

Pottery Soul houses and Offering Trays at the Agricultural Museum of Cairo

Taher Abd Elhaimd

Associate Professor, Faculty of Tourism and Hotels, Fayoum University

ARTICLE INFO

Keywords:

Soul houses; Offering Trays; Agricultural Museum; Cairo.

(JAAUTH)
Vol. 21, No. 3,
(December 2021),
PP.1-18.

ABSTRACT

Soul house are domestic structures of one or more stories while the term of offering tray will be utilized to allude to the clay tray; which are made by hand and takes various shapes. On the court of the house and the surfaces of the trays are modeled offerings consisting of meats, vegetables and loaves of breads. Drainage channels may be present also. Furthermore, soul houses are used as inexpensive substitute miniature rock tombs or chapels for elite people, while offering trays are used as cheap modest offering table of stone to emblematically provide food to the deceased during the funerary ceremonies. They have been found throughout Egypt from El-Lisht to the fortress of Nubia. However, no model was found in the delta. All of them can be dated to the Middle Kingdom. The current paper presents an investigation on seven models of soul houses and offering trays¹ among collections exhibits in the Egyptian Agricultural Museum in Cairo, among of these collections pottery soul houses, and offering trays. This research also aims to suggest the provenance and the date of each model.

History of the research

Earlier works on pottery models are relatively limited. The first one who had mentioned the pottery models was Petrie, mentioning them in his excavation at Kahun, Gurob, Hawara¹ and Deir Rifeh.² Slater³ works on the excavation of Fisher at Dendereh and analyzed the development of the offering tray while Tooley⁴ studied the types, the provenance, and proposed a date for them. Niwinski⁵ studied the distribution, development, the reason of appearance, and use of the trays. Several papers are followed; Leclère⁶ article dealt with soul houses and contain a list of almost all sites in which pottery models of houses and trays have been found up to the present, Spence⁷ article presents an explanation of Rifeh's soul houses, Kilian⁸ presents an examination on pottery offering trays in general and material from Asyut, and the latest article by Lundius⁹ contains short information about these models and their use.

¹ These models are the only models in this Museum.

The description¹⁰

All the following models are made of pottery and preserved in Diorama hall, *Vartine*⁹ in the Agricultural Museum¹¹. They were discovered in 1934 but the provenance and the date are unknown.

Model 1 (pl. 1):

Museum No. 666

Measurements: Height 3.5 cm. depth 33 cm.

A round plate-shape tray divided into three parts. The largest one was at the back with loaves of bread and a small jar of water. The second part on the right has a bounded ox, and an ox leg is modeled in the third part. A lightly indicated "T" channel is pierced with a single "loop" channel, which in turn pierces through the front wall.

Model 2 (pl. 2):

Museum No. 667

Measurements: Height 6.5 cm. depth 46 cm.

A tray is formed on the shape of an altar. A square tank with two paralleled channels at the front edges of the trays, to the left of which are four water jars. The offerings including an ox head with crescent-shaped horns, leg of an animal, vegetables, and two kinds of bread (round and triangular), which were placed in the second half of the house.

Model 3 (pl. 3):

Museum No. 668

Measurements: Height 12 cm. depth 33 cm.

The soul house is formed by an enclosed wall; square in shape, with the front part open. It has a two-storey building set against the rear wall. The house is mounted by stairs on the right side to the roof on which two stools were modeled. At the front edge is a rectangular tank with three parallel drainage channels; the third one having a circular hole around the spout. A complete ox with horns, a leg of an ox, and a round loaf of bread offerings are placed behind the tank. To the left side of the house is the granary.

The shelter is divided into two rooms. The larger of the two have an arched entrance, while the other has an entrance with a column in its center. A jar of water and a couch or chairs with a hole under it, were furnished in the larger room. It tends to be noticed that there were an open arch at the back of the couch/ chair; perhaps leading to an interior (sacred) room.

Model 4 (pl. 4):

Museum No. 669

Measurements: Height 10 cm. depth 33 cm.

The edges at sides and back of this model were destroyed. At the front is the tank with four drainage channels under the surface to keep the water cool in the summer and they have a pierced "loop" on the right side for the spout. Remains of offerings were formed on the court (including the leg and head of unknown animal). The hut had stood at the back of the left part; it has a circular open door and a *Mulqaf* (this opening hole is in generation interpreted as sensor in Arabic or window)¹² to entrain

the breeze of the north. The second floor was accessed by a stair of eight steps. The roof is flat and has a chair at the right end. It can be noted that there are four protruding clay pieces on the left of the hut; it might be an imitation of the wood board of the real house ceiling.

Model 5 (pl. 5):

Museum No. 670

Measurements: Height 4 cm. depth 33 cm.

A horseshoe-shape tray has two parallel drainage channels with two small transverse channels in the middle. The tray has at its' center back an ox head with crescent horns, in front of which are an ox leg, a round loaf of bread and two jars as storage of water. In front of the door and to either side are modeled conical loaves¹³ of bread and vegetables.

Model 6 (pl. 6):

Museum No. 672

Measurements: Height 9 cm. depth 29 cm.

A tray made on the shape of the round plate-shape. It is divided into two parts by a drainage channel. A single hole is piercing the front wall for drainage. The right part has a complete bound ox, conical loaves of bread and two jars while the left has conical loaves of bread and a leg of ox. The shelter stood at the center back. Inside the shelter is a table or *mastaba* on which two jars and a statue stood (?).

Model 7 (pl. 7):

Museum No. 676

Measurements: Height 9 cm. depth 56 cm.

A rectangular tray is divided into two parts separated by a wall with two entrances. The first part is partitioned into three parts by two drainage channels leaning to the spout and reaching the two entrances of the second part of the tray; two heads of oxen with crescent horns and a round loaf of bread are to the left, two legs of oxen in the middle, and the third has a place for crushing grains.

