

An Unpublished New Collection of Soul Houses Housed in the Agricultural Museum, Cairo¹

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Abstract:

The paper entitled ‘An Unpublished New Collection of Soul Houses Housed in the Agricultural Museum’ deals with an important part of the funerary equipment. In brief, it draws attention to a Collection of soul houses currently housed in the Agricultural Museum. This collection has great importance because it tells us the story of the evolution of soul houses.

In this paper, the author tried to publish an unpublished new collection of soul houses. The evolution, the design and date of them are examined. The offerings that were found in relief in these houses are noted.

Key words:

Soul Houses, Funerary equipment, Burial customs , Deceased, Trays of offerings, Hut chamber, Two-storied soul house, Terrace, Shelter, Roofs, Stairs, Doorways, Tanks of water Liquid vessels, Columns, Storehouses, Offerings

¹ I would like to express my thanks to the general inspector of expositions and Agricultural Museums, Mr. Mohamed Alaa, also I want to thank the director of the Cairo Agricultural Museum, Mr. Mohamed Ezzat, for giving me permission to publish this objects and for providing the photographs. Further thanks are due to the General Union of Arab Archaeologists referees for their comments; the present text owes much to their recommendations.

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Introduction

Among the Agricultural Museum's collections of ancient objects can be found a collection of soul houses. Pottery models of houses were usually placed beside the mouths of the shaft-burials of comparatively poor individuals² of the end of the Old Kingdom³, the First Intermediate Period and the Middle Kingdom (2181-1650BC); they were essentially an elaborate form of offering table.⁴ F. Petrie was able to trace the evolution of soul houses from simple pottery trays (imitating stone offering tables) to later more elaborate examples consisting of models of houses, the forecourts of which were strewn with food offerings⁵. There is also space for storing water and grinding grain. Soul houses symbolically provisioned the deceased and housed the soul. Soul houses have much value, on account of the part they played in the burial customs of the ancient Egyptians and of the light they throw on Egyptian domestic architecture.⁶

The author will study and classify these objects into three categories: Category-1: trays of offerings, Category-2: a- trays with hut chamber, b-trays with terrace and columned shelter, Category-3: Soul houses.

² I. Shaw & P. Nicholson, *The British Museum Dictionary of Ancient Egypt*, (The American University in Cairo Press 2002) ,209

³ A. Badawy, *A History of Egyptian Architecture ,II, The First Intermediate Period, The Middle Kingdom, and The Second Intermediate Period*, (Berkeley and Los Angeles, 1966) , 12.

⁴ Shaw & Nicholson, *The British Museum Dictionary of Ancient Egypt* ,209

⁵ W. M. Flinders Petrie, 'The Soul-House in Egypt', in: *Man*, Vol. 7 (1907), 113-14; W. M. F. Petrie and J. E. Quibell, *Naqada and Ballas*, (London, 1896), 42.

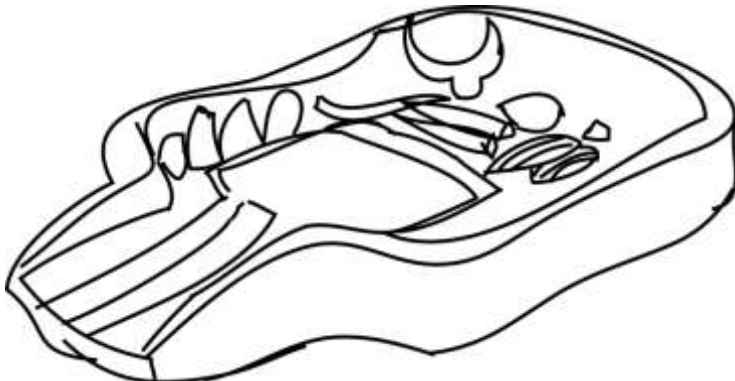
⁶ L. E. Rowe, "Soul-Houses", in: *Museum of Fine Arts Bulletin*, Vol. 6, No. 32 (Apr., 1908), 17

The commentary on the models

Category-1: trays of offerings



(fig.1a) A rectangular pottery tray of offerings, photograph of the Museum



(fig.1b) line-drawing by the author

Obj.1, (fig.1a,b)

Reg. no. 667

Dimensions: Its length is 46 cm.


