

E5 – Week 2, Thursday

Equipping and provisioning the dead – the material culture of tombs

HPAH5085/6085

**Exhibiting the Past: Ancient Egypt, death
and modern representation**

Dr Katharina Zinn

Things you want to be equipped with?



COFFINS, CANOPIC JARS AND CHESTS

Reading

- ❑ Taylor: Death. 214-243.
- ❑ Taylor, J.H. 1989. *Egyptian coffins*. Aylesbury: Shire.
- ❑ Dodson, Aidan. 1994. *The Canopic Equipment of the Kings of Egypt*. London: Routledge.
- ❑ Killen, Geoffrey. 1994. *Egyptian Woodworking and Furniture*. Colchester: Shire.
- ❑ Lesko, Leonard. 1971. Some Observations on the Composition of the Book of Two Ways. In: *Journal of the American Oriental Society* 91(1971)1. pp. 30-43.

Reading

- ❑ Stewart, H.M. 2000. Note on an enigmatic shabti form. In: *Journal of Egyptian Archaeology* 86 (2000). 166-167
- ❑ Schneider, Hans D. 1977. *Shabtis*. Leiden (2 vol.).
- ❑ Exell, K. 2008, Ancestor Bust. In Wendrich, W. (ed.), *UCLA Encyclopedia of Egyptology*, Los Angeles.
<http://escholarship.org/uc/item/59k7832w>
- ❑ Milde, H. 2012. Shabtis. In Wendrich, W. (ed.), *UCLA Encyclopedia of Egyptology*, Los Angeles.
<http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz002bwv0z>
- ❑ Whelan, P. 2007. *Mere Scraps of Rough Wood? 17th-18th Dynasty Stick Shabtis in the Petrie Museum and other collections*. London: Golden House Publications.

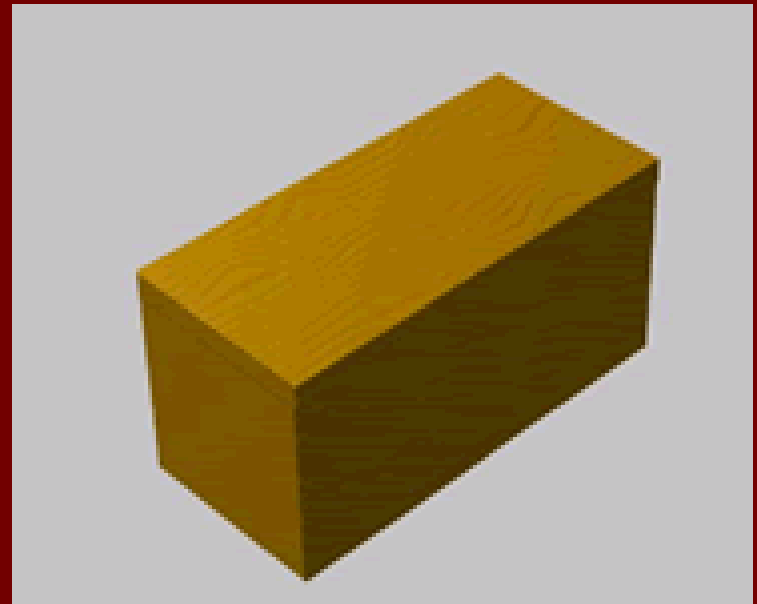
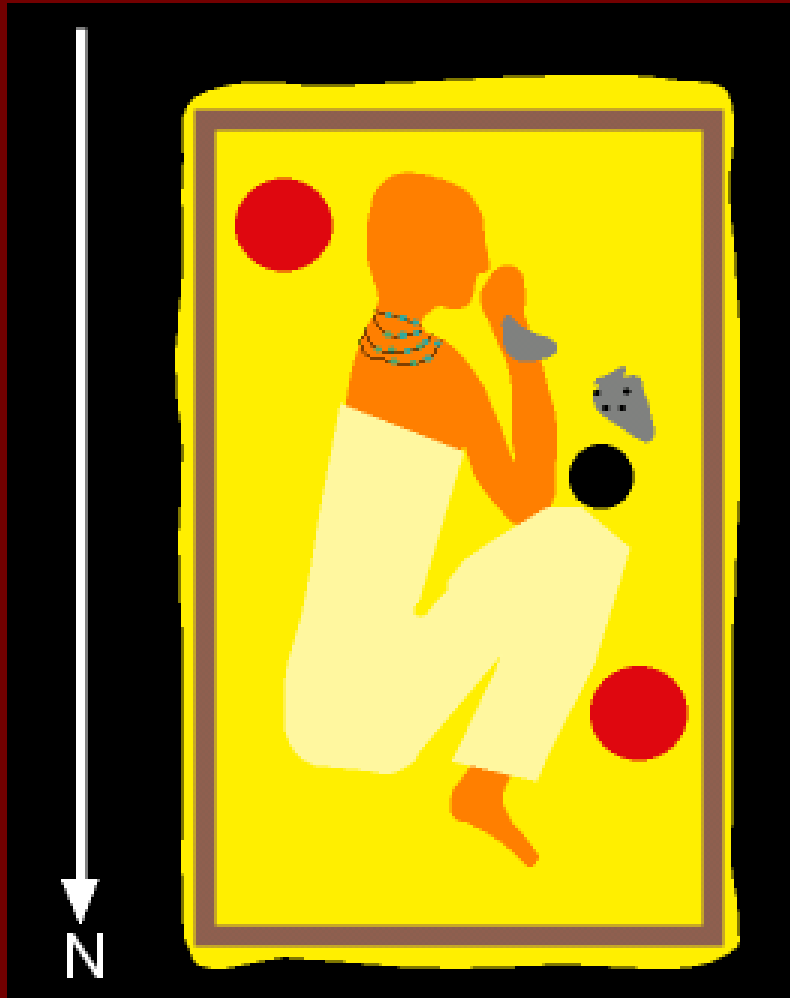
The beginning: Badarian culture (4400 – 4000 BC) Pot burial



Pottery coffin Naqada III



The first coffins (mostly badly preserved):
simple wooden boxes (already attested in the
Naqada Period) – Qau 1629



Early Dynastic Period Coffins (Tarkhan tomb 532)

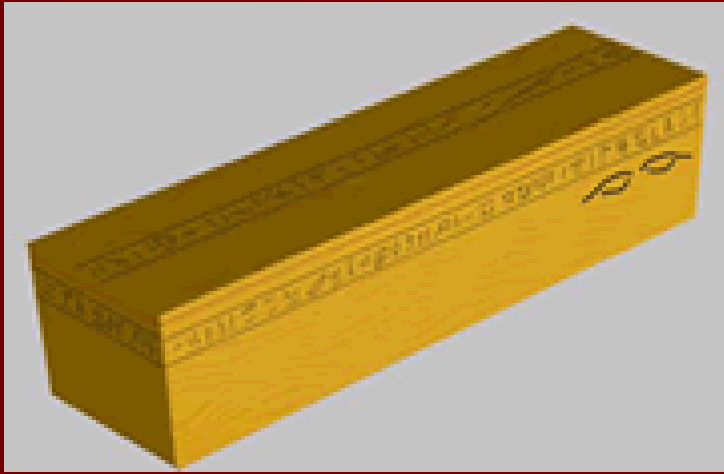


- wooden coffins which copy a palace façade
- in use till the end of the Old Kingdom (about 2686-2181 BC)

