

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 inhibitors 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, *Felis chaus*) 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

¹ Osborn, D. J. & Helmy, I, *The contemporary land mammals of Egypt (including Sinai)*, Field Museum of Natural History, Chicago, 1980, p. 435.

² Grace Pond, Rand McNally, *Pictorial Encyclopedia of Cats*, Rand McNally, 1980, p.20.

³ Richard Hoath, *Natural Selections, A Year of Egypt's Wildlife*, The American University in Cairo Press, 1992, p. 124.

⁴ Richard Hoath, *Natural Selections, A Year of Egypt's Wildlife*, The American University in Cairo Press, 1992, p. 102.

The cats in general (wild or domesticated), in Ancient Egypt was called (mAu), the female was called (mAu-t), and the male was called (mAui).⁶ 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.⁷ This scene was represented many times in New Kingdom, like at the tomb of Sennedjem (TT 1).⁸ (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.⁹ (Fig 2) The cats in general were sacred, the most famous goddess took the form of a cat is *Bastet*.¹⁰



Fig 1: The cat as the god Re slaying Apophis serpent, Sennedjem (TT1), New Kingdom

After: Charles Kyrle Wilkinson, *Egyptian Wall Paintings: The Metropolitan Museum of Art's Collection of Facsimiles*, Metropolitan Museum of Art, 1983, p. 21.




Fig 2: A cat hunting in the marshes of Delta, the tomb of Nebamun, New Kingdom, BM, UK.

After:

http://www.britishmuseum.org/visiting/galleries/ancient_egypt/room_61_tomb-chapel_nebamun.aspx

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

These two species are existed in Egypt probably until today, but very rarely.¹¹ 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.¹²

The ancient Egyptians used the same word for both "cheetah" and "leopard," It called (Abu), also called (bu) or (bA -mh).¹³ (WB) The cheetah or leopard's head  was used as a determinative or abbreviation representing the meaning of strength as the word (pHty).¹⁴

The cheetah in general shows no enmity toward human beings, this might be a reason why the cheetah can be easily tamed.¹⁵ Depictions of the cheetah at the pre-dynastic period showed it too big; it might be lion rather than cheetah.¹⁶

At the Old Kingdom, we started to see a clear depiction to the cheetah anatomy wise at the mastaba walls.¹⁷

⁵ Osborn, D. J. & Helmy, I, *The contemporary land mammals of Egypt (including Sinai)*, Field Museum of Natural History, Chicago, 1980, p. 451.

⁶ E. A. Wallis Budge, *An Egyptian Hieroglyphic Dictionary, Volume 1*, Cosimo, Inc., 2013, p. 278.

⁷ Robert A. Armour, *Gods and Myths of Ancient Egypt*, American University in Cairo Press, 1986, p.30.

⁸ Charles Kyrle Wilkinson, *Egyptian Wall Paintings: The Metropolitan Museum of Art's Collection of Facsimiles*, Metropolitan Museum of Art, 1983, p. 21.

⁹ British Museum, *An Introduction to Ancient Egypt*, Farrar Straus Giroux, 1979, p. 31.

¹⁰ Dennis C. Turner, Patrick Bateson, *The Domestic Cat: The Biology of its Behavior*, Cambridge University Press, 2013, p. 184.

¹¹ Edouard Bourdelle, *Mammalia*, Muséum National D'histoire Naturelle, 2001, p. 185.

¹² Richard Hoath, *A Field Guide to the Mammals of Egypt*, The American University in Cairo Press, 2003, p. 104.

¹³ Adolf Erman, Hermann Grapow, *Wörterbuch der aegyptischen Sprache*, volume 1, Berlin, 1962, p. 415.

¹⁴ Alan Gardiner, *Egyptian Grammar*, Ashmolean museum, 1964, p.566.

¹⁵ Frederick Everard Zeuner, *A history of domesticated animals*, Harper & Row, 1963, p. 418.

¹⁶ Winifred Needler, C. S. Churcher, *Pre-dynastic and archaic Egypt in the Brooklyn Museum*, Brooklyn Museum, 1984, p. 157.

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.¹⁸ At the New Kingdom, the living cheetahs or leopards and their 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.¹⁹ (Fig 3) A relief in Hatshepsut temple at el Deir el-Bahari, is showing two leashed panthers were imported from the Land of Punt.²⁰ 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.²¹ (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.²² From the same tomb, drawings on a golden dagger for of a lion and cheetah or leopard are attacking ibex.²³



Fig 3: A cheetah among the Nubian tributes, Rekhmire tomb (TT100), New Kingdom.
After:www.osirisnet.net/tombes/nobles/rekhmire100/e_rekhmire100_01.htm



Fig 4: King Tutankhamun on the back of a leopard, gilded wood, New kingdom, the Egyptian Museum.
After:www.globalegyptianmuseum.org/detail.aspx?id=14823

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.²⁴ Pharaohs and in particular the Sem-priests, who had to perform the rituals of inspiring 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.²⁵ (Fig 5)

¹⁷ Erik Hornung, Betsy Morrell Bryan, *The quest for immortality: treasures of ancient Egypt*, National Gallery of Art, 2002, p. 29.

