

## **Images of Riding, Loading and Treated Donkey as a Burden Beast in Ancient Egypt**

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### **Abstract**

This paper traces different ways of controlling and treating donkeys whether riding or loading, as an important beast of burden in ancient Egypt. These ways of control include; sticks, tugging tail/leg, and the headlock. Most of these illustrations date back to the Old Kingdom, this may be due to the abundance of agriculture scenes which cover great spaces of the wall of these tombs. Also, the paper deals with the size and the shape of the loads which he carries. It deals also with cases of abusing the animal and the consequences which led sometimes to its death.

**Keywords:** donkey, load, stick, pannier, control, treatment, tugging, headlock.

### **Introduction**

The main reason to address this subject was the rare data available dedicated to this animal, except the work of Janssen, about donkeys in Deir el Medina (Janssen, 2005). Although this animal has sized a great spaces on the wall of tombs and has considered as a useful economic transportation tool, especially in agriculture and expeditions to the remote deserted areas. This paper is trying to highlight his role as a burden beast, with several ways of control and treatment by the Egyptian.

A species of the wild donkey (*Equus africanus*) is known to have inhabited northeast Africa, extending from Nubia to at least the southern part of the Nile Valley and also to parts of the Eastern and western desert (Redford, 2001: 4790). The donkey was first domesticated in the Prehistoric or Early Dynastic Period (c.3000–2686 BC) and some of its earliest representations appear on slate palettes from this time (Lloyd, 2010: 384). Bones from the Predynastic site of Ma'adi are referring to domestic donkeys (Bard, and Shubert, 2005: 358). By the late Predynastic period, the donkey is a domesticated and appears in the record in the Early Dynastic period (Capart 1905: Fig.175; Hawass, 2010: 47; Bunson, 2002: 214; Wilkison, 1999: 137; Redford, 2001: 479).

The Egyptian donkey was a fairly large animal. The images show it generally as grey and often with a dark stripe along the length of the back and a short stripe across the shoulders (Bard and Shubert, 1999: 358), and were employed in pharaonic Egypt for long-distance travel (Holihan, 1996: 32), but their limited carrying capability and the need for bringing a supply of water for them imposed limited on the length of such trips (Malek, 1986: 59). Close to the late Old Kingdom or the beginning of First Intermediate Period, there is installation supplying depots at regular distances in order to free their backs for other goods that needed to be transported (Forster, 2007: 3). This distance most probably relates to the donkey's ability to go without water for two or three days, an ability the Egyptians certainly made use of (Forster: 2007: 5).

The six dynasty Harkhuf in his tomb at Thebes, reported that he returned from one of his missions to Nubia with three hundred donkeys laden with all sorts of trade goods, and in the same period Sabni took one hundred laden donkeys with him when he went south to recover the body of his father (Simpson, 2003: 410; Redford, 2001: 479). Donkey caravans were used on the desert roads for communication with the mines and quarries, as well as foreign expeditions. Local workmen regularly hired donkeys at high prices for local transport work, as seen in Deir El-medina community for example (Lsko, 1994: 47; Muhs, 2016: 130; Wilkinson, 2007: 171), where the going rate for donkey rental seems to have been 3 3/4 sacks of grain a month (Cline and Rubalcaba, 2005: 136; Szpakowska, 2007: 20; see also J. Janssen 2005: 69-47). Scenes from the military campaigns of Ramesses II show the army in camp using donkeys carrying panniers loaded with supplies and equipment (Lloyd, 2010: 384). Generally, Donkeys were the most popular type of pack animals and are often represented being loaded with grain and other farm products in baskets and saddle bags that were specially designed for this purpose (Peck, 2013: 167). The donkey had many uses in the agricultural estate where they were used for threshing corn, transporting sheaves and were generally regarded as beasts of burden (David, 2003: 203; Erman, 1894: 493; Redford, 2001: 479). By the Old Kingdom, donkeys are frequently shown in tomb reliefs as a heavy loaded animal. They are easy to look after, can also survive on little water and poor quality forage, and are long-lived. They are shown carrying corn sheaves, or with net or basket panniers suspended on each side of their backs (Lloyd , 2010: 484; Bard, and Shubert, 2005: 358), every large agricultural estate in ancient Egypt owned many hundreds of these hardworking donkeys (Holihan, 1996: 30). Today the donkey is still used for carrying crops over short distances (Partridge, 1996: 97; Lloyd, 2010: 384; Bard, and Shubert, 2005: 358). Sticks were always in the hands of those were charged to control the animal, or as a way of punishment, waving to urge and making him on a straight path without deviation.

