



Tracing Remains of Pharaonic Tangible Cultural Heritage in Matrouh Governorate

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Abstract

Matrouh governorate is situated in the north-western corner of Egypt, extending for 450 kms on the Mediterranean coast from km 61 west of Alexandria till the Libyan borders at Saloum and 400 kms south till the south of the Siwa oasis. Although the area flourished in the Graeco-Roman period because of its port but historical evidence prove that it was also known in the Pharaonic period. Forts, temples and tombs were erected in the Pharaonic period whether on the coast or in Siwa oasis or even on the road of the ancient caravans that connected Siwa with the Oases of El Baharya and Farafrah. This includes the fort of Ramesses II at Omm El Rakham, the fort of el Alamein, temple of Amun in Siwa, temple of Umm Ebbayda, Gebel el Takroun, tombs at the Mountain of the Dead and the temple of Nactanebo I in the oasis of El Bahrein. This paper aims at investigating the Pharaonic tangible cultural heritage in Matrouh Governorate as a way to focus on its importance and include it in one research, also identify its places on the map which could help in suggested programs for tourists' attraction.

Introduction

Since early Dynastic period, Egyptians were eager to protect their western frontiers, where the ancient Egyptian sources presented their western neighbors as rebels, defeated enemies or as offering tributes to the Egyptians. In the Predynastic period, the Libyan palette/ tHnw palette made out of Schist from the reign of the scorpion king found in Kom el Ahmar-now in the Grand Egyptian Museum was CG 27434 shows that the king had successful battles with a tHnw bringing back cattle and captives. The word tHnw could be seen recorded on the lower right side referring to the Libyans in the western Delta (Hawass, 2010, p.46; عبد الله سلام ، ٢٠٠١ ص ٢٤)

Two tribes/ regions appeared in the Sahara- desert west of the Nile valley: the tHnw and the tmHw. The tHnw were originally Egyptians who lived in the northern part of the Egyptian kingdom and immigrated later to the west to settle down in the desert area till Fayoum, while the tmHw represented a region to the south of Fayoum till Nubia (Redford, 2005, p. ابو الخضرة ، ٢٠٠٥ ص ٢٨ ١٤٤).

During the Old Kingdom, in the **5th dynasty**, King Sahure recorded on the walls of his mortuary temple at Abusir that he arranged a military campaign against his western neighbors at the frontiers bringing back booty of cattle and captives, also, a similar scene was represented in the **6th dynasty** in the temple of the king Pepi II (for the scene from Sahure's mortuary temple see: (أمين سليم، ١٩٩٣، ص ٢٦٧; Borchardt, 1913,6).



Fig.1: The Libyan Palette, at the bottom to the right the sign of the *thnw* (Petrie, 1953, pl. G 20).

During the **18th dynasty**, the inhabitants of this region, the *thnw*, were included among the nine enemies of the Egyptian kingdom “nine bows” (O’Connor&Quirke, 2016). In the **19th dynasty**, in the reign of Seti I the western borders became of great danger and tribes caused unrest and turmoil at the borders benefiting from the preoccupation of the king fighting the Asians and the Bedouins at Sinai which led the king to end his campaigns there and to go to the west and overcome the Libyans and to record his triumph showing the Libyan prisoners on the walls of the Karnak temple (Seth, 1999, p.155).

In the reign of Ramesses II, there was a confrontation between the Egyptian army and the Libyans probably in year 1 or 2 of his reign which ended by the victory on the Egyptian side (عبد الله السلام، ٢٠٠١ و ص ١٠٨). Thus the building of a chain of military fortresses by Ramesses II on the coast was to protect the kingdom from any possible attacks from the west as well as the “Sea-People” who were pirates and refugees from wars in Greece and Sardinia (Thomas, 2003, p.73)

In the **20th dynasty**, during the reign of Ramesses III, in year 5 and 11 of the king’s reign, the Libyans attacked the Egyptian west border reaching till the west of the Delta but the Egyptian army was able to overcome them. (Redford, 2005).

In the **22nd dynasty** the Libyans (Meshwesh), the kings were able to claim the Egyptian throne. King Shoshenq I secured privileges from king Psusennes II and the oracle of Amun for the mortuary cult of his father at Abydos, where the oracle offered good wishes for him and his family as well as his army. Sheshenq I was able to claim the throne with a strong military backing. The dynasty attempted to connect with Thebes through political marriages with priestly families. The Libyans continued in authority till the **25th dynasty**. They were culturally Egyptians but kept their group identity, names and military spirit (Kitchen, 1972). From the **26th dynasty** till the **30th dynasty** Siwa oasis flourished where temples , and tombs where constructed.

Tangible Cultural Heritage

Cultural heritage includes artefacts, monuments, a group of buildings and sites, museums that have a diversity of values including symbolic, historic, artistic, aesthetic, ethnological or anthropological, scientific and social significance. It includes tangible and intangible heritage. The 1972 convention of the UNESCO, tangible heritage was defined as” including monuments, sites and buildings”, which was concerned originally with archaeological sites. The definition was afterwards broadened to refer to groups of buildings, vernacular and industrial architecture and 20th century-built heritage (Hassan, 2014; Ahmad, 2006).

Limitation of the Study

What is meant by Pharaonic tangible cultural heritage in this research are all monuments or traces of monuments dating back to the Pharaonic period in Matrouh governorate and also the Pharaonic influence on the Graeco-Roman tombs.

Problem of the Study

Although Matrouh governorate is known by its rich monuments from the Graeco-Roman periods, little is known about its Pharaonic tangible heritage except one or two sites and no attempt was made to focus on all Pharaonic tangible heritage and include it in one research, connect them together and create a map indicating their location for tourists' attraction.

This paper attempts at answering the following questions:

- What is the Pharaonic tangible cultural heritage in Matrouh governorate and from which period?
- Where is the Pharaonic tangible cultural heritage located in Matrouh governorate?
- Who are the gods mentioned in these sites?