Archaeological site: Unknown

Substance: Pottery

Dating: Middle kingdom

Description: A rectangular pottery tray⁷ of offerings, it was copied from the stone table of offerings⁸. This tray has a border and a tank on it, with two parallel water channels, this style often occurs at Denderah⁹, on the right of the tank are four models of the grain offering storehouses¹⁰ or coned loaves of bread, behind the tank are offerings in relief: a hunch, a bull's head, ribs¹¹ or a vegetable waistband¹², and some loaves. Petrie mentioned that the trays began as simple tanks just before Eleventh Dynasty, and the models of food were added later¹³.

It is noted that this tray resembles the primitive house,

pictured in the hieroglyphic sign  pr 'house,¹⁴ but in the last sign the doorway in the middle.

⁷This tray is an imitating to stone offering tables. Cf. Petrie, 'The Soul-House in Egypt', *Man*, Vol. 7 (1907), 113.

⁸Cf. Petrie, in: *Man*, Vol. 7 (1907), 113.

⁹Cf. W.M.F. Petrie, *Gizeh and Rifeh*, (London 1907), 16.

¹⁰Cf. W. Helck, 'Seelenhaus', *LA*, V, 811

¹¹Cf. W.M.F. Petrie, *Gizeh and Rifeh*, 16.

¹²W. Helck, in: *LA*, V, 807-8

¹³Cf. W.M.F. Petrie, *Denderah*, (London 1900), 26.

¹⁴Cf. A. Badawy, *A History of Egyptian Architecture*, I, Cairo, 1954, 56, fig. 53 above-left



(fig.2a) An oval tray of offerings, photograph of the Museum



(fig.2b) line-drawing by the author

Obj.2, (fig.2a, b)

Reg. no. 670

Dimensions: Its length is 33 cm.

Archaeological site: Unknown

Substance: Pottery.

Dating: Middle kingdom

Description: An oval tray of offerings, some parts of it are missed. Two models of grain offering storehouses¹⁵ or coned loaves, a bovine head, a haunch, ribs and a vegetable waistband are on the tray. Four channels for liquids were incised on it, two horizontal intersect two vertical. Maybe they symbol the sign $\overset{\circ}{\text{T}} \text{nh}$.

¹⁵Cf. Helck, in: LA, V, 811



(fig.3a) A rounded tray of offerings, photograph of the Museum



(fig.3b) line-drawing by the author

Obj.3, (fig.3a, b)

Reg. no. 666

Dimensions: Its height is 33 cm.

Archaeological site: Unknown

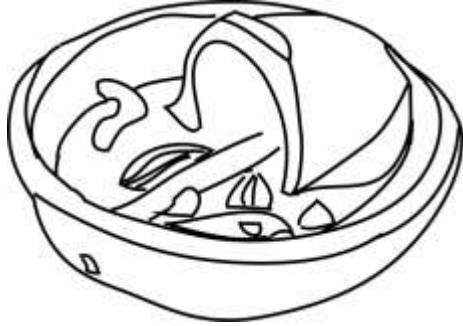
Substance: Pottery.

Dating: Middle kingdom

A rounded tray of offerings, with a border around, a horizontal channel for liquid, and another vertical with a gutter were excavated on the tray; they like the letter T. Helck mentioned that this style was indicative of the area of Armant¹⁶. One can see well modeled figures of an animal thigh, a leg of beef, a loaf, and other offerings.

¹⁶ Helck, in: LA, V, 806, (Fig.1b)

Category-2: a- trays with hut chamber, b-trays with terrace and columned shelter



(fig.4b) line-drawing by the author



(fig.4a) A circular tray of offerings with a hut chamber, photograph of the Museum

Obj.4, (fig.4a, b)

Reg. no. 672
Dimensions: Its diameter is 29 cm.
Archaeological site: Unknown
Substance: Pottery.
Dating: Middle kingdom
Description:

A circular tray of offerings with a hut chamber, offerings of sacrificial animal with bound members, haunch, ribs¹⁷ or vegetable waistbands¹⁸, and some loaves occupied the courtyard .a Hut chamber¹⁹ stood at the end of the courtyard. The top of the hut is rounded with a cornice to it. A water channel excavated in the court along a central axis. It seems that this tray developed into terrace with columned shelter which developed into soul-houses.

