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Two Hula Statues from the cache of Abu Sir Al-Malaq

تمثالاً أسد مجنح من خبيئة أبو صير الملق

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المخلص:

Abstract:

Hula statues have appeared since the beginning of ancient Egypt, and then the model became widespread in different civilisations with its embodiment of the distinctive art. During the Hellenistic Period, the form of Hula Statues was developed due to the amalgamation of various art schools, especially in Egypt.

In the Abu Sir Al-malaq cache, two hula statues were discovered during Egyptian excavations in 1985 and kept in Beni-Suef Museum. They are made out of limestone, and they have some distinctive features. This study explores these two statues artistic features, dating, and function. It will also investigate the other examples of hula statues in Egypt. The results will denote the Greco-Egyptian art and thought in an Egyptian city in Upper Egypt.

Key words:

Hula, Winged lion, Beni Suef Archaeology Museum, Abu Sir Al-Malaq cache.

ظهرت تماثيل الهولا منذ بداية مصر القديمة، ثم أصبح النموذج متقدماً في الحضارات المختلفة مع تجسيده للفن المميز خلال الفترة الهلنستية، تم تطوير شكل تماثيل الهولا نتيجة اندماج مدارس الفنون المختلفة، وخاصة في مصر.

في خبيئة أبو صير الملق، تم اكتشاف تماثيلين أسد مجنح خلال أعمال التنقيب المصرية عام ١٩٨٥م، وتم الإحتفاظ بهما في متحف آثار بني سويف. إنها مصنوعة من الحجر الجيري ولها بعض السمات المميزة. تستكشف هذه الدراسة السمات الفنية لهذين التماثيل، وهما التاريخ والوظيفة. كما سيحقق في الأمثلة الأخرى لتماثيل الهولا في مصر. ستدل النتائج على الفن والفكر اليوناني المصري في مدينة مصرية في صعيد مصر.

الكلمات الدالة:

هولا، أسد مجنح، متحف آثار بني سويف، خبيئة أبو صير الملق.

Introduction:

The subject of this research paper was chosen because of the importance of the archaeological site of Abu Sir Al-Malaq region, especially the cache, from which these two pieces of study came out. Also, due to the historical and archaeological importance of the governorate of Beni Suef, Libti belongs to the region of northern Upper Egypt (Fayoum, Beni Suef and Minya), this region that connects the north of Egypt with its south and east with its west.¹

From these pivotal affiliations, its geographical, demographic, cultural and archaeological character was formed.²

The governorate of Beni Suef is considered a great museum for all ages that includes many of Egypt's archaeological and tourist treasures, as it contains many ancient Egyptian antiquities; Such as the Meidum antiquities area, the Abu sir Al-malaq antiquities area, the Ihnasia antiquities area, the Sedmant al-Jabal cemetery, the Dashshah antiquities area, and the al-Hiba antiquities area.³ Coptic and Islamic monuments are also distributed throughout the governorate, including; Monastery of st. Anthony in Al-Miymoun, Monastery of Margerges (Monastery of Sedmant Al-Jabal), Monastery of st. Isaac (Monastery Al-Hamam), Church of the Virgin Mary in the east of the Nile), and the antiquities of Al-Mudal, the tomb of Marwan bin Muhammad (Maran II in the village of Abu Sir Al-malaq, the Fatimid minaret in the Great Mosque

of Dallas The mosque and shrine of Mrs. Houria in Beni Suef, the Mostafa Kamel El-Ghamrawi Mosque in Beni Suef,⁴ and unique cave Sanour.⁵

During this study, a description and an analytical study of two pieces of hula statues, "winged lion", from the excavations of the Abu sir Al-malaq

¹ LÜNDİ, MĀRĪĀ FRĠ 'IZET, «dīr al-qdīs al-'anbā antūnūs - bnāšr (būš) - drāsh aṭarīya tārīḥīya sīāḥīya», *Master's thesis*, Faculty of Tourism and Hotels, Fayoum University, 2015, 232.