Aims of the Study

- Displaying and describing the Pharaonic tangible Cultural heritage in Matrouh Governorate.
- Identifying the Period and location of the Pharaonic tangible Cultural heritage in Matrouh Governorate on the map.
- Investigating the gods mentioned in the different sites of the Pharaonic tangible Cultural heritage in Matrouh Governorate.

I- Pharaonic Tangible Cultural Heritage on the coast in Matrouh Governorate

1.1-The Fortress of Umm El Rakham(Plan in fig.2)

The fortress is situated on the coast around 300 kms west of the city of Alexandria and around 28 km west of Matrouh. It was located in the Apis district (Thomas, 2003)

The fortress is composed of the following architectural elements:

- The temple and the funerary shrines
- The southern building
- The eastern temple and the cachette
- The Defensive gate
- The longitudinal storerooms
- The circular grain silos
- The Residential complex
- The locals ‘Residence and Tombs. (المنشأوي ، ٢٠٠٥ ، ص ٢٠٢)

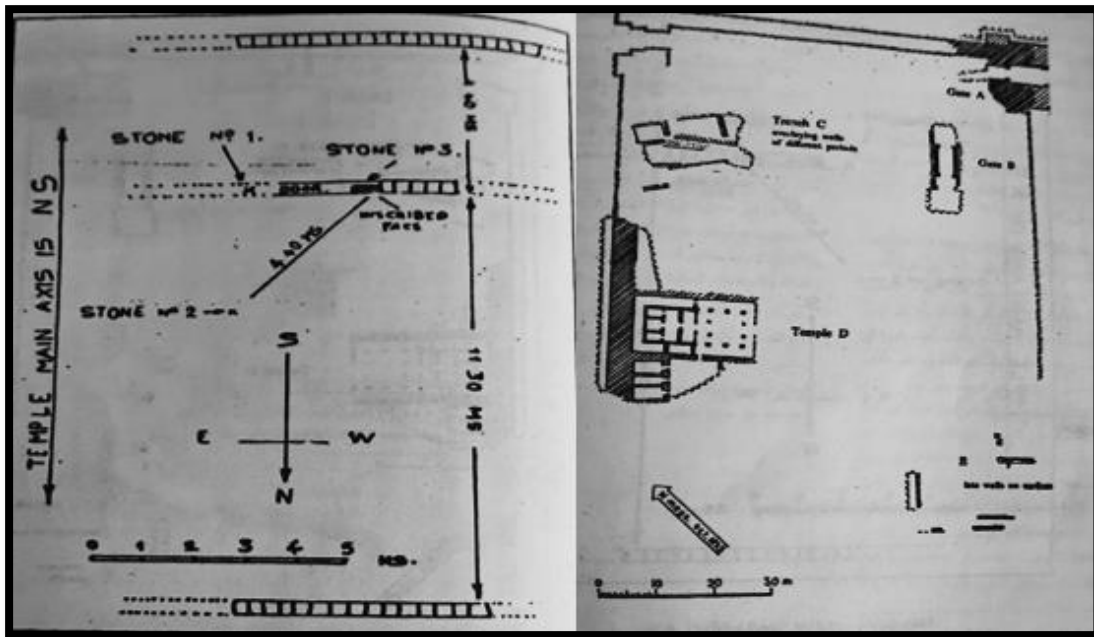


Fig.2: Plan of the Fortress of Umm El Rakhm according to Rowe:
(Habachi, 1980, p.13)

The temple and the funerary shrines

In 1946, a local with the name of Sheikh Fayez Awad reported to the authorities that while preparing a land for cultivation he discovered some inscribed blocks. Alan Rowe, director of the Graeco-Roman museum at that time and responsible for western desert as well- was informed of the incident. Rowe in two visits to the site made a sketch where he traced three walls nearly 16 m. and the positions of three door jambs found by Fayez Awad which were added to the Graeco-Roman museum in Alexandria. (Rowe, 1948).

According to Rowe, the district where the temple was built was called “*hwt-h^cpy*” and the temple was built by Nebre or his father for Ptah, depending on the information on the door-jambs (The 3 door -jambs in the Graeco-Roman museum: J.E.No.10382, 10383, 10384; (PM VII, p.368; Rowe, 1948). Block JE. 10384 bear the name of the god Ptah and the three blocks might have been parts of the same door jambs. (Habachi, 1980, p.13)

Labib hibachi worked on the site in 1952, 1954, and 1955 continued by the Liverpool archeological expedition and a plan for the temple was reproduced. (For the discoveries of Alan Rowe and Habachi;(Habachi, 1955, p.62ff).

The plan shows that the building was rectangular in shape, about 80 by 100 m., the walls were 5 meters wide and probably more than 10 m. high. (Thomas,2003).

The temple runs south-north, starting with a pylon- that might have been removed in the Roman period (Snape,1997). a courtyard with pillars on all sides then opening into a vestibule, then a traversal room with open doors to three rooms with the sanctuary in the middle. The two rooms might have served as funerary chapels to place the offerings (الدميري, ٢٠١٦، ص ٢٨٢).

Unfortunately, what remains from the temple is about a square meter, only on one side of a pillar, one of the names of Ramesses II can be seen, also on the fronts and the backs of the two passages.

To the south of the temple are three small shrines that Habachi discovered and in front of them is an open court. Behind these shrines Habachi discovered a number of stelae and door shutters,

Snape thinks that it was a place for the worship of deified Ramesses II. (Snape, 1997). In the two southern shrines plenty of Amphoras from Cyprus and Aegean- sea were discovered. (Snape, 1998).

The temple commemorates the memory of Ramesses II victory over the Libyans, and his gratitude to the goddess Sekhmet for her help as the goddess of war.(عبد الصمد، ٢٠٠٩، ص ٣٧٧)

This temple obviously was dedicated to the triad of Memphis Also Amun-Ra, Mut and Rahorakhty. (عبد الله سلام، ٢٠٠١).