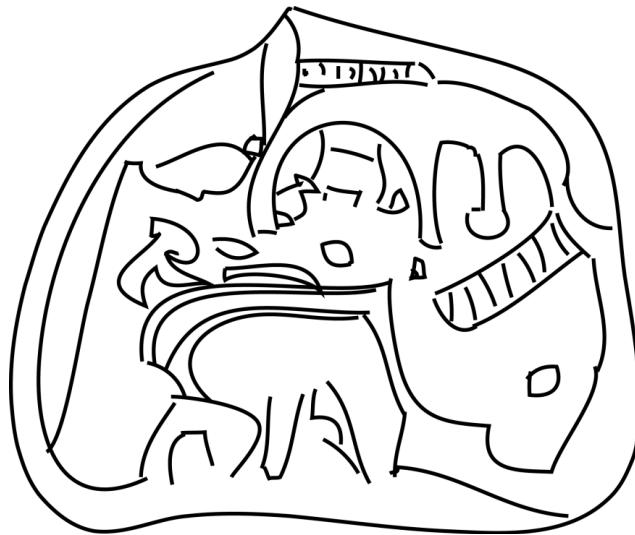
¹⁷Cf. Petrie, *Gizeh and Rifeh*, 16.

¹⁸ Helck, in: *LA*, V, 807-8

¹⁹Cf. Petrie, *Gizeh and Rifeh*, Pl. XV (7); or a rude shed appears at one end of the tray. Cf. Rowe, "Soul-Houses", in: *Museum of Fine Arts Bulletin*, Vol. 6, No. 32 (Apr., 1908), 18.



(fig.5a) Tray with terrace and columned shelter, photograph of the Museum



(fig.5b) line-drawing by the author

Obj.5, (fig.5a, b)

Reg. no. 668

Dimensions: Its height is 33 cm.

Archaeological site: Unknown

Substance: Pottery.

Dating: Middle kingdom

Description: Tray with terrace and columned shelter:

This tray developed into soul-house, The tray became a courtyard, entered by a doorway, furnished with a tank in the middle¹, with two parallel water channels and gutter. Offerings of a bull's head, haunch, loaves, and other food occupied the courtyard. A hut stood at the end of the courtyard², and an awning between side walls and rests on one cylindrical column. The top of the hut is rounded with a cornice to it. The awning was erected as a shelter against the sun and the dampness of cool nights³. A water-jar was put on a stand in one side of the hut. The hut was furnished with a chair⁴. Stands or places for water-jars occupied three sides of the court. The staircase opens onto the roof of the portico through a gap in the outer balustrade.⁵ The roof is enclosed by low walls.

¹Cf. Petrie and Quibell, *Naqada and Ballas*, 42, pl. XLIV(4).

²Cf. Petrie and Quibell, *Naqada and Ballas*, 42, pl. XLIV(4).

³ Cf. Badawy, *A History of Egyptian Architecture ,II, The First Intermediate Period, The Middle Kingdom, and The Second Intermediate Period* , 14.

⁴Cf. Petrie, *Gizeh and Rifeh*, pl.I(102).

⁵ Cf. Badawy, *A History of Egyptian Architecture ,II, The First Intermediate Period, The Middle Kingdom, and The Second Intermediate Period*, 14.

Category-3: Soul houses

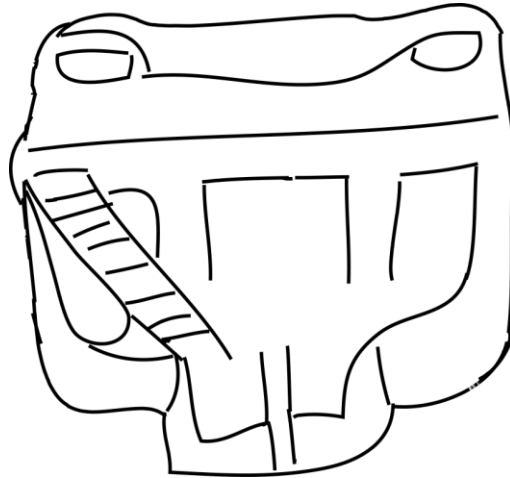


(fig.6a) A copy of soul house with terrace and two ventilators, Agricultural Museum, No.677, photograph of the Museum



