Archeological Study of Wild Animals in the New Kingdom

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Abstract
This paper presents an archeological survey on some of the wild animals which were exist in Egypt during the period of the New Kingdom, either an original inhibitor of the land of Egypt, imported to Egypt through the outer trade or even brought to Egypt as tribute from other countries. It is also displays the strong relation existed between the Ancient Egyptian and each of these animals, and how it is affected in all of his aspects in life, especially the religious side.

Key Words: Animals, Bestiary, Animal Gods, Ancient Egypt.

Introduction
The ancient Egyptian was a great observant to nature around him since the prehistoric period. He noticed the strong and fearless lion, so he became associated with the king himself, each town or major settlement adopted an animal as a symbol of it and had its own temple. They used to give offerings to its spirit as a respect for its qualities and to avoid its evilness. During the New Kingdom the Ancient Egyptians became more involved in the symbolism of the animals which was obvious in the religious matters. At the New kingdom in particular, the hunting hobby became even more popular and the outer trade and relations were increased. The living animals along with the animal products were a main type of tribute that delivered to Egypt.

1-The Cat Family
1.1 The wild Cats
The Wild Cat (Felis Silvestris), Swamp Cat (Jungle Cat, Felischaus) and Sand Cat (Felis Margarita), these are types of the wild cats existed in the Egyptian nature, either lives in a pure desert environment, or along the Nile Valley.1 There look can be very easily mistaken with the regular domesticated cat, In fact, the first representations of a truly domestic cat do not appear in Egypt until the New Kingdom, around 1450 BC. There are earlier pictures in tomb painting of what are clearly cats, domestic in appearance, but there is no evidence to prove that these depictions are of domesticated tabbies,2 but by the New Kingdom, cats are portrayed more closely to a tame domestic animal, being fed or tethered to chair legs.3 Except for a forth kind of the wild cats called Caracal (Felis caracal), it was sort of distinguished from the regular domestic cat with a clear dark line running from above the eye down along the tear line, and the long, pointed ears with an elegant, black hair tufts up to 6 cm long.4 It was clearly portrayed at the tomb walls of Beni Hassan.5

The cats in general (wild or domesticated), in Ancient Egypt was called (mAu), the female was called (mAu-t), and the male was called (mAu-i). A famous representation of Ra as a cat slaying the evil Apophis serpent with a knife in front of the sacred Ished-tree, a battle the sun-god had to fight continuously to ensure the dawn of a new day. This scene was represented many times in New Kingdom, like at the tomb of Sennedjem (TT 1), (Fig 1) The cats also appeared in the hunting scenes, which is more possible to be a wild cat, like at the tomb of Nebamun. (Fig 2) The cats in general were sacred, the most famous goddess took the form of a cat is Bastet.

1.2 The Cheetah (Acinonyx Jubatus) and the Leopard (Panthera Pardus):

These two species are existed in Egypt probably until today, but very rarely. They are similar in look; only the cheetah is distinguished by the small head and the blackish tear mark running from the eye down along the tear line. Both of these species their claws are only semi-retractable, as it is cannot be fully withdrawn.

The ancient Egyptians used the same word for both "cheetah" and "leopard," It called (Abu), also called (bu) or (bA -mh). (WB) The cheetah or leopard’s head was used as a determinative or abbreviation representing the meaning of strength as the word (pHty).

The cheetah in general shows no enmity toward human beings, this might be a reason why the cheetah can be easily tamed. Depictions of the cheetah at the pre-dynastic period showed it too big; it might be lion rather than cheetah.

At the Old Kingdom, we started to see a clear depiction to the cheetah anatomy wise at the mastaba walls.

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During the Middle Kingdom, cheetah took a legendary appearance; it is more like a mixture between leopard body and a head and legs of cheetah and sometimes at the hunting scenes as a sort of winged leopard or cheetah is shown with a human head. At the New Kingdom, the living cheetahs or leopards and there hides were important elements among the tribute arriving from the south, like at the tomb of Rekhmire (KV100), a scene depicting the tributes paid to Egypt by foreign countries, included a cheetah. (Fig 3) A relief in Hatshepsut temple at el Deir el-Bahari, is showing two leashed panthers were imported from the Land of Punt. Many pieces from the tomb of Tutankhamun took the form of a cheetah or a leopard. A gilded wood statue is one of a pair featuring King on the back of a leopard. (Fig 4) A gilded-wood funeral bed took the shape of a cheetah, and two wood-backed shields are covered with cheetah skin with gold plate. From the same tomb, drawings on a golden dagger for of a lion and cheetah or leopard are attacking ibex.