The southern building/ the palace of the commander

The building is located in the middle of the fortress, archeological work started in this area in 1998. Two octagonal pillars were found erected in a rectangular court with an alabaster floor, one of which has the remains of hieroglyphic writing. To the south of this court is a limestone basin probably used by the commander in purification before entering the temple. (الدميري، ٢٠١٦، ص ٢٨٢)

The eastern temple and the cachette

In 2000 there was an archeological find of a small temple on the eastern side facing the funerary chapel located in the south of the main temple. The temple consisted of three shrines, in the southern shrine there was a cachette discovered in 2002 consisting of five important archeological pieces; a limestone statue of Nebre the military chief wearing the military costume holding in his hand a stick or a flag ending with the head of the goddess Sekhmet head and wearing around his neck a golden necklace, a limestone naos containing two statues of the god Ptah and the goddess Sekhmet, two stelae showing Nebre offering to different gods.(ابراهيم، ٨٢،٨٣ ص فاضل،) .

The Defensive gate

In 1996, a wall of 4.5-5 m. in width covered with a layer of mortar from outside was discovered. On the two sides of the entrance are two towers made out of limestone and contain interior rooms (المنشاوي، ٢٠٠٥).

The longitudinal storerooms

In 1995, nine mud brick longitudinal stores were discovered with dimensions of 4 m. x 16m each and it has doors from limestone inscribed on them the names and titles of Ramesses II. In store no.5 at its entrance appears the military- commander Nebre worshipping the cartouche of Ramesses II (Snape,1998). The discovery of non-Egyptian pottery Canaanite, in storeroom no.1 is of the same type discovered in the shrines (Snape, 1997).

The circular grain silos

In ١٩٩٧, the circular grain silos district was discovered which are lined with alabaster to protect the grains from decay or lesion. Opposite to the silos is a well inscribed with the two cartouches of Ramesses II (ابو الخضر، ٢٠٠٥)

The Residential complex

In 1998-1999, a residential complex consisting of three to four small rooms was discovered. Inside the rooms a lot of pottery containing water, beer, drinking cups and pottery from Aegean-sea as well as ovens for bread and beer making was found. (المنشاوي، ٢٠٠٥)

Snape thinks that one of the floors of the fort might have served as a station for trade for ships coming from Crete to Egypt before it continues east along the coast to the Delta to reach

Memphis market and the non-Egyptian pottery found was among the trade exchange with the Egyptian garrison (Snape, 1997).

The locals' Residence and Tombs

In the south-eastern side of the area eight circular limestone buildings, in two groups of four were discovered described by Bates and Carter as tombs for the Libyans. (Carter, 1963; Bates, 1914). Simpson thinks that these buildings were for the residence of the Libyans. (Simpson, 2000).



Fig.3: Location of Pharaonic Tangible Cultural Heritage on the coast in Matrouh Governorate: Source: Google Earth, Access on 8 Mar. 2022

1.2 El-Alamein Discoveries

Judge J. Brinton was the only one who reported about some blocks found there in 1942, where he gave a general idea of this discovery and helped by Rowe, he published an addendum to his article with a facsimile and a short commentary on the inscriptions (PM VII; Brinton, 1942). These blocks are as follows:

A Red granite stela

1-The upper part which is 70 cm. high seems to have been decorated originally on the four sides. Little remains of the decoration. On the front the king is seen smiting and seizing the hair of his enemies and opposite to him is the god Shu according to the inscription. on the back only cartouches of king Ramesses II and his epithets and that of a god remain. The name of the god is not found on the remaining part of the stela.

2-The bottom part of the same stela is 90 cm. high, on the lower side, the king was described as the beloved of the two deities whose names are missing. The inscription on the front mention the name of the king Ramesses II.

3-A Red granite block

It is rectangular in shape around 1 m. high. It was probably used as the pedestal of the same stela. (Habachi, 1980, pp.20-21).

A Stela of which its upper part remains and is 80 cm. high. A facsimile is given of its decoration presented by Rowe and gives the name of the deity shown in the scene besides Harakhti as "*Imy-mit*", while Brinton refers to this deity as goddess "*Imit-mit*". The goddess carries on her head a solar disk and two ostrich feathers with ram's horns. (Brinton, 1942), p.21). On the left-hand side, Ramesses II offers four vases to the god Harakhti, cartouches above him mention his names while that related to the god Harakhti gives the title "*nb pt*", lord of heaven. On the other side, Ramesses II must have been represented making offerings and the god presented was "*Pth tnn*" represented with the atef crown and the inscriptions above him reads "*di.n.k hb-sd imy mit*", I give to thee jubilees like those in me (Brinton, 1942, p.22).

II- Pharaonic Tangible Cultural Heritage in the Siwa Oasis (Location in fig.4)

The oasis is situated around 50 km. east of the Libyan border and 300 km. southwest of Matrouh city. Siwa consists of a small group of oases extending 9 km. from the west till 28 km. in the east, from Maraqi at the west till Zaytun in the east. (Fakhry, 1973).

The Oasis was inhabited from the Paleolithic and Neolithic periods as a collection of rock tools was discovered there which proved to be similar to those found in north Africa, Nubia and parts of Egypt connected with industries of the end of the Paleolithic Age. This similarity relates the culture of Siwa to the west of Egypt and that of the Nile valley. (Huzayin, 1941). However, no monuments survive before the 26th dynasty. The earliest are the tombs from the Mountain of the Dead which was in use also through the Roman period and the temple of the oracle of Amun. (Fakhry, 1944).

In the Graeco-Roman period, in the temple of Edfou, Siwa's name was mentioned as the 7th oasis, unfortunately what remains of the name is the 1st part "pn t3" (Fakhry, 1944). The name of Siwa "t3y or t3" was mentioned three times in the temple of Umm Ubbayda and two times in the tomb of Si-Amun and Msw-Isis in the Mountain of the Dead whether it refers to Siwa oasis or its principal town.

Bayle St. John claims that the temple of the oracle was turned into the church of the Virgin Mary since the Romans banished leaders of the church to the oases of the western desert as Siwa (Fakhry, 2005). The inhabitants of the oasis were converted into Islam.