¹⁸ Percy Edward Newberry, *Beni Hasan, Volume I*, Egypt Exploration Fund, 1893, p. 115-116.

¹⁹ Dale J. Osborn, *The Mammals of Ancient Egypt*, Aris & Phillips, 1998, p. 121-123.

²⁰ Victor H. Mair, *Contact and Exchange in the Ancient World*, University of Hawaii Press, 2006, p. 117.

²¹ www.globalegyptianmuseum.org/detail.aspx?id=14823

²² John Coleman Darnell, Colleen Manassa, *Tutankhamun's Armies: Battle and Conquest during Ancient Egypt's Late Eighteenth Dynasty*, John Wiley & Sons, 2007, p. 83-84.

²³ Iorwerth Eiddon Stephen Edwards, *The treasures of Tutankhamun*, Viking Press, 1973, p. 46.

²⁴ Miriam Lichtheim, *Ancient Egyptian Literature: The Old and Middle Kingdoms*, University of California, p. 34.

²⁵ Dieter Arnold, *Temples of Ancient Egypt*, I.B.Tauris, 2005, p. 177.

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 *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 *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

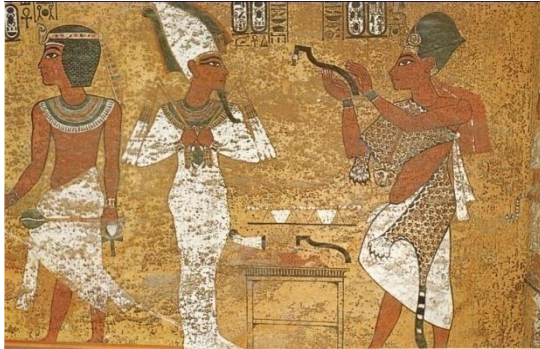








Fig 5: The king Ay as Sem priest at the ritual of opening of the mouth, wearing the leopard skin, Tomb of Tutankhamun, 18th Dynasty.
After: Dieter Arnold, *Temples of Ancient Egypt*, I.B.Tauris, 2005. p. 177.



Fig 6: Gilded wooden head decorating the leopard skin, tomb of Tutankhamun (KV 62), 18th Dynasty.
After: www.pinterest.com/pin/91268329927962931/

1.3 The Lion (*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"  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 (m*Ai*)    There are other words parts of the lion was involved in writing them, like the word (Hat)  (F4) which means front, it is represented with the front part of a lion, also the word (pH)  (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

²⁶ Peter Lacovara, *The World of Ancient Egypt: A Daily Life Encyclopedia*, ABC-CLIO, 2016, p. 183.

²⁷ Richard A. Lobban Jr, *Historical Dictionary of Ancient and Medieval Nubia*, Scarecrow Press, 2003, p.238.

²⁸ Toby A. H Wilkinson, *Early Dynastic Egypt*, Routledge, 2002, p. 250-251.

²⁹ Richard H Wilkinson, *The Complete Gods and Goddesses of Ancient Egypt*, Thames & Hudson, 2003, p. 166.

³⁰ <http://www.iucnredlist.org/details/full/15951/0>.

³¹ George B. Schaller, *The Serengeti lion: A study of predator-prey relations*, University of Chicago Press, 1972, p. 28-30.

³² Maria C. Betrò, *Hieroglyphics: the writings of ancient Egypt*, Abbeville Press, 1996, p. 98.

³³ Alan Gardiner, *Egyptian Grammar being an introduction to the study of Hieroglyphs*, 3rd edition, Griffith Institute, Ashmolean Museum, Oxford, 1957, p. 459-461-463.

³⁴ Grolier Incorporated, *The Encyclopedia Americana*, Volume 25, Pennsylvania State University, 1999, p. 492.

This tradition of making the sphinx continued through 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 pet, 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/



Fig 8: The Nubian tribute including a lion, Bet el Walli temple, Rameses II, Now exposing at the BM, UK.
After: www.pinterest.com/pin/488851734524385565/

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 Ostracoon,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

³⁵ Josef Wegner, Jennifer Houser Wegner, *The Sphinx That Traveled to Philadelphia*, University of Pennsylvania Press, 2015, p. 24.

³⁶ Romulo Romeu Nobrega Alves, Ulysses Paulino Albuquerque, *Ethnozoology: Animals in Our Lives*, Academic Press, 2017, p. 352.

³⁷ Alexander Strahan, *The Contemporary Review*, Volume 34, London, 1879, p. 571.

³⁸ Ahmed. D. Touny, *Sport in ancient Egypt*, Arab Sports Confederation, 1969, p.74.

³⁹ Brent A. Strawn, *What is Stronger than a Lion?: Leonine Image and Metaphor in the Hebrew Bible and the Ancient Near East*, Saint-Paul, 2005, p. 158.

⁴⁰ David Bourke O'Connor, David P. Silverman, *Ancient Egyptian Kingship*, BRILL, 1995, p. 113.

⁴¹ Philippe De Montebello, *The Metropolitan Museum of Art Guide*, Metropolitan Museum of Art, N.Y., 1994, p. 160.

⁴² Eleanor Harris, *Ancient Egyptian Magic*, Weiser Books, 2016, p. 77.