Early Dynastic Period Coffin from Tarkhan(unpublished excavation photograph)



Standard coffin



- Sixth Dynasty: standard coffin type developed
- long wooden box with one inscription line on each side and two eyes on the East (=left) side
- Dead normally placed in it lying on the left side, head to the North looking to the East



MK coffin – many of them from El-Bersha (Middle Egypt)



Outer coffin of Gua

BM EA 30839

Length: 2.60m

Width: 0.92m

From tomb of Gua, Deir el-Bersha, Egypt

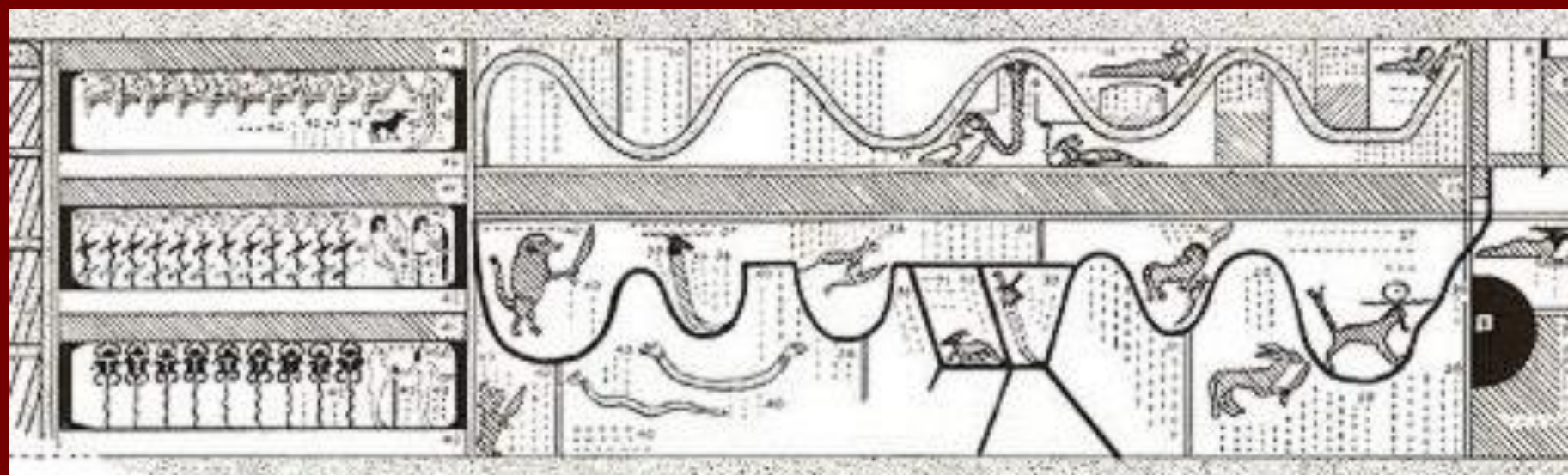
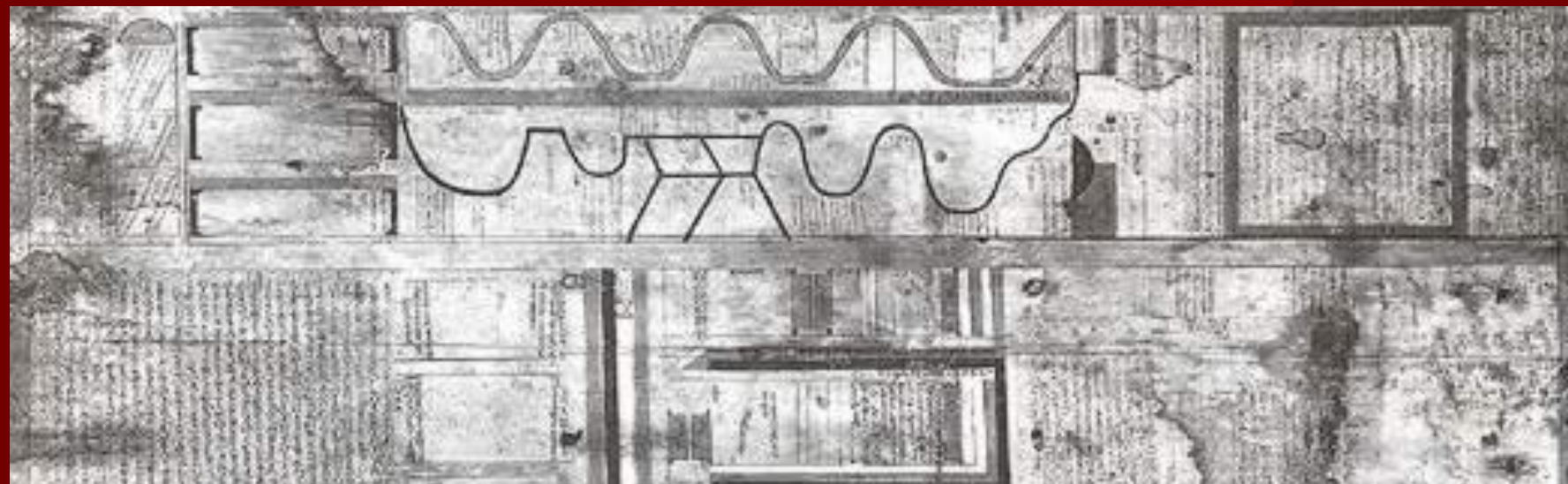
12th Dynasty, 1985-1795 BC

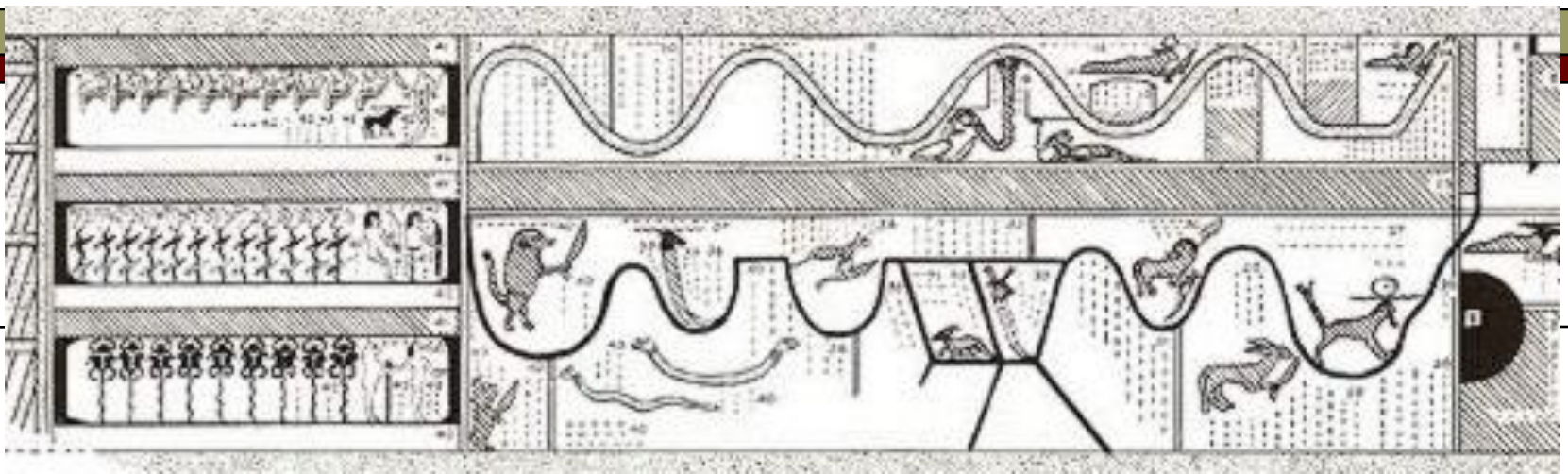
Coffin Texts inscribed (columns of cursive hieroglyphic)