At the end of the 12th century, Berber immigrants from the Berber tribe of North Africa settled in Siwa and because of the continuous attack from the Bedouins they decided in 1302 A.D. to build a new fortified settlement up the hill for protection in Shali and then in Aghurmi, surrounded by walls. The settlement in Aghurmi is very close to the two temples of Amun that will be discussed shortly.

In 1820 when the oasis was conquered by Mohammed Aly's troops, this changed and the locals were not threatened anymore by the Bedouins and some started to build their houses outside the settlement. In 1926 because of heavy rain that lasted for three days, lots of houses built with the local Karshif' (building material of mud taken from salt soil) were damaged and the locals abandoned the settlements on the hill.

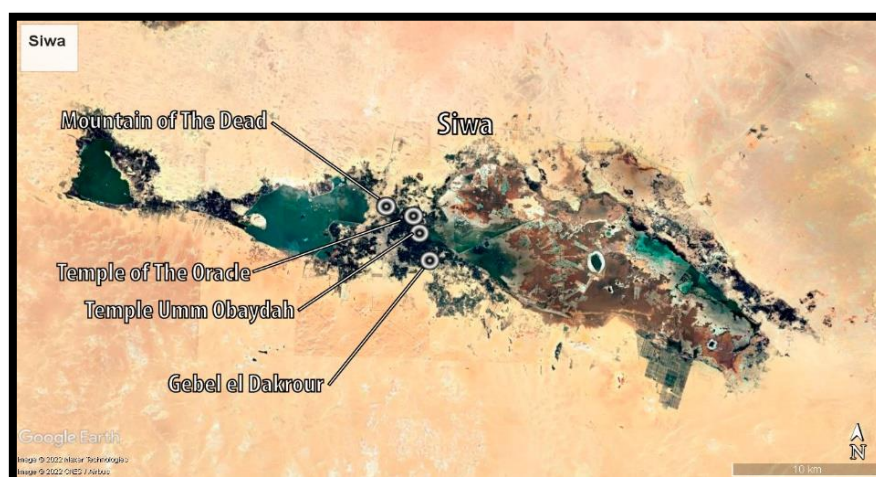


Fig.4: Location of Pharaonic Tangible Cultural Heritage in the Oasis of Siwa:
Source: Google Earth, Access on 8 Mar. 2022

2.1 The temple of the Oracle of Amun at Aghourmi:

It is located 3-4 km. from the center of Siwa, built on the mountain of Aghourmi. Many legends are related with the building of this temple, the most famous mentions that two black priestess or doves came from the temple of Amun in Thebes, one of them founded in Greece the temple of Dodona, while the other came to Siwa becoming the sibyl of the oracle. (Vivian, 2000).

The oracle temple through history received many visitors and was related to various stories. Pharaohs of the 28th dynasty visited the oracle to be acknowledged at the temple. In 524 BC, when Cambyses sent an army of 50,000 men to destroy the Siwan oracle the entire army disappeared and no trace was found of it which must have increased the prestige of the oracle all around the region. (Larson, 1988). Of all the visits, the visit of Alexander the Great immortalized Siwa and it was referred to as “The Seat of the Oracle of Jupiter Amun”. (Fakhry,2005).

Cleopatra VII might have visited the temple to consult the oracle. When historian Strabo visited Egypt in 23 BC, he stated that the oracle of Amun lost most of its importance. (Larson,1988).

According to Fakhry in his studies in the oasis in 1938-1944 and in the excavations in 1970-1971, the façade of the temple was still covered by the walls of the village of Aghourmi and the temple was divided into walls of several houses for the locals, this was cleared to show the original design of the temple (Fakhry, 1973).

Fakhry found a broken stela during his excavations with Greek inscription dating back to the 2nd or 3rd century BC, and dedicated to Amun and ParAmun, Posedion, Hera, and Libya, now in museum store in Siwa no.331(الدميري، ٢٠١٣)

Also, another inscription was found between 1920-1929 dating to the reign of Roman emperor Hadrian, it was erected on the occasion of the visit of the emperor, now in the Graeco-Roman Museum in Alexandria. (Described in: (Breccia, 1929, pp.71-72). A piece of stone, now no.210 in the museum store in Siwa is inscribed with the cartouche of king Ahmose II (Amasis) which is evidence that the temple was built or re-built in his reign, in the 26th dynasty. (Bruhn, 2010, pp.119-120).

A Corinthian capital was also found, now in museum store in Siwa no. 217, among other items like Greek letters inscribed on pieces of stone as a guide for workers in the quarry relating to the existence of other buildings in later periods (Graeco-Roman periods).

The Plan of the Temple(fig.5)

There is a **well** on the left of the entrance of the temple that provided the temple with fresh water and the bottom of the well could be reached by stairs. The temple axis runs north-south, consisting of a rectangular **court** 14 meters in length and 11 meters in width with an entrance from the east and another in the middle of the southern wall. There is no basis left of any columns in the court. Following the court is a pylon with the traditional Egyptian cavetto cornice moldings and broken – lintel doorways. On both sides of the entrance are two columns attached(الدميري، ٢٠١٦)

The **pylon** leads to a hall with an entrance from the western side to the royal palace and in the middle of the southern wall leading to a **2nd hall** on the left of which there is a tunnel suggested to connect the temple with the mountain of the dead or a crypt, since there was a legend suggesting that Khoreibeesh, the last king in Siwa was buried in this temple with his treasures kept in this crypt. (Hammad&Hosny,2009).

The hall leads to three entrances, the middle of which is the **sanctuary** and to the left a room containing an opening to 2 tombs beneath the sanctuary and a tomb lying beneath the western room (الدميري، ٢٠١٦).

On the right hand-side of the entrance of the sanctuary, The king Ahmose II (Amasis, the cartouche almost vanished) appears in sunken relief wearing the crown of lower Egypt and presenting bread to eight gods on one row: god **Amun-Ra** with the remaining two feathers on his head and “*Imn Rꜥ nsw ntrw nb t3 pt*”, Amun Ra king of the gods, lord of the sky and land. Following Amun Ra is **Mwt** wearing the double crown and putting her arms on Amun-Ra’s shoulder, 3rd god is probably **Khnum** with ram-head, **Khonsu** the 4th, while from the 5th till the 8th are difficult to identify. (Fakhry, 1944, pp.90-94).