⁴³ Ana Ruiz, *The Spirit of Ancient Egypt*, Algora Publishing, 2001, p. 134.

⁴⁴ Eva Von Dassow, *The Egyptian Book of the Dead*, Chronicle Books, 2008, p. 106.

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,⁴⁵ while the *Ruppell's Sand Fox* is the most widespread fox in Egypt, lives in a true desert environment.⁴⁶ In hieroglyphs the fox was called (zAb) . The value (ms)𐎎 means birth, fashion, create, produce and opening, described in Gardiner's Sign List (F31).⁴⁷ It consists of 3-fox skins tied at one end; it was used since the early dynasties of Ancient Egypt.⁴⁸ 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.⁴⁹

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.⁵⁰ 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.⁵¹

Representations of fox are rare, at the tomb of Mentu-hirkhepeshef (TT 20), the fan-bearer during the reign of Tuthmosis III,⁵²(PM) a scene showing an ass giving birth while a fox is sniffing the baby.⁵³ (Fig 9)

The tomb (TT56) of Userhat, the royal scribe during the rule of the king Amenhotep II,⁵⁴ the left side wall Userhat is shown hunting in his chariot, a dying fox with blood spurting from his mouth and eye is shown.⁵⁵ (Fig 10)

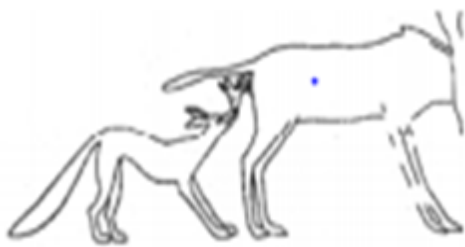


Fig 9: A fox is sniffing a new born ass, the tomb of Mentu-hirkhepeshef, (TT20), New Kingdom.

After: Åsa Strandberg, *The Gazelle in Ancient Egyptian Art, Image and Meaning*, Uppsala University, 2009, p. 19.



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

⁴⁵ Richard Hoath, *A Field Guide to the Mammals of Egypt*, The American University in Cairo Press, 2003, p. 78.

⁴⁶ Richard Hoath, *A Field Guide to the Mammals of Egypt*, The American University in Cairo Press, 2003, p. 76.

⁴⁷ Alan Henderson Gardiner, *Egyptian Grammar being an introduction to the study of Hieroglyphs*, 3rd edition, Ashmolean Museum, Oxford, 1957, p. 461.

⁴⁸ Maria Carmela Betrò, *Hieroglyphics: The Writings of Ancient Egypt*, Abbeville Press Publishers, 1996, p. 128.

⁴⁹ John Gardner Wilkinson, *The Manners and Customs of the Ancient Egyptians*, A. Spottiswoode, 1847, p. 20.

⁵⁰ Åsa Strandberg, *The Gazelle in Ancient Egyptian Art, Image and Meaning*, Uppsala University, 2009, p. 19.



⁵¹ Salima Ikram, *Choice Cuts: Meat Production in Ancient Egypt*, Peeters Publishers, 1995, p. 23.


⁵² Porter and Moss, *Topographical Bibliography: The Theban Necropolis*, Oxford University Press, 1960, p. 35-36.

⁵³ Åsa Strandberg, *The Gazelle in Ancient Egyptian Art, Image and Meaning*, Uppsala University, 2009, p. 19.

⁵⁴ Zahi A. Hawass, Sandro Vannini, *The lost tombs of Thebes: life in paradise*, Thames & Hudson, 2009, p. 283.

⁵⁵ A. Hoyt Hobbs, Joy Adzigian, *A complete guide to Egypt and the archaeological sites*, Morrow, 1981, p. 232.

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*).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.⁵⁷ It was called (sAb)  in hieroglyphics, (E17) in Gardiner Mammals List.⁵⁸ There is also the sign (wsr) or (wsrt)  which is a jackal head means powerful.⁵⁹ The jackal was considered sacred and linked to many ancient Egyptian deities.⁶⁰ Since Pre-dynastic 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.⁶¹

The most important god who took the form of a jackal is *Anubis*, (inpw) ,⁶² he is the god of mummification, existed since the early dynastic period; *Anubis* was portrayed in full animal form.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.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.⁶⁵

Most of the tombs had prayers of *Anubis*, carved on the walls; he was also the "Guardian of the Scales,"⁶⁶ as it was shown in the critical scene depicting the weighing of the heart, in the Book of the Dead.⁶⁷ Also many amulets of Anubis jackal were found in different qualities since the pre-dynastic period.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.⁶⁹ (Fig 11)

⁵⁶Genome-wide Evidence Reveals that African and Eurasian Golden Jackals Are Distinct Species, Article in *Current biology*, July, 2015.

⁵⁷Osborn, D. J. & Helmy, *The contemporary land mammals of Egypt (including Sinai)*, Field Museum of Natural History, 1980, p. 361.

⁵⁸Alan Henderson Gardiner, *Egyptian Grammar: being an introduction to the study of Hieroglyphs*, 3rd edition, Ashmolean Museum, Oxford, 1957, p. 460.

⁵⁹ Sir Alan Henderson Gardiner, *Egyptian Grammar being an introduction to the study of Hieroglyphs*, 3rd edition, Ashmolean Museum, Oxford, 1957, p.562.