representations of objects required for the Afterlife

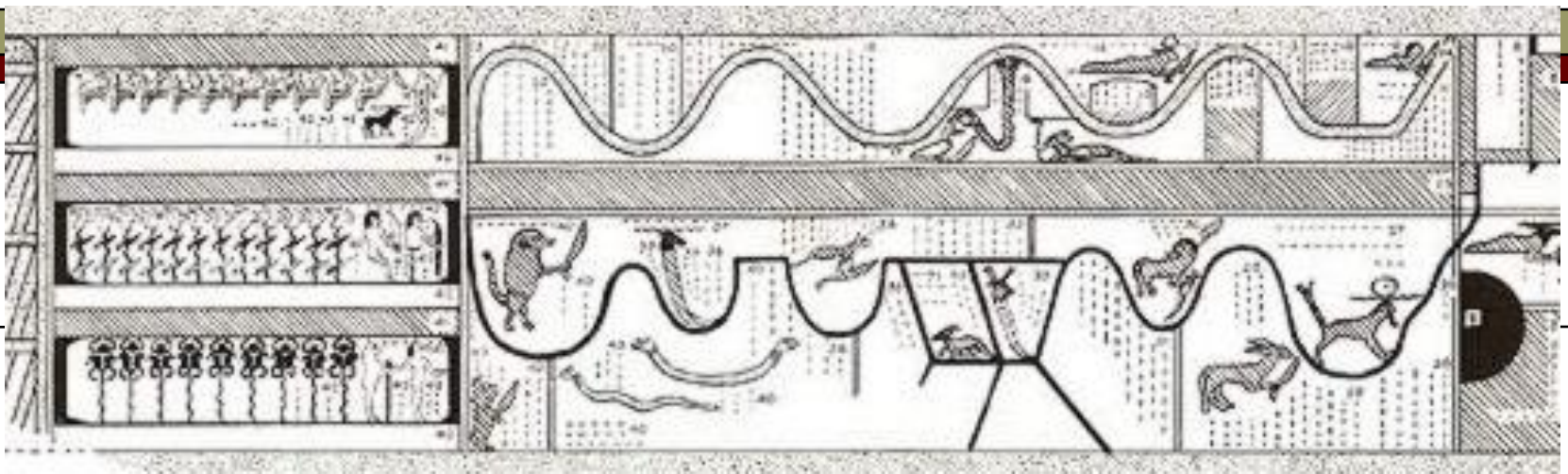
With maps showing the route to the underworld (*Book of Two Ways* = part of the *Coffin Texts*), intended to help the deceased reach the Afterlife.







- ❑ A true topographical map of the Afterlife: 2 windy, difficult paths separated by impassable lake of fire
- ❑ Deceased has to decide which way to go to get to the world of Osiris
- ❑ Land route (lower one) on embankment → to entrance of the realm of Osiris, with secondary routes leading into fire and nothingness
- ❑ Other – might be a canal: can be followed by deceased under protection of Osiris, entrance defended by ram-headed crocodile



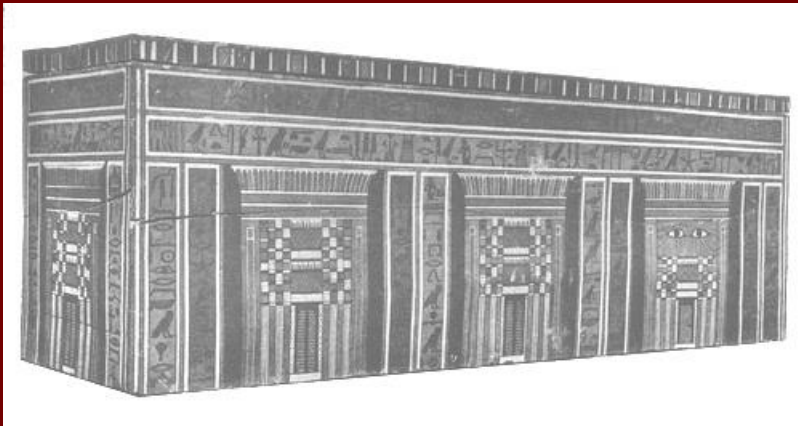
- Journey with obstacles and dangerous creatures
- Both way lead into Rosetau (generic term for Osiris' underworld)
- Texts very complicated to understand, presents sun and Osiris as important parts
- Might be first draft of BoD and Amduat (developed from 18th dyn. onwards)

Coffins of the 12th dyn.

- ❑ first anthropomorphic (human shaped) coffins appear
- ❑ always part of a set of at least two coffins: an outer box coffin and an inner anthropomorphic coffin.

Rifeh, the tomb of the two Brothers (late 12th dyn.): coffin set (Manchester)