An offering table divided the second part of the tray into two parts; the right contains a complete bound ox with crescent horns, (his head annihilated aside from the horns) and another bound ox without head, while the left has two jars and an arched shelter.

The placement of soul houses and offering trays

Petrie¹⁴ noted that offering-trays were frequently found on or close to the outside of the graves and tombs. Leclère¹⁵ and Niwinski¹⁶ hypothesized that these finding were placed outside or over the grave.

Tooley¹⁷ examined 370 models. She mentioned that 83 trays (22.4%) were found in unknown places, at least 3 (0.8%) were found in waste dumps, 195 (52.7%) were discovered in a tomb mouth context, 9 (2.4%) originated from the superstructure or shaft, and 80 (21.6%) were found in the burial chamber. Subsequently, she assumed that all offering trays were not placed in a particular place.¹⁸ However, she proposed that if these models were used as a cheap substitute for the offering stone slabs it

would be expected that they should be placed only in tombs, shafts, or in a position where the living could pour libations for the dead.¹⁹

Emery²⁰ suggested that the offering trays could have been brought by the children into towns utilizing them as toys. He discovered trays at Buhen underneath the temple of the New Kingdom, whereas Bourriau²¹ referenced that offering trays and soul house were used in a private houses instead of a specific workshop.

Soul houses were put above the tomb structure²² or among the stone of the wall.²³ Stadelmann²⁴ stated that soul houses were placed above the grave. At Reifh, they were put on the northern side of the tomb from the end of the Old Kingdom.²⁵ Pinch²⁶ mentioned that the soul houses of Abydos were transferred from the cemeteries of the First Intermediate period or the beginning of the Middle Kingdom to the houses during the festivals of the deceased. Thus, she suggested that these houses were fundamental in the houses just as the tombs. In addition, soul houses were put in the north or the east side of the tomb or in the contrary side of the tomb in the west. Spence²⁷ suggested that the majority of soul house are placed toward the tomb shaft but the small number found in settlement interpret that they used by people who fare away from the burial place to carry out the rituals for the dead man.

Lundius²⁸ mentioned that soul houses have been found in different mortuary contexts, so she thought that they all have common features that might be associated with the sacred landscape and mortuary architecture.

It is obvious that neither offering trays nor soul houses have a specific place. Nevertheless, the study assumed that these models were placed in a funeral place even tomb or shafts and this mirrors their funereal purpose.

The use of soul houses and offering trays

Niwinski²⁹ mentioned that offering trays were a modest replacement for stone offering slabs and for the cult of the tomb-chapels belonging to the middle and upper-class of the Ancient Egyptian Society. In addition, Leclère³⁰ stated that trays are used as cheap substitutes of offering table and placed in the chapels of the tomb receiving fluid offering of the deceased during the funeral ceremonies.

Tooley³¹ pointed out that offering-trays were used as substitute stone altars, and placed in positions inaccessible to the living (except the deceased's family) however not to the dead. She suggested that they were used as a cheap material for people but she did not assume that all trays originated from modest burials³². Aufrère³³ think that the tray may represent the tomb itself; the drainage of the tray works as the door or the entrance and the base resembling as the courtyard. Verhoeven³⁴ mentioned that the function of the tray is closely related to the original place in which they set. Eventually, if it was put in the cult chamber or near the mouth of the shaft it could be used in libation ceremonies. Kilian³⁵ assumed that when it was located inside the sarcophagus chamber its' function must be a burial object. Hence, she suggested that they are used as a substitute to nourish the tomb owner in the afterlife, and the cubic or stone blocks are interpreted as seats in which the deceased rest during ceremonies.

In brief, it could be noted that the offering trays were a cheap substitute for stone slab of offerings and cult chapel; it is indicated by representing a throne with the statue of the dead and models of offerings. In addition, they were used in libation ceremonies and providing the deceased with food and beverage in the afterlife.³⁶

Barbara Watterson³⁷ suggested that soul houses were models for offering tables in houses' shapes made by the high officials at the end of the Old Kingdom. Furthermore, Helck,³⁸ Petrie,³⁹ and Quibell⁴⁰ defined them as a house for the *k3* of the deceased having a role during the funerary rituals. In addition, Stadelmann⁴¹ and Spence⁴² mentioned that they are cheap dwelling houses in the house-form of the princes of Middle Kingdom with sacrificial courtyard, portico, halls and stairs to the top floor.

Badawy⁴³ referenced that soul houses spread during the Middle Kingdom for religious purposes to provide the soul of the dead man with offerings. He also mentioned, that the most primitive house-unit, as given by the hieroglyphic signs

□ (O1) *pr*, was a typical component which was found developed in the soul house models of the late Old Kingdom and the early Middle Kingdom as a pillared portico, sometimes also on columns, in front of the rooms, a courtyard, a water tank, a stairway rises in one corner of the yard to the terrace and a shelter raised at the rear of an open yard facing north to be used during the hot summer nights.⁴⁴ Therefore, its features are copied from the real houses during this period.

Niwinski⁴⁵ suggested that soul houses emulate a field with its irrigation system which has a line of water containers associated with the drains and are enriched with stairs, a wind catcher or a fan (so-called *Mulqaf*) "windows", furniture, and wall decoration.

Snape⁴⁶ assumed that soul houses appear to be an endeavor by the owners to be modest graves providing some sort of superstructure which might simulate the offering chapels of elite tombs as places of offering and, perhaps, residence by the *k3* of the deceased. Therefore, he thought that these soul houses were a part of the tomb itself, rather than an object within it. Moreover, he mentioned that soul houses were simulated the architecture of tombs at Beni Hassan and some similar tomb structures at Asyut and Rifeh,⁴⁷ as well as at Kahun and Lisht.