⁶⁰Pat Remler, *Egyptian Mythology, A to Z*, Info base Publishing, 2010, p. 99.

⁶¹Toby A.H. Wilkinson, *Early Dynastic Egypt*, Routledge, 2002 p. 226.

⁶²Mark Collier, Bill Manley, *How to Read Egyptian Hieroglyphs: A Step-by-step Guide to Teach Yourself*, University of California Press, 1998, p. 42.

⁶³ Toby A.H. Wilkinson, *Early Dynastic Egypt*, Routledge, 1999, p. 280-81.

⁶⁴George Hart, *A Dictionary of Egyptian Gods and Goddesses*, Routledge, 1986, p. 22.

⁶⁵James Campbell, *TheNecronomicon*, Lulu.com, 2010, p. 178.

⁶⁶Eva Von Dassow, *The Egyptian Book of the Dead: The Book of Going Forth by Day*, Chronicle Books, 2008, p. 155.

⁶⁷Lila Perl, *Mummies, Tombs, and Treasure: Secrets of Ancient Egypt, Volume 34*, Houghton Mifflin Harcourt, 1990, p. 74.

⁶⁸Carol Andrews, *Amulets of ancient Egypt*, British Museum Press, 1994, p. 46.

⁶⁹David 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.⁷⁰ (Fig 12)



Fig 11: The chapel of *Anubis*, Deir El Bahari temple of Hatshepsut, New Kingdom.

After: www.pbase.com/image/122652929

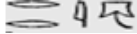



Fig 12: *Anubis* recumbent on a shrine, Nefertari's tomb (QV66), New Kingdom.

After: John K. McDonald, *House of Eternity: The Tomb of Nefertari*, Getty Publications, 1996, p. 88.

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.⁷¹ The god *Duamutef*, who is one of *The Four Sons of Horus*,⁷² shown as a human with the head of a jackal or a dog, his duty was to protect the stomach, representing the east and his protector was the goddess *Neith*.⁷³ 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.⁷⁴ It might be purely fantastic or composite animal, which never existed in nature.⁷⁵

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".⁷⁶ 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.⁷⁷ It took several names in ancient Egypt, like (db – hab) or the term (KA-mhy) (bull of the marches),⁷⁸ they called it also (rerA)  or  which also means pig,⁷⁹ so the Egyptians saw hippopotami as water pigs rather than

⁷⁰John K. McDonald, *House of Eternity: The Tomb of Nefertari*, Getty Publications, 1996, p. 88.

⁷¹Richard Leviton, *The Mertonway Mountain Interviews*, I Universe, 2014, p. 56.

⁷²Jan Assmann, *Death and Salvation in Ancient Egypt*, Cornell University Press, 2005, p. 467.

⁷³Arthur C, Aufderheide, *The Scientific Study of Mummies*, Cambridge University Press, 2003, p.237.

⁷⁴HenkteVelde, Herman teVelde, *Seth, God of Confusion: A Study of His Role in Egyptian Mythology and Religion*, Brill Archive, 1977, p. 12-13.

⁷⁵Billie Jean Collins, *A History of the Animal World in the Ancient Near East*, Brill, 2002, p. 339.

⁷⁶S.K. Eltringham, *The Hippos*, Bloomsbury Publishing, 2010, P. 3.

⁷⁷S.K. Eltringham, *The Hippos*, Bloomsbury Publishing, 2010, p. 3-5.

⁷⁸Gerard Gertoux, *The Book of Job: Chronological, Historical and Archaeological Evidence*, Lulu.com, 2015, p. 34.

⁷⁹E. A. Wallis Budge, *An Egyptian Hieroglyphic Dictionary: With an Index of English Words, King List and Geographical List with Indexes, List of Hieroglyphic Characters, Coptic and Semitic Alphabets*, Cosimo Inc, 2013, p. 428.

water horses.⁸⁰ Since the Old Kingdom, the tombs of nobles showed that these animals were hunted.⁸¹ 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.⁸² 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.⁸³ A limestone ostrakon 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 women⁸⁴ (Fig 13).

Amulets of hippos appeared as early as 4000 B.C, until the Roman period.⁸⁵ It was made from a variety of stones, decorated with vegetation. It was buried with the dead in order to help with rebirth.⁸⁶ 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.⁸⁷ But according to Richard Wilkinson, the female hippopotamus was feared too, the negative associations with hippopotamus were that they ate the crops which were supposed to feed the people.⁸⁸ The most important hippopotamus goddess, *Taweret* (TA-wrt) means "great one".⁸⁹ In the New Kingdom., her image has been found on an array of household objects.⁹⁰ She held many titles related to nurturing and purifying,⁹¹ 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.⁹² (Fig 14)

⁸⁰Geraldine Pinch, *Egyptian Mythology: A Guide to the Gods, Goddesses, and Traditions of Ancient Egypt*, Oxford University Press, 2004, p. 142.

⁸¹Farid Atiya, *Pocket Book of Ancient Egypt*, American University in Cairo Press, 2008, p. 164.

⁸²Adolf Erman, *Life in Ancient Egypt*, Macmillan, 1894, p. 232.