² 'ABDĀLLH, RĪM 'ABD ĀL-RAḤMAN, «āl'ātār al-islāmya fi mašr al-ūstyā (āl-faiūm- banī sīwyf- al-minīā) dīrāsa aṭarīa sīāḥīa», *Master's thesis*, Faculty of Tourism and Hotels, Fayoum University, 2015, 136. According: 'ABD ĀL-RAḤĪM, ḤASAN ḤŪSĪNĪ, *al-mawāq' al-'aṭarīya bi'iqḥim mišr al-ūstyā fi sūhāg, asīūt, al-minīā, banī sīwyf*, Alexandria: Dar Al-Wafa, 2011, 185.

³ ĀL-ŪŠĀḤĪ, MUḤĪDA Ū 'AMĀL, 'UMAR, «āl-tanmīh al-sīāḥīya fi mantīqḥ ahnāsīā / banī sīwyf », *Journal of the Association of Arab Universities for Tourism and Hospitality JAAUTH22*, N^o. 3, Jun 2022, 329-340.

⁴ ḤĀMĪD, ḤĀSNĀ' ḤĀSĀN AḤMĀD, «āl-tūḥf al-'fnīh al-'tāṭbīqīh mīn al-'āšr al-'islāmī bi mātaḥf bānī sīwyf», *Master's thesis*, Faculty of Tourism and Hotels, Fayoum University, 2016, 5.

⁵ NĀĠĪ, ANĪĠĀM 'ABD AL-'MUN'IM, HUDY 'ABD AL-'MUN'IM, *al-ma'ālim al-'aṭarīya ū al-sīāḥīya fi mišr*, 1^{sted.}, Cairo: Dar Nahdat al-Sharq, 2002, 286-294 .

area, the so-called "Abu Sir Cache or Well of the Governorate", and preserved in the Beni Suef Antiquities Museum, will be conducted. **Pl.1**

Among the previous studies that have been reviewed is the manuscript of a doctoral dissertation, by Dr. Ahmed Jalal Abdel-Fattah, entitled "Abu Sir El-Maleq and Sedment, Al-Jabal during the Greek and Roman eras, a historical-archaeological-religious study".

At the end of the study, the sources, references, findings and recommendations that the study concluded will be mentioned.

1. Abu sir Al-malaq:

It is a village located in Wastta town in Beni Suef and is situated with a distance of 35KM from Beni Suef in the western north there. The Arab historians and geographers referred to it with different names such as Koridis, Al-Melh, Wana, El-Meleq.⁶

The names of Abu sir Al-malaq, The doctrine of god Osiris was known since the First Dynasty, as there was a strong tie between that doctrine and the royal tombs in Abydos, which "Hornblower" showed evidence about.⁷ During the late era of the Fifth Dynasty god Osiris appeared clearer through the formula of presenting the offerings as indicated on walls of the tombs and the sides of the stone tablets and coffins: where the king had to present offerings to god Osiris⁸ taking in consideration that this formula was restricted only on god Anubis before god Osiris appeared.⁹ The first recognized representation of Osiris was indicated in the religious scripts of king "Nyuserro" on a stone back to the Fifth Dynasty and concerned with king "Djedkare Isesi" (about 2560 – 2420 BC) who also belonged to the Fifth Dynasty,¹⁰ and name Osiris was indicated in the scripts of the pyramid of king "unas".¹¹ Osiris originally came from the city "Djedu"; the capital of the ninth region in Delta and there he was called "god of Djedu"¹² and later that city was called "Pr Osiris" which means "Residence of god Osiris".

⁶ GAUTHIER.M.H, *Dictionnaire des noms geographiques Contenus dans Les textes hieroglyphiques 1-7*, Le Caire, 1925-31, 69.

⁷ HORNBLOWER.G.D, «Osiris and His Rites», *Man*, №.186, 1937, 70-200.

⁸ BARTA.W, *Aufbau und Bedeutung der altägyptischen offerformel*, *Agforsch* 24, Gluckstadt: Augustin, 1968, 287.

⁹ GRIFFITHS, J.G, *The Origins of Osiris and his Cult*, unknown edition, Leiden, 1980, Frontispiece, 236.

¹⁰ KEES, H., «Das Eindringen des Osiris in die Pyramidentexte», *In The Pyramid Texts I*, edited by S. Mercer, New York, 1952, 41- 123.