Priests were only permitted to wear linen clothing and white papyrus sandals. From the Old Kingdom Sem (mortuary) priests wore a leopard skin over their linen clothing which was held by a strap over one shoulder. The leopard was considered a sacred animal; its skin was pure, it was connected to the beliefs of regeneration and rebirth in the afterlife, and with sun-God Ra, as it was traced back to the pyramid texts of the 5th dynasty. Pharaohs and in particular the Sem-priests, who had to perform the rituals of inspiriting the mummy before the funeral, wore this special garment, but they do not wear any jewelry. At the New Kingdom there are too many scenes of the leopard skin priests, the most famous scene is at the tomb of Tutankhamun (VK 62), showing the king Ay as Sem priest at the ritual of opening of the mouth, wearing the leopard skin. (Fig 5)

21 www.globalegyptianmuseum.org/detail.aspx?id=14823
24 Miriam Lichtheim, Ancient Egyptian Literature: The Old and Middle Kingdoms, University of California, p. 34.
A real leopard skin was found in Tutankhamun’s tomb, but also another imitated one have been found, made of linen decorated with gold rosettes, with golden claws and gilded wooden heads.\(^{26}\) (Fig 6) Two goddesses linked with the cheetah or leopard, the goddess \textit{Mafdet}, who was shown as a feline (sometimes leopard), a woman with a feline head, or a feline with the head of a woman.\(^{27}\) She was a protector goddess against poisonous animals.\(^{28}\) The goddess \textit{Seshat}, the goddess of wisdom, knowledge, and writing, she was depicted as a woman with a seven-pointed emblem above her head, dressed in a cheetah or leopard hide.\(^{29}\)

\textbf{1.3 The Lion (\textit{Panthera Leo}):}

The DNA studies of lions showed that African lions lived in North Africa since the prehistoric period, but it was extinct due to excessive hunting.\(^{30}\) It is the only felid displays obvious sexual dimorphism; the male has broader heads and a big mane grows all over the head and chest.\(^{31}\) The Lion-reclining hieroglyph or the "Sphinx" \(\text{𓊕} \) is Gardiner sign listed no. (E23), it was used in Egyptian hieroglyphs as a bilateral for (rw-ru); also an ideogram for 'lion'. It is also a phonogram for (rw), and later letter L, or R,\(^{32}\) the word lion is (mAi) \(\text{𓊕} \) There are other words parts of the lion was involved in writing them, like the word (Hat) \(\text{𓊕} \) (F4) which means front, it is represented with the front part of a lion, also the word (pH) \(\text{𓊕} \) (F22) which means force and strength, it is represented by the strong hind parts of the lion.\(^{33}\)

The connection between the king and the lion appeared since the Pre-dynastic period. At the Old kingdom, the lion was a symbol of strength and power of the pharaoh, the Giza Sphinx is a perfect representation of the divine and royal power.\(^{34}\)

\(^{30}\) http://www.iucnredlist.org/details/full/15951/0.
This tradition of making the sphinx continued throughout all the Ancient Egyptian history, hundreds of sphinxes were decorating the avenues of the temples. The second biggest sphinx which was discovered in 1913 at the temple of Ptah at Memphis, carved from one block of alabaster but unfortunately the inscriptions were destroyed, according to the style of the face which is well preserved, it might be belonging the Queen Hatshepsut.35

The Lions were tamed in ancient Egypt; some of them are pictured wearing decorated collars. Only royalty could have a lion for a pit, At the Old Kingdom a person was considered to be blessed by the gods if one could tame such a beast.36 At the Middle Kingdom the Pharaohs hunted lions as a show of strength and courage.37 This tradition was more applied in the New Kingdom, (Amenhotep III) claimed to have killed 102 of them personally.38 Ramses II's tamed lioness, "Slayer of his Enemies," was depicted in the battle of Kadesh scene at Abu Simbel, running alongside the royal chariot. (Fig 7)

![Fig 7: King Ramses II on a chariot with his tamed lion, Abu Simbel Temple, New Kingdom. After: www.pinterest.co.uk/pin/382102349615462487/](image)