(fig.6b) The origin, soul house with terrace and two ventilators, Egyptian Museum, No. 38970

Marwa Abdel Razek, *The Study of the Houses of Ba in Ancient Egypt Applied in the Egyptian Museum, Master's Thesis, Faculty of Archaeology Cairo University 2015,211, fig.266.* (The thesis in Arabic)



(fig.6c) line-drawing by the author

Obj.6, (fig.6a, b, c)

Reg. no. 677

Dimensions: Its height is 37.5 cm.

Archaeological Rifeh⁶

site:

Substance: Pottery

Dating: Twelfth Dynasty⁷, Middle kingdom.

Description:

A copy⁸ of soul house with terrace and two ventilators (fig.6a): the house stands at the back of a court. A rectangular water tank excavated in the court along a central axis. Such an arrangement was actually found in the mansions of Twelfth Dynasty at El lahun⁹. The portico runs in front of the house between side walls and rests on two cylindrical columns. A door opens from the portico into the rooms. The stairway in one flight ascends to the terrace. The vaulted opening of the ventilator (Arabic,

⁶ Marwa Abdel Razek, *The Study of the Houses of Ba in Ancient Egypt Applied in the Egyptian Museum, Master's Thesis*, (Faculty of Archaeology Cairo University 2015), 211, fig.266. (The thesis in Arabic)

⁷ Cf. Badawy, *A History of Egyptian Architecture ,II, The First Intermediate Period, The Middle Kingdom, and The Second Intermediate Period*, 14.

⁸ This is a copy, the origin housed in the Egyptian museum, JE 38970(fig.6b). See: Marwa Abdel Razek, *The Study of the Houses of Ba in Ancient Egypt Applied in the Egyptian Museum, Master's Thesis*, 211, fig.266.

⁹ Badawy, *A History of Egyptian Architecture ,II, The First Intermediate Period, The Middle Kingdom, and The Second Intermediate Period*, 14.

mulqaf) appears at each side of the terrace immediately behind the wall of the portico. The space between the ventilators is enclosed by a low balustrade which is interrupted in the center.¹⁰



(fig.7a) Two-storied soul house, photograph of the Museum

¹⁰ Cf. Badawy, *A History of Egyptian Architecture*, II, *The First Intermediate Period, The Middle Kingdom, and The Second Intermediate Period*, 14, fig.1a



(fig.7b) line-drawing by the author

Obj.7, (fig.7a, b)

Reg. no. 678

Dimensions: Its height is 38.5 cm.

Archaeological site: Unknown

Substance: Pottery.

Dating: Middle kingdom

Description: Two-storied soul house¹¹, this is the most elaborate type of house, where the whole area of the ground floor is surmounted by a second story. The stairway ascends along the lateral wall to reach the second story. This is unusual style of house without a portico in the second story. The stairway leads directly to the door of this story. In front of the ground floor, a court enclosed by two balustrades. The entrance of the court and house open without parapet wall. Three parallel water channels excavated in the court along a central axis. In front of the house, on the left, are offerings in relief: a leg of beef, an animal thigh, some water vessels, and a table loaded with breads.

¹¹ Cf. Badawy, *A History of Egyptian Architecture, II, The First Intermediate Period, The Middle Kingdom, and The Second Intermediate Period*, 16-17.

General commentary:

The evolution of soul houses

The development of soul houses appears to have been in the following order:

At first (from the prehistoric age to the V Dynasty) a mat was laid on the grave with a pan of food upon it¹².