Leclère⁴⁸ describe soul houses as real models of dwelling utilized by people who do not have the material to bear the cost of lavish grave and stone offering tables. Thus, they made present features that evoke more frankly a domestic architecture such as *Mulqaf* "air sensors", stairs, terraces, floors. Furthermore, he added that the architecture of the tombs of the Middle Kingdom at Qaou, Beni Hassan,⁴⁹ and Deir Rifeh are inspired from domestic character of the household structure. In addition, the funeral chapel was well considered in a way like the home of the deceased; from this point of view, it is not unusual that the soul house was substituting the cult chapel or the tomb itself. In case of *Meketra* tomb models, the position of soul houses within the tomb was an indication that they were a comfort shelter for the deceased⁵⁰. In addition, Spence suggested that Spell 297 and 355 at Coffin Texts refer to a structure; this structure refers to *r-pr* "chapel" in Spell 297 and *pr* which means "house" in the

other spell. This indicates that Soul houses were used in ritual as well as a comfort shelter for the deceased⁵¹.

An important soul house was discovered at Qubbet el-Hawa (QH 106/1)⁵² inscribed by the following text⁵³:

 *pr-hrw m t h(n)kt k3w 3pdw m3 hd im3hw*
offering consisting of bread, beer, oxen, fowl, and deer for the reverend.

The researcher believes that soul houses imitate the architecture of real houses and tombs. In addition, it was used by the lower classes as substitute for the tomb or the chapel to ensure the sustenance for the dead man in the afterlife.

Niwinski⁵⁴ suggested that not exclusively is the offering tray a substitute altar, but that the soul house in specific forms represents the tomb superstructure or offering place. Tooley,⁵⁵ however speculated that the offering trays served to provide the deceased with a continued supply of food and beverage much as soul house. Furthermore, Petrie,⁵⁶ Niwinski,⁵⁷ and Lundius⁵⁸ mentioned that soul houses are probably the late tried form as among the offering trays developed into soul. Moreover, Snape⁵⁹ referenced a similar thought of Petrie and Niwinski who said that the offering trays and soul house have appeared with food offerings modeled on them, which were adequately smaller, cheaper of the large stone offering tables found in elite tombs. This idea developed into the tray becoming a model offering chapel, or the columned façade of a rock-tomb or a detailed model of a house.

In Coffin Texts, one spell alludes directly to the provision of an offering slab or altar "offering slabs have been made" (CT 942),⁶⁰ affirming the importance of offering trays⁶¹ to the survival of the *k3* within the tomb. Tooley⁶² assumed that Coffin Texts spells which manage the establishing of a house in the Afterlife might refer to soul houses.⁶³ Lundius⁶⁴ mentioned that soul houses and trays may not exclusively be considered as small representations of houses for the *k3*, but could likewise have been utilized as center pieces in ritual spaces, similar to those in front of elite tombs. Furthermore, most soul houses have a courtyard, a portico and a façade, a spout inferring that water was poured over them to become invigorated before being led into the shaft of the tomb via drainage canals, or simply poured into it.

Soul houses, as well as offering trays, were the domain of the poorer populace. In addition, both of them represent beliefs and burial custom of the middle and lower classes to furnish the deceased with food and drink in the afterlife. Furthermore, they have courtyard, shelters, and stairs. Also, the offering trays looks like the offering stone slabs or altar cult chapel, while soul houses imitate the architecture of real house, tombs,⁶⁵ or chapel.

Soul house, offering trays and the opening of the mouth" ritual:

This ritual has been created to re-animate a mummy or to imitate a statue or image of the dead man⁶⁶. In additions, Roth⁶⁷ mention that the steps of the "opening of the mouth"⁶⁸ ritual resembled to the steps of the embryo to become a child which started with the connection of the placenta, saving the umbilical cord when nursing and lastly

became a child. Furthermore, this ritual is mentioned in the upper register on the north wall of the burial chamber of Unas's pyramid and mentioned in Coffin Texts⁶⁹ (Spells 30-41).

The component of offering trays and soul houses reflect their connection with this ritual as follows:

- The court, Roth⁷⁰ in his delineation about the burial chamber of Unas's pyramid mentioned that there is a blank space⁷¹ that may mark the actual rebirth.
- The statue, the opening of the mouth is done in front of the statue of the deceased.
- The purification, most of offering trays and soul houses having drainage canals basins, and spouts.
- Offerings, particularly oxen, leg of oxen, geese,⁷² and bread.
- Statue dragging, sometimes, was drawn in scenes on the T- shape form;⁷³ some houses' and trays' canals were modeled on the same form.

Furthermore, these models were associated with Osiris.⁷⁴ Therefore, there are dark rooms with the statue of the deceased on the form of Osiris, and their connection with the opening of the mouth ritual which considered an Osirian ritual.

The composition of soul houses and offering trays:

The component of these models had a religious symbolism; the stairs were helping the *Ba* of the deceased to go up and down through the house⁷⁵. The stair in Pyramid Texts (PT 305⁷⁶ and PT 365a⁷⁷) as well as Coffin Text (CT 4, a, b⁷⁸ and CT, 832a⁷⁹) represents the ascending of the king to the sky to join with primeval deities. In addition, the stools and chairs were depicted to comfort the *Ba* when it receives the offering. In addition, the chairs and shelters with dark rooms were connected with the secrets of Osiris resurrection.⁸⁰ Thus, investigate the appearance of the soul houses.

The basin and canals are the symbol of purification in temples during festivals⁸¹. In addition, Blackman⁸² mentioned that the basin is used during the ritual of "opening of the mouth". The T-shape canals are similar to the T-shape road on which the deceased walked in front of the valley temple during the "opening of the mouth ritual"⁸³.