¹¹ GAUTHIER, *Dictionnaire des noms*, 31-69.

¹² BARD, K.A., *Encyclopedia of the Archaeology of Ancient Egypt*, London; New York: Routledge, 1999, 179.

Then the Greek called that city "Busiris" which is now Abu sir in Delta, and from that city Osiris worship spread allover the countries.

In addition, this worship prevailed and casted out so many gods and overcame them, for example in Memphis god "Sokar" incorporated into Osiris and also this worship prevailed over the original god; "Khenti-Amentio" in Abydos. By the end of the Fifth Dynasty the worship of Osiris and the related religious scripts began to appear clearer on the sides of the coffins.¹³ According to the doctrine of Memphis a place besides it or Attfih region was taken as a residence to Osiris as it was region no. twenty two among the regions of Upper Egypt, and also was called "Pr Osiris" which means "Residence or the temple of god Osiris" and currently called "Abu sir Al-malaq" in Beni Suef. Based upon the above it's clear that "Abu sir" is derived from the Egyptian term "Pr Wsir" meaning "Temple of Osiris" or another Egyptian term "Bo Wsir" which means the Residence of Osiris. That name remained pronounced like this in Coptic,¹⁴ until the letter (A) was added as a prefix to enhance its pronunciation in Arabic finally became "Abu sir".¹⁵

2. The topography and significant location of Abu sir Al-malaq:

The topography of Abu sir is situated in the northeast area from the mountain which is named after the cemetery "Abu sir Mountain" and is recorded in all surveying maps. The length of Abu Sir Mountain which represents in general a name of a low desert area extends to KM 14, width of average KM 4, and is situated in the east from Fayuom entrance and alongside pyramid of "Senusret II" and towards the northwest from Beni Suef and to the west of the river Nile. This mountain is also situated in the southwest of the province of El-Wastta. The village which is situated to the east is called "Abu sir Village" as it was established upon an ancient village which was one of the worshiping places of god Osiris,¹⁶ and therefore the mountain which is situated to the west and northwest of it was called "Abu sir Mountain", which includes the ancient cemetery that once was used since the era before the dynasties and until the Islamic era. Abu sir is situated on latitude 21.15 north and longitude 31.5 east. Abu sir Mountain includes also Al-Hargah cemetery which is situated in the far southwest.

¹³ JUNKER, H., *Die Politische Lehre von Memphis*, Abh, Berlin, 1941, 26-67.

¹⁴ ČERNÝ, J., *Coptic Etymological Dictionary*, Cambridge, 1976, 350-382.

¹⁵ KAMAL, A., «Boucir et Merwan II», *Bulletin de l'institut d'Égypte* 5, 1904, 85.

¹⁶ RUBENSOHN, O. & KANATZ, F., *Berichtl Über die Ausgrabungen bei Abusir el Mäläq im Jahre 1903*, ZÄS 41, 1904, 1.

The significance of the geographical location, both in ancient and modern times Abu sir is the entrance to Fayoum city and also an entrance to Asyut western road, and it can be reached through the road beside El-Gizawya canal which extends from Bahr Youssef at El-Lahun and it is in general the road leading there, and the people of Abu sir village exchange trade with Fayoum city. The location of the cemetery to the west of Abu sir village may reflect the great talent of the intelligent Egyptian in choosing the location of the cemetery, as the west was the favorite direction according to the Ancient Egyptian to set there most of their cemeteries. The location of Abu sir is very significant as it represents the southern boundary to region no. 21 among Upper Egypt regions which is called "Naarat Hattat" and intersects with the end of region no. 20 which is called "Naarat Khamtat". The boundary of region no. 21 started from the south where Abu sir Al-malaq is located and from there onward to the north where Medium is situated and above is El-Raqa, and above Gerza and Tarkhan, and the capital of that region was "Kafr Amaar". Abu sir is recognized by its location in the north of Ehnasya city¹⁷.

The location of Abu sir Al-malaq is situated to the west of Ashment village which is located in the west of Ibrahimiya Canal and Cairo / Aswan Road. Abu sir village and cemetery can be reached through the road of Ashment. There is another road leading to Abu sir from Dallass village and passing to Tensa El-Meleq village and from there reaching Abu sir village and cemetery. There is a third road coming from the north and northeast of El-Wastta passing by Infast village then Maassaret Abu sir and finally reaching Abu sir.