Then, afterwards, this offering was carved in stone (from the III Dynasty onward) as a table of offerings to give permanent satisfaction for the soul¹³. The upper surfaces of offering tables were often carved with the loaves, trussed ducks and vessels required by the cult, so that the stone-carved images could serve as magical substitutes for the real food offerings, usually with the additional back-up of the hieroglyphic offering formula and lists of produce¹⁴. Often there were cups, grooves or channels cut into the surface so that liquids as water, beer or wine could be poured on to the table¹⁵. The stone table was then copied as a pottery tray of offerings, see figures 1-3. To the tray was next added a shelter¹⁶, copied from the Bedouins tent; next a shelter on columns; then a hut was put into this portico; then chambers were copied; wind openings (Arabic, *mulqafs*) were then added; roof courts followed; and then verandahs on the roof; next we see complete two-story houses; and these lastly were furnished with pottery models of couch, chair, stool, fireplace, water jars, and the figure of a woman making bread.¹⁷ The complex forms with shelters, staircases, and upper stories, probably belong to the Twelfth Dynasty.¹⁸

¹² Petrie , in: *Man*, Vol. 7 (1907), 113; Rowe ,in: *Museum of Fine Arts Bulletin*, Vol. 6, No. 32 (Apr., 1908),17; Petrie, *Gizeh and Rifeh*, 15.

¹³Petrie , in: *Man*, Vol. 7 (1907), 113.

¹⁴ Shaw& Nicholson, *The British Museum Dictionary of Ancient Egypt*,209

¹⁵ Shaw& Nicholson, *The British Museum Dictionary of Ancient Egypt*,209

¹⁶ Rowe ,in: *Museum of Fine Arts Bulletin*, Vol. 6, No. 32 (Apr., 1908),18

¹⁷ Petrie , 'The Soul-House in Egypt', *Man*, Vol. 7 (1907), 113; Petrie, *Gizeh and Rifeh*, 15.

¹⁸Cf.Petrie, *Dendereh*, 26.

These pottery houses were included in burials to magically provide shelter and food for the deceased¹⁹, and prevent souls wandering back to the village.²⁰ The rock-cut or stone-built tombs of the wealthiest Egyptians were much grander dwellings for the souls of their owners.²¹

Architectural elements

Roofs:

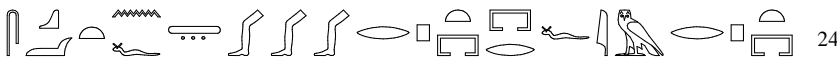
Roofs are vaults (fig.4); sometimes the flat roof was used (fig.6), especially when the house consists of two stories (fig.7). On account of the need to the roof, a flat curve can be tolerated for the vault over the ground floor (fig.5).

Stairs:

Stairs are always external. They mostly rise along the left side wall in the court²² (figs.5, 7) or feature flights of steps on the right ascend to the trace (fig.6). They led to the upper floor directly or through a door (fig.7).

Sometimes the staircase opens onto the roof of the portico through a gap in the outer balustrade (fig.5).²³

The stairs have a religious value. It was mentioned that the deceased climbs a ladder to the sky in order to unite with the gods of eternity in the underworld.



škt n.f t3-rdw r pt pr .f im r pt

"The steps (stairways) were built to him, to ascend on sky there."

¹⁹G. Pinch, *Magic in Ancient Egypt*, London 1994, 153, fig.82

²⁰ Petrie, in: *Man*, Vol. 7 (1907), 113.

²¹ Pinch, *Magic in Ancient Egypt*, 153

²² See: Badawy, *A History of Egyptian Architecture*, II, *The First Intermediate Period, The Middle Kingdom, and The Second Intermediate Period*, 17.

²³ Cf. Badawy, *A History of Egyptian Architecture*, II, *The First Intermediate Period, The Middle Kingdom, and The Second Intermediate Period*, 14.

²⁴ pyr.365a

It was mentioned too in CTVII, 33a that the deceased climbs sky on the so-called stairs.



i3k .f hr .s m rn .f pw n m3kt

"May he climb on the so-called stairs"

Columns:

Columns are cylinders (fig.6), sometimes with rounded base (fig.5) set upon flat floor. Sometimes they are topped with palm form capitals (fig.5), and occasionally with an abacus.²⁶

Doorways: Doorways were generally built with stone lintels, though Flinders Petrie found evidence for arched doorways as well as for vaulted roofs made of bricks at the 12th dynasty city²⁷.the two styles were found in this collection of soul houses.