The air sensor or wind catcher (*mulqaf*) is needed by the deceased to give him the ability for breathing as prerequisite for life after death. Coffin Texts (spell 355) had an explicit text for the same meaning.⁸⁴

The jars which showed up on the models of this study are similar to the *nmst* jar; this jar is included *mdt* (perfume), different kind of beer, milk, and water⁸⁵. Along these lines, all the components of these jars are used in "pouring water ritual".⁸⁶

The modeled offerings on pottery models have funerary purposes; the oxen (bulls) were widely used type of offerings⁸⁷ which were placed on trays and soul houses. There are two kinds of them that are placed on the studied models; the first one has long horns (No. 666 and No. 668), and the second has crescent-shaped horns (No. 667, 670, and 676).

The presentation of oxen as a sacrifice offering was a symbol of god Thot, so when the heart and the thigh of the ox were presented, it means "the presentation of the eye of the moon" which refers to the "eye of Hours" which gets back to him.⁸⁸ Furthermore, Bulls' head refers to power, preventing the evil spirits in the afterlife. In addition, it was presented between the offerings to help the deceased lead a peaceful life in the netherworld.⁸⁹ Moreover, the presentation of the foreleg of the bull was presented by priests and people in festivals which have been held in temples.⁹⁰

Bread was presented to the gods in daily life rituals and religious festivals⁹¹. It was also found between the preferred funerary offerings in the afterworld.⁹² It was known in Pyramid Texts (PT 61- 62, 72ef,⁹³ and 455⁹⁴) and Coffin Texts (CT 165,⁹⁵ 702 a- h, and 939) as a funerary offering for the deceased.⁹⁶

The bread was necessary for the deceased in the afterlife; it was used in the "opening of the mouth" ritual, for feeding the dead man, and to pay the wages of the worker who worked instead of the deceased.⁹⁷

Three kinds of bread were modeled on the presented models⁹⁸; the round one (No. 667, 668, 670 and 676), the conical (No. 672), and the triangular with pointed top (No. 667).

Provenance

Niwinski⁹⁹ considers the northern limit of tray production at El-Lisht and Sedment and places the southern limit at Edfu. In this regard, the distribution through Egypt is reaching Lower Nubia and in the oases.¹⁰⁰ In spite of Tooley's¹⁰¹ opinion that models may appear in the current Delta excavations, the fact that no model was found in the Delta strengthens this perspective¹⁰² strengthens Niwinski's view.

Offering trays take several forms which can be identified to the site of provenance. Niwinski,¹⁰³ Tooley¹⁰⁴ and Leclère¹⁰⁵ explained the different forms of offering trays and soul houses. Therefore, the researcher suggests the provenance of the seven models according their features as follows:

- Model (1) (No. 666) round platform trays with T-shape drainage channel, similar trays could be found at Armant.¹⁰⁶
- Model (2) (No. 667) Altar-form tray having an ox head in one corner. A feature that confirms that it originated from Rifeh.¹⁰⁷
- Model (3) (No. 668) rectangular soul house with granary dome and an open arch at the back of the couch /chair; which leads to an interior (sacred/dark) room. It is similar to Meir¹⁰⁸ and Rifeh¹⁰⁹ soul houses.
- Model (4) (No. 669) soul house with four drainage channels under the surface of the floor and the court is in the form of an altar. These features indicate that it came from Esna.¹¹⁰
- Model (5) (No. 670) horseshoe-form tray with an ox head at the center back and two parallel channels. El-Tarif¹¹¹ and Deir el-Ballas models are distinguished by these features.

- Model (6) (No. 672) plat-form tray with a hut at the center back. This from has looked like the trays of Dendera¹¹² and Armant.¹¹³
- Model (7) (No. 676) a rectangular tray with a hut at the left corner, it was came from Middle Egypt (Deir Rifeh, Asyut, Sedment, El-Lahun, and Ehnasia El-Madina) where the capital *itt t3wy* was located,¹¹⁴ but their origin was Asyut and Rifeh.¹¹⁵

Dating

As a result of the lack of inscriptions on the pottery models and their discovery at poorly inscribed tombs, it makes their chronological origin difficult. Thus, to date the models, the researcher needed to rely on either the place in which they were discovered or their shapes and components. Firstly, the study presents the previous studies concerning the dating of pottery models which discovered throughout Egypt, and then it suggests the date to each model.

Although Petrie¹¹⁶ was the first one who assumed a date to these models, recent studies cited that he based on incorrect assumption.¹¹⁷ In addition, Blackman,¹¹⁸ Badawy¹¹⁹ and Leclère¹²⁰ suggested that they have appeared from the end of the Old Kingdom to the end of the Middle Kingdom while Niwinski¹²¹ states that, offering-trays originated in the north (Lisht/Sedment) during the early 12th Dynasty or slightly earlier then spread southward. Moreover, Salter¹²² suggested that Dendera trays span the period of First Intermediate Period to the 12th Dynasty. Furthermore, Tooley¹²³ mentioned that the earliest trays date back to First Intermediate Period and the latest to the reign of Senusert II. Kilian¹²⁴ mentioned that they cannot be dated exclusively to the 12th Dynasty because they have been found on places were still used until the 13th Dynasty.¹²⁵

The pottery models in this paper are chronicled as the following:

- Model (1) (No. 666) dates back to the 12th Dynasty because it is similar to Armant trays.¹²⁶
- Model (2) (No. 667) is similar to Rifeh trays, thus it may be span between 11th Dynasty to mid-12th Dynasty¹²⁷.
- Model (3) (No. 668) this soul house simulate Meir and Rifeh models; Kamal¹²⁸ speculates the 11th Dynasty for Meir houses whilst Petrie¹²⁹ put the 12th Dynasty for Rifeh houses.
- Model (4) (No. 669) may be dates back to 11th Dynasty to mid-12th Dynasty¹³⁰ as it is similar to Esna models.
- Model (5) (No. 670) dates back to the 12th Dynasty because it is resembles Deir El-Ballas¹³¹ and El-Tarif¹³² models.
- Model (6) (No. 672) dates back to the 12th Dynasty because it is similar to Dendereh¹³³ and Armant¹³⁴ models.