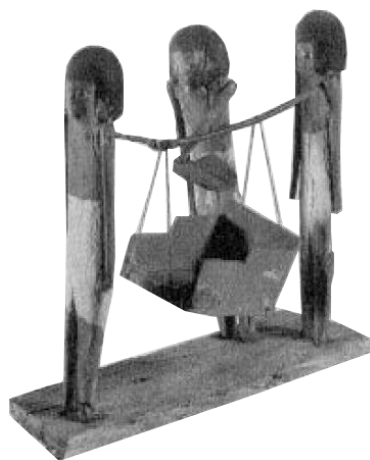


Fig.1 David. 2003: 302

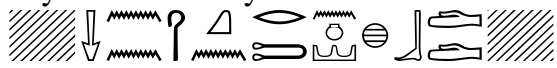

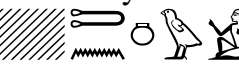




Fig.2 Hassan, 1944: 104

### **Ridding donkeys**

The ancient Egyptians do not appear to have liked riding donkeys (Lloyd, 2010: 383). He is not held in very high regard in modern Egypt and this seems to have been the case in ancient Egypt too (Partridge, 1996:78). Ancient Egyptian apparently opted not to ride on the back of the donkey. The reason for this avoidance perhaps it was simply viewed by the Egyptian as undignified to do so (Houlihan, 1996:31). There are only a few images of people riding on donkey back (Peck (2013: 167). Nobles in particular, however, did not like to ride them (David: 2003: 203). Although some Elites traveled in a sedan between a couple of donkeys (Bard, and Shubert, 2005: 358). If the donkey was ridden at all regularly in ancient Egypt, the practice was very likely confined to the lower strata of Egyptian society. Nevertheless, there is a few rare depiction of it using a donkey seat or saddle (Houlihan, 1996:31). One example of a donkey saddle has been displayed in the Berlin Museum, which dedicated to this practice (Fig. 1) (Erman, 1894: 490; David, 2003: 302). Littauer and Crowel stated that the use of donkey seat by the Egyptian indicate the Egyptian was still in a primitive stage of equitation (Littauer, & Crowel, 1979: 96). There is also a saddle made from clothing to protect the back of the animals, one of these saddles clothes found at Red Sea coastal site of Quseir el-Qadim. It was made from various layers of small fragments of cloth sandwiched between two layers of coarse material (Nicholson, and Shaw, 2000: 292).

A few rare occasions were recorded during the Old Kingdom portraying tomb owners riding on donkey's back (Collins, 2002: 106). Contrary they are seldom attested as riding in the Middle Kingdom (Kopp-junk, 2013: 135). The following examples of contains a chair or a sedan placed over donkey's back beside a stick in the hand of the rider and the two runners accompanying the animal as a means of controlling. Examples of these cases come from the 5<sup>th</sup> dynasty rock-tomb of Khuwiwer at Giza, showing two donkeys supporting a sedan chair on their backs accompanied by two runners. One walks ahead of the donkey to clear the way while the other follows behind to drive the donkey and fan his master as he sits in the chair (Fig.2) (Hassan, 1944: 232, 256, Fig.104; Lepsius, 1913: PL.43a; David, 2003: 302; Erman, 1894: 409). Another example from the same dynasty in the mastaba of Niankhkhnum and khnumhotep at Saqqara, where the tomb-owner is portrayed riding in a wooden chair that has been strapped on the backs of a pair of donkeys (Fig. 3) (Altenmüller, and Moussa, 1977: 113-115, Fig.42; Houlihan, 1996: 31; Smith, 1949: 301; Donovan, and McCorquodale, 2000; Fig. 9.15; Bárta, 2011: 168), in a way resembling those used to ride Indian elephants (Scanlan, 2000: 89, Fig. 9.15). Save these rare scenes in Egyptian iconography, only foreigners were depicted on the backs of donkeys. Asiatic princes are shown riding donkeys side-saddle on three Egyptian stelae of the 12<sup>th</sup> dynasty from Serabit al-khadim in Sinai.

The first scene showing a man seated on a donkey which is being led by one boy and driven by another. The seated figure is, as the inscription above states,  "the brother of Prince of Retjenu Khebdedem", the man behind carries a large vase in his left hand, the other hand held a stick resting on his shoulder, this man was "His attendant  "Keqbi" (Fig.4) (Gadiner, and Peet, T.E (1955: 114, PL. XXXVII). The other scene showing a man seated on a donkey which is driven by a boy. Over this scene, few inscribed words  "[Re]tjenu 6". The remaining signs give the names of one or more of these three figures. The donkey led by a man and the one behind raising a stick (Fig. 5) (Gardiner, and Peet, T.E (1955:119, PL. XXXIX). The third relief of a man riding on a donkey, the animal is led by a man carrying a spear over his left shoulder and is followed by another man armed also with a spear and a throwing stick. The man on the donkey holds an adze in his left hand, and a short stick in his right maybe for urging the donkey. The man leading the donkey is called  'Shekam', the man behind is called  'Apim', and the bodies of all three are painted yellow, referring to their Asiatic origin (Fig. 6) (Gardiner, and Peet, T.E (1955:206, PL. LXXXV).

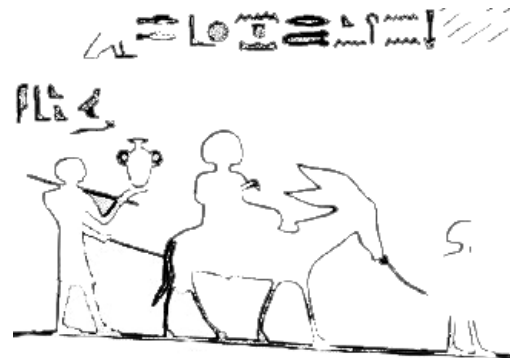


Fig.3 Donovan and McCorquodale, 2000: Fig. 9.15. Fig.4 Gadiner and Peet, 1955:Pl.XXXVII



