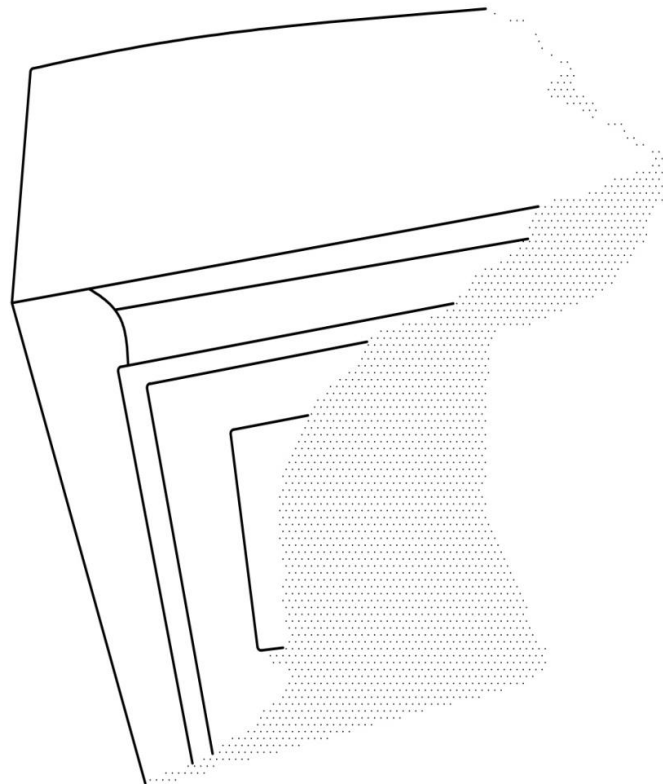


Fig. 3 The broken and missing part in the right side of the naos (photo and drawing by the authors)

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The upper part of the naos

On the upper part above the ceiling of the naos from the front, there is a double winged sun-disk decoration (fig. 4) the sacred symbol of the god Horus Behdety (Horus of Edfu). The epithet relating to the winged sun, preserved on the left side of the naos, it reads: *Bḥdt(y) nṯr-ꜣ nb-pt*

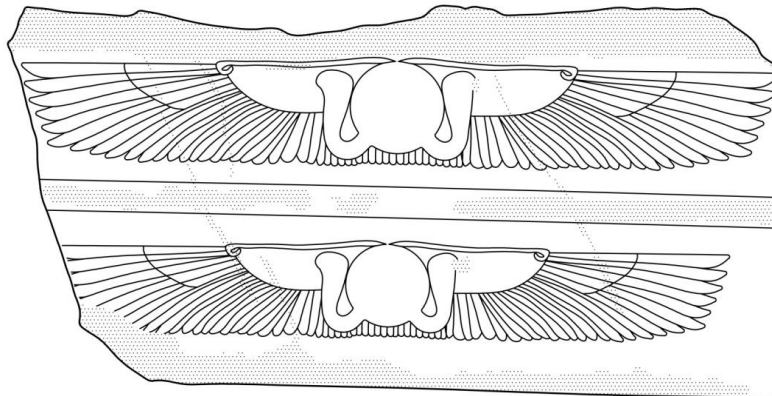


Fig. 4 Decoration of the double winged sun-disk of the naos (photo and drawing by the authors)

The left side of the naos

On the left side of the naos, there is a text in a vertical line of hieroglyphic writings (fig. 5).