⁸³Eric H. Cline, David B. O'Connor, *Thutmose III: A New Biography*, University of Michigan Press, 2006, p. 144.

⁸⁴ Catharine H. Roehrig, *Hatshepsut: From Queen to Pharaoh*, Metropolitan Museum of Art, N.Y, 2005, p. 45.

⁸⁵ Philippe Germond, Jacques Livet, *An Egyptian Bestiary*, Thames and Hudson, 2001, p. 172.

⁸⁶Geraldine Pinch, *Egyptian Mythology: A Guide to Gods, Goddesses, and Traditions of Ancient Egypt*, Oxford University Press, 2002, p. 142.

⁸⁷Jennifer Houser Wegner, "Taweret." In *The Ancient Gods Speak : A Guide to Egyptian Religion*, Edited by Donald Redford, Oxford University Press, 2002, p. 351-352.

⁸⁸ Richard H. Wilkinson, *Reading Egyptian Art*, Thames and Hudson, 1992, p. 71.

⁸⁹Geraldine Pinch, *Magic in Ancient Egypt*, British Museum Press, 1994, p.39.

⁹⁰Jennifer Houser Wegner, "Taweret." In *The Ancient Gods Speak: A Guide to Egyptian Religion*, Edited by Donald Redford, Oxford University Press, 2002, p. 351-352.

⁹¹Geraldine Pinch, *Egyptian Mythology: A Guide to the Gods, Goddesses, and Traditions of Ancient Egypt*, Oxford University Press, 2002, p. 142

⁹²Jennifer Houser Wegner, "Taweret." In *The Ancient Gods Speak : A Guide to Egyptian Religion*, Edited by Donald Redford, Oxford University Press, 2002, p. 352.








Fig 13: A limestone ostracon of a standing hippopotamus, Deir el-Bahri, Thebes, 18th dynasty. After: <https://www.metmuseum.org/art/collection/search/547746>



Fig 14: Astronomical ceiling the tomb of the king Seti I (KV17), 19th dynasty. After: Gerard Gertoux, *The Book of Job: Chronological, Historical and Archaeological Evidence*, Lulu.com, 2015, p. 34.

4- Nubian giraffe (*Giraffa Camelopardalis*)

The name "giraffe" is driven from the Arabic word (zarāfah), or perhaps from some African language.⁹³ During the prehistoric times, the Nubian giraffe was widespread throughout North Africa; but it soon disappeared.⁹⁴ The giraffe skin was reputed to have magical powers; armllets and a net bag of giraffe hair have been found in tombs,⁹⁵ the giraffe tail is one of the valuable gifts,⁹⁶ shields, sandals and drums were made using the skin, and the strings of musical instruments were from the tendons.⁹⁷

It was called (sr)   in Old Egyptian and the word (mmy)   in the later periods,⁹⁸ (E27) in Gardiner's Sign List, the giraffe sign  is a determinative or logograms for the word prophesy or foretell.⁹⁹ 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 pre-dynastic 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.¹⁰⁰

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.¹⁰¹ (Fig 15) The zoo of Per-Ramesses at western Delta of Rameses II also contained several giraffes.¹⁰² 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,¹⁰³ at the tomb of 18th dynasty vizier "Rekhmire",¹⁰⁴ and

⁹³ Bryan Shorrocks, *The Giraffe: Biology, Ecology, Evolution and Behavior*, John Wiley & Sons, 2016, p. 1.

⁹⁴ Douglas Helms, Douglas E. Bowers, *The history of agriculture and the environment*, Agricultural History Society, 1993, p. 20.

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.

⁹⁷ *The Encyclopaedia Britannica: A Dictionary of Arts, Sciences, and General Literature, Volume 10*, Maxwell Sommerville, 1894, p. 553.

⁹⁸ Alan Gardiner, *Egyptian Grammar being an introduction to the study of Hieroglyphs, 3rd edition*, Griffith Institute, Ashmolean Museum, Oxford, 1957, p.461.

⁹⁹ Edgar Williams, *Giraffe*, Reaktion Books, 2010, p. 49.

¹⁰⁰ Barbara Mendoza, *Artifacts from Ancient Egypt*, ABC-CLIO, 2017, p. 11.

¹⁰¹ Robert W. Dye, *Memphis Zoo*, Arcadia Publishing, 2015, p. 7.

¹⁰² Bryan Shorrocks, *The Giraffe: Biology, Ecology, Evolution and Behavior*, John Wiley & Sons, 2016, p. 7.

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.¹⁰⁵ (Fig 16) Another scene from the tomb of Sobekhotep (TT63), 18th dynasty, of the Nubians bringing the tribute while a man is depicted bears ebony logs on his shoulder and a giraffe's tail in one hand,¹⁰⁶ as it was fashionable in ancient Egypt, to hold a fly swatter made from a giraffe's tail.¹⁰⁷



Fig 15: A herd of cattle and a head of a giraffe, the temple of Hatshepsut, El Deir el Bahari, 18th dynasty. After: www.researchgate.net/figure/Fragment-of-decoration-on-a-memorial-temple-to-the-Egyptian-queen-Hatshepsut-15-th_fig15_283681755



Fig 16: An imported giraffe from Nubia, The tomb (TT40) of Amenhotep son of Huy, 18th dynasty. After: www.osirisnet.net/tombes/nobles/houv40/e_houv40_03.htm

5- Egyptian Mongoose (*Herpestes Ichneumon*)

The Egyptian mongooses are small mammal carnivores; lives mostly in the agricultural areas.¹⁰⁸ 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.¹⁰⁹ Many author also mentioned its as a household pet.¹¹⁰ 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.¹¹¹ 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,¹¹² also the goddess *Mafdet* who protects against snakes and scorpions was often represented as either some sort of felid or mongoose.¹¹³

¹⁰⁴ Weeks Kent R, *The Treasures of Luxor and the Valley of the Kings*, White Star, 2005, p. 392.