Also the king Ramses III was accompanied with lions especially during the wars as it was depicted on the walls of Madinet Habu temple.39 Also the kings Ramses IV and Tutankhamen also kept lions as pets.40 May be due to their rarity in the Egyptian nature, it was brought to Egypt from the south. In Bet el Walli temple a tableau is showing the pharaoh received a lion as a part of the tribute brought from Nubia. (Fig 8) Many representations of lions were found over Deir el Madenah limestone Ostracon,41 The beds and chairs of the living were sometimes adorned with lion's paws or heads. Perhaps this was only decoration, but it may also have had religious meaning, Amulets of lions made of different qualities were popular, special golden lion amulets were awarded for bravery in battle.42 Since the pre-dynastic period, the lion was associated with many gods,43 in fact, the sun itself could be depicted as a lion, hence, we find in the chapter 62 of the Book of the Dead “I am the lion of Re”.44

There are great goddesses took the form of a lioness, such as Sekhme, Mut, Mafdet, Tefnut and Menhit. Other gods took the form of the lion, such as: Maahes, Ruty, Aker, Shu and Nefertem.

2- The Dog Family – (Family Canidae)

2.1 Foxes:

The ancient Egyptians were familiar with four species of foxes, the Egyptian Red Fox (Vulpes Vulpes Aegyptia), Ruppell’s Sand Fox (Vulpes Rueppelli), Fennec Fox (Vulpes Zerda) and Blanford’s Fox (Vulpes Cana). These small canines are still stalking the Egyptian nature, some of which are extremely rare, while the Ruppell’s Sand Fox is the most widespread fox in Egypt, lives in a true desert environment. In hieroglyphs the fox was called (zAb). The value (ms) means birth, fashion, create, produce and opening, described in Gardiner’s Sign List (F31). It consists of 3-fox skins tied at one end; it was used since the early dynasties of Ancient Egypt. Foxes were occasionally depicted in hunting scenes; they were chased as an amusement and for the sake of their skins, or as enemies of the farm-yard.

The most recognizable features of the fox are the pointed ears, muzzle and the long bushy tail. It is found mating or attacked by a dog in the Old Kingdom tombs. It wasn’t found in any offering scenes or lists, it wasn’t sacred nor does there seem to have been any attempts at domestication. Representations of fox are rare, at the tomb of Mentu-hirkhepeshef (TT 20), the fan-bearer during the reign of Tuthmosis III, a scene showing an ass giving birth while a fox is sniffing the baby. The tomb (TT56) of Userhat, the royal scribe during the rule of the king Amenhotep II, the left side wall Userhat is shown hunting in his chariot, a dying fox with blood spurting from his mouth and eye is shown.


Fig 10: A dying fox depicted in the tomb of Userhat (TT56), New Kingdom. After: www.osirisnet.net/tombes/nobles/ous56/e_ouserhat56_04.htm

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It was known mistakenly as a subspecies of golden jackal, until 2005, through the animal DNA studies it was reclassified as a subspecies of the African golden wolf (Canis Anthus Lupaster).\textsuperscript{56} It is spread almost all over Egypt; it is a large blackish yellow dog-like, the tail relatively short and black on tip, it has an excellent hearing and eyesight.\textsuperscript{57} It was called (sAb) \begin{picture}(16,16)\put(-5,2){\line(1,0){10}}\put(5,0){\line(0,1){16}}\end{picture} in hieroglyphics, (E17) in Gardiner Mammals List.\textsuperscript{58} There is also the sign (wsr) or (wsrt)\begin{picture}(16,16)\put(0,0){\line(0,1){16}}\put(16,0){\line(0,1){16}}\put(-5,2){\line(1,0){10}}\end{picture} which is a jackal head means powerful.\textsuperscript{59} The jackal was considered sacred and linked to many ancient Egyptian deities.\textsuperscript{60} Since Predynastic Egypt, and in the spirit of "fighting like with like," a "jackal" was chosen to protect the dead, because it used to dig up for bodies, shortly after burial, by jackals and other wild dogs which lived on the margins of the cultivation.\textsuperscript{61}

The most important god who took the form of a jackal is Anubis, (inpw)\begin{picture}(16,16)\put(-3,2){\line(1,0){16}}\put(-10,2){\line(1,0){16}}\end{picture},\textsuperscript{62} he is the god of mummification, existed since the early dynastic period; Anubis was portrayed in full animal form.\textsuperscript{63} The animal was depicted in black, it didn’t represent the coat of the real wolves; it might be representing "the coloration of the corpse after its treatment with natron and the resinous material during mummification". To Egyptians black also symbolized fertility and the possibility of rebirth in the afterlife. Later in the Middle Kingdom Anubis was portrayed as a jackal-headed human.\textsuperscript{64} In the New Kingdom, Anubis is shown in the funerary contexts either attending to a deceased's mummy or sitting atop of a tomb protecting it.\textsuperscript{65}