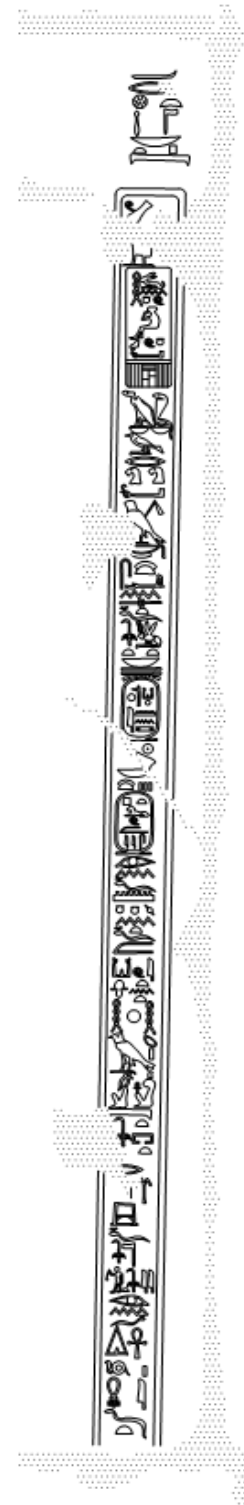
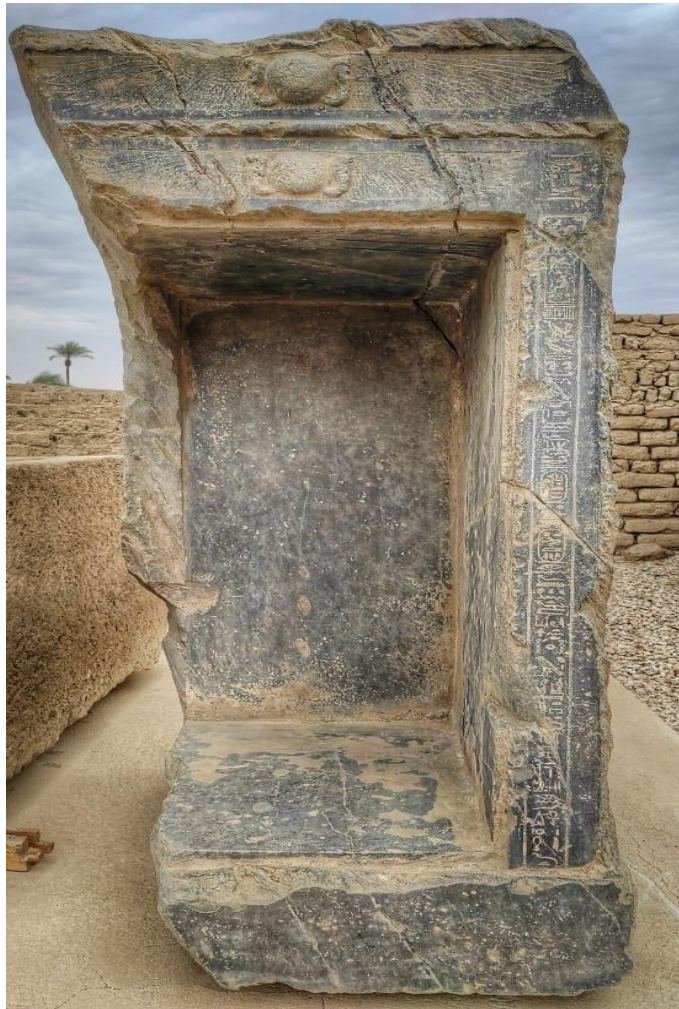


Fig. 5 The hieroglyphic text on the left side of the naos (photo and drawing by the authors)

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THE BACK SIDE OF THE NAOS

The back Side of the naos is empty of inscriptions, but there are decorations of geometrical lines and shapes, a square shape in the upper part and a rectangular shape in the lower part (fig. 6).