Fig.5 Gardiner and Peet, 1955: Pl. XXXIX

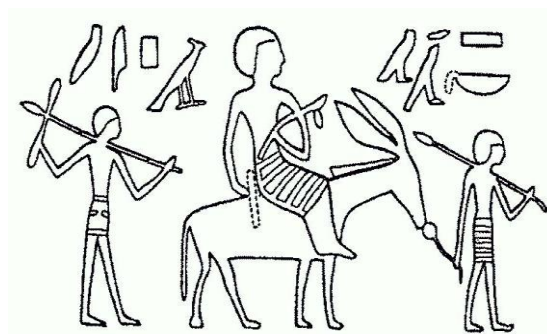




Fig.6 Gadiner and Peet, 1955: Pl.LXXXV

The 12<sup>th</sup> dynasty rock-tomb of Khnumhotep III at Beni Hassan had a relief of two children placed in a pannier on the back of a loaded donkey, (Newberry, 1893: PL.XXXI; Woldering. 1963: Fig. 32; Klebs, 1922: Abb. 120-121; Lepsius, 1913: PL.133) This scene was part of a convoy of Asiatic Bedouin came to the nome 16<sup>th</sup> at Bani Hassan (Fig.7) (McCorquodale , 2000: 6, Fig. 1.9; Bard and Shubert, 1999: 218; Lepsius, 1913: PL.133). Another evidence recorded on a scarab, dated to the 15<sup>th</sup> dynasty, now in the Ägyptisches Museum, Berlin, also bears an image of an Asiatic prince seated on the back of a donkey (Houlihan, 1996: 31). Although the Egyptians are seldom represented as riding animals even after the introduction of the horse in the second intermediate period, they recognized this as a custom of the people of Asiatic origin (Smith, 1981: 202, Fig. 200).

The best reference to a foreigner riding a donkey comes from the 18<sup>th</sup> dynasty mortuary temple of Queen Hatshepsut at Dier el-Bahari, where a short caption written above a little saddle donkey on a fragment of wall relief, now in Egyptian Museum. It identifies the donkey as the mount of the Queen of Punt,

"his wife Ati".  The queen was obviously in no condition to walk, due to her tremendous obesity (Fig. 8) (Naville, 1898: PL. LXIX; Mariette, 1877: PL. 5; Houlihan, 1996: 32; Monderson (2007: 28, Fig. 8; Sethe, 1914: 325-1). Behind her husband a donkey with a saddle, and a text above 

the "donkey which carries his wife." (Erman, 1894: 512). This may be seen by the ancient Egyptians as funny since they themselves apparently did not ride donkeys (Collins (2002: 124; Sethe, 1914: 325-5). Tuthmosis III's historical stela from Gebel Barkal describes how the local rulers were forced rode away on donkeys, after their defeat at the battle of Megiddo in Palestine. Some blocks are now in the Ägyptisches Museum in Berlin, dating from the reign of King Taharqa in the Twenty-fifth dynasty, shows a group of non-Egyptians (probably Kushites) is riding on donkeys that have elaborate saddle-cloths on their backs (Houlihan, 1996: 31-32).



Fig. 7 Lepsius, 1913: pl. 133



Fig.8 Mariette, 1877: pl.5

## **Loading Donkeys**

The typical scene shows men cutting barley, filling sacks, and loading donkeys, then driving donkeys and piling up sheaves beside the threshing floor (Smith: 1949: 188), as sums up by a line of inscription in front of the figure of Ptah-Sekhem-Ankh (5<sup>th</sup> dynasty.) (Smith, 1960: 60; Smith (n. d): Fig. 31). The double panniers of the two bags loading also with other supplies and equipment (Lloyd, 2010: 384) Donkeys always represented with double panniers (Erman, 1894: 530), or two bags, one on each side (Donovan, and McCorquodale, 2000: 31, Fig. 4.17), but due to the Egyptian style of drawing the second back was hidden, the artist of the tomb of Iti (11<sup>th</sup> dynasty.) for example, wanted to convey that the donkey was carrying two packs, rather than just one, and so the second basket was shown flipped upwards (Hagseth, 2005: 11, Fig. 1.1).

It is well known that the Egyptian artist arranged his scene from the vantage point of certain conceptual and aesthetic rather than visual criteria, this lead to some confusion to recent viewer (Nord, 2010: 33). To clear this confusion, two statuettes represented the panniers on the donkeys as it were in the real life; the wooden statuette from Assiyut dated to 12<sup>th</sup> Dynasty in the Museum of Beaux Art, Lyon (Fig.9) (Hagseth, 2005: Fig. 1.1). The second is a clay statuette from Balat (Fig.10) (Boutantin, 1999: Fig.21, no. 71). These backs or loads over donkey's back were varied in its shape and size as seen in (table I), suitable for their limited capability, and easy to control.



Fig .9 Hagseth, 2005: Fig. 1.1



Fig.10 Boutantin, 1999: Fig. 21-no.71

In the tomb of Zau (5<sup>th</sup> dynasty), the wheat harvest is seen carried off the field in rope nets on the back of donkeys and stacked in a pile ready for threshing (Fig.11) (Davies,1902:7, Fig. VI). Donkeys were not confined to load agriculture fields only, but unusual load was represented in the chapel of Niankhkhnum and Khnumhotep (5<sup>th</sup> dynasty.), where a group of baby Dorcas gazelles are being transported in a basket on the back of a donkey (Fig.12) (Harpur, and Scremin, 2010: Fig.263; Donovan, and McCorquodale, 2000; 85, Fig. 9.5). A relief from the tomb of Ukh-hotep (12<sup>th</sup> dynasty) shows two men preparing and balancing the pannier over donkey's back (Fig. 13) (Blackman, 1915; PL. V).