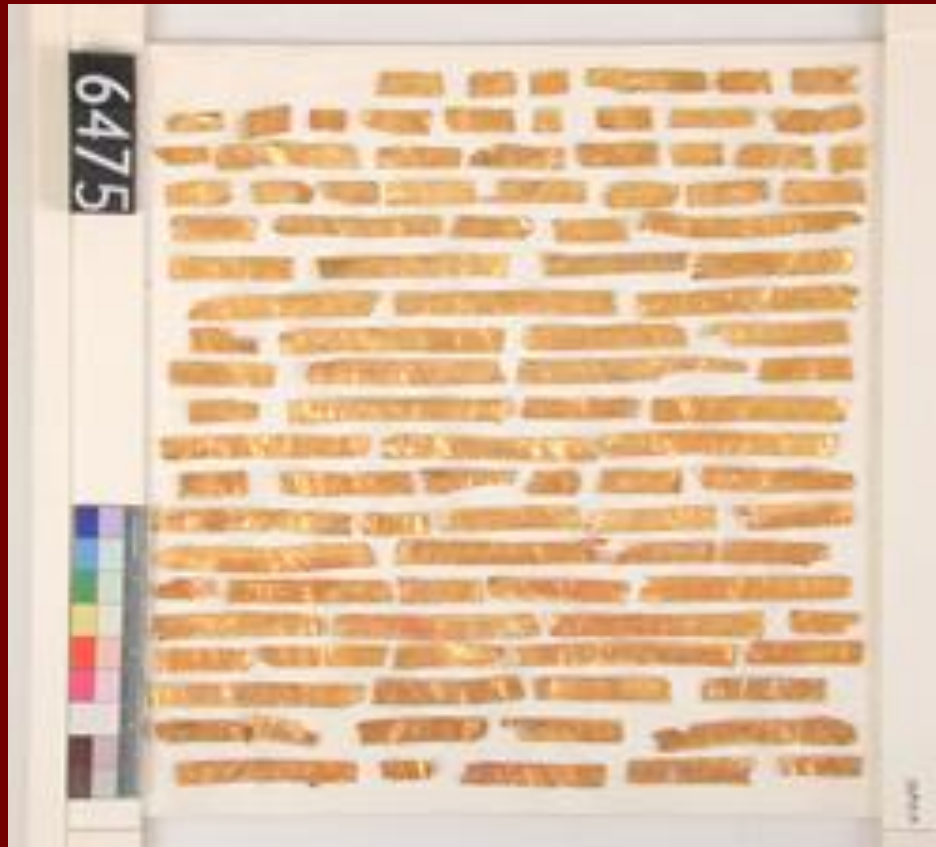
Outer coffin box



Inner anthropoid coffin



Late MK SIP: Harageh UC 6475; gold leaf from one or more coffins



Coffins of the 13th dyn. and SIP

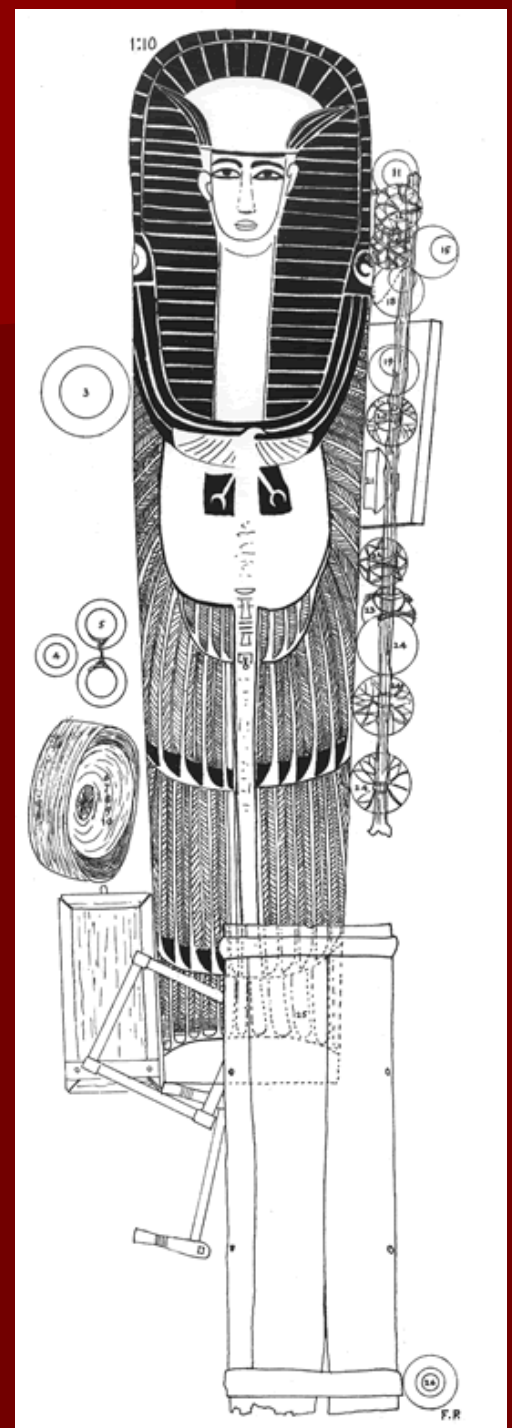
- 13th Dynasty and SIP decoration of the coffins
= stylized, palace facade turns into geometrical pattern.
 - always part of a set of at least two coffins: an outer box coffin and an inner anthropomorphic coffin.
- SIP – Rishi coffins
 - rishi : Arabic for 'feathered'
 - rishi-coffins are made in the Theban area during Dynasty 17 and early Dynasty 18
 - NOT in coffin set

SIP: Rishi coffins

anthropoid coffins with feather decoration over the torso (on lid part). They are no longer part of a coffin set with an outer box coffin.

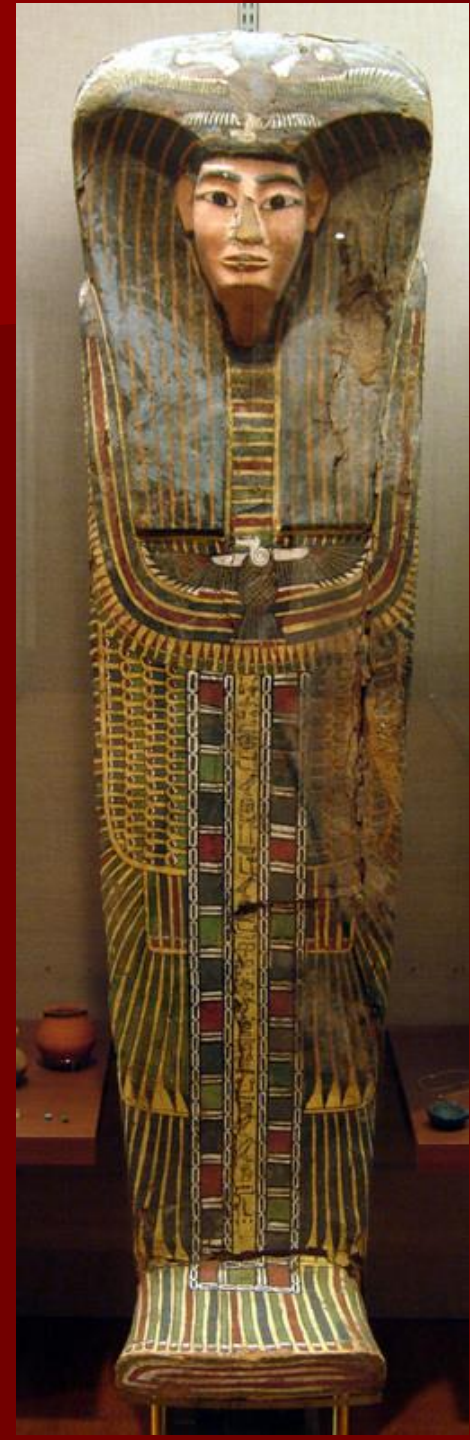
Petrie excavated at Qurneh an undisturbed burial of a wealthy woman, dating to the 17th Dynasty.

Today Royal Scottish Museum,
Edinburgh



Rishi coffin of Puhorsenbu MMA 30.3.7a, b

- particularly fine example of the type
- special care with the modeling of the face: painted a delicate pink
- feather pattern has become abstract design, as has the broad collar, whose strands of beads echo the contour of the vulture pendant, making the bird's wings appear to extend up the mummy's shoulders



13th Dynasty + SIP: decoration =
stylized (palace facade turns into
geometrical pattern)
(Coffin board, UC 38036)



Corpse wrapped in matting (NK)



- From Saqqara
- Top: grass matting
- Bottom: ribs of date palm matting

Coffins - TIP

- UCL 8899
- TIP: art of coffin decoration at its height
- Decoration especially important, because no images enriched the simple underground chambers (even for high-status people, often whole families together)



MMA 25.3.182–184
Coffin set of Henettawy
Dynasty 21 (Psusennes
I, ca. 1040–992 b.c.)
Deir el-Bahri
Gessoed and painted
wood

"mistress of the house and
chantress of Amun-Re,"
Died in her twenties



Henettawy

- Simple burial and personal jewelry
- But two splendid coffins and an innermost mummy lid, shaped like wrapped mummies with elaborate masks
- Decoration reflects royal coffins of an earlier age (gold masks and gold arm covers, inlaid with glass and semiprecious stones, faience bead netting).