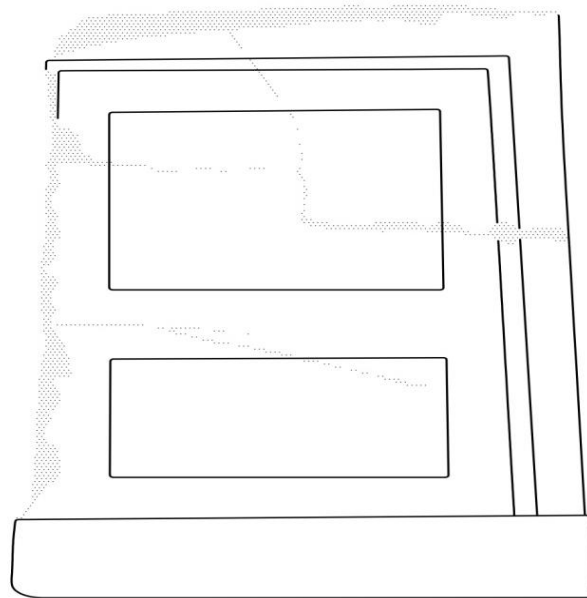
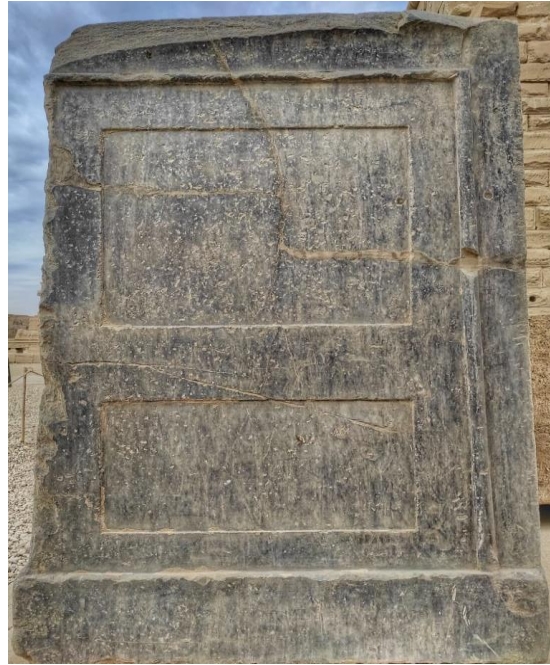


Fig. 6 The back part of the naos with geometrical decorations (photo and drawing by the authors)

These geometrical decorations were put here and in the other sides of the naos (fig.7) to simulate the real house. Actually the naos itself represents the house of the god.



Fig. 7 The other geometrical decorations on the naos (left side) (photo and drawing by the authors)

Text

Beginning of the text

The text begins from the upper left side of the winged sun-disk (the left wing) before the main vertical text (see fig.5).

The so-called title of horus behdety

Bḥdt(y) nṯr-ꜣ nb-pt

"Behdety (= One Who Belongs to Edfu), the great god, lord of the sky".

Text after the divine title of horus-behdety

Upon the serekh

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[^ϵnh] Hr-R^ϵ ¹

"Hor-Re, [may he lives]".

Inside the serekh

hwn-~~kn~~

"The brave boy".

The main text

It is a long vertical line written beneath the titles mentioned above, and descends down to the end of the right side of the naos:

Nbty wr-phty bik-nwb

"Who belongs to the Two Ladies (= Wadjet and Nekhbet), the great of strength (power), the Golden Falcon (Falcon of the Gold)".

sh^ϵ n.s it Nswt-bit(y) Nb-t3wy (Wsr-k3-R^ϵ mry-Imn) s3-R^ϵ nb-h^ϵw (Ptlwmys)

"Who shines in it, father of the king of Upper and Lower Egypt, Lord of the Two Lands (Wser-ka-Re beloved of Amun) son of Re, Lord of the diadems (= crowns) (Ptolemy II-Philadelphos).