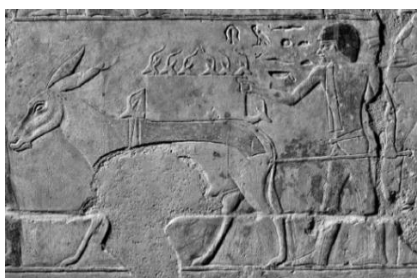
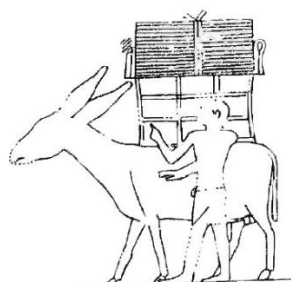




Fig.11 Davies, 1902: Fig. 6 Fig.12 Harpur & Scremin, 2010: Fig.263 Fig. 13 Blackman, 1915: pl. V

### Controlling Donkey by stick

Generally, most of the donkeys depicted in the tomb's wall were controlled by a driver holding a stick by his hand, to lead the stubborn animal.

A relief from the tomb of Neferbaupthah at Giza (5<sup>th</sup> dynasty), depicting the loaded donkeys bringing grain to Neferbaupthah. A text above read:


*šdt m sh3t* "taking away with a herd of donkeys." The destination was always to  *wbs spt* "stacking the sheaves" (Fig.14) (Weeks (1994: 22, Fig. 9; Junker, 1938; 42-43).

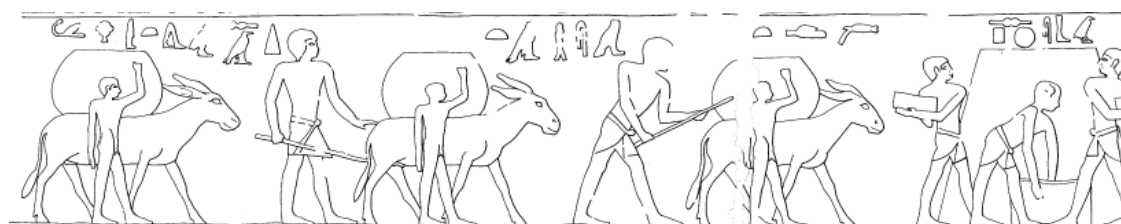


Fig.14 Weeks, 1994: Fig. 9

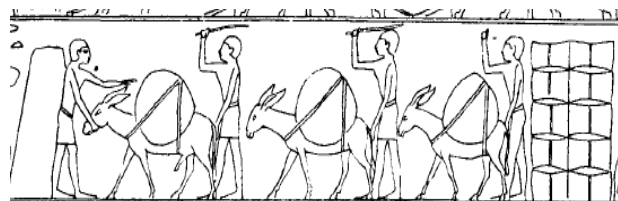


Fig.15 Hassan, 1944: Fig.104

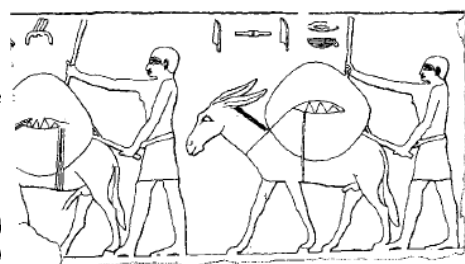


Fig.16 Hayes, (n. d): Fig. 57

A scene from the tomb of Iymery at Giza (5<sup>th</sup> dynasty), represented four men drive two donkeys which are loaded with large sacks, behind each donkey walks a male figure in a short kilt holding a stick with both hands to urge the animal forward. A lade walks beside each donkey, who helps balance the donkeys' loads. The text above read; *wbs spt* "Stacking the sheaves" (Weeks, 1994:48, Fig.39). Even more closely resembling such paintings as those from Gebelein in Turin Museum, and another model in Cairo showing two men driving donkeys loaded with heavy packs (Smith, 1949: 104, PL.60).

A scene from the rock-cut-tomb of Werkhw (5<sup>th</sup> dynasty), shows three donkeys laden with the sheaves, are driven off to the threshing-floor by three peasants waving sticks to fear him or strike his rump. A fourth man receives the donkeys and unloads them (Fig. 15) (Hassan, S (1944: PP.232, 244, 256, Fig.104; Lepsius, 1913: PL.43a).

A similar scene in the same tomb shows a drover behind a group of donkeys with a long stick up-raised saying: "Hey! I will whack you right on the rump." Other men then busily tie the sheaves in large panniers or sacks hung in pairs over the back of the donkeys (Hollihan 1996; 30, Fig.24, PL. XIII; Donovan, and McCorquodale, 2000: 89). In the tomb of Senedjemib (5<sup>th</sup> dynasty) at Giza, a procession of laden donkeys with large sacks heading to the threshing floor. The convey controlling by sticks in the hands of the men and others balancing the loads (Brovarski, 2000: Fig.52b), this scene repeated in the tomb of Uhemka (5<sup>th</sup> dyn.) (Kayser (1964: Fig. 17). While the tomb of Nefer (5<sup>th</sup> dynasty) recorded a convoy of three donkeys were managed by two men three lads supporting the loads in their way to the threshing floor (Junker, 1943: Abb. 14, 17), another loading scene in the mastabeh of Ra-em-kuy (5<sup>th</sup> dyn.), King Isesy's eldest son every man holding a stick in each hand (Fig. 16) (Hayes, n. d: 101, Fig. 57). A typical agriculture relief where men driving loaded donkeys to the threshing floor was seen in the tomb of Ptah-Sehem-Ankh (5<sup>th</sup> dynasty) (Smith, n. d: Fig. 31) , Likewise in the tomb of Iasen (6<sup>th</sup> dynasty) a scene shows a lad balancing the load while a man behind waving by a stick to urge the donkey (Fig.17) (Simpson, 1980: Fig.30) , and tomb of Seshemnefer at Giza (6<sup>th</sup> dynasty), sharing the same scene (Kanawati, 2001: PL.40; Junker (1953: Abb. 74 a-b).