Cornice: The characteristic cornice of most Egyptian buildings, consisting of a large cavetto²⁸ molding decorated with vertical leaves, and a tours molding below.

Tanks of water and liquid vessels

Water was the primeval matter which brought forth everything²⁹. In the mortuary cult the water was linked to the idea of reanimation and it liberated one from the paralysis of death³⁰.So one can see in the tomb of Seshathotep (Giza, Fourth Dynasty)

²⁵CTVII,33a

²⁶ See: *Badawy, A History of Egyptian Architecture , II, The First Intermediate Period, The Middle Kingdom, and The Second Intermediate Period , 17.*

²⁷ www.reshafim.org.il/ad/egypt/building/elements.htm

²⁸ Cavetto is a type of architectural molding that curves inward towards a wall. It gets its name from the Italian for "to hollow," and features a concave curve that represents at least one-quarter of a circle or more. This trim serves both an aesthetic and functional purpose within a room. It acts as a decorative element or transition piece, and also helps to hide gaps and seams at walls, ceilings, or doors. Cavetto molding is most commonly associated with ancient Egyptian architecture, where it was used to create cornices along the tops of a building. www.wisegeek.com/what-is-cavetto.htm

²⁹M. Lurker, *An Illustrated Dictionary of The Gods and Symbols of Ancient Egypt* (London, 1996), 127.

³⁰ Lurker, *An Illustrated Dictionary of The Gods and Symbols of Ancient Egypt* ,127-128.

the deceased seated at an offering table before the 'Butler of the Great Jar-Stand' who proffers a jar³¹.

The sources of water vary on trays of offerings and soul houses such as, a tank of water with two parallel water channels, which often occur at Denderah³² fig.1, four channels for liquids, two horizontal intersect two vertical, a style which was indicative of the area of Armant³³ fig.2, a horizontal channel for liquid, and another vertical, they like the letter T, fig.3, A water channel excavated in the court along a central axis fig.4, a tank of water and two parallel water channels and gutter, moreover many jars of water fig.5, A rectangular water tank excavated in the court along a central axis, Such an arrangement was actually found in the mansions of Twelfth Dynasty at El lahun³⁴ fig.6, three parallel water channels excavated in the court along a central axis and some liquid vessels fig.7.

Various kinds of offerings (food and drinks)

Sacrificial animal with bound members: The roping and throwing a bull is a necessary preliminary to its slaughter. When its legs are tied tightly together, the head is upward and backward the butchers enable to slain it³⁵. So one can see many of an animal thigh in the butchering scenes in the tombs as offerings³⁶, and also many of an animal thigh models on trays of offerings and soul houses, see figs.3, 4, 5, 7.

Cattle were slain by cutting the throat with knives; they were bled, then skinned³⁷. After the animal was skinned, it was disemboweled and the butchers then dismembered the various

³¹ John A. Wilson, 'Funeral Services of the Egyptian Old Kingdom', in: *JNES*, Vol. 3, No. 4 (Oct., 1944), 214.

³² Cf. Petrie, *Gizeh and Rifeh*, 16.

³³ Helck, in: *LA*, V, 806, (Fig.1b)

³⁴ Badawy, *A History of Egyptian Architecture*, II, *The First Intermediate Period, The Middle Kingdom, and The Second Intermediate Period*, 14.


³⁵ F. E. Zuner, *A History of Domesticated Animals*, London, 1963, 225.

³⁶ Wilson, in: *JNES*, Vol. 3, No. 4 (Oct., 1944), Pl. XIV.

³⁷ W. Darby, P. Ghalioungui and L. Grivetti, *Food, the Gift of Osiris*, I, (London, 1977), 146, figs. 3.35, 3.36; A. M. Blackman, *The Rock Tombs of Meir*, I, London 1914, pl. II.

parts, as bull's head, leg of beef, haunch, rib cage and other select organs with fair accuracy. Select pieces were presented as offerings or exhibited as 'filets' or joints suspended from ropes in 'meat shops'³⁸.