To the left-hand side of the entrance is the governor of the oasis Sutekh Irdes, “*sth ir di.s*” during that time standing and above his head a feather and presenting offerings to 8 gods: **Amun-Ra** with the 2 feathers on his head and holding the scepter, behind him the goddess **Mwt** wearing the double crown and putting her hands on Amun-Ra’s shoulder, **Onuris** holding the scepter and the solar disc on his head, goddess **Tefnut** with a lioness-head putting her hands on Onuris’ shoulders, **Heirshaf** with ram head with 2 feathers on his head, goddess **Nut** (of which her figure disappeared, only her name remains), **Thot** with an ibis head and finally Thot’s consort **Nehem-awa**. (Kuhlmann, 1988, pp.18-22).

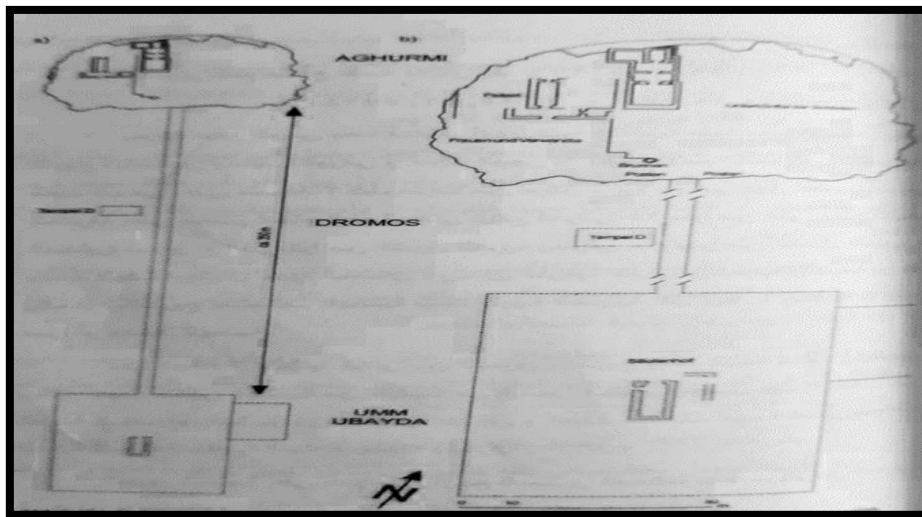


Fig 5. Plan of the 2 Temples of the Oracle and Umm Ubbayda, (الدميري، ٢٠١٦)

2.2- The Temple of Umm Ubbayda (fig. ٥)

It is situated 400 meters to the south of the oracle temple of Amun. The temple was also known as “Umm Maabad” meaning “the mother of the temple” or “the place that has a temple”. The temple was built by “Wenamun”, probably the ruler of the oasis in the reign of the king Nactanebo II in the 30th dynasty, dedicated principally to the god Amun and connected originally to the oracle temple by a causeway. Thus, probably served in the rituals of the oracle. (Fakhry, 2005).

The British traveler Browne visited the temple in 1793, and the German traveler Fridrice Horneimann in 1798 both described the temple and its scenes before the earthquake of 1811 that caused the falling of several parts of the ceilings and walls. (Hermann, 1991)

Between 1819-1821, the European travelers gave description to the temple and mentioned the cartouche of king Nactanebo II the builder of this temple on one of its walls and marble stelas, the remains of which is still scattered in the area. (Minutoli&Freiherr,1824).

The main source for studying this temple remains that of Minutoli who recorded the measurements of the temple and gave drawings of it(Minutoli&Freiherr,1824).

In 1911, Stanly mentioned that what remained was the part remaining today with some Hieroglyphic writing and some scattered marble.(Fakhry,1973, p.196).

The temple seemed to have been built in the reign of king Nactanebo II from the 30th dynasty but it is possible that there was an earlier temple and that it was restored or rebuilt in the 30th dynasty based on the reuse of some blocks from earlier period. The temple was built in Ashlar's way and the blocks were brought from near-by quarries.

Plan of the Temple

The temple axis runs north-south similar to that of the oracle temple of Amun. There are ruins of a principal gate in the north followed by another entrance to the temple in front of which are ruins of capitals and bases of columns. The following part is the **pronaos** of which only the eastern wall remains of length 4 meters and height of five meters containing scenes and inscriptions.(الدميري، ٢٠١٦)

The scenes on the eastern wall starts from the **top register** with the goddess Nekhbet protecting the cartouche of the king followed by a sunken Hieroglyphic inscription organized in 51 lines of "Opening of the Mouth Ritual", and three rows of gods in raised relief. (Fakhry,1944). The appearance of this ritual on a wall of a temple is unique since usually such a ritual appears related to burial ceremonies on walls of tombs, on coffins and on papyri (Blackman, 1924).

The 3 rows of gods are: **Amun-Ra** with a ram head and 2 feathers seated in his shrine and holding the scepter, inscription mention his titles and the name of "ꜥꜣ" (Hieroglyphic for Siwa;(Fakhry, 1944), pp.111-113). Standing behind Amun-Ra is the goddess **Mwt** wearing the double crown where the ruler of the oasis and builder of the temple Winamun kneels and raises his hand with a feather on his forehead. Behind him are seven gods, **Amun-Ra** in his human form with the 2 feathers on his head holding the scepter in his right hand and the Ankh in his left, the goddess Mwt, Tefnut, Onuris, Amun-Ra, Mwt with a lioness-head, Amun in the human form (Fakhry, 1944, p.114).