- Model (7) (No. 676) it was famous at Middle Egypt. It has modeled offering consisting of round bread bound oxen with head and another without head, these features are determined at Asyut models. Therefore, the 12th Dynasty¹³⁵ is the preferred date for this model.

Conclusion

Regarding soul houses and offering trays, it is feasible that these models were miniature substitutes for the large rock tombs or chapels of the high officials and stone offering tables respectively. They have nearly the same function; as the court of the house is related to the tray that served the same purpose.

This research is a publication of seven pottery models that exhibit in the Agricultural Museum at Cairo. On the other hand, it attempts to present their description, usage, placement, and composition to attain their provenance and date. Additionally, the study suggested that these models have been found in different places and dated back to the Middle Kingdom.

These models seemed to execute a religious function in the afterlife particularly in the "libation" and "opening of the mouth" rituals. Furthermore, they are coupled with Osiris resurrection.

Finally, these models appeared from the end of the Old Kingdom to the thirteenth Dynasty and then disappeared. Their disappearance may be linked to that of the models in wood, which results from the generalization of Ushabti.¹³⁶

Plates¹



Pl. (1) Round plat-form offering tray (No. 666).

¹ All plates were after the courtesy of the Agriculture Museum at Cairo.



Pl. (2) Altar-form offering tray (No. 667).



Pl. (3) Rectangular soul house (No. 668).



Pl. (4) Soul house with altar-from court (No. 669).



Pl. (5) Horseshoe-form offering tray (No. 670).



Pl. (6) plat-form offering tray with a hut at the end (No. 672)



Pl. (7) Rectangular offering tray (No. 676).

Footnotes:

- ¹ Petrie, W. F. 1890. *Kahun, Gurob, and Hawara*, London, 24- 25.
- ² Petrie, W. F. 1907. "The Soul-Houses in Egypt", *Man* 7, 15.
- ³ Slater, A. 1974. *the Archaeology of Denderah in the First Intermediate Period*, Pennsylvania, 301-315.
- ⁴ Tooley, A. 1989. *Middle Kingdom Burial Customs: A Study of Wooden Models and Related Material*, Ph.D. dissertation, University of Liverpool, Liverpool, 246- 304.
- ⁵ Niwinski, A. 1975. "Plateau d'Offrandes et Maisons d'âmes, Genèse, Evolution et Fonction dans le Culte des Morts au Tempes de la XII Dynastie", *Etudes et Travaux* 8, 73- 112.
- ⁶ Leclère, F. 2001. "Les Maisons d'âme Égyptiennes: une Tentative de Mise au Point," in Béatrice Muller, ed., *Maquettes Architecturales de l'antiquité: regards croisés: Proche-Orient, Egypte, Chypre, Bassin Égéen et Grèce, du Néolithique à l'Époque Hellénistique*. Actes du colloque de Strasbourg, 3-5 décembre 1998. Travaux du Centre de Recherche sur le Proche-Orient et la Grèce Antiques, Paris, 99-121.
- ⁷ Spence, K. 2011. "Air, Comfort and Status: Interpreting the Domestic Features of 'Soul Houses' from Rifa," in: D. Aston et al. (eds.), *Under the Potter's Tree: Studies on Ancient Egypt Presented to Janine Bourriau on the Occasion of Her 70th Birthday. OLA 204*, Leuven, 895- 914.
- ⁸ Kilian, A. 2012. " Pottery Offering Trays: General Observation and New Material from Asyut", *Proceeding of an International Conference at Sohage University, 10th – 11th of October 2009*, Wiesbaden, 105- 118.
- ⁹ Lundius, E. 2020. "Offering Tables as Ritual Landscapes: An Anthropological Perspective of Ancient Egyptian Materia Magicae", *Distant Worlds Journal* 4, 78- 106.
- ¹⁰ All data in this section (numbers, and measures of pieces) according to the Museum registration catalogue but the description is made by the researcher.
- ¹¹ The Agricultural Museum was built in the palace of princess Fatma the daughter of Khedives of Egypt Ismail. It is situated next to the Ministry of Agriculture at Dokii, Cairo. It was opened in 1932. Firstly, it was called the Agriculture Museum of Fouad the First, then the Agricultural Museum; https://en.wikipedia.org/wiki/Agricultural_museum accessed in 18/1/2021.
- ¹² Leclère 2001, 111; Spence 2011, 899.
- ¹³ Währen suggested that these loaves were put one above the other on a small vessels or tray; Währen, M. 1961. *Typologie der Ältagyptischen Borte und Gebäke*, Bern, 14.
- ¹⁴ Petrie, W. F. 1900. *Denderah* 1898, London, 26; Petrie, W. F. 1807. *Gizeh and Rifeh*, London, 14.
- ¹⁵ Leclère 2011, 102.
- ¹⁶ Niwinski, A. 1984. "Seelenhaus und Opferplatte" in: W. Helck and E. Otto (eds.), *Lexikon der Ägyptologie* 5 Wiesbaden, 806.
- ¹⁷ Tooley 1989, 301- 302.
- ¹⁸ See models in: Daressy, G. 1900. "Fouilles de Deir el Bircheh", *Annales du Service des Antiquités de l'Égypte* I, Le Caire, 26, 34; Kamal, A. 1901. "Fouilles à Deir-el-Barsheh", *Annales du Service des Antiquités de l'Égypte* 2, Le Caire, 37, 41; Chassinat, E. 1911. *Palanque Fouilles dans la nécropole d'Assiout*, Cairo, 164, pl. 34(1); Peet, T. and Loat, W. 1913. *Cemeteries of Abydos III 1912-1913*, London, 24; Wainwright, G. 1926. "A Subsidiary Burial in Hapzeffi's Tomb at Assiut", *Annales du Service des Antiquités de l'Égypte* 26, Le Caire, 161; Firth, C. 1927. *The Archaeological Survey of Nubia. Report for 1910-1911*, Cairo, 67- 68; Steindorff, G. 1937. *Aniba I*, Hamburg, 168, 174; Michalowski, K. 1950. *Fouilles Franco-Polonaises. Tell Edfou III 1939*, Cairo, 84, 305.
- ¹⁹ Tooley 1989, 302.
- ²⁰ Emery, W. 1979. *the Fortress of Buhen*, The Archeological Report, London, 151.
- ²¹ Bourriau, J. et al. 2000. "Pottery" in: P. Nicholson and I. Shaw (eds.), *Ancient Egyptian Materials and Technology*, Cambridge, 121–147.
- ²² Spence 2011, 908.
- ²³ Bard, A. 1999. *Encyclopedia of the Archeology of Ancient Egypt*, New York, 302.
- ²⁴ Stadelmann, R. 1977. "Hausmodelle" in: W. Helck and E. Otto (eds.), *Lexikon der Ägyptologie* 2, Wiesbaden, 1067- 68.