The head of an ox was considered one of the preferred objects of the offering list, which supplies the deceased with his favorite food. It also has a symbolic meaning as it represents the cutting of the god Seth's head who transformed himself into a bull, to be able to pursue Isis³⁹. Thus, offering a head of an ox to the deceased could mean that no evil can block his way during his journey in the Netherworld⁴⁰

Ribs⁴¹ and vegetable waistbands⁴²: Währen mentioned that, the incised forms , which were found on trays of offerings or soul houses (like figs.1, 2, 4) cannot be explained definitively, but based on observation he, thinks that they are oval loaves, placed on top of each other on small pot. He listed these forms under the name of pancakes and pastries.⁴³ While Helck say that they are Vegetable waistbands⁴⁴. But Petrie considered them ribs⁴⁵. One sees that in the trays of offerings or soul houses that contain these forms; they mostly have two models of them each time. At the same time there are also oval loaves on these trays and soul houses so it is likely that one of these two forms is ribs and the other is vegetable waistbands, especially onions or lettuce.

Onions: In ancient Egypt onion is mentioned as one of the funerary offerings as early as third and fourth dynasties. Onions are depicted on the banquet tables for great feasts –both large and

³⁸ Darby , Ghalioungui and Grivetti, *Food, the Gift of Osiris* ,I,147,figs.3.37- 3.39.

³⁹ L. Manniche , *Sexual Life in Ancient Egypt*,Routledge,2004,54.

⁴⁰ Aisha M. Abd alaal, 'A Late Middle Kingdom Offering Table Cairo Temp. No. 25.10.17.1', in: *MDAIK*,62,2006,5

⁴¹Cf. Petrie, *Gizeh and Rifeh*, 16.

⁴² Helck,'Seelenhaus', *LA*,V,807-8

⁴³M. Währen, *Typologie der altägyptischen Brote und Gebäcke*, (Bern 1961), 14.

⁴⁴ Helck, in:*LA*,V,807-8

⁴⁵Cf. Petrie, *Gizeh and Rifeh*, 16.

peeled onions are slender, immature ones. They were among the offerings placed upon the alters of the gods , together with gourds , cakes, beef, goose or wild fowl, grapes, figs, wine and the head of the victim. Frequently a priest is holding onions in his hand or covering an alter with a bundle of their leaves and roots. In ordinary offerings they were bound together in a single bundle. On the other hand, it is reported that certain priests abstained from them as unlawful food⁴⁶.

Lettuce: Lettuce and onions were planted in gardens in ancient Egypt⁴⁷. Lettuce was regarded as an aphrodisiac, which explains its popularity as an offering, to preserve sexual effectiveness meant to preserve life⁴⁸. So, lettuce was represented with pointed leaves and stem in the offering scenes⁴⁹. As lettuce was considered an aphrodisiac it was featured in the yearly festival of Min, the ithyphallic god of fertility and procreation.⁵⁰ In this festival one can see men carrying erect lettuce plants on platform with stylized representation of lettuce garden. They follow the statue of Min in the procession⁵¹. Lettuce was shown also in special depictions of Amun , as in the temple of Luxor, which identified him with Min⁵².

Loaves: Bread was important among grave goods⁵³. Bread which was represented on the soul houses was often rounded (fig.7) or coned loaves or possibly cakes (fig.4). Not only people need

⁴⁶Marian Coonse, *Onions, leeks & garlic: a handbook for gardeners*, (Texas 1995), 4.

⁴⁷P. E. Newberry, *Beni Hasan , I*, (London1893),pl.29

⁴⁸Lurker, *An Illustrated Dictionary of The Gods and Symbols of Ancient Egypt*,76.

⁴⁹P. Montet, *Les Scenes de la Vie Privée dans Tombeux Egyptiens de L'ancien Empire*, Oxford Univ. Press, (Oxford, 1925), 388, figs.47, 48; A. M. Blackman, *The Rock Tombs of Meir, II*, (London1915), pl. X.

⁵⁰Jack R. Harlan, 'Lettuce and the Sycomore: Sex and Romance in Ancient Egypt', in: *Economic Botany, Vol. 40, No. 1* (Jan. - Mar., 1986), 4, 6.