In the middle register nine gods; 1st only appears the solar disc, the 2nd **Atum** with the double crown, 3rd is **Shu** in the human form, 4th is **Tefnut** with lioness-head, 5th **Seth** in the human form wearing the double crown, 6th is **Geb** wearing the red crown and the 7th is **Nut**. (الدميري، ٢٠١٦)

The lowest register has three gods; 1st is ruined except a falcon-head with the double crown could be estimated as the god **Horus**, the 2nd with a lioness-head and the 3rd the goddess **Nekhbet**(الدميري، ٢٠١٦)

Following the pronaos is **the naos** in ruins but its floor lies below the pronaos with 3.64 meters and in 2006 excavations 2 alabaster coffins for the builder of the temple Wina-Amun, and his wife were discovered. Thus, the naos represented a tomb for them (Kuhlmann, 1988, pp.125-126). On one of the walls of the naos is part of the book of the opening of the mouth and it has the name of the governor Wenamun. (الدميري، ٢٠١٦)

The wall on the left of the entrance has 2 scenes; Wenamun wearing 2 feathers on his head and presenting bread to the god **Amun** and **Mwt**, and traces of six gods, three are male and three are female; probably **Hathor**, **Nekhbet**, **Tefnut**, **Onuris**, and **Horus** the child (Fakhry,1944)

On the western-wall of the naos; the scenes are similar to that on the eastern wall, it is divided into three rows, in the 1st Wenamun kneels in front of **Amun** who appears inside his shrine and thirteen gods directed to the right; **Khonsu**, **Horus**, **Anubis**, **Min**, **Osiris**, **Isis**, **Sekhmet**, **Maat**. 2nd row are ten gods directed to the right and two shrines, one has a representation of a crocodile and the other that of an animal form, **Amun Ra**, **Mwt**, **Khonsu**, **Nut**, **Geb** or **Atum** and **Sobek**. The 3rd row Wenamun stands in front a representation of a shrine, inside of which is probably a Libyan god with an ostrich feather and behind the shrine stands **Amun** followed by **Nefertum**, **Horus** and **Atum**. (الدميري، ٢٠١٦)

2.3 The two caves in Gebel el -Takrou

Gebel el Takrou is a hill of five summits located in the middle of Siwa oasis. In the west-north of the middle section are two caves cut into the rocks. These two caves are estimated to return back to dynasty 26, and 30 or beginning of the Ptolemaic period. Between them is an old quarry dating back to the time when the two temples; The oracle and Umm-Ubbayda were built. (الدميري، ٢٠١٦)

The middle summit has several sites that shows abandoned work -areas may be due to bad quality of the stone in this particular area. In the southern part is the marble quarry also used in the previous mentioned temples. There is an old story that claims that this hill was inhabited by one of the kings of Siwa and his treasures were buried there. There has been an opinion that there was a tunnel or road that connects between this quarry and the 2 temples to transfer the stones but no evidence has been discovered to confirm this. (الدميري، ٢٠١٦)

The 1st of which has 6 columns and, in its floor, a large pit is cut for a coffin. The 2nd is located in the south west which has 4 columns and to the right-hand of the entrance is a small room and at the south end of the cave are 3 small rooms. This cave was deliberately destroyed based on the believe of the search for the hidden treasure (الدميري، ٢٠١٦)

2.4 The Mountain of the Dead (Gebel El-Mawta)

It is located 1 km from the center of the oasis, it is a limestone mountain and is considered the necropolis of ancient Siwa. The tombs are cut in three levels; the lowest level, the middle level which has the majority of tombs and the upper level. The majority of tombs are cut in the Graeco-Roman style of tombs starting with an entrance, a room or a long hall then an inner burial chamber and loculi openings on the sides of the hall. The oldest of these tombs date back to the 26th dynasty and the Ptolemaic period then were re-used during the Roman period.

The majority of tombs were robbed in antiquity whether by European travelers or used by Shali-inhabitants to hide from bombs during the 1st and 2nd world wars or inhabited by Libyan-troops who fled to Siwa because of the wars. (الدميري، ٢٠١٦)

Description of the Tombs

4 distinguishing-colored tombs were mentioned by Fakhry besides the recent discovered ones.

The Tomb of Si-Amun

It is located in the middle level of the mountain of the dead, and it was discovered in 1940. Some carved stairs lead to the bottom of the entrance in the south with the Egyptian cornice (محمد علي، ٢٠٠١، p.605)

A long hall with 5 loculi-openings on each side, maybe cut out later leads to the interior burial chamber. (Fakhry,1973, p.191). The scenes show a mixture between the ancient Egyptian and Greek art which gives an estimated date for this tomb as 26-30th dynasty where the Greek art was indulged in the Egyptian civilization or the beginning of the Ptolemaic period (محمد كمال، ٢٠٠٨). From the quality of the scenes and colors it seems that the owner of the tomb was an important person, unfortunately no titles remain.

The scenes on the **west-wall**; The upper-part has the scene of the day of judgement and the weighing of the heart with **Osiris** seated with the 42 judges and behind them stands the owner of the tomb Si-Amun seated and holding a long ebony stick. The lower-part near to the entrance, Si-Amun is seated while his son stands wearing a short Greek gown with curly hair, the goddess **Hathor** in front of the Sycamore tree holding offerings of bread on the right-hand while pouring water from a vase with the other. (Vivian,2000,).

To the left of this scene Si-Amun is seen worshipping to a group of gods among which is the goddess **Isis**, and the *bnw* bird followed by a mummification scene where the deceased lies on the mummification bed, the outer wrappings in the form of lozenge shape that appeared in the Graeco-Roman period. with **Anubis** mummifying him and **Nephtys** and **Isis** on the sides of the bed, behind Isis stands the four sons of Horus (Smith,1991, p.123). The last scene depicts Si-Amun seated holding the Ankh, on the other side stands his son with the leopard skin and holding the tools used in the opening of the mouth ritual and behind him stands wife of Si-Amun or his mother.