¹⁰⁵ Jane Akshar, *Hidden Luxor*, Lulu.com, 2012, p. 89.

¹⁰⁶ Christopher Spring, *African Art in Detail*, Harvard University Press, 2009, p. 124.

¹⁰⁷ Sigmund A. Lavine, *Wonders of Giraffes*, Dodd, Mead, Juvenile Nonfiction, 1986, p. 22.

¹⁰⁸ Richard Hoath, *A Field Guide to the Mammals of Egypt*, The American University in Cairo Press, 2003, p. 89, 90.

¹⁰⁹ Juliet Clutton-Brock, *A Natural History of Domesticated Mammals*, Cambridge University Press, 1999, p. 195.

¹¹⁰ Osborn, D. J. & Helmy, *The contemporary land mammals of Egypt (including Sinai)*, Field Museum of Natural History, 1980, p. 422.

¹¹¹ H. E. Hinton, *Mongoose*, University of California Press, 1967, p. 87.

¹¹² Hope B. Werness, *Continuum Encyclopedia of Animal Symbolism in World Art*, A&C Black, 2006, p. 277.

¹¹³ Toby A. H Wilkinson, *Early Dynastic Egypt*, Routledge, 2002, p. 250-251.

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.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, accompanied by *Horus-Mekhentierty* and a mongoose who is his son.¹¹⁵ At the tomb of Menna (TT 69), who lived during the 18th dynasty, the scene is showing a mongoose and a (genet) or wild cat that moves toward abandoned nests with eggs.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.¹¹⁷ (Fig 18)





Fig 17: An ichneumon and a wild cat moving toward nests with eggs, The tomb of Menna (TT 69), New Kingdom.
After: www.pinterest.co.uk/pin/380202393520218795/



Fig 18: Green glazed Kohl pot with a relief of a mongoose, Abydos, the reign of Thutmose III, MFA, Boston.
After: <http://educators.mfa.org/ancient/kohl-pot-50968>

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.¹¹⁸ They were often depicted in hunting scenes;¹¹⁹ and also were used as a decorative motif, especially on cosmetic tools.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 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.¹²¹

The hieroglyphic of a hare is (sexAt) , or (un) ¹²² which was used as a hieroglyph for the word "existence".¹²³ The tomb of Userhat (TT56) contains a scene of Userhat over a chariot, hunting many desert animals

¹¹⁴ . E. Hinton, *Mongoose*, University of California Press, 1967, p. 90

¹¹⁵ Erik Hornung, *The Ancient Egyptian Books of the Afterlife*, Cornell University Press, 1999, p.87.

¹¹⁶ Melinda Hartwig, *The Tomb Chapel of Menna: The Art, Culture and Science of Painting in an Egyptian Tomb*, The American University in Cairo Press, 2014, p. 19-82.

¹¹⁷ <http://educators.mfa.org/ancient/kohl-pot-50968>

¹¹⁸ Aelian, *On the Characteristics of Animals, Volume 3*, Harvard University Press, 1958, p. 99.

¹¹⁹ Ana Ruiz, *The Spirit of Ancient Egypt*, Algora Publishing, 2001, p. 64.

¹²⁰ Hope B. Werness, *Continuum Encyclopedia of Animal Symbolism in World Art*, A&C Black, 2006, p. 206.

¹²¹ Dorothea Arnold, *An Egyptian Bestiary*, The Metropolitan Museum of Art, 1995, p.23.

¹²² Alan Gardiner, *Egyptian Grammar being an introduction to the study of Hieroglyphs, 3rd edition*, Griffith Institute, Ashmolean Museum, Oxford, 1957, p.461.

¹²³ Phyllis Savory, *The little wise one*, Tafelberg, 1990, p. 11.

including hares.¹²⁴ The tomb of the official Ineni, another hunting scene portrayed an antelope and a hare in the act of fleeing.¹²⁵ From the tomb of Nebamun, a servant is shown carrying two desert hares as offering to the deceased.¹²⁶ (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.¹²⁷ (Fig 20)



Fig 19: An offering scene, Nebamun tomb, New Kingdom, BM, UK.

After: Thomas Garnet Henry James, *Egyptian Painting and Drawing in the British Museum*, Harvard University Press, 1986, p. 32.



Fig 20: A servant carrying a hare and an antelope, the tomb of Ounsou, Thebes, 18th dynasty, LVR, Paris.