- ²⁵ Watterson, B. 1997. *The Egyptian*, Oxford, 70.
- ²⁶ Pinch, G. 2000. "Redefining Funerary Objects in Egyptology at the Dawn of the Twenty First Century", *Proceeding of the 8th International Congress Egyptologist Cairo*, Vol. 2, Egypt, 445.
- ²⁷ Spence 2011, 895, 908- 909.
- ²⁸ Lundius 2020, 86- 87.
- ²⁹ Niwinski 1984, 806.
- ³⁰ Leclère, 2001, 101- 102.
- ³¹ Tooley 1989, 302
- ³² Tooley 1989, 300.
- ³³ Aufrière, S. 1992. *Portes pour l'au-delà. l'Égypte, le Nile, et le "Champ d'Offrandes"*, Lattes, 21.
- ³⁴ Verhoeven, U. 1997. "Der Totenkult" in: R. Schulz and M. Seidl (eds.), *Ägypten Die Welt der Pharaonen*, Cologne, 481.
- ³⁵ Kilian 2012, 111.
- ³⁶ Although there are some trays have only basin and canal, Niwinski assumed that they were suffice to guarantee the function of the tray; Niwinski 1984, 811-812 no. 4.
- ³⁷ Watterson 1997, 70.
- ³⁸ Helck, W. 1969, *Materialien Wirtschaftsgeschichte des Neun Reiches*, Wiesbaden, 805.
- ³⁹ Petrie 1807, 14.
- ⁴⁰ Quibell, J. 1898. *EL Kab*, London, 18, pl. 5: 4.
- ⁴¹ Stadelmann 1977, 1068.
- ⁴² Spence, 2011, 898.
- ⁴³ Badawy, A. 1966. *A History for the Egyptian Architecture, the First Intermediate Period, the Middle Kingdom, the Second Intermediate Period*, Los Angeles, 12.
- ⁴⁴ Badawy, A. 1958. "Architectural Provision against Heat in the Orient", *Journal of Near Eastern Studies 17 No. 2*, Chicago, 122-23; Badawy 1966, 55-58.
- ⁴⁵ Niwinski 1984, 808.
- ⁴⁶ Snape 2011, 164- 165.
- ⁴⁷ A soul house (E4368) from Deir Rifa at the MET in New York represents features similar to the façades at the elite cemetery at Deir Rifa; Lundius 2020, 89, fig. 10.
- ⁴⁸ Leclère 2001, 113- 118.
- ⁴⁹ The offering tray (E3253) from Beni Hassan at the Manchester Museum, UK has a shape similar to the outer space of elite tombs at Beni Hassan; Garstang, J. 2002. *The Burial Customs of Ancient Egypt: as illustrated by tombs of the Middle Kingdom: a report of excavation made in the Necropolis of Beni Hassan during 1902*, London, 3-4; Lundius 2020, 88, fig. 7.
- ⁵⁰ Spence 2011, 904.
- ⁵¹ Spence 2011, 907.
- ⁵² This is the only soul house which discovered with inscriptions.
- ⁵³ Edel, E. 2008. *Die Felsgraber Nekropole der Qubbet el-Hawa bei Assuan, Architekture, Darstellungen, Texte, Archäologischer Befund und Fund der Graber QH35-QH 1010, Band 2*, Paderborn, 1627, 1633.
- ⁵⁴ Niwinski 1975, 102- 105.
- ⁵⁵ Tooley 1989, 303.
- ⁵⁶ Petrie 1807, 15.
- ⁵⁷ Niwinski 1984, 811.
- ⁵⁸ Lundius 2020, 86.
- ⁵⁹ Snape 2011, 164.
- ⁶⁰ de Buck, A. 1938. *The Egyptian Coffin Texts 1*, OIP 34, Chicago, 156; Faulkner, R. 1978. *The Ancient Egyptian Coffin Texts 3*, Warminster, 81.
- ⁶¹ Pyramid Texts may also allude directly to ritual practices relating to offering tables (PT 457 and 482); Allen, J. 2015. *The Ancient Egyptian Pyramid Texts*, Atlanta, 123, 126.
- ⁶² Tooley 1989, 304.
- ⁶³ For a discussion of this review: Niwinski 1975, 82.
- ⁶⁴ Lundius 2020, 89.

⁶⁵ Some of the soul houses are similar to the tomb form: Michalowski 1950, 306, pl. 42:1 no.980; Niwinski 1975, 109, fig. 35.

⁶⁶ Pinch 2002, 182; for more details about this ritual review: Smith, M. 1993. *The Liturgy of the Opening of the Mouth for Breathing*, Oxford.

⁶⁷ Roth, Ann. M. 1993. "Fingers, Stars, and "The Opening of the Mouth": the Nature and Function of the nTrwi-Blades", *Journal of Egyptian Archaeology* 79, London, 60.

⁶⁸ The most complete scene of this ritual are shown in the tomb of Rekh-mi-Ra, (TT 100); Davies 1944, 76-87.