The scenes on the **east-wall**, to the left of the entrance in the south-corner it is divided into two rows: in the bottom row is a scene of the mummy inside a boat to the left of which is the ba-bird and the god Wapwawat in the jackal form. In the south-corner of the east wall there is a representation of the false-door and to its right stands Si-Amun while the goddess **Nekhbet** is flying above him and behind him stands his son wearing the leopard skin and holds the tools of *the wrt-hk3w*, following this scene is Si-Amun worshipping various gods the last of which are **Isis** and **Osiris**. The roof is decorated in the middle with the figure of the goddess **Nut** and beside her the sky ornamented with yellow stars and on each side are three boats sailing in the water (الدميري، ٢٠١٦) pp.138-142

The tomb of Miso-Isis

The tomb was discovered in 1940. The name is that of the wife of the owner of the tomb since his name was not found. This tomb is similar in plan to the previous tomb of Si-Amun, and probably dated back to the same period. (محمد كمال، ٢٠٠٨).

Unfortunately, the walls were not covered with plaster and have no inscriptions except the southern wall facing the entrance of the tomb where the entrance of the main burial chamber has a cornice of raised relief of 21 cobras and on the sides of the cornice are winged sun discs and hieroglyphic texts mentioning probably the name of ancient Siwa. On the right- side is a representation of the god **Osiris** seated while on the left-hand side Isis faces him, among the inscription is the name of the wife of the owner of the tomb Miso-Isis. The burial chamber has a funerary bed “Kline” in the Graeco-Roman style and the walls of the room has no inscriptions (ابراهيم فاضل، ص ٨٣، ٨٢).

The Tomb of PA- Thot

It lies to the east of the tomb of Miso-Isis. The owner of this tomb whose name means “who belongs to the house of Thot”, was a priest of the god Osiris, a scribe of the sacred documents, which might indicate the presence of a temple of the god Osiris in the oasis. Fakhry thinks that this tomb returns back to the 26th dynasty (محمد كمال، ٢٠٠٨).

The tomb consists of a cut staircase leading to a square-shaped room, there is a model of a small oil-press at the entrance of the tomb from the inside. In the middle of the southern wall there is an entrance leading to another room which leads to another big hall ending in the main burial chamber. There are no inscriptions inside the burial chamber.

The scenes in the burial chamber, on the west-wall appears the owner of the tomb bolt-headed wearing leopard skin and raising his arms up and holding the scepter in one hand and in front of him the 4 boxes of the sons of Horus. On the wall facing the entrance PA-Thot appears worshipping **Osiris** who is seated and stands behind him the goddess **Hathor** with a cow head. On the east-wall a hymn to the god Thot, and the owner of the tomb holding a rope tied at the end with 4 different bulls; red, white, black and spotted, a ceremony known as “pulling the four bulls”. The mummy of the owner of the tomb was put in a coffin cut out in the rock. (الدميري، ٢٠١٦)

2.5 The Temple of Nactanebo I at the Oasis of El Bahrein

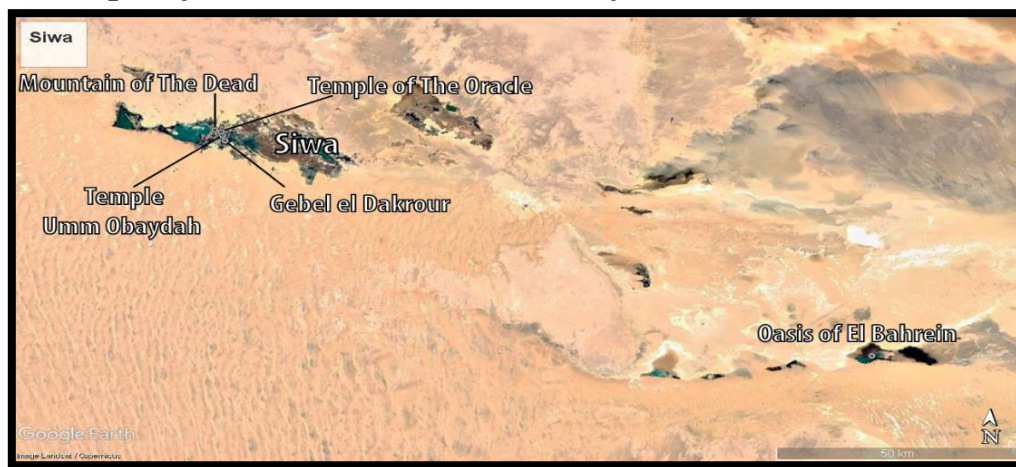


Fig 6 : Location of the Oasis of El Bahrein and temple of Nactanbo Source: Google Earth, Access on 8 Mar. 2022

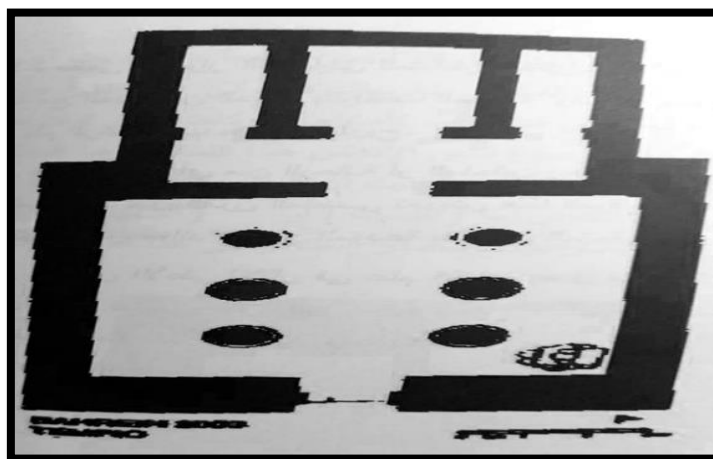


Fig 7. Plan of the Temple of Nactanebo in the Oasis of Bahrein (الدميري، ٢٠١٦)

The oasis is situated 150 kms to the south-east of Siwa on the old road of the ancient caravans that connected Siwa with the Oases of El Baharya and Farafrah(fig.6). The name is derived

from the fact that it has two lakes, one on the east while the other on the west and in between them are hills and sand dunes.

Located in the oasis is a temple built out of stone in the ancient Egyptian style with Greek architectural influence similar to the temple of the oracle of Amun in Siwa and that of Ramesses II at Umm el Rakham. The temple was not mentioned before by travelers or researchers maybe because it was covered in sand and in the 1980's it was robbed and the robbers were caught in action with some offering tables, now in the museum storage in Siwa (الدميري، ٢٠١٦).