MMA 25.3.182–184

Coffin set of Henettawy



Boston MFA 95.1407: Nesmutaatneru (25th dyn)

Outer coffin: 4 post coffin

Inner coffin



Boston MFA 95.1407: Nesmutaatneru (25th dyn) – Middle coffin



- first column : Recitation, Osiris, the Lady of the house Ns-mwt-Aa-nrwt, the daughter of the beloved of god... Southern Heliopolis, TA-n-WAst. Her mother is the Lady of the house Ns-nsw-pA-Xrd, the venerated, the revered.
- Second column: Recitation, Hail to you, xnty-imnty, Osiris who is in the midst of Abydos. May you give abundance of offerings to the Beautiful West so that I might receive from the Lords of the Necropolis, who said to me ...

Shawabti box of Nes-mut-aat- neru. MFA 95.1408-1409

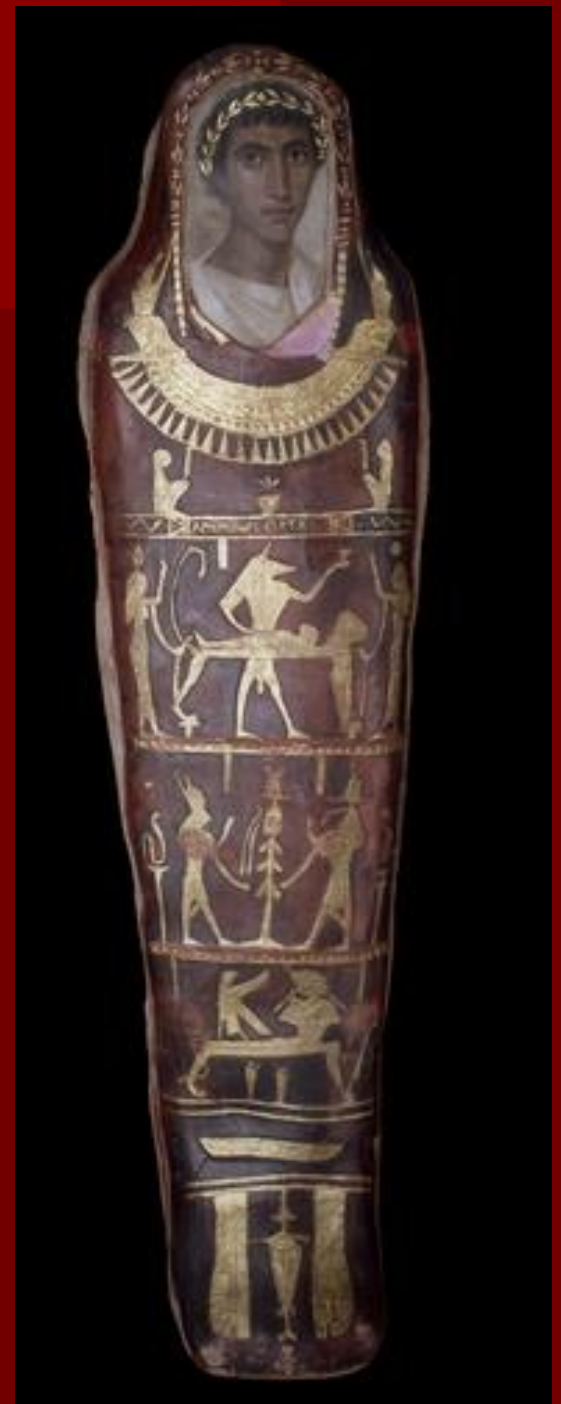


Mummy case and portrait of Artemidorus

Hawara

Roman Period (AD 100-120)

A mixture of cultural
influences



TT55 Ramose –bringing chests into the tomb



Tutankhamun's Painted Box



Gable-topped chest and linens (Thebes, tomb of Hatnofer, 18th dyn)



- whitewashed chest = one of three: 2 made especially for her burial
- filled with linen sheets of various qualities and weaves
- Here: shirt of fine linen; sheet of superfine weave (outer garment?); sheet of coarser weave (very long - used as a mattress?)
- chest was tied shut with a piece of linen cord, secured with a mud seal