Finally there is a forth road alongside Al-Gizawia canal starting from Al-Lahun village in Fayoum Governorate leading to Al-Hargah village and passing by Maassaret Abu sir and reaching from there the village and cemetery of Abu sir Al-malaq. Abu sir is situated KM 35 Northwest of Beni Suef, and a small canal called "Mahmoud Yassin Canal" which is lately subject to partially backfilling separates the village from the cemetery. To the west and southwest of the village, Hemeda and Nakhareen manors are situated, and the far southwest in Al-Hargah village represents the boundary of Abu sir Mountain.¹⁸

¹⁷ MOKHTAR.M., *Ehnasya Ell Medina (Herakleopolis Magna) Its Importance And Its Role in Pharaonic History*, Le Caire 1983, 39.

¹⁸ Engelbach R. & Gunn, B, *Harageh*, London, 1923, 1.II.

3. Appendix of maps for Abu sir village and cemetery:

The old map which the famous geographer "Ibn Hawqal" devised is one of the most important maps of Egypt lately in the fourth century Hijri which represents Upper Egypt and starts from Giza Pyramids in the north till Abu Tig in the south. "Ibn Hawqal" placed Abu sir Al-malaq in the proper geographical position, where he mentioned that it is situated to the west of river Nile, to the southwest of "Attwab" village in Wastta town. Ibn Hawqal confirmed the right position of Abu sir when he placed it in the entrance of Fayuom Oasis and specifically to the north of Al-Lahun village.¹⁹ Ibn Hawqal mentioned Abu sir El-Meleq also in his famous book "Routes & Kingdoms" as he called it "Busiris Koridis".

After establishing the Egyptian Survey Authority in the early twentieth century, most of the Egyptian maps included all manors, villages, cities, regions, and governorates in Egypt, and most of them are back to 1936. And from that date onwards there were many maps indicating the geographical position of Abu sir Mountain and describe in full details the location of Abu sir to the west of River Nile and in the far southwest Al-Hargah village is situated. Right below Al-Hargah village and towards the southwest Al-Lahun village and monuments are situated.²⁰

4. The cache of Abu Sir Al-malaq(Pl.2):

It was discovered in the cemetery of Abu Sir Al-malaq, cache of the governorate well. By Mr. Mohsen Khalil, Registered in the registry of the Beni Suef Archaeological Museum, No 656, 654.

Report of sensors for the purpose of constructing the microwave tower of the Air Force, Unit No. 4022C, on an area of 20 x 20 meters. Excavations season 1985 ̈AD.²¹

a) **Time period:** From 3/9 to 9/11/1985 AD.

b) **Committee Chairman:** Mohsen Khalil.

c) **Mission team:** Not mentioned.

d) **Location:** On the western edge of the archaeological area.

¹⁹ IBN HAWQAL, ABI AL-QĀSIM BIN HŪQAL AL-NAṢĪBĪ, *ṣūrt al- 'arid*, aṣḍārāt dār maktabaṭ al-ḥayāh , al-laḡinh al-daūlya ltariḡamiṭ al-rawā'ī' al-bašarya, January 1956.

²⁰ ENGELBACH. & GUNN., *Harageh*, 1-3.II.

²¹ HĀLĪL MŪḤSĪN, « tqārīr ḥafā'ir mūsīm (3/9 ila 9/11/ 1985) manṭaqī abū šīr al-milq taftīš aṭār bani siwyf», *maḥafūz fī al-ḥifz al- 'ilmī llḥaī'ia al- 'āmh ll 'āṭār*, Ministry of Tourism and Antiquities.

e) **The most important discoveries:** The excavation was performed in a small site in the form of a square with 10 meters for each side, and luckily a well was found with 15 meters depth which bottom reaches a large hall. In the middle of that hall there is another well leading to the burial chamber with dimensions of: length 3 meters, width 2 meters, and height 1.50 meters. The tomb was used in general for storing the remains of the antiquities "hidden", where 44 antiquities were discovered inside and registered with serial 897 – 940 back to the Greek era. So many human and animal statues of limestone with different shapes were discovered, however most of them were broken into pieces while some were broken whether in the head, arms, or legs and they demonstrate clearly the Greek art. Many broken stone tablets engraved with Greek scripts, pottery utensils and dishes were discovered as well. Most of the above mentioned antiquities were placed in Beni Suef Museum for Antiquities and registered with serial 897 – 940.²²

f) **Attachments:** Pictures of the site during the work of the sensors and the discovery of the cache in 1985 AD.