Most of the tombs had prayers of Anubis, carved on the walls; he was also the "Guardian of the Scales,\textsuperscript{66} as it was shown in the critical scene depicting the weighing of the heart, in the Book of the Dead.\textsuperscript{67} Also many amulets of Anubis jackal were found in different qualities since the pre-dynastic period.\textsuperscript{68} The representations of the jackal god were very common in the temples, tombs, stelae and papyrus at the New Kingdom. For example, at the Temple of the queen Hatshepsut, a chapel was dedicated for Anubis, who appeared in front of a huge offering table.\textsuperscript{69} (Fig 11)

\textsuperscript{56}Genome-wide Evidence Reveals that African and Eurasian Golden Jackals Are Distinct Species, Article in Current biology, July, 2015.
\textsuperscript{57}Osborn, D. J. & Helmy, The contemporary land mammals of Egypt (including Sinai), Field Museum of Natural History, 1980, p. 361.
\textsuperscript{61}Toby A.H. Wilkinson, Early Dynastic Egypt, Routledge, 2002 p. 226.
\textsuperscript{63}Toby A.H. Wilkinson, Early Dynastic Egypt, Routledge, 1999, p. 280-81.
\textsuperscript{64}George Hart, A Dictionary of Egyptian Gods and Goddesses, Routledge, 1986, p. 22.
\textsuperscript{68}Carol Andrews, Amulets of ancient Egypt, British Museum Press, 1994, p. 46.
\textsuperscript{69}David Furlong, Hatshepsut's Mortuary Temple, Midwinter Solstice Alignment, Lulu.com, 2010, p. 5.
At the royal tombs, there are also many representations of Anubis jackal, for example the tomb of the queen Nefertari at the Valley of The Queens (QV66), Anubis was represented few times, among which an image of Anubis recumbent on a shrine.  

Some other gods took the form of the jackal, like Anput (inpwt), who was the female counterpart of the name of her husband, Anubis. She was the goddess of mummification and funerals, depicted as a woman topped by a large black dog or jackal.  

There are also another two pre-dynastic gods, Khenti-Amentiu, and the god Wepwawet, who were represented as a jackal. Possibly also the god Seth, who might be a canine, but the precise identity of the animal has never been firmly established. It could be a jackal, wolf, Oryx antelope, greyhound, fennec, jerboa, okapi, aardvark, giraffe or big. It might be purely fantastic or composite animal, which never existed in nature.

3- **Hippopotamus (Hippopotamus Amphibius)**

The Hippopotamus species was common in Egypt's Nile region until the end of the dynastic periods. The Latin word "hippopotamus" is derived from an ancient Greek two words, meaning "horse of the river". It is the third largest living land mammals after the elephants and some rhinoceroses. The mother hippos are very protective of their young and may keep others at a distance. It took several names in ancient Egypt, like (db – hab) or the term (KA-mhy) (bull of the marches), they called it also (rerA) which also means pig, so the Egyptians saw hippopotami as water pigs rather than...
water horses.  

Since the Old Kingdom, the tombs of nobles showed that these animals were hunted.  

The skin of the hippopotamus was used for the making the throwing spears, shields and helmets. The blood was used in paintings, and the fats were used against the hair loss.  

In Lower Egypt there was a Hippo Feast since the Old Kingdom, depicted at Memphis; this tradition is reflected in New Kingdom too. The Festival Hall of Tuthmosis III, at Karnak temple, a rare scene of the Feast of “The White Hippopotamus”, it should be noted that the male Sethien hippopotamus, who was an enemy of Horus, must be distinguished from the white, female hippopotamus that here is a symbol of many motherly goddesses.  

A limestone ostracon with an image of a standing upright hippopotamus was discovered at Deir el-Bahri, dated to the reign of Hatshepsut. The purpose for this sketch is not clear, maybe it was a practice pieces, or representation of the goddess Taweret the protector of children and women  

Amulets of hippos appeared as early as 4000 B.C, until the Roman period.  

It was made from a variety of stones, decorated with vegetation. It was buried with the dead in order to help with rebirth.  

The cult of the hippopotamus goddesses exists since the Old Kingdom, There are many goddesses took the form of a hippopotamus like Hedjet, Ipet, Reret and Taweret. Some scholars interpret these goddesses as aspect of the same deity, considering their universally shared role as protective household goddesses. The other hippopotamus goddesses have names that bear very specific meanings marking each one with her main quality.  

But according to Richard Wilkinson, the female hippopotamus was feared too, the negative associations with hippopotamuses were that they ate the crops which were supposed to feed the people.  