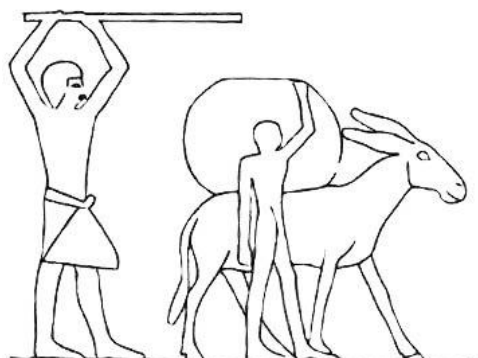


Fig.17 Simpson, 1980: Fig. 30

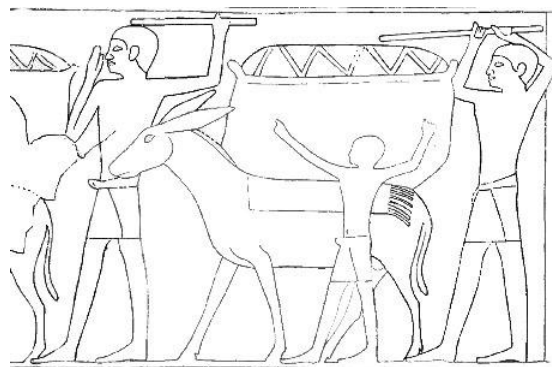


Fig.18 Junker, 1943: Abb. 45

A detailed scene from the tomb of Kahayef (6<sup>th</sup> dynasty), shows the donkeys were escorted from the field in the company of several peasants, one man usually walking at the rear of each animal and waving a stick, the other walking at its side to support the load. The latter is often represented on a much smaller scale than his companion, and possibly a boy called into service to perform a task that required no skillful (Fig. 18) (Donovan and McCorquodale, 2000: 60, Fig. 7.13; Junker, 1943; 142, Abb. 45). This scene was repeated again, showing a donkey with saddle packs followed by a peasant in the tomb of Djar at Asasif (11<sup>th</sup> dynasty) (Wilkinson and Hill, 1983: Fig. 31,48; Smith,



1981: 154, Fig. 147), In the tomb of Khety (11<sup>th</sup> dynasty) a convoy of five donkeys small in size, saddled with panniers driven by two tall men each of them waving a stick by his hand to urge the animal (Newberry: 1893: 62, PL. XVII).

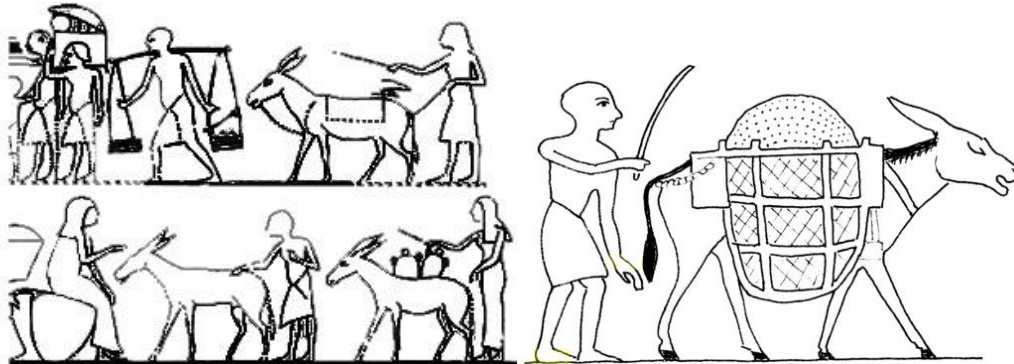


Fig.19 Davies, 1906: Pl. XXIV

Fig. 20 Baud, and Drioton, 1932: Fig. 22

A rare scene from the tomb of Mahu from El-Amarna (18<sup>th</sup> dynasty), shows a women and a lad driving donkeys, loaded with fish, bread, water jars, and even flowers. Here this women used the stick also as a way to control the animal (Fig.19) (Davies, 1906: 17, PL. XXIV; Forster, 2007: 3, Fig. 32). In the tomb of Panehsy (18<sup>th</sup> dynasty), two servants had managed the wheat and piled it in baskets, then loaded on donkeys. This operations not represented but we see a donkey walks away painfully with his load with the farmer behind strike his rump (Fig. 20) (Baud and Drioton, 1932: 42, Fig. 22; Peck, 2013: 77). A heavy loaded donkeys represented on a fragment in the Hildesheim, Pelizaeus-Museum (Corpus, 1797: no 3191). Typically in the tomb of Ipyu at Deir el-Medina (19<sup>th</sup> dyn.) (Wilkinson and Hill, 1983: Fig.48), and in the tomb of Apy, during the Ramesside period 19<sup>th</sup> dynasty) (Davies, 1926: PL. XXXIX). (See table 2)

### **Controlling donkey by Tugging tail, leg and headlock**

Although the ancient Egyptian peasants was not averse to using a rod on the backside of stubborn donkeys (Donovan, and McCorquodale 2000: 60-61; Hollihan (1996: 30, PL. XIII), where their legendary stubbornness was, of course, well-known in antiquity, and numerous vignettes capture farmers struggling with defiant beasts, as they attempt to get them to do some work (Collin, 2002: 106; Erman, 1894: 431). Peasants were represented in the reliefs and paintings controlling the animal by tugging on an ear or tail, lifting or pulling a leg, or even applying a headlock to the donkey.