The previous parts of this text have been found inscribed also on other monuments of different places in Egypt: Temples of Mut and Khonsu at Karnak, Isis at Philae; Horus at Edfu; Thoth pnubs at Dakka in texts from the reign of Ptolemy IV (Philometor) and Ptolemy VIII (Eurgetes II); temple of Saft- El Hinha; temple of Temai- El Amdid, temple of Behbit-Al Hagar. Also on a naos from Qus, and on stelai from Tal- El Maskhutta , Tanis, Kom- El Hisn, and on fragments of stelai in Louvre and British Museums. Also on parts of statues from Alexandria and Egyptian Museum in Cairo. Also

Daumas, F. & Others, Valeurs Phonétiques des Signes Hiéroglyphiques d'Époque Gréco-¹Romaine, Publications de la Recherche, Montpellier, Paris, 1988-1995, p.298; see also photenote 2 for the king title: ^ϵnh Hr-R^ϵ

on parts of sarcophagi from Museum of Thorwaldsen in Copenhagen and Museum of Louvre².

ir.n.f mnw n it[.f] m k3t mnht nt nhh

"He made monuments for [his] father as a beneficent work of the eternity".

Hr s3 Wsir 3st pt [hw]t tn ir m k3r.f nswt-ntrw ity (nsw) nsyt

ir.n.f di nh mi R^c dt



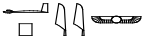
"Horus son of Osiris and Isis. The sky of this temple has been established in his naos. The king of the gods, the ruler of the kingship. He has made (erected), may he given life like Re forever".

Dating

According to the cartouches inscribed on the naos, it dates back to the reign of the King Ptolemy II (Philadelphos) (ca. 284-246 B.C.): Ptolemaic Period.

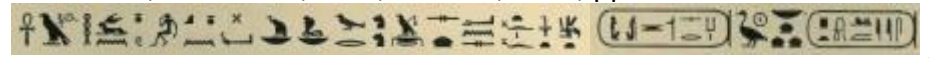
Discussion and commentaries

The winged sun-disk decoration

The decoration of the so-called ; , "The winged-disk"  representing the victory of Hor-Behdety over his enemies³.

The winged sun-disk and horus behdety






Gauthier, H.M., Le Livre des Rois D'Égypte, Tome 4, De La XXV^e Dynastie á La fin des ² Ptolémées, MIFAO. 20, IFAO, Le Caire, 1916, pp. 222-39.








Lepsius, C.R., Denkmäler aus Aegypten und Aethiopien, IV, Berlin, 1849-59, p. 8 (a); Sethe, K., Urkunden de Griech.-Röm. Zeit, II, Leipzig, 1904, 14, 84; Von Beckerath, J., Handbuch der Ägyptischen Königs namen, Teil II, Deutscher Kunst, Verlag.München.Berlin, 1984, p. 118; Teil III, p. 287. Ptolemaios II Philadelphos: *hwn-kn wr-ph^ty sh^cy.n-sw-it.f wsr-k3-n-R^c mry Imn wsr-k3-R^c mry-Imn Ptwlmys*

³ Faulkner, R., A concise dictionary of middle Egypt, Griffith Institute Publications, Oxford, 1962, p. 41; Daumas, F., Valeurs phonétiques des signes hiéroglyphiques d'époque Gréco-Romaine, III, Publications de la Recherche, Montpellier, Paris, 2000, pp. 442-443.

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 ꜥpy “the winged disk” equals ; ; ;  ꜥbb. “The winged beetle or falcon”. ꜥpy is the sun disk, endowed with wings to enable it to fly, is derived from the verb apy “to fly”.

It is derived from the earlier ꜥpi (pyr.) “to go” . When used for falcons, it is given a determinative wing to represent the idea of flying. Because there are a large number of texts in praise of Horus as a falcon and as ꜥpy the noun occurs often at Edfu. The verb “to fly” may sometimes be masked by the writings , .⁴


It is a Heliopolitan concept. Additionally, the image of the winged disk was depicted from the 6th Dynasty (Old Kingdom). Sinai's inscription of Pepi I (Wadi Magharah) shows the name of the king while he punishes and subjects the great of the Bedwines and it is already called Behdety. The equation of the winged disk with Behdety cannot be dated firmly but this concept is central to the Edfu dogma. The winged disk represents the sun uniting the two lands; its two wings protecting Upper and Lower Egypt; and the two uraei looking north, south and in the middle on Heliopolis. When the sun disk and the falcon Horus are united, the disk represents the king and the power of kingship. Hence, the myth of Horus provides a mythological explanation of uniting Behdety and the sun disk when the foes of Re Harakhty appears, Behdety flies (ꜥpy) to heaven as . The beetle, as the rising sun, represents apy. This caused confusion with the abb winged beetle. The  is a common decorative element on the doors. Additionally, it is used as a constant reminder of the presence of the sun god and the power of kingship⁵.