The most important hippopotamus goddess, Taweret (TA-wrt) means “great one”.  

In the New Kingdom., her image has been found on an array of household objects.  

She held many titles related to nurturing and purifying, her image was also frequently represented at the northern constellation of zodiacs in several astronomical tomb paintings, like the tombs and the king Seti I (KV17) in the Valley of the Kings.  

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4- Nubian giraffe (Giraffa Camelopardalis)

The name "giraffe" is derived from the Arabic word (zarāfah), or perhaps from some African language. During the prehistoric times, the Nubian giraffe was widespread throughout North Africa; but it soon disappeared. The giraffe skin was reputed to have magical powers; armlets and a net bag of giraffe hair have been found in tombs, the giraffe tail is one of the valuable gifts, shields, sandals and drums were made using the skin, and the strings of musical instruments were from the tendons.

It was called (sr) in Old Egyptian and the word (mmy) in the later periods, (E27) in Gardiner’s Sign List, the giraffe sign is a determinative or logograms for the word prophesy or foretell. It wasn’t considered sacred, while there was an Egyptian mythological creature known as the (Serpopard), it was a mix between a leopard and a giraffe. Its Egyptian name was (sedjA) which means “the one that travels from a far”. It was featured on cosmetic palettes, magic wands and ivory combs from the predynastic times until late period. It is thought that the ancient artist tried to draw an animal that he had never seen, a creature with an enormously long giraffe neck and leopard spots.

At the New Kingdom, the giraffe was appreciated as an astonishing creature, the skins were sometimes brought to Egypt as a part of the tribute from Nubia; Queen Hatshepsut recorded as having a giraffe imported from Punt to become part of her royal zoo. (Fig 15) The zoo of Per-Ramesses at western Delta of Rameses II also contained several giraffes. The famous scene depicting the different goods and animals arriving from the south; including a giraffe was represented few times, like at the temple of Ramses II, Beit el Wali at Nubia, at the tomb of 18th dynasty vizier “Rekhmire”, and

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95 A. Lucas, J. Harris, Ancient Egyptian Materials and Industries, Courier Corporation, 2012, p. 31-32.
96 David Fabre, Seafaring in Ancient Egypt, Periplus, 2004, p. 42.
100 Barbara Mendoza, Artifacts from Ancient Egypt, ABC-CLIO, 2017, p. 11.
103 Margaret Murray, Egyptian Temples, Routledge, 2013, p. 203.
at the tomb of Amenhotep son of Huy (TT40), the viceroy of the king Tutankhamen in Kush. Another scene from the tomb of Sobekhotep (TT63), 18th dynasty, of the Nubians bringing the tribute while a man was depicted bears ebony logs on his shoulder and a giraffe’s tail in one hand, as it was fashionable in ancient Egypt, to hold a fly swatter made from a giraffe's tail.

5- Egyptian Mongoose (*Herpestes Ichneumon*)

The Egyptian mongooses are small mammal carnivores; lives mostly in the agricultural areas. It is extremely numerous, while its numbers threaten other species, and it is not at risk of extinction. The mongoose, or the Pharaoh's cat, was revered in ancient Egypt because of its taste for crocodile eggs which limited in such a way the reptile population, and its ability to kill poisonous snakes. Many author also mentioned its as a household pet. It was called (Ad), (Hetjez), or (Hatrw). The earliest representation of mongoose dates to the Old Kingdom depicted attacking birds and carrying away the young ones. A tombs at the Beni Hasan cemetery of (Baqet I) has a depiction of a mongoose on a leash. In Egyptian mythology, Ra once transformed himself into a giant ichneumon to battle with Apophis the destructive underworld serpent. Therefore later Re’s solar disk was depicted on the mongoose votive statue’s head. The mongoose was equated with Horus in Letopolis (Lower Egypt). It was also linked with Wadjet, the cobra goddess of Lower Egypt, also the goddess Mafdet who protects against snakes and scorpions was often represented as either some sort of felid or mongoose.