After: www.lessingimages.com/viewimage.asp?i=08010560+&cr=24&cl=1

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.¹²⁸ 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.¹²⁹ 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*.¹³⁰ The Hare cult center is in Middle Egypt, called *Wenet*, (modern El Ashmunein) while the local main deity of the nome was *Thoth*.¹³¹ 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.¹³²

7- Elephant (*Loxodonta africana pharaensis*)

Elephants were extinct in Egypt since the prehistoric times.¹³³ 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.¹³⁴

¹²⁴Dan Richardson, *Egypt*, Rough Guides, 2003, p. 409.

¹²⁵www.ancient-egypt-history.com/2010/05/tomb-of-ineni-nobles-tombs-luxor-egypt.html

¹²⁶Thomas Garnet Henry James, British Museum, *Egyptian Painting and Drawing in the British Museum*, Harvard University Press, 1986, p. 32.

¹²⁷www.lessingimages.com/viewimage.asp?i=08010560+&cr=24&cl=1

¹²⁸Erik Hornung, *Conceptions of God in Ancient Egypt: The One and the Many*, Cornell University, 1982, p. 82.

¹²⁹Barbara Mendoza, *Artifacts from Ancient Egypt*, ABC-CLIO, 2017, p. 53-54.



¹³⁰Richard Wilkinson, *The Complete Gods and Goddesses of Ancient Egypt*, Thames and Hudson, 2003, p. 199.

¹³¹Katarina Nordh, *Aspects of Ancient Egyptian Curses and Blessings*, Almqvist&Wiskell, 1996, p. 200.

¹³²Jeremy Naydler, *Temple of the Cosmos: The Ancient Egyptian Experience of the Sacred*, Library of Congress Cataloging, 1995, p. 258.

¹³³Barbara Adams, *Discovery of a pre-dynastic elephant burial at Hierakonpolis*, Archaeology International, 1998, p. 46-50.

¹³⁴M. Ronald Nowak, *Walker's Mammals of the World, 6th edition*, The Johns Hopkins University Press, 1999, p.1002.

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)  "which also means elephant" (E26)  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 18th 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 18th 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)



Fig 21: The Syrian tribute, a servant carrying a tusk and a small elephant. The tomb of Rekhmire 18th dynasty, Thebes. After: Billie Jean Collins, A History of the Animal World in the Ancient Near East, Brill, 2002, p. 131.



Fig 22: A representation of an elephant and a wild cat, Luxor temple, New Kingdom, (Abu El-Hagag Mosque), After: <http://www.nefershapiland.de/Luxortempel%201.Hof.htm>

¹³⁵ John Kitto, *A Cyclopaedia of Biblical Literature*, volume 1, New York, p. 225.

¹³⁶ Bryan Christy, *Still Life*, National Geographic Magazine, August 2015, p. 97, 104.

¹³⁷ Sir Alan Henderson Gardiner, *Egyptian Grammar being an introduction to the study of Hieroglyphs*, 3rd edition, Ashmolean Museum, Oxford, 1957, p.461.

¹³⁸ *The New Shorter Oxford English Dictionary*, (Oxford 1993), entry for "ivory".

¹³⁹ A. Lucas, J. Harris, *Ancient Egyptian Materials and Industries*, Dover Publications, New York, 2012, p.33.

¹⁴⁰ Edward Wente, *Letters from Ancient Egypt*, Scholars Press, 1990, p. 20-21.


¹⁴¹ Paul T. Nicholson, Ian Shaw, *Ancient Egyptian Materials and Technology*, Cambridge University Press, 2000, p. 325.

¹⁴² Peter Roger Stuart Moorey, *Ancient Mesopotamian Materials and Industries: The Archaeological Evidence*, Eisenbrauns, 1999, p. 117.

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 rich 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.¹⁴⁴ Tuthmose II also seems to have fought against the Shasu Bedouin in the Sinai, in a campaign mentioned by Ahmose Pen-Nekhet.¹⁴⁵ The great King Tuthmose III, after he had taken control of the Syrian cities,¹⁴⁶ he returned to Syria by way of Ny, where he records that he engaged in an elephant hunt,¹⁴⁷ over The Napata Stela (The Gebel Barkal Stela).¹⁴⁸ The same story was repeated by Amenemhab who one of Tuthmose III's generals,¹⁴⁹ the reliefs in his tomb describe the king's battles from a personal perspective.¹⁵⁰

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.¹⁵¹ The Egyptian spotted hyena has a smaller size and slightly less massive build.¹⁵² 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.¹⁵³ 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.¹⁵⁴

A Theban limestone Ostrakon back to the Ramesside period shows a lively scene of a hyena attacked by three dogs.¹⁵⁵ (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.¹⁵⁶

¹⁴⁴James Henry Breasted, *Ancient Records of Egypt, Vol. II*, University of Chicago Press, Chicago, 1906, p. 51.

¹⁴⁵Anthony J. Spalinger, *War in Ancient Egypt: The New Kingdom*, John Wiley & Sons, 2008, p. 50.

¹⁴⁶Donald B. Redford, *The Wars in Syria and Palestine of Thutmose III. Culture and History of the Ancient Near East*, Leiden, Brill, 2003, p. 225.

¹⁴⁷Nicolas Grimal, *A History of Ancient Egypt*, Librairie Arthème Fayard, 1988, p. 216.