The winged sun disk ꜥpy wr is related to Edfu. It has been inscribed in a long hieroglyphic text on the walls of Edfu temple as one of the most important myths of the temple. Its texts occupy the surfaces of the inner parts of the eastern and western walls surrounding the temple.

It was narrated that the god Re-Hor-Akhty had resided in Edfu Nome and the god Horus the Behdetian was accompanying him in his boat to attack the enemies. Because Horus helped him to win, the god Re-Hor-Akhty ordered to inscribe and carve his icon on the entrances of the temples where he commanded the god Djhwty, saying: "you'll make this winged disk everywhere I rest, and in everyplace of the gods of Upper Egypt and those of

Wb. I, 179 (22), 180 (5), 179 (17-21); Wilson, P., A Ptolemaic Lexicon, A lexicographical study of the ⁴ Texts in the Temple of Edfu, OLA. 78, Leuven, 1997, pp. 148-150; pp.150-151; Gardiner, A.H., “Horus the Behdetite”, JEA, vol.30, 1944, pp: 46-52; Gardiner, A. & Peet, T.E., Inscriptions of Sinai, vol. I, Egypt Exploration Society, London, 1955, pl. VII, n. 14.

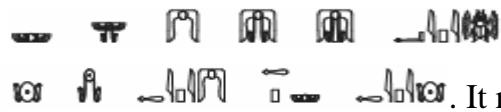
⁵ Budge, W., The Legends of Gods, London, 1912, p. 52; Fairman, H.W., "The myth of Horus at Edfu, I", JEA, vol. 21, 1935, pp. 26-36.


Lower Egypt". Henceforth, the symbol decorating all the doors and portals in the temples has begun, emerged, spread and continued; it is the winged sun-disk ⁶.

This symbol ornaments the upper lintel or ceiling of rooms and halls. It appears on the inner parts of the temples' entrances. Hence, this legend provides us with an interpretation of the appearance of Horus the Behdetian in the form of the winged sun disk on the front parts of the temples. In spite of registering the myth of the winged sun disk in the Greco-Roman period, many researchers discovered a recording of past accidents in the ancient Egyptian history there. They, even, vary in defining these events and their dates⁷.

Some researchers think that the myth describes the destruction caused by Horus the Behdetian against his father the sun-god's enemies. Furthermore, with a strong influence similar to the myth of Osiris-Horus, Horus the Behdetian has been equaled with Horus son of Osiris and Isis. It was supposed that the struggle was against his personal enemy the god Set in order to revenge for murdering his father Osiris to have and gain his legal right in inheritance of ruling Upper and Lower Egypt. He, also, became the innocent victorious before the convention of the gods⁸.

The word ḥpy “winged sun-disk” could be written in various forms:




It represents the king himself where the hieroglyphic sign  is used in writing the king's title: *Nswt-bity* "King of Upper and Lower Egypt".

It could be written in other forms:



The sacred city of horus behdety

 *Bḥdt*, a name of Edfu; a town in upper Egypt (the ancient *ḏb3*)¹¹.

⁶ Gardiner, JEA. 30, 1944, p. 40.

⁷ Griffith, J.G., "The interpretation of Horus Myth of Edfu", JEA, vol. 44, 1958, pp: 75-85; Fairman, JEA. 21, pp. 26-36; Blackman, A.M. & Fairman, H. W., "The Myth of Horus at Edfu-II, JEA, vol. 28, 1942, pp: 32-38; Blackman & Fairman, JEA. 29, pp. 2-36; Blackman & Fairman, JEA. 30, pp. 5-22.