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The greatest representations of mongoose were at the Graeco–Roman period, when the cult of the sacred animal was at its highest. Many statues of it were found, some of which were used as amulets of protection and others as votive offerings. Also numerous mongoose mummies were found inside small statues or into small coffins with lids.\textsuperscript{114} Very rare scenes of mongooses were found in the New kingdom, like the scene from the tomb of Rameses IV (KV 2) at the Valley of the Kings, in the fourth section of the Book of Caverns, Osiris is portrayed as the Bull of the West, accompanies by Horus-Mekhentieniirty and a mongoose who is his son.\textsuperscript{115} At the tomb of Menna (TT 69), who lived during the 18\textsuperscript{th} dynasty, the scene is showing a mongoose and a (genet) or wild cat that moves toward abandoned nests with eggs.\textsuperscript{116} (Fig 17) Green glazed Kohl pot with Rosette on cover and animals figures on the sides including a mongoose. It was found at Abydos, from the reign of Thutmose III. Now it is exposing at Museum of Fine Arts, Boston.\textsuperscript{117} (Fig 18)

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{figure17.jpg}
\caption{An ichneumon and a wild cat moving toward nests with eggs, The tomb of Menna (TT 69), New Kingdom. After: \url{www.pinterest.co.uk/pin/38020393520218795/}}
\end{figure}

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{figure18.jpg}
\caption{Green glazed Kohl pot with a relief of a mongoose, Abydos, the reign of Thutmose III, MFA, Boston. After: \url{http://educators.mfa.org/ancient/kohl-pot-50968}}
\end{figure}

6- Cape hare (Lepus capensis)

The ancient Egyptians associated the cape hare with alertness, as it was believed that the hare did not close its eyes when it slept.\textsuperscript{118} They were often depicted in hunting scenes,\textsuperscript{119} and also were used as a decorative motif, especially on cosmetic tools.\textsuperscript{120} The Cape Hare (Lepus capensis) is the only species of its kind existed in the Egyptian wild. Among the animals of the Egyptian desert the hare in ancient times was not considered worthy prey for by princely hunters, it appears only occasionally among the spoils of the hunt in few hunting scenes, however, it can be found in the background as a part of the landscape.\textsuperscript{121} The hieroglyphic of a hare is (sexAt) \makecell{\includegraphics[width=\height]{hieroglyph-hare.png}}, or (un) \makecell{\includegraphics[width=\height]{hieroglyph-un.png}}\textsuperscript{122} which was used as a hieroglyph for the word "existence".\textsuperscript{123} The tomb of Userhat (TT56) contains a scene of Userhat over a chariot, hunting many desert animals

\textsuperscript{114} E. Hinton, \textit{Mongooses}, University of California Press, 1967, p. 90
\textsuperscript{117} \url{http://educators.mfa.org/ancient/kohl-pot-50968}
\textsuperscript{119} Ana Ruiz, \textit{The Spirit of Ancient Egypt}, Algara Publishing, 2001, p. 64.
\textsuperscript{121} Dorothea Arnold, \textit{An Egyptian Bestiary}, The Metropolitan Museum of Art, 1995, p.23.
\textsuperscript{123} Phyllis Savory, \textit{The little wise one}, Tafelberg, 1990, p. 11.
including hares. The tomb of the official Ineni, another hunting scene portrayed an antelope and a hare in the act of fleeing. From the tomb of Nebamun, a servant is shown carrying two desert hares as offering to the deceased. (Fig 19) Another scene of a servant carries a hare and an antelope for the deceased, from the tomb of Ounsouat (18th dynasty), exposing at The Louvre Museum, Paris. (Fig 20)

The Hare was associated with the protective goddess Wenet. Originally, she took the form of a snake, but later she was depicted with a woman's body and a hare's head. Hare-shaped amulets were made from different qualities and worn to ensure that the wearer would be swift and alert and be able to escape from dangers of all sorts, and it might be an amulet of the leg, and also functioned as a fertility charm. The only king bearing her name was Unas, the last ruler of the 5th dynasty. Her male companion is Wenenu, who was sometimes regarded as a form of Osiris or Ra. The Hare cult center is in Middle Egypt, called Wenet, (modern El Ashmunein) while the local main deity of the nome was Thoth. At the chapter 144 at The Book of The Dead, there is a hare-headed doorkeeper, whose job it is to open and shut the gate.

7- Elephant (Loxodonta africanapharaoensis)
Elephants were extinct in Egypt since the prehistoric times. It wasn’t sacred in ancient Egypt, they are the largest living earthly animals; while no other animal on land can match the strength and intelligence of the elephant, generally it is untamable, but it was tamed for war purposes by too many ancient civilizations with a method now lost to history.