Burial of queen Hetepheres, 4th dyn. (Giza) – jewellery box

Restored



Original find-situation

Canopic boxes and chests

canopic box of Thuya



Canopic chest Hatshepsut

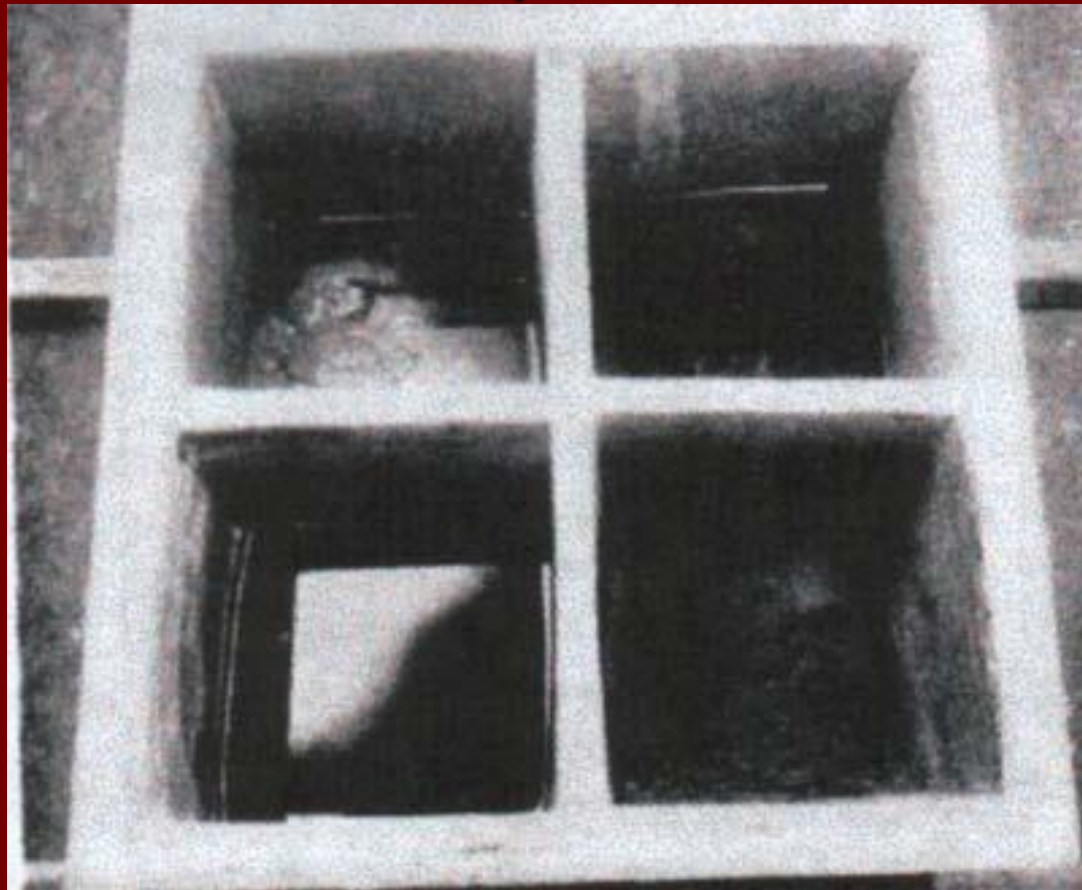


Development of Canopic Jars



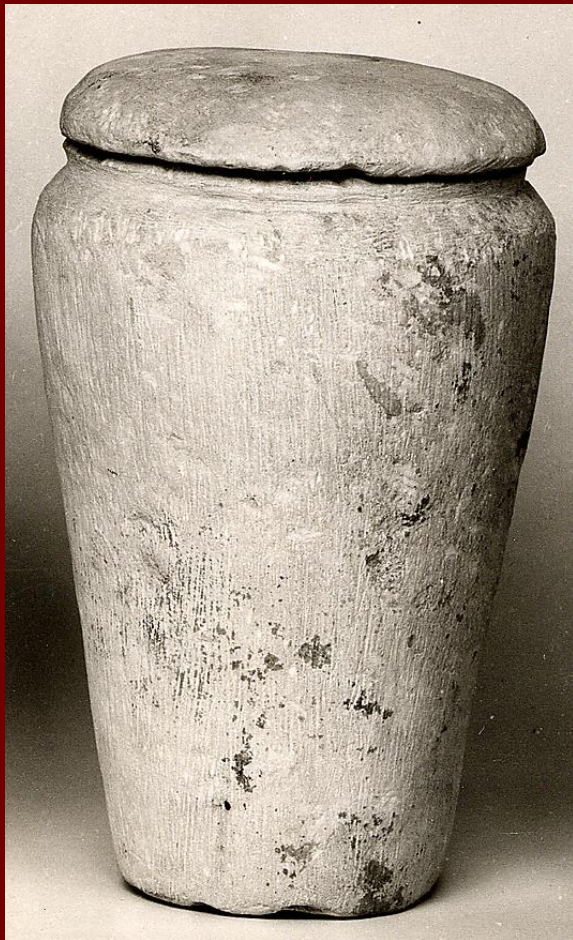
Queen Hetepheres (4th dyn.)

- Organs directly placed in compartments of canopic chest



Canopic Jars of the OK

Perneb – MMA
14.7.18a, b



- Dyn. 5
- Limestone, from mastaba (burial chamber, south of the sarcophagus)
- Canopic jars of the Old Kingdom almost never inscribed, have a plain lid
- Since Hetepheres (queen of Snofry, 4th dyn.): jars in canopic chest

Canopic Jars of the MK

- Human headed jar lids appear from FIP onward
- UCL 16027: Hawara, tomb 57 – overseer of the store-rooms Iu-nefer (a 'court type burial') → Amenemhat III or later
- Middle Kingdom (2025-1700 BC) jars are often inscribed, and the lids are often human headed.



Human headed jar sets – early 18th dyn.

MMA 33.5.33-36 Ruiu

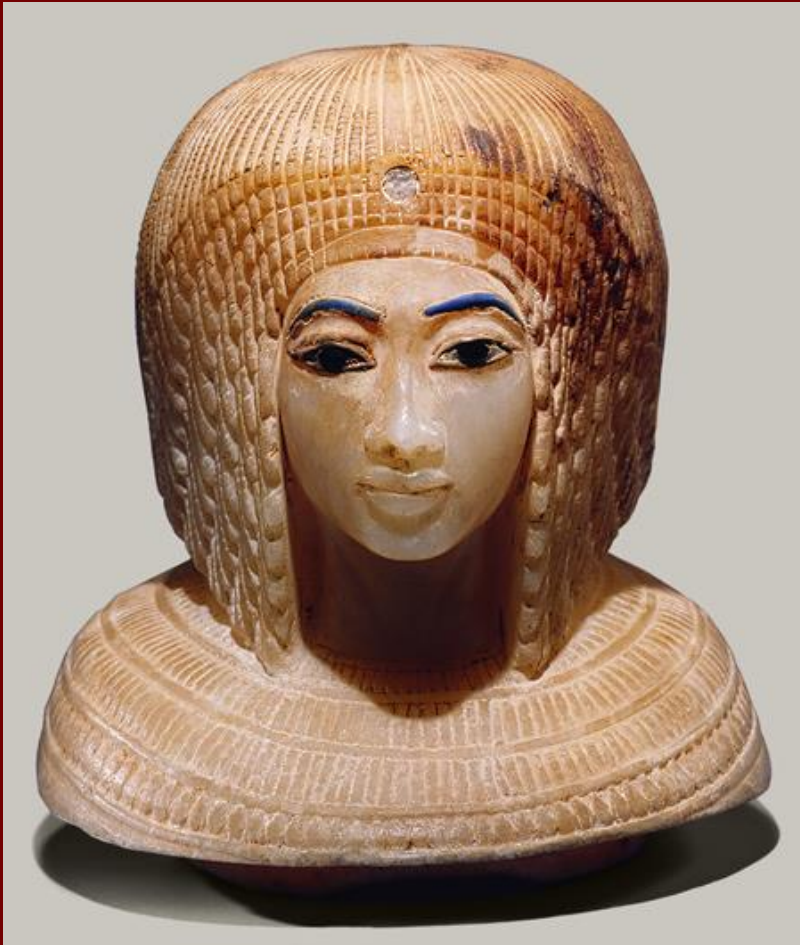




Canopic jar Tyuya

- With mummy shaped coffin which contained some of Tjuiu's organs.

Canopic Jar Lid, Dyn. 18, late reign
of Akhenaten (ca. 1340–1336 B.C.),
KV55, MMA 30.8.54



- intended for a funerary context: face carved by a master
- given a youthful countenance for the eternal afterlife
- altered in antiquity
- original owner? – one of the royal women of Amarna, hole on forehead = uraeus, the divine cobra worn exclusively by royalty
- faint traces of hieroglyphs: inscribed for Kiya (?), Nubian wig

Canopic set from 19th dyn. onwards:

- In the Nineteenth Dynasty and later each of the four lids takes the form of a different head – human, jackal, baboon and falcon (denoting the four children of Horus).