5. The history of the emergence of hula figurines:

Hula statues have appeared since the beginning of the ancient Egyptian civilization. The most famous example of this is the statue of the Sphinx in the archaeological area of the Giza plateau dating back to the era of King Khafre - the era of the Fourth Dynasty - the Old Kingdom.

The Sphinx is a mythical creature with a human head, a falcon, a cat, a ram and the body of a lion, with the wings of an eagle.

The word sphinx comes from the Greek word "Σφίγξ", apparently from the verb σφίγγω (sphíngō), which means "to squeeze," "to tighten." This name may derive from the fact that hunters are lionesses, in the pride of lions, killing their prey by strangling, biting the throat of the prey, and holding them to death.

However, historian Susan Wise Power notes that the word "Sphinx" was instead a Greek perversion of the Egyptian name "shesepankh", which means "living image", and rather referred to the Sphinx, which was carved from a "living rock" (A rock that was on the construction site, not harvested and brought from elsewhere), not of the monster itself.

²² ḤĀLĪL MŪḤSĪN, « Tqārīr ḥafā'ir mūsīm 1985, siġl taftiṣ manṭiqi aṭār bani siwyf, (musl 897-940), manṭaqi abū šīr al-milq taftiṣ aṭār bani siwyf», *maḥafūz fi al-ḥifz al- 'ilmī llḥai'ia al- 'āmh ll 'āḡār*, Ministry of Tourism and Antiquities, 897-940

Despite the Egyptian's association with the Sphinx, it moved and appeared in other civilizations geographically and intellectually far from the Egyptian civilization, and had its own embodiment of the distinctive artistic form of this civilization, but while retaining with the basic theme of the statue of a human face and a lion's body, a symbol of strength.

In the Greco-Roman era in Egypt, three different shapes models of the Sphinx statues appeared. One of them is the pure Egyptian style, which is a model that has not changed from the traditional Sphinx shape that was known in previous eras, while the second is the pure Greek style in which the statues appear in the form of female and mostly winged As for the third one, it was a mixture of Egyptian and Greek. The dress of the head of the statue is purely Egyptian, and the claws and crossed legs are Greek.

The beginning of the knowledge of the Greeks about the Sphinx goes back to the Bronze Age, the Hellenes had commercial and cultural contacts with Egypt. Before Alexander the Great conquered Egypt, the Greek name Sphinx had already been applied to these statues. Historians and geographers in Greece wrote extensively about Egyptian culture. Herodotus called a ram Criosphinxes, and a falcon Hieraco sphinxes.

The shape of the hula appeared in ancient Greek myths, "a unique demon of destruction and misfortune". The hula was the emblem of the ancient city-state of Chios, and appeared on seals and the reverse side of coins from the sixth century BC to the third century AD. (Pl.3)

Description of the two pieces under study

Doc.1: Winged lion. (Pl.4)	
Place	Beni Suef Archeology Museum.
No.	656
Material	White limestone
Dimension	Width 32 cm Height 75.8 cm
Date	Greek Roman period
Description	It was discovered in the cemetery of Abu Sir Al- malaq, cache of the governorate well. By Mr. Mohsen Khalil, discovery number 897. A winged lion with a human face is believed to be the face of a man. It is characterized by precision workmanship and