In 1999, a mission to the oasis from the high supreme council of antiquities looking for the lost army of Cambyses found at the site of the temple two stelae in stone with inscriptions of Nactanebo I and a representation of the god Khnum, now in one of the tombs in the mountain of the dead.

The temple is around 20 m. long and 8 m. wide and its entrance is in the south and it leads to a hall with six pillars, the bases of which only remains with parts of the pillars in the papyrus form. On the right-hand side of this hall is a well more than four meters deep. Following this hall is another hall pronaos then the naos. (Fig.6) On the sides of the naos are two chambers similar to that of the oracle temple in Siwa, also the scenes on the walls of the naos are almost identical to those of the oracle temple. The sanctuary and the middle hall were built by Nactanebo I while the hall with the six pillars was built in the Ptolemaic period where a cartouche with the name Ptolemaic II was found. (الدميري، ٢٠١٦)

Table. 1: A Table displaying Pharaonic tangible cultural Heritage in Matrouh Governorate

Pharaonic Monument	Condition/ remains	Date/ Reign of King	Location	Gods Mentioned
Fortress of Umm-el Rakham	what remains from the temple is about a meter,	King Ramesses II/19 th dynasty	30 km on the coast west of Marsa Matrouh	Sekhmet, might have been dedicated to the triad of Memphis. Also, Amun-Ra, Mut and Rahorakhty.
Fort of El-Alamien	Some granite blocks	King Ramesses II/ 19 th dynasty	Alamien on the coast, around 180 km from Marsa Matrouh	Shu, Harakhti, Imitmit, and Ptah tenen.
Temple of the Oracle-Aghourmi	A rectangular court 14 meters in length and 11 meters in width, a pylon on both sides of the entrance are	King Ahmose II-Amasis/26 th dynasty	Siwa-Oasis / Aghourmi hill	Amun Ra, Par Amun, Mwt, Khnum, Khonsu, Onuris, Herishef, Nut, Tefnut, Thot, Nehem-Awa Posedion, Hera, and Libya.

	2 columns attached, a hall leading to 3 entrances, the middle of which is the sanctuary.			
Temple of Umm-Ubbayda	Ruins of a principal gate in the north followed by another entrance to the temple in front of which are ruins of capitals and bases of columns. A pronaos of which only the eastern wall remains of length 4 meters and height of 5 meters containing scenes and inscriptions.	King Nactanebo II/ 30 th dynasty	Siwa-Oasis / Aghourmi hill	Amun Ra, Mwt, Tefnut, Onuris, Atum, Shu, Seth, Geb, Nut, Horus, Nekhbet, Hathor, Min, Osiris, Isis, Sekhmet, Maat, Anubis, and Sobek.
The 2 caves at Gebel-Takroun	2 caves in between are an old quarry.	Dynasty 26, and 30 or beginning of the Ptolemaic period.	In the middle of the oasis of Siwa.	No remains of Gods.
Mountain of the Dead-tombs	Tombs are cut in 3 levels; the lowest level, the middle level which has	Ranging between Dynasty 26 and the Graeco-Roman period.	1 km from the center of the oasis of Siwa.	Osiris, Isis, Hathor, Anubis, Nephtys, Nekhbet, Nut.

	the majority of tombs and the upper level.			
The Temple of Nactanebo I at the Oasis of El Bahrein	around 20 m. long and 8 m. wide and its entrance is in the south leading to a hall with 6 pillars. Following this hall is another hall pronaos then the naos. On the sides of the naos are 2 chambers similar to that of the oracle temple in Siwa.	King Nactanebo I/ 30 th dynasty.	150 kms to the south-east of Siwa	

Conclusion

Concerning the condition of the Pharaonic Tangible Cultural Heritage in Matrouh governorate, unfortunately most of them are in ruins. Concerning the date of their construction, the coastal fortresses were built earlier than those in the Siwa oasis, coastal fortresses date back to the 19th dynasty, reign of Ramesses II, related mainly to protection causes while that in Siwa date back to Dynasty 26 to Dynasty 30, related mainly to temples and tombs. It seems that Siwa oasis flourished in the Late Period.

Different gods are mentioned in these ruins but Amun-Ra, Mwt and Rahorakhti are the most common. Plans of the two temples in Siwa oases follow the traditional plan of ancient Egyptian temples at that time.

Study revealed through the maps provided that it is possible to trace Pharaonic tangible cultural heritage through organized tours whether on the coast or in the oasis of Siwa.

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تتبع بقايا التراث الثقافي الفرعوني المادي في محافظة مطروح

ملخص البحث	معلومات المقال
<p>تقع محافظة مطروح في الركن الشمالي الغربي من جمهورية مصر العربية و تمتد حدود المحافظة ٤٥٠ كم على ساحل البحر المتوسط من الكيلو ٦١ غرب الإسكندرية و حتى الحدود الليبية عند السلوم و ٤٠٠ كم جنوبا حتى جنوب. على الرغم من ازدهار المنطقة في العصرين اليوناني الروماني اثبتت الشواهد التاريخية انها كانت معروفة ايضا في العصور الفرعونية : حصون، معابد ، و مقابر تم تشييدهم في العصور الفرعونية سواء على الساحل او في واحة سيوة او على طريق القوافل القديم الذي كان يربط سيوة بالواحات البحرية و الفرافرة. هذا يشمل قلاع رمسيس الثاني في أم الرخم و العلمين، معبد أمون في سيوة ، معبد أم عبيدة ، جبل الذكور، مقابر جبل الموتى و معبد نكتانبو الأول في واحة البحريين. تهدف هذه الورقة البحثية الى البحث عن بقايا التراث الثقافي الفرعوني المادي في محافظة مطروح و التركيز على اهميته و تجميعه في بحث واحد ، تحديد أماكنه على الخريطة مما قد يساعد في برامج سياحية مقترحة للجذب السياحي.</p>	<p>الكلمات الدالة: فرعوني مادي التراث الثقافي محافظة مطروح</p>