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124 Dan Richardson, Egypt, Rough Guides, 2003, p. 409.
127 www.lessingimages.com/viewimage.asp?i=08010560+&cr=24&cl=1
128 Erik Hornung, Conceptions of God in Ancient Egypt: The One and the Many, Cornell University, 1982, p. 82.
129 Barbara Mendoza, Artifacts from Ancient Egypt, ABC-CLIO, 2017, p. 53-54.
The shields were made of light wood and a layer of hippopotamus, rhinoceros or elephant skin which were brought from Ethiopia, and it was folded over many times, making the shield sturdy but still light. The handle, also made of elephant skin.\(^{135}\) Elephant tusks weighing over 90 kg, but it is rare today to see any over 45 kg.\(^{136}\) The word ivory ultimately derives from the ancient Egyptian (Ab, Abu) \(\text{𓊰𓊢𓊳𓊳} \) "which also means elephant" (E26) \(𓊰𓊧𓊱𓊠𓊠𓊠𓊤) in Gardiner Mammals List,\(^{137}\) through the Latin (ebor- or ebur).\(^{138}\) Ivory was extensively employed in ancient Egypt from the Pre-dynastic times. Harpoon tips were found as early as 4,500 BC, and other small objects include statues, jewelry, arrow, scarabs, combs, wands, vases, legs of furniture, cosmetic spoons, shallow dishes, writing tablets, handles for knives, fans, mirrors, and whips. Ivory objects were sometimes stained or painted red, green, black, or brown. The elephant ivory was brought to Egypt from the southern regions, while a smaller portion was imported from Asia.\(^{139}\)

The use of elephant ivory increased over time, as the hippopotamus population decreased in Egypt.\(^{140}\) The use of it reached its peak during the late 18\(^{th}\) dynasty; some larger objects of solid elephant ivory have found, such as the headrest from the tomb of Tutankhamun in the form of the god Shu, and a cosmetic Jar with recumbent Lion on lid. During the reign of Amenhotep III, the ivory was richly used and well documented in the Amarna Letters dating to his son’s reign. It became one of the most significant exports of Upper Nubia during the New Kingdom.\(^{141}\) At the tomb of the vizier Rekhmire from the 18\(^{th}\) dynasty, a rare scene depicting the tribute coming from Syria, a servant appeared carrying a tusk and holding leashes attached to a small elephant and a bear.\(^{142}\) (Fig 21) After the restoration of the mosque of Abu El-Hagag in Luxor temple at 2008, inscriptions of the architrave of the colonnade were visible once again, it is back to Ramses II period, containing a scene of an elephant and a wild cat.\(^{143}\) (Fig 22)

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136 Bryan Christy, Still Life, National Geographic Magazine, August 2015, p. 97, 104.
143 http://www.nefershapiland.de/Luxortempel%201.Hof.htm
When the Egyptians pushed into Asia during the 18th dynasty, hunting elephants was treasured by Egyptian kings for their ivory, which was and remains valuable; moreover, hunting elephants displayed the power of the king because of their immense size. This dynasty is reach of texts mentioning ivory trades and hunting, there is a fragment records the reaching of the area of Ny where Tuthmose I hunted elephants after returning from crossing the Euphrates. Tuthmose II also seems to have fought against the Shasu Bedouin in the Sinai, in a campaign mentioned by Ahmose Pen-Nekhbet. The great King Tuthmose III, after he had taken control of the Syrian cities, he returned to Syria by way of Ny, where he records that he engaged in an elephant hunt, over The Napata Stela (The Gebel Barkal Stela). The same story was repeated by Amenemhab who one of Tuthmose III’s generals, the reliefs in his tomb describe the king’s battles from a personal perspective.

8- The Striped Hyena (Hyaenahyaena)

There are 4 species of hyena worldwide, the striped hyena is the one exist in Egypt, its number has declined and it is listed by the IUCN as near-threatened. The Egyptian spotted hyena has a smaller size and slightly less massive build. It is easily tamed and can be fully trained, particularly when young, and raised with a firm hand; they may eventually become affectionate as well trained dogs, and is sometimes pictured wearing a collar. Although the Ancient Egyptians did not consider striped hyenas sacred, Its name in hieroglyphic is (htt), a depiction on Mereruka's tomb in Sakkara indicates at the Old Kingdom, the Egyptians force-feed hyenas in order to fatten them up for food, it could be a regular meat at the Egyptian funerary table, and perhaps also in everyday life, it is still eaten by Arabian Bedouins, Palestinian laborers and Sinai Bedouins, as it is Halal in Islam, its meat is generally considered more as an aphrodisiacs medicine than as food.