Several scenes recorded this action like this scenes from the tomb of Urarna (5<sup>th</sup> dynasty), representing two men and a lad controlling the animal. The man in the front head locked the donkey in one hand and supporting the load with his left hand (Fig.21) (Davies, 1901a: PL. XVI).

A heavy and difficult to control load in the tomb of Ti (5<sup>th</sup> dynasty) has urged a group of peasants working together to manage a donkey's load which drifted during transportation. The four farmers strain to rebalance the load, bracing

themselves against the donkey as well as the sack. One man head-lock the donkey while the man behind bulling his tail, the other two men involving to rebalance the shacking load (Fig. 22) (Donovan and McCorquodale, 2000: Fig. 7.14 Steindorf, 1913: tafet 124).

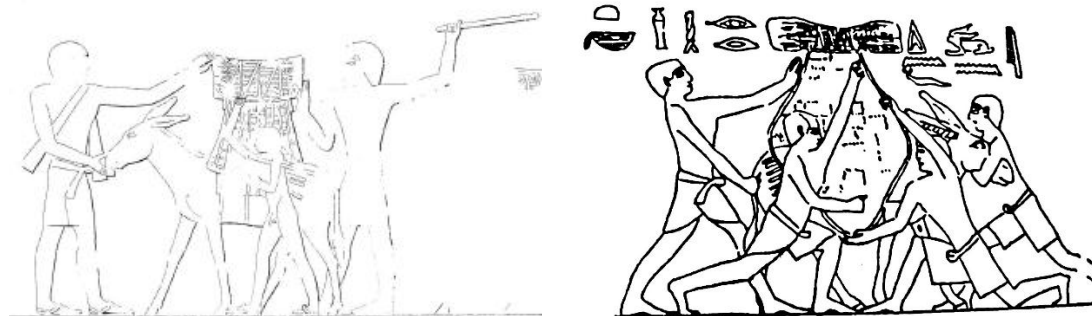


Fig.21 Davies, 1901: Pl. XVI      Fig.22 Donovan, and McCorquodale, 2000: Fig.7.14

The farmers in the tomb of Ptah Hotep (5<sup>th</sup> dynasty) controlling the load on the backs of donkeys by head-locked the donkey (Fig.23) (Davies (1901: 13, PL. VII). The same tomb had a scene of a man holds a donkey by the ears and pulling the foreleg of the animal, with the intention either of making it standstill or of throwing it. (Fig.24) (Davies, 1901b: XI; Murray (1905: 15, PL. XI). a similar scene in the tomb of Ptah hotep also, pulling the foreleg of the animal (Fig. 25) (Davies (1901b: PL.13, PL. VII). In the 5<sup>th</sup> dynasty tomb-chapel of mastaba of Ti at Saqqara, a man holding the donkey by one foreleg and twisting an ear (Fig.26) (Steindorff, 1913: tafet 124; Donovan, and McCorquodale 2000: 60, Fig. 7.7). This scene was repeated typically in the tomb of Murruka but with two men, the one behind rested his right hand on donkey's back while his left hand tugged the tail of the donkey (Fig.27) (Junker, H., (1953; Abb. 75; Sakkarah Expedition, 1938: PL. 169-170). The representation of the donkey loaded with sheaves, panniers and other products repeated with similar attitudes in many tombs and becomes frequent during the 5<sup>th</sup> Dynasty (Smith, 1949: PP. 172, 188), This act of controlling was seen also in the tomb of Merruka (6<sup>th</sup> dynasty) (Fig.28) (The Sakkarah Expedition, 1938: 196-170). A similar scene was also found in the tomb of Ahanekht (no. 5) at El-Bersheh (18<sup>th</sup> dynasty) (Griffith and Newberry, n. d: PL. XV), and in the tomb of Ti (Steindorff, 1913: tafet 122).