	<p>beauty, and every detail is exquisitely anthropomorphic. The hair is parted from the middle. It is believed that he wears a large human earring with his ears. He wears a necklace on the chest with a circular strap in the shape of flower petals. The sculptor has depicted the details of the legs well, as we find that he showed the hooves of the feet embedded in the base. The number of full fingers 4 for each foot. The lion's tail is wrapped around the left thigh from the back to the top of the thigh. Putting the piece on it has many salts and dust and it needs to be cleaned, and the base erodes and its layers peel off. The base has smashing from several sides of the wings, with fractures and smashing from above. We can see a rendering of the lion's spine in the back.</p> <p>There is a cylindrical stone piece holding the two wings together from the top. Many restorations and assemblies have taken place by the piece. The nose is completely smashed.</p>
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Doc.2: Winged lion. (Pl.5)	
Place	Beni Suef Archeology Museum.
No.	654
Material	White limestone
Dimension	Height 43.5 cm. Width 32 cm. Height 75.8 c.m.
Date	Greek Roman Period.
Description	<p>It was discovered in the cemetery of Abu Sir Al- malaq, cache of the governorate well. By Mr. Mohsen Khalil, discovery number 899.</p> <p>A winged lion with a human face is believed to be the face of a man. The sculptor represented the masterpiece by placing his pride and raising it in the elevation of his head. It is characterized by precision workmanship and beauty, and every detail is wonderfully stereoscopic, except for</p>

	<p>many technical errors In the details of the back feet. The hair is parted from the middle. The lower part of the nose is slashed. He wears a necklace on the chest with a circular strap. The necklace ends in the shape of a lion's face and below it is longitudinal ribs. The right wing is a large part of it is broken, there is a crack in the middle of the left wing, and there is no connecting piece between the two wings. The sculptor embodied the details of the legs well, as we find that he showed the hooves of the feet embedded in the base, as well as the details of the leg from the knees to the bottom. The tail is wrapped around the right thigh from the back to the top. The artist was able to illustrate the backbone of the lion from the back. The front of the base of the piece has a circular shape with a sign. The masterpiece was covered with a layer of plaster around the base, but it corroded and fell. The masterpiece has cracks in the right leg from the top of the body, base, and right wing, and a large crack at the base from the back on the right. The piece has calcifications and needs cleaning.</p>
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Results and recommendations:

After conducting the research study and within the limits of the theoretical and field framework, the researcher reached the following results and recommendations:

- A study and publication for the first time of a terrible statue «Winged Lion», preserved in the Museum of Antiquities of Beni Suef, archaeological record series under numbers 554 and 656.
- Through the analytical study, the study was able to shed light on the artistic styles used in making hula statues in the Greco-Roman era.
- The study concluded that there were two other winged lions statues emerging from the same cache, which were preserved in the Beni Suef Antiquities Museum and transferred to the Grand Egyptian Museum.
- The study confirmed that the two statues were found in the cache of the necropolis of the mountain of Abu Sir Al-malaq, hidden in the so-called well of the governorate.
- The study confirmed, according to the reports of the excavations of the region, that the stash was discovered during the excavation season in 1985 AD, in the time period from 3/9 to 9/11/1985 AD, the head of the excavation

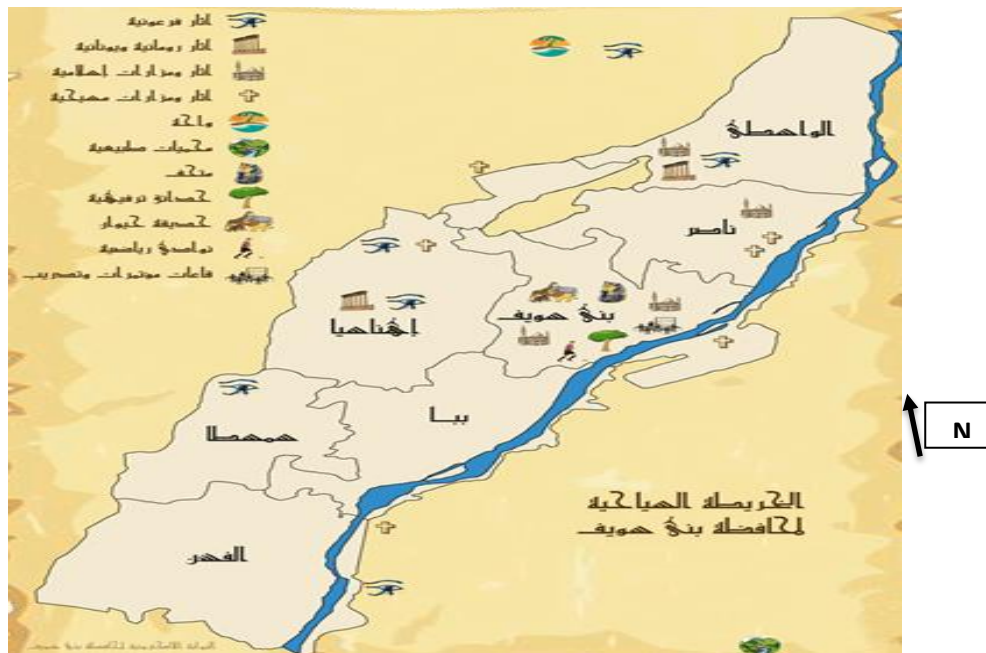
committee, “archaeological inspector / Mohsen Khalil.” This is contrary to what was mentioned by mistake in the antiquities record of the Beni Suef Antiquities Museum.