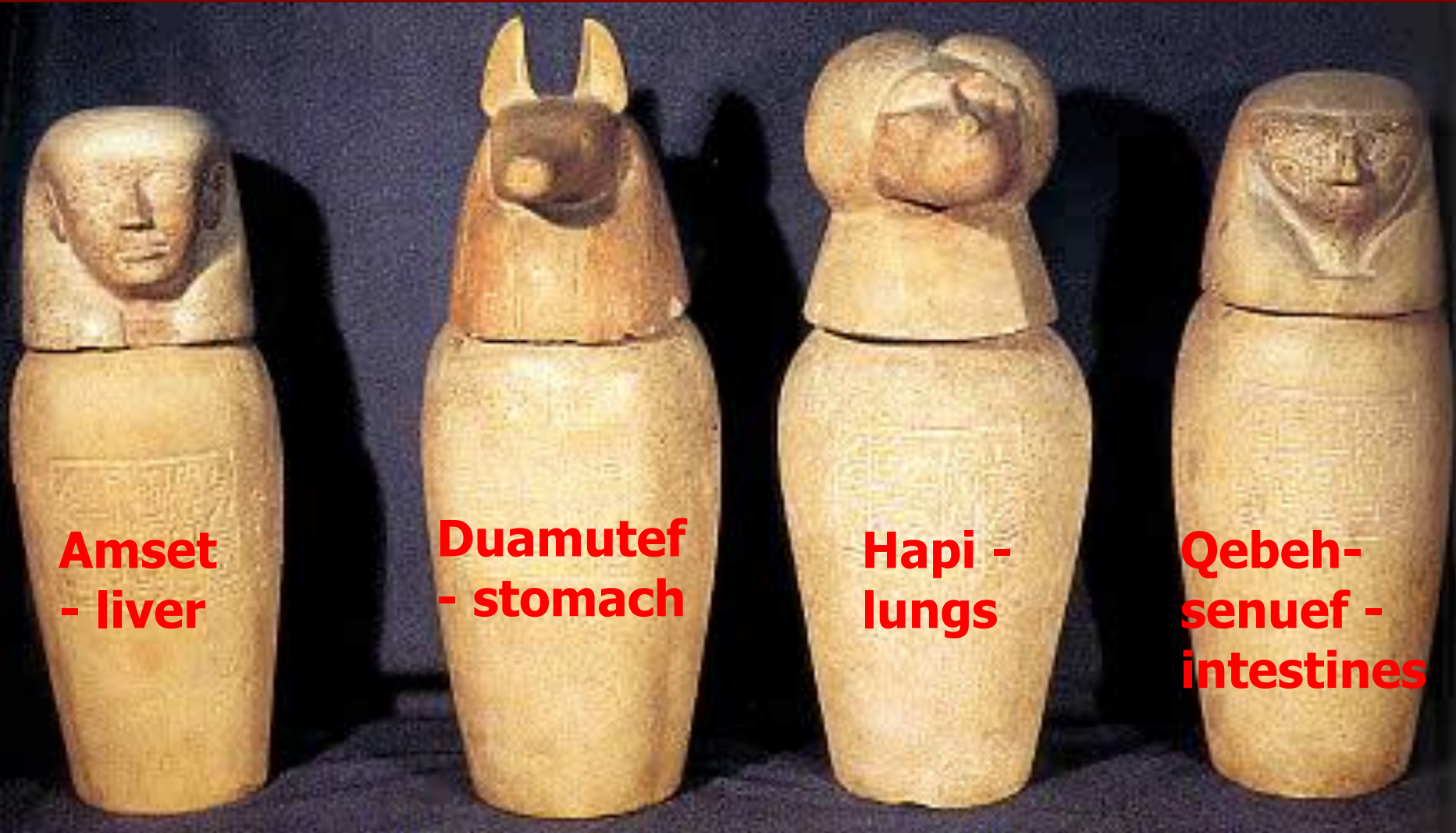
**Amset -
liver**

**Duamutef -
stomach**

**Hapi -
lungs**

**Qebeh-
senuet -
intestines**

Canopic set from 19th dyn. onwards:



**Amset
- liver**

**Duamutef
- stomach**

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**Qebeh-
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intestines**

Canopic Vessels of Wahibra



- Late Period, Dynasty XXVI (664-525 BC)
- Museo Egizio de Torino Inv. Nr. C. 3208 (CGT 19028-19031)

FUNERARY FIGURINES AND USHEBTIS

Funerary figurines / Tomb Statues



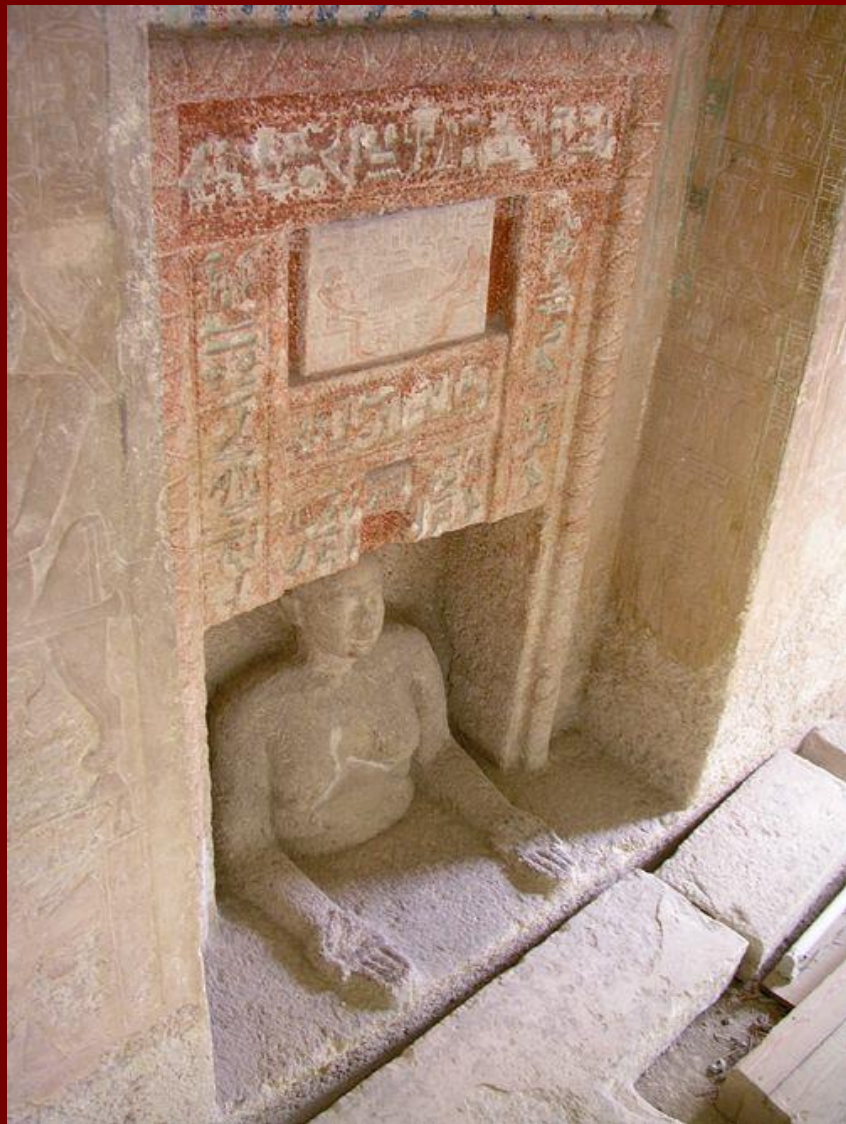
TT99 (Sennefri), statue:
Son-in-law Amenhotep
Cairo JE 99148