Fig.23

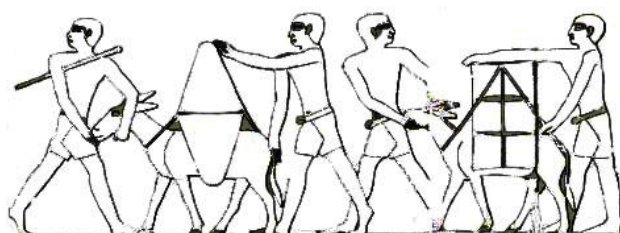


Fig.23 Davies, 1901: Pl. VII

Fig.24



Fig.24 Davies, 1901: Pl. XI



Fig.25 Davies, 1901: Pl. VII

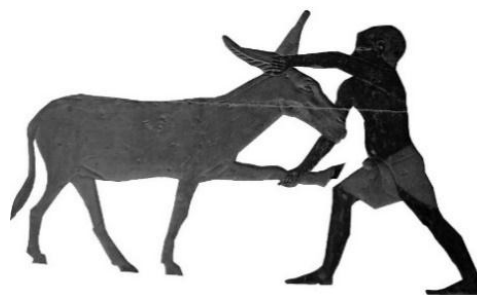


Fig.24 Donovan, and McCorquodale, 2000: pl. 7.7



Fig.27 Junker, 1953: Abb.75




Fig.28 Sakkarah Expedition 1938: pl. 169-70

### **Bad treatment**

The importance of donkeys in the daily lives of the Egyptians is highlighted by the fact that, at Deir el-Medina they were given names (Szapkowska, 2007: 20). Although there were cases of bad treatment as illustrated on a fragment of wall painting from the First Intermediate Period tomb of Ity at Gebelein (11<sup>th</sup> dynasty), shows a donkey's rump bloodied that may have resulted from the blows delivered by the farmer's stick (Collins, 2002: 106; Hollihan, 1996: 30, PL. XIII; Donovan and McCorquodale, 2000: P.60; Baines and Malek, 2000: 82).

A letter from a man to his brother, reveals the cause of his ill donkey: "What does it mean that you tell me falsely things about the donkeys, (namely) that they are of no use to you? You said about the she-ass that she was ill from the (blow of the) stick..." (Janssen, 2005: 79). In Demotic magical papyri, there are words appearing as "a remedy for a donkey's not moving "(Ritner, 1993: 54). There were even disputing rates for donkeys that died before the contract period ended. (Cline, 2005: 136; Szpakowska, 2007: 20). Cases of abuse the animal were recorded such one case on Deir el-Medina which reveals a donkey eventually died after being beaten with a stick (Szapkowska, 2007: 20). The death of a donkey not only ascribed to bad treatment but also due to dehydration, where Quban stela stated that one expedition to gold mining at Wadi Allaqi lost half of their personnel and donkeys due to dehydration (Hebron, 2013: 44). Even after its death a donkey could still be useful where its skin was used for water. A limestone stela, badly damaged dates back to the 19<sup>th</sup> or 20<sup>th</sup> Dynasty, records the facts of using the skin of the donkeys for

water.  "One donkey-skin for water" (Gardiner, 1913: 12).

## Conclusion

Most of the scene representing donkeys loading agriculture products, and all kinds of loads on donkey's back controlling by men holding a stick, even with those represented riding on donkey's back. Most of these illustrations dated back to the Old Kingdom, may be due to the abundance of agriculture scenes cover the wall of these tombs (**table 1**).

The easiest way of controlling the donkey, the ancient Egyptian assigned one or two men to do this task, by walking behind the donkey using a stick. This way is still using today. Women also sharing men this task (**table 2**). The ancient Egyptian accustomed to use several ways of treatment. Controlling the animal takes several shapes by stick, dragging the foreleg, pulling the ear, tugging tail, and head-lock. All of these ways representing as a hard act suitable in ancient Egyptian view to this stubborn and deviated animal. Sometimes they strike the donkey's rump or waving by a stick to fear him or urge him to hurry. Using a stick was also recorded by men from Asiatic origins.


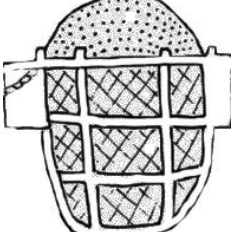
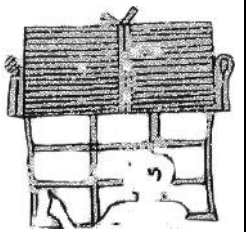

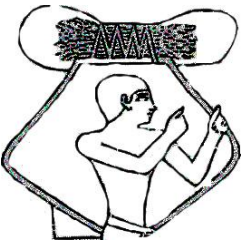



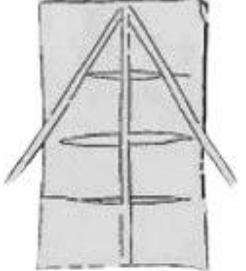
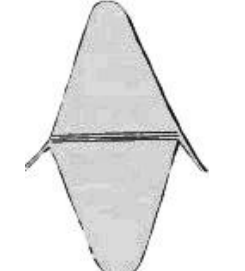


Donkeys were used to load several kinds of products from agriculture to everyday products and even bearing water. These loads were varied in its shape and size from small to large (**table 3**). The ancient Egyptian never intended to abuse donkeys in order to control them, but due to the stubborn and defiant nature of the donkey, the Egyptian have to hold a stick to urge the animal to hurry or sometimes beat him when he feels the donkey deviate from the right path, although, some cases recorded the use of violence which led sometimes to the death of the donkey. Although rare scenes highlighted the pain and wounds over the donkey's body. Some cases of the death resulted from abusing or the dehydration in the remote deserted working area. Even after his death, they using his skin for water.