⁶⁹ de Buck 1938, 56 - 177; Faulkner, R. 1973. *The Ancient Egyptian Coffin Texts 1*, Warminster, 20-34; Willems, H. 2001. "The Social and Ritual Context of a Mortuary Liturgy of the Middle Kingdom (CT Spells 30-41)", in: H. Williams (ed.), *Social Aspects of Funerary Culture in the Egyptian Old and Middle Kingdoms: Proceedings of the International Symposium held at Leiden University 6-7 June, 1996, Leuven – Paris – Sterling, Virginia, 253-372*.

⁷⁰ Roth 1993, 61.

⁷¹ PT (22-23); Faulkner, R. 1969. *The Ancient Egyptian Pyramid Texts 1*, Oxford, 4.

⁷² It is rare to show geese on these models but it was modeled on some models; Petrie 1891, Pl. 4, 23; Petrie, W. F. 1925. *Tombs of the Courtiers and Oxyrhynchos*, London, Pl. 28, 710.

⁷³ Cerny 1951, 142.

⁷⁴ Horus is represented as carrying out a series of rituals for his father, Osiris, including the Opening of the Mouth and the raising of a symbolic pillar was performed to give the mummy back the senses it had enjoyed in life; Pinch 2002, 84.

⁷⁵ Petrie 1807, Pl. 18; محمد حسين، السلم في الحضارة المصرية القديمة، رسالة ماجستير غير منشورة، كلية الآثار جامعة القاهرة، 2010، ص 91

القاهرة، 2010، ص 91

⁷⁶ Faulkner 1969, 93- 94.

⁷⁷ Faulkner 1969, 120.

⁷⁸ de Buck, *Coffin Texts*, 12.

⁷⁹ de Buck, A. 1961. *The Egyptian Coffin Texts 7*, OIP 87, Chicago, 33; Faulkner, R. 1973. *The Ancient Egyptian Coffin Texts 1*, Warminster, 21.

⁸⁰ Smith, M. 2008. "Osiris and the Deceased", *UCLA*, Los Anglos, 2- 3; آمال اسحق، صدى اوزوريس في 3- 2، رسالة دكتوراه بعض المعتقدات الدينية والجنائزية ومراكز عبادته في ضوء الاكتشافات الأثرية الحديثة حتى نهاية العصر المتأخر، رسالة دكتوراه غير منشورة، كلية الآثار جامعة القاهرة، 2010، ص 39، 60

⁸¹ Schenkel, W. 1980. "Kanal" in: W. Helck and E. Otto (eds.), *Lexikon der Ägyptologie 3*, Wiesbaden, 310- 12; منصور النوبي، مناظر الأعياد في مقابر أفراد الدولة الحديثة بجبانة طيبة الغربية دراسة مقارنة، رسالة دكتوراه غير منشورة، كلية الآداب، جامعة سوهاج، 1994، ص 16

⁸² Blackman, J.C. 1967. *Egyptian Festivals: Enactments of Religious Renewal*, Leiden, 27.

⁸³ Helck, W. 1984. "Rituale" in: W. Helck and E. Otto (eds.), *Lexikon der Ägyptologie 5*, Wiesbaden, 273, 278; Roth 1993, 60.

⁸⁴ Spence, 2011, 902- 903; Faulkner 1973, 220.

⁸⁵ 85 حنان حافظ، طقس سكب الماء في مصر والعراق القديم دراسة تحليلية مقارنة، رسالة دكتوراه غير منشورة، كلية الآثار جامعة القاهرة، 2007، ص 14-15.

⁸⁶ Tawfik, S. 1979. "Aton Studies Cults Objects on Blocks from the Aton Temple at Thebes", *MDAIK* 35, 343; Cauville, S. 2011. *L'Offrande aux Dieux dans le Temple Egyptien*, Leuven, 18.

⁸⁷ يسر صديق أمين، قرابين الأضاحي في نصوص ومناظر الدولة الحديثة، رسالة ماجستير غير منشورة، جامعة القاهرة، 1987، ص 16 - 18.

⁸⁸ Otto, E. 1950. "An Egyptian Hunting Ritual", *Journal of Egyptian Archaeology* 9, London, 173.

⁸⁹ Lurker, M. and Jauffrineau, P. 2000. *Dictionnaire des Dieux et des Symboles des Anciens Égyptiens*, Paris, 139.

⁹⁰ Hassan, S. 1948. *Excavation at Giza VI part 2, the Offering list in the Old Kingdom*, Cairo, 84, 95.

⁹¹ تحفة هندوسة، الخدمة اليومية في المعبد المصري في عصر الدولة الحديثة، رسالة ماجستير غير منشورة، كلية الآداب قسم الآثار المصرية، جامعة القاهرة، 1967، ص 203.

⁹² Hassan 1948, 20, 81, 84.

⁹³ Roth, "1993, 63.

⁹⁴ Allen 2015, 115.

⁹⁵ Faulkner 1973, 143; Faulkner 1977 264; Faulkner 1978, 79.

⁹⁶ Hassan 1951, 326.

⁹⁷ Spell 1530 in the Book of the dead; Budge, W. 1949. *the Book of the Dead*, London; Souci, S., Fachmann, W. and Kraut, H. 1981. *Die Zusammensetzung der Lebensmittel, Nährwert- Tabellen*, 82.

⁹⁸ للمزيد عن أنواع الخبز انظر: ايمان محمد المهدي، الخبز في مصر القديمة حتى نهاية الدولة الحديثة، رسالة ماجستير غير منشورة، جامعة القاهرة، 1990، ص 76-85.

⁹⁹ Niwinski 1975, 93.

¹⁰⁰ Leclère 2001, 101.

¹⁰¹ Tooley 1989, 300

¹⁰² Leclère 2001, 113.

¹⁰³ Niwinski 1975, 85- 91.

¹⁰⁴ Tooley 1989, 293- 297.