⁵¹J.A. Wilson and T.G. Allen (eds.), *Medinet Habu,IV, Festival Scenes of Ramses III*, Univ. Chicago Press, (Chicago, 1940), pls.200, 201; L. Keimer, 'Die Pflanze des Gottes Min', in: *ZÄS*, 59, (1924), 142

⁵²M. Lurker, *An Illustrated Dictionary of The Gods and Symbols of Ancient Egypt* (London, 1996),76.

⁵³Lurker, *An Illustrated Dictionary of The Gods and Symbols of Ancient Egypt* , 35.

bread in the otherworld but also gods too. It was mentioned in the pyr.866a⁵⁴



t3.k m t3 ntr imyt hwt wsht

" Your bread and god's bread come from the wide hall"

The conclusion

Soul houses are pottery models of houses were included in burials of comparatively poor individuals of the end of the Old Kingdom, the First Intermediate Period and the Middle Kingdom. This study illustrates the development of soul houses from simple trays of offerings to the complex forms of soul houses with shelters, staircases, and upper stories.

The forecourts of soul houses were strewn with food offerings as coned loaves of bread, tied bulls, bulls' heads, hunches, ribs' and vegetable waistbands (onions and lettuce). Often there were cups, grooves or channels cut into their courtyards so that liquids as water, beer or wine could be poured on.

Soul houses symbolically provisioned the deceased and housed the soul. They played a great part in the burial customs of the ancient Egyptians and they throw light on Egyptian domestic architecture.

⁵⁴ pyr.866a

مجموعة جديدة غير منشورة من مساكن الروح محفوظة بالمتحف الزراعى بالقاهرة

د.مرزوق السيد أمان*

ملخص البحث:

يتعامل مع جزء مهم جدا من الأثاث الجنائزى فى مصر القديمة وباختصار انه يلقى على مجموعة جديدة من مساكن الروح محفوظة فى المتحف الزراعى وهذه المجموعة مهمة جدا لأنها تخبرالمختصين عن فكرة مساكن الروح وعن قصة تطورها . وهذه المجموعة عبارة عن نماذج لصوانى قرابين وبيوت مصنوعة من الفخار كانت توضع بجوار مدخل الدفانات الفقيرة نسبيا فى نهاية عصر الدولة القديمة وفى عصر الانتقال الأول وعصر الدولة الوسطى.

لقد تطورت هذه المساكن عن موائد القرابين الحجرية ،ففى البداية كانت عبارة عن صوانى للقرابين من الفخار تقليدا لتلك الموائد المصنوعة من الحجر وبعد ذلك ظهرت نماذج لمساكن مصنوعة من الفخار وكانت أفنيتهامملوءة بالقرابين وأماكن لتخزين المياه والسوائل وأغراض أخرى. وكانت هذه المساكن تمد المتوفى رمزيا بالقرابين كما كانت مسكنا لروحه ومن ذلك اخذت مسماهما "مساكن الروح". ولقد كان لهذه المساكن أهمية كبيرة حيث انها أمدت المختصين بمعلومات عن عادات الدفن فى مصر القديمة فى تلك الفترة كما أنها أمدتهم بطريقة غير مباشرة بمعلومات عن العمارة السكنية فى مصر القديمة .

وفى هذه الدراسة فان الباحث قد قسم هذه المجموعة الى ثلاثة أجزاء الجزء الأول صوانى القرابين ،الجزء الثانى صوانى للقرابين وفى نهايتها كوخ صغير ونوع اخر من الصوانى توجد بنهايته شرفة تحملها أعمدة (تمثلان الحلقة الوسطى بين صوانى القرابين البحتة ومساكن الروح الخالصة) ثم الجزء الثالث مساكن الروح سواء ذات الطابق الواحد أوالطابقين .

كما تناول الباحث بالدراسة الطرزالمختلفة لتلك المساكن وكيفية تطورها وكذلك العناصر المعمارية لهذه المساكن كل على حدة وكذلك القرابين الموجودة فى افنيتهما.

الكلمات المفتاحية:

مساكن الروح، معدات جنائزية، عادات الدفن، الموتى، صوانى قرابين، كوخ، مسكن روح ذو طابقين، شرفة، مأوى، أسطح، سلام، بوابات، أوانى للسوائل، خزانات للمياه، مخازن، قرابين