Table 1: A list of tombs mentioned in the paper

No.	tomb	period	location
1	Khuwiwer	5 <sup>th</sup> dynasty	Giza
2	Niankhkhnum & khnumhotep	5 <sup>th</sup> dynasty	Saqqara
3	Zau	5 <sup>th</sup> dynasty	Deir el-Gebrawi
4	Neferbauptah	5 <sup>th</sup> dynasty	Giza
5	Iymery	5 <sup>th</sup> dynasty	Giza
6	Werkhw	5 <sup>th</sup> dynasty	Giza
7	Seneedjemib	End of 5 <sup>th</sup> dynasty	Giza
8	Uhemka	Beginning of 5 <sup>th</sup> dynasty	Giza
9	Nefer (G2110)	Late 5 <sup>th</sup> dynasty	Giza
10	Ra-em-kuy	5 <sup>th</sup> dynasty	Saqqara
11	Ptah-Sehem-Ankh	5 <sup>th</sup> dynasty	Saqqara
12	Urarna	5 <sup>th</sup> dynasty	Sheikh Said
13	Ti	5 <sup>th</sup> dynasty	Saqqara
14	Ptah Hotep	5 <sup>th</sup> dynasty	Saqqara

15	Ahanekht (No. 5)	Early M.K	El-Bersheh
16	Ity	11 <sup>th</sup> dynasty	Gebelein
17	Iasen	From 4 <sup>th</sup> to 6 <sup>th</sup> dynasties	Giza
18	Seshemnefer	Early 6 <sup>th</sup> dynasty	Giza
19	Kahayef	6 <sup>th</sup> dynasty	Giza
20	Merruka	6 <sup>th</sup> dynasty	Saqara
21	Khety	11 <sup>th</sup> dynasty	Beni Hasan
22	Djar	11 <sup>th</sup> dynasty	Asasif
23	Khnumhotep III	12 <sup>th</sup> dynasty	Beni Hassan
24	Ukh-hotep ( no.2)	12 <sup>th</sup> dynasty	Meir
25	Panehsy	18 <sup>th</sup> dynasty	Dira Abu'n-Naga
26	Mahu	18 <sup>th</sup> dynasty	El-Amarna
27	Apy	19 <sup>th</sup> dynasty	Deir el-Medina
28	Ipuy	19 <sup>th</sup> dynasty	Deir el-Medina

Table 2: Different kinds of Loads over donkeys

			
Source: M. Baud, É. Drioton (1932), Fig.22	Source: Peck, W. H (2013) Fig.77	Source: N. De G. Davies (1902), p.7	Source: H. Kayser (1964), Fig.17
			
Source: A. Erman (1894),p.431	Source: E. Brovarski (2000), Fig. 25b	Source:Junker.H (1943), Abb.45	LD. Abb.II. 106b
			
Source: N. De G. Davies (1901), p.13	Source: N. De G. Davies (1901),p.13	Source:Hollihan.P.F (1996) p. 30	Source: Smith, W. S. (1981) Fig.147




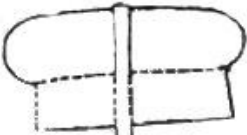


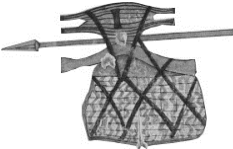











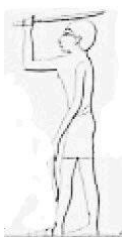
			
Source: Hayes, W.C, p.101	Source:Hassan. H (1944), Fig.104	Source: K. R. Weeks (1994), Fig. 9	Source: H. Junker (1943),Abb.45
			
Source: Y. Harpur, P. Scremin (2010),Fig.263	Source: L. Klebs (1922),Abb.121	Source Silvia M. Rabelh.S. M (2006), Abb.108	Source: N. DE G. Davies (1906),pl.xxiv

Table 3: Different positions of sticks in the hands of farmers

				
K. R. Weeks (1994), Fig.9	Hassan, Excavations at Giza. Vol.V, Fig.104	Source: H. Junker (1943), Abb.14	K. R. Weeks (1994) Fig. 9	K. R. Weeks (1994),Fig. 39
				
Source: H. Junker (1943), Giza VI,Abb.14,17	Source: M. Baud, É. Drioton (1932), Fig.22	Source: B.K. Wilkinson M. Hill (1983), Fig.47	Source: Source: M. Baud, É. Drioton (1932), Fig.22	Source: W. C. Hayes, The Scepter of Egypt, Fig.57
				
Source: N. De G. Davies (1901), pl. V11	Source: Source: A. Erman (1894),p.431	Source: The Sakkarah Expedition (1938),pl.170	Source: The Sakkarah Expedition (1938) pl. 169	Source: W. K. Simpson (1980),Fig.30

				
Source: H. Junker (1943), Abb.45	Source: H. Junker (1943), Abb. 45	Source:LD, Abb.II, 43		

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## صور لامتطاء وتحميل ومعاملة الحمار كحيوان حمل في مصر القديمة

### الملخص العربي

تناول البحث الطرق المختلفة للسيطرة ومعاملة الحمار، سواء عن طريق امتطائه أو تحميله كحيوان من حيوانات الحمل في مصر القديمة. وتمثلت طرق السيطرة تلك عن طريق استخدام العصا أو جذب الزيل أول أحد الأرجل الأمامية أو احتواء الراس بكلتا اليدين. وتعود معظم هذه الرسومات إلى عصر الدولة القديمة، ربما لوفرة المناظر الزراعية المنقوشة على جدران هذه المقابر. وتعامل البحث مع أنواع وشكل الأحمال المختلفة، وكذا حالات سوء معاملة الحيوان والنتائج المترتبة على ذلك والتي أدت في بعض الأحيان إلى موته.

الكلمات الدالة: حمار، تحميل، عصا، سيطرة، معاملة، احتواء، سلة.