- The study confirmed, according to the excavation report, that the cache was discovered by chance during the work of sensors at the site for the purpose of constructing the microwave tower for the Air Force, Unit No. 4022C, on an area of 20 x 20 meters. This is on the western edge of the archaeological area in the mountain of Abu Sir Al-malaq.
- The mountain of Abu Sir Al-malaq is considered one of the most important archaeological areas in Beni Suef Governorate, as it contains burials of different eras and styles in the same location.(Pl.6).
- The study confirmed the existence of great neglect in the archaeological area of the mountain of Abu Sir Al-malaq, as the site is full of scattered pottery shards and remains of human and animal burial bones.(Pl.7)
- The study confirmed that the region lacks all tourism services and facilities.
- The study recommends the preparation and implementation of a study for managing the site of the archaeological area of the mountain of Abu Sir Al-malaq using modern scientific methods.
- The study recommends quickly completing the project to develop the Beni Suef Antiquities Museum, so as not to affect the unique artifacts stacked in the antiquities store inside the museum.

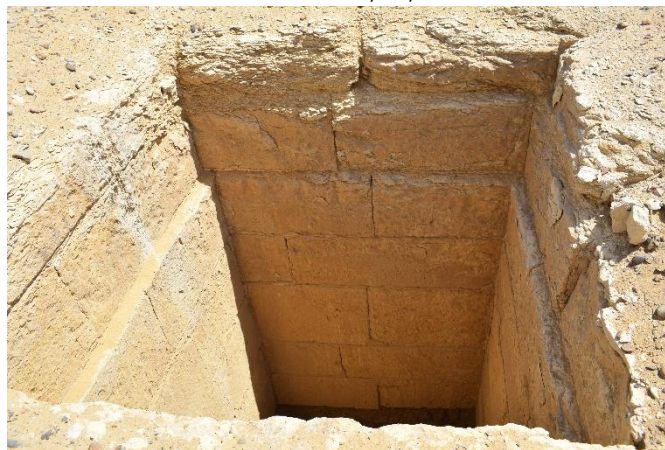
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Paintings and shapes:



(Pl.1) A map showing the archaeological sites in Beni Suef Governorate Quoted from: the electronic portal of Beni Suef Governorate, <http://www.benisuef.gov.eg>. Accessed at 2/11/2022.



(Pl.2) The well in which the two pieces were found is called "the well of the province"
©Researcher's photo



(Pl.3) The winged lion was the emblem of the ancient Greek city-state of Chios, on coins from the sixth century BC to the third century AD
Quoted from the website: https://www.scontent.fcail20-3.fna.fbcdn.net_scontent.fcail20-3.fna.fbcdn.net, <https://www.data:image/jpeg;base64,/9j/>. Accessed at 18/6/2022.



(Pl.4) Winged lion no (656)

©Researcher's photo



(Pl.5 (Winged lion no (654) ©Researcher's photo



(Pl.6) Various forms of burials in the region

©Researcher's photo



Muslim cemetery in the southeast of the region



The remains of the archaeological church are adjacent to the area in the northeastern side of the area.

(Pl.6)

©Researcher's photo



(Pl.7)Pottery shards and human and animal bones are scattered in the area

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