¹⁴⁸K. Sethe, *Urkunden der 18. Dynastie, Bd. 2: Historisch-biographische, Urkunden*, Heft 4, S. 1227-1243.

¹⁴⁹James Henry Breasted, *Ancient Records of Egypt, Vol. II*, University of Chicago Press, Chicago, 1906, p. 588.

¹⁵⁰Flora Brooke Anthony, *Foreigners in Ancient Egypt: Theban Tomb Paintings from the Early Eighteenth Dynasty*, Bloomsbury Publishing, 2016, p. 90.

¹⁵¹www.iucnredlist.org/details/10274/0

¹⁵²Richard Hoath, *A Field Guide to the Mammals of Egypt*, The American University in Cairo Press, 2003, p. 92.

¹⁵³Dale. J Osborn, Ibrahim Helmy, *The contemporary land mammals of Egypt (including Sinai)*, Chicago Field Museum of Natural History, 1980, p. 431.

¹⁵⁴Frembgen, Jürgen W, *TheMagicality of the Hyena: Beliefs and Practices in West and South Asia*, Asian Folklore Studies, Volume 57, 1998, p. 331–344.

¹⁵⁵Vincent Pomarède, DelphineTrébosc, Erich Lessing, *1001 paintings of the Louvre: from antiquity to the nineteenth century*, Musée du Louvre Éditions., 2006, P. 38.

¹⁵⁶George Rawlinson, *History of Ancient Egypt, Volume I*, Boston S. E. Cassino, 1882, p. 69-70.

In Ancient Egypt, hyena was believed to be capable of divining the future, possibly because of its night vision.¹⁵⁷ The Theban Tomb (TT81) of Ineni who lived at the time of Thutmose III,¹⁵⁸ a scene of Ineni with a bow, hunting with dogs and catching a Hyena,¹⁵⁹ now exposing in The MMA, USA.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.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 cheased at the scenes of the pharaoh's hunt.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.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.¹⁶⁴



Fig 23: Limestone Ostrakon showing a scene of a hyena attacked by three dogs, New Kingdom.

After: Vincent Pomarède, Delphine Trébosc, Erich Lessing, *1001 paintings of the Louvre: from antiquity to the nineteenth century*, Musée du Louvre Éditions., 2006, P. 38.



Fig 24: Amenemhab battling a giant female striped hyena, New Kingdom, Thebes.

After:

www.metmuseum.org/art/collection/search/557961

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.

¹⁵⁷ Hope B. Werness, *The Continuum Encyclopedia of Animal Symbolism in Art*, A&C Black, 2004, p. 233.

¹⁵⁸ Michael Rice, *Who's Who in Ancient Egypt*, Routledge, London 2001, p. 78.

¹⁵⁹ Francesco Tiradritti, *Egyptian Wall Painting*, Abberville Press Publishers, 2008, p. 205.

¹⁶⁰ www.metmuseum.org/art/collection/search/544557

¹⁶¹ Donald B. Redford, *The Oxford Encyclopedia of Ancient Egypt: A-F*, Oxford University Press, 2001, p. 231.

¹⁶² Salimalkram, *The Iconography of the Hyena in Ancient Egypt*, MDAIK, 2001, p. 132-133.

¹⁶³ MeyZaki, *The Legacy of Tutankhamun Art and History*, American University in Cairo Press, 2008, p. 161.

¹⁶⁴ www.griffith.ox.ac.uk/gri/tut-scans/TAA_i_3_3_4.jpg

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دراسة أثرية للحيوانات البرية في الدولة الحديثة

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الملخص العربي

يهدف البحث إلي عرض مدي ترابط المصري القديم بالحيوانات البرية وتوثيق بعض الحيوانات البرية التي تواجدت في مصر بشكل طبيعي أو تم جلبها إلي مصر عن طريق التجارة أو كوسيلة لدفع الجزية. كان المصري القديم قوي الملاحظة للطبيعة من حوله، وقد قام بتوظيف ما لاحظه في معتقداته الدينية بشكل خاص. فقد كان يربط بين صفات الحيوان و صفات الآلهة، فنجد الآلهة الحامية مثل الإلهة تاورت والتي اتخذت شكلها من أنثي فرس النهر المعروفة بشراستها في حماية والدفاع عن أطفالها. وكذلك قام المصري القديم بربط الملك ببعض الحيوانات تيمنا بصفات الحيوان مثلا كالفوة والشراسة في الأسد، أو الخصوبة والعنفوان في الثور. ولكن المصري القديم كان من الذكاء و الفطنة التي جعلته لا يعبد الحيوان بحد ذاته، إنما كان يقدر صفاته. علي سبيل المثال نجد الإله أنوبيس حارس الجبانة ورفيق المتوفي في العالم الآخر، قد عبد منذ عصر ما قبل الأسرات، فهو يجسد حيوان ابن أوي الذي كان يقوم بنش المقابر وتدمير جسد المتوفي، فبدلا من كرهه والابتعاد عنه، ذكاء المصري القديم قاده إلي أن يقدره ويبنى له المعابد و يقدم له القرابين اتقاء لشره.

الكلمات الدالة: الحيوانات البرية، الدولة الحديثة، مصر القديمة.