¹⁰⁵ Leclère 2001, 109- 111.

¹⁰⁶ Mond, R. and Myers, O. 1937, *Cemeteries of Armant 1*, London, Pl. 22(5).

¹⁰⁷ Tooley 1989, 295.

¹⁰⁸ Kamal, A. 1911. "Rapport sur les Fouilles Executées dans la Zone Comprise entre Deirout au Nord et Deir el Ganadlah au Sud", *Annales du Service des Antiquités de l'Égypte* 2, Le Caire, 14 no. 1.

¹⁰⁹ Type L; Petrie 1807, Pl. 1 no. 102.

¹¹⁰ Kilian 2012, 108.

¹¹¹ Petrie W. F. and Quibell, J. 1896. *Naqada and Ballas 1895*, London, 8, Pl. 44:7; Petrie, W. F. 1909. *Qurneh*, London, 4, Pl. 20 (21), Bourriau, J. 1981. *Umm el-Ga'ab, Pottery from the Nile Valley before the Arab Conquest*, Cambridge, 61- 69.

¹¹² Petrie, W. F. 1900. *Denderah* 1898, London, 26, Pl. 19 (1).

¹¹³ Mond and Myers, 1937, 59, Pl. 22(5, 6).

¹¹⁴ Niwinski 1984, 810.

¹¹⁵ Kilian 2012, 108.

– ¹¹⁶ He mentioned that these models dates back form the Sixth Dynasty to the Twelfth, and put the 10th to 12th Dynasty as suggested date to the soul houses; Petrie, W. F. 1890. *Kahun, Gurob, and Hawara*, London, 25; Petrie W. F. and Mace, A. 1901. *Diospolis Parva: the Cemeteries of Hu 1898-1899*, London, 43, Pl. 25; Petrie, W. F. 1907, 113- 114, Petrie 1807, 15; Petrie 1909, 4, Pls. 20- 21; Petrie, W. F. 1924. *Sedment I*, London, 8, Pl. 13; Niwinski 1984, 811.

¹¹⁷ Tooley 1989, 298.

¹¹⁸ Blackman, A. 1920. "A Painted Pottery Model of a Granary: In the Collection of the Late Jeremiah James Colman, Esq., of Carrow House, Norwich", *Journal of Egyptian Archaeology* 6 No. 3, London, 208.

¹¹⁹ Badawy 1966, 136; Petrie 1907, 113.

¹²⁰ Leclère 2001, 99.

¹²¹ Niwinski 1975, 91, 95.

¹²² Slater 1974, 311.

¹²³ Tooley 1989, 298- 99.

¹²⁴ Kilian 2012, 110.

¹²⁵ These places were at Thebes; Mond and Myers 1937, 22.

¹²⁶ Mond and Myers they discovered trays in tomb 1213 which has inscriptions of *hṯp di nsw* formula is congruous with that in use from the reign of Senusret I; Mond and Myers 1937, 59, pl, 22(5); Kilian 2012, 108.

¹²⁷ Tooley 1989, 298.

¹²⁸ Kamal 1911, 39.

¹²⁹ Petrie 1807, Pl. 1. (No. 102).

¹³⁰ Tooley 1989, 298.

¹³¹ Petrie and Quibell 1896, 42- 44, pl. 44; Niwinski 1975, 86, Fig. 11.

¹³² Bourriau 1981, 61- 69.

¹³³ Petrie 1807, 16; Petrie 1900, 26, Pl. 19 (1).

¹³⁴ Mond and Myers 1937, 59.

¹³⁵ Wainwright 1926, 160; Tooley 1989, 252; Kilian 2012, 112.

¹³⁶ For this suggestion review: Leclère 2001, 120.



مجلة اتحاد الجامعات العربية للسياحة والضيافة (JAAUTH)

المجلد 21، العدد 3، (ديسمبر 2021)، ص 1-18.
الموقع الإلكتروني: <http://jaauth.journals.ekb.eg>



بيوت الروح وموائد القرابين الفخارية بالمتحف الزراعي بالقاهرة

طاهر عبد الحميد

أستاذ مساعد، كلية السياحة والفنادق، جامعة الفيوم

المخلص

منازل الروح عبارة عن هياكل منزلية من طابق واحد أو أكثر بينما سيتم استخدام مصطلح صينية القرابين للإشارة إلى صينية الفخار؛ التي تصنع باليد وتتخذ أشكالاً مختلفة. وفي ساحة المنزل وأسطح الصواني توجد نماذج تتكون من اللحوم والخضروات والخبز، وقد تكون قنوات الصرف موجودة أيضاً. علاوة على ذلك، كانت تُستخدم منازل الروح كبديل رخيص للمقابر الصخرية الصغيرة أو المقاصير لكبار رجال الدولة، في حين تُستخدم الصواني كمائدة قرابين رخيصة من الحجر لتقديم طعام رمزي للمتوفى خلال الاحتفالات الجنائزية، ولقد تم العثور عليها في جميع أنحاء مصر من اللشت إلى حصون النوبة. ومع ذلك، لم يتم العثور على أي نموذج في الدلتا. ويمكن تأريخ كل منهم إلى عصر الدولة الوسطى. وتقدم الورقة الحالية تفسير عن بعض معروضات المجموعات بالمتحف الزراعي المصري بالقاهرة، من بين هذه المجموعات بيوت الروح الفخارية وموائد القرابين. كما يهدف هذا البحث أيضاً إلى اقتراح مكان اكتشاف وتأريخ كل نموذج وتأريخه من خلال مقارنة النماذج المعروضة والتي تنشر لأول مرة في هذا البحث بمثيلاتها المكتشفة والمؤرخة.

معلومات المقالة

الكلمات المفتاحية

بيوت الروح؛ موائد القرابين؛ المتحف الزراعي بالقاهرة.

(JAAUTH)

المجلد 21، العدد 3،

(ديسمبر 2021)،

ص 1-18.