A Theban limestone Ostracon back to the Ramesside period shows a lively scene of a hyena attacked by three dogs. (Fig 23) Striped hyenas were both carnivorous and graminivorous, sometimes eats fruits or wheat, so, it destroys the standing crops, it will also attack cattle and on occasions even men, and in this case it is dangerous.
In Ancient Egypt, hyena was believed to be capable of divining the future, possibly because of its night vision.\textsuperscript{157} The Theban Tomb (TT81) of Ineni who lived at the time of Thutmose III,\textsuperscript{158} a scene of Ineni with a bow, hunting with dogs and catching a Hyena,\textsuperscript{159} now exposing in The MMA, USA.\textsuperscript{160} At the tomb of the commander Amenemhab (TT85), who lived during the reigns of Thutmose III; a scene depicting the deceased battling a giant female striped hyena.\textsuperscript{161} (Fig 24) At the tomb of Rekhmire (TT 100), a hunting scene is showing the fleeing desert animals including a hyena. Most of the scenes featuring hyena are back to the reigns of Tuthmoses III and Amenhotep II, who were sportsmen and appeared in many hunting scenes, though, it influenced the art of the same period. There is no hunt scene of a nobleman hunting lion, they showed hunting hyena instead. Probably because the lion was exclusively hunted by the pharaoh, so the next most dangerous carnivore in Egypt is the hyena. But it doesn’t mean that the hyena wasn’t chased at the scenes of the pharaoh’s hunt.\textsuperscript{162} At the collection of Tutankhamun at the Egyptian Museum, a hunting scene of Tutankhamun over a chest, showing different wild animals included a hyena.\textsuperscript{163} Also on Tutankhamun’s bow cover, a representation of animals pierced with the king’s arrows, while a hyena is shown attacking a fallen gazelle.\textsuperscript{164}

Conclusion

Through all the history, the nature of Egypt was greatly observant by the ancient Egyptians and reflected in a massive way on all their aspects of life. The animals was a great element into the nature, they connected their qualities to the gods they worshiped and never worshiped the animal itself. Some animals were sacred since the prehistoric periods mainly to avoid their evilness, in the spirit of "fighting like with like", for example the "jackal" was chosen to protect the dead, a common problem must have been the digging up of bodies, shortly after burial by jackals. Instead of hating it or putting spills of protection against it, no, it was raised to be even a guard of the necropolis, dedicating temples and gave offerings to it.

\begin{figure}[h]
\centering
\includegraphics[width=0.4\textwidth]{Fig23.png}
\caption{Limestone Ostracon showing a scene of a hyena attacked by three dogs, New Kingdom. After: Vincent Pomarède, Delphine Trébosc, Erich Lessing, \textit{1001 paintings of the Louvre: from antiquity to the nineteenth century}, Musée du Louvre Éditions, 2006, P. 38.}
\end{figure}

\begin{figure}[h]
\centering
\includegraphics[width=0.4\textwidth]{Fig24.png}
\caption{Amenemhab battling a giant female striped hyena, New Kingdom, Thebes. After: \url{www.metmuseum.org/art/collection/search/557961}}
\end{figure}

\begin{flushleft}
\textsuperscript{160} \url{www.metmuseum.org/art/collection/search/544557}
\textsuperscript{163} Mey Zaki, \textit{The Legacy of Tutankhamun Art and History}, American University in Cairo Press, 2008, p. 161.
\textsuperscript{164} \url{www.griffith.ox.ac.uk/gri/tut-scans/TAA_i_3_3_4.jpg}
\end{flushleft}
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**دراسة أثرية للحيوانات البرية في الدولة الحديثة**

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**المملوكة العربي**

يهدف البحث إلى عرض مدى ترابط المصري القديم بالحيوانات البرية وتوثيق بعض الحيوانات البرية التي توافرت في مصر بشكل طبيعي أو تم جلبها إلى مصر عن طريق التجارة أو كوسيلة لدفع الجزية. كان المصري القديم قوي الملاحظة للطبيعة من حوله، وقد قام بتوصيف حيوانات الطبيعة في معتقداته الدينية بشكل خاص. فقد كان يرتبط بين صفات الحيوان والله، فuating الأساطير والقرآن والأدب الأدبي بوصفه مخلصا للإلهية.

وكذلك كان المصري القديم يربط الملك ببعض الحيوانات تيمنا بصفات الحيوان مثل القوة والشجاعة وال항واني في الأسد، أو التفاح والفطنة في القرافة. ولكن المصري القديم كان من الذكاء والفنون في الثور. وفرعت الملك ببعض الحيوانات تيمنا بصفات الحيوان مثل القوة والشجاعة والشجاعة في الأسد، أو التفاح والفطنة في القرافة. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور. ولكن المصري القديم كان من الذكاء والفنون في الثور./Y

**كلمات الدالة:** الحيوانات البرية، الدولة الحديثة، مصر القديمة.