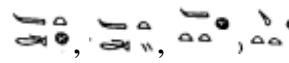
Blackman & Fairman, JEA. 28, p. 32. ⁸

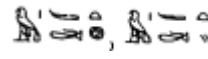
WPL., p. 150. ⁹

Wb. II, 331 (13-15); WPL., p. 544. ¹⁰

Wb.I, 470 (8). ¹¹

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 *Bḥdt* “the one of Edfu”, a name for the god from Edfu or the sacred winged sun-disk¹².

 *Hr Bḥdty* “the god Horus the Behdetian”¹³.

His name means “Horus who is from Behdet”. Behdet is the metropolis of the 2nd Nome, Upper Egypt *wts-Hr*, (modern Edfu). It is the most important religious center for its cult, not only in the Egyptian ages, but also in the Ptolemy's and Romans periods. It is originally known as *Bḥdt* a name for a town north of Egypt that was called *Bḥdt mh* or *sm3 Bḥdt* and it is the 17th Nome of Lower Egypt (Diospolis). It is currently Tall El-Balamun, where the gods Hor and Soped were worshiped. Archaeological and monumental evidences discovered from the 1st dynasty testified its archaic cult, such as the ivory-comb which has been found in a tomb dating back to the time of the king Djet, where the god was depicted with two wings of a falcon in a spreading position (Horus the Behdetian or the winged sun-disk). This was given to him as *Bḥdty* in the legend of “the victory of the winged sun-disk in the struggle against his enemies”¹⁴.

Wb.I, 470 (9).¹²

Wb.I, 470 (10).¹³

¹⁴ Otto, E., “Behdeti”, in: LÄ. I, Wiesbaden, 1975, col.33-36; Barta, W., “Horus von Edfu”, in: LÄ. III, Wiesbaden, 1980, cols: 33-36; Gardiner, A.H., “Horus the Behdetite“, in: JEA.30, 1944, pp: 23-56; Fairman, H. W., “The Myth of Horus at Edfu, I”, in: JEA. 21, 1935, pp: 25-30; Cauville, S., “Edfu”, in: Oxf. Enc. I, 2000, pp: 436-438; Vernus, P., “Tall Edfu”, in: LÄ. VI, Wiesbaden, 1986, cols: 623-631; LGG. II, 812-817, 253-255, 230-298; WPL., pp. 325-326; 668-669; Wb.III, 122-124.

Conclusion

- The study dealt with the publication of naos from the temple of Dendera for the first time.
- The naos was carved from black basalt stone extracted from the Aswan quarries.
- This naos was found in a bad state of preservation, and there are missing parts of it, and it needs careful maintenance and restoration.
- It is not known specifically until now whether this naos was originally found in the temple of Dendera, or it was transferred to the temple from another place.
- The naos is devoid of any scenes or inscriptions from inside, except for the right side of it, where a vertical text is engraved from top to bottom. –
- This text proves that this naos was carved during the reign of the Ptolemaic King Ptolemy II (Philadelphus) whose royal cartouches were found inscribed inside the text.
- This naos proves the interest of the early Ptolemies in the Egyptian religion, drawing closer to the Egyptians and integrating into the Egyptian society by paying attention to the Egyptian deities and worshipping them in an attempt to create a state of civilized interaction on the land of Egypt in that era.
- On the back of the naos and its right side, there are some geometric decorations that mimic the design of the house, as the naos is the place where the statue of the god rests (the statue house).
- Some sacred symbols of Horus Behdeti, such as the double winged sun disk, are engraved on the naos (in the upper part of it) and next to it are written his famous and common titles.
- The text inscribed on the naos from outside during the reign of King Ptolemy II was translated and analyzed.

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