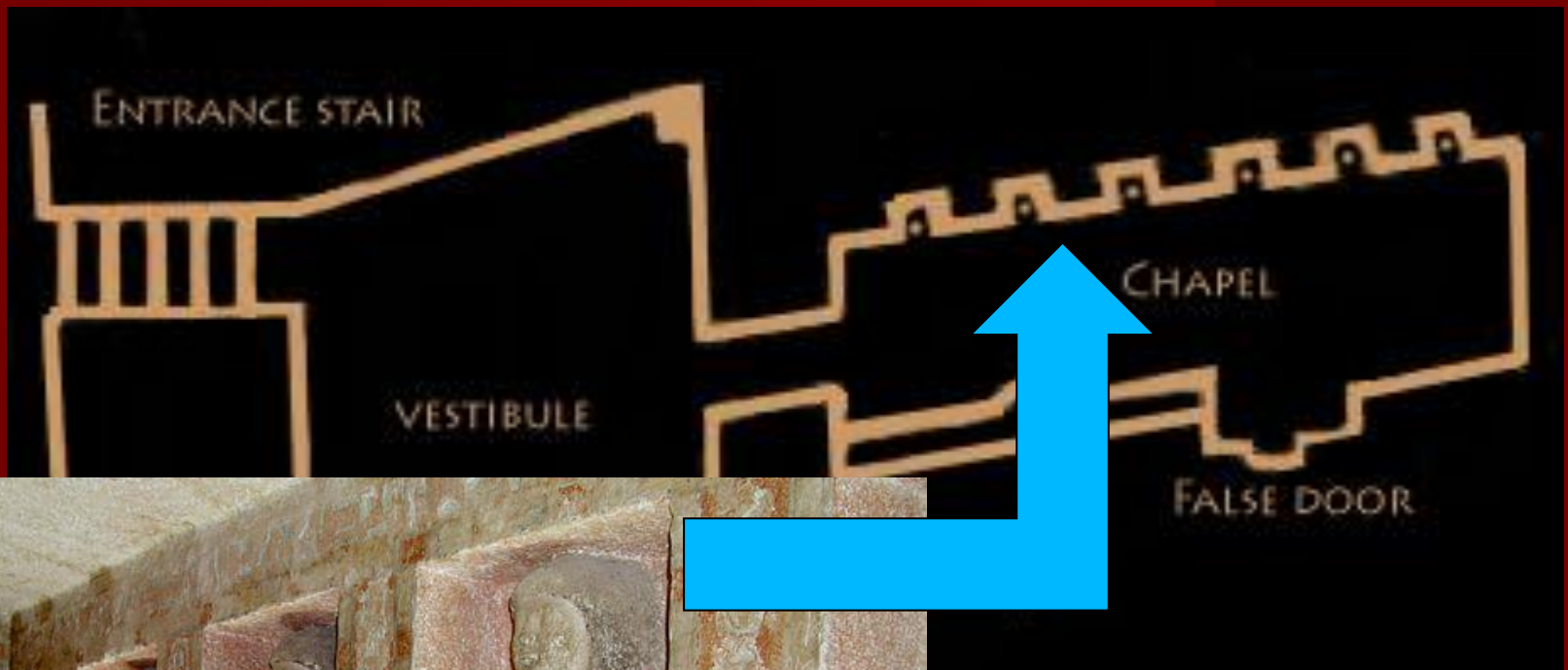




'An offering which the king gives to Osiris, foremost among the Westerners, lord of eternity, the ruler of the everlasting, so that he may give all perfect and pure things to the *ka*-spirit of the deputy of the overseer of seal-bearers, Amenhotep'

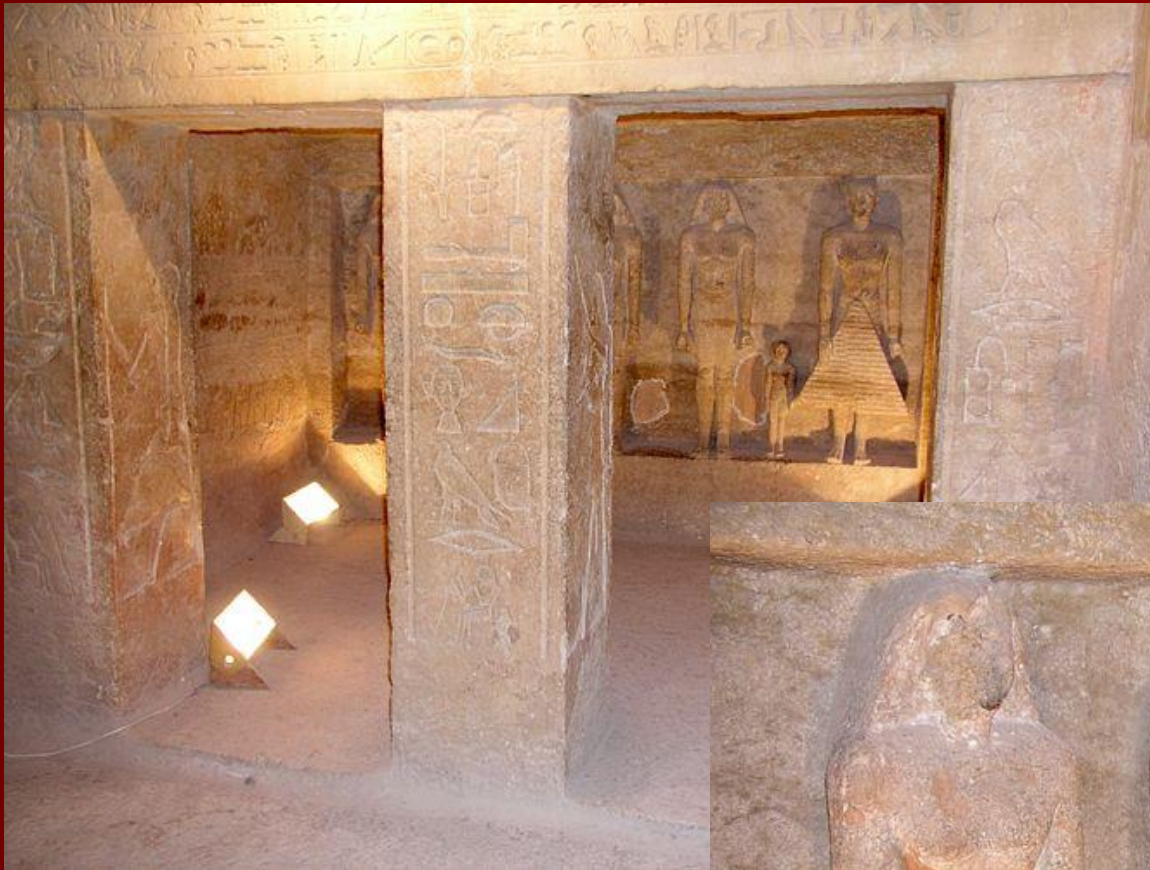
G7102: Idu





G7101

Qar



Statues of tomb owners: Leipzig Memi (ÄMUL 2560)



- Inscription right: the wab-priest Memi, may we walk on beautiful ways, where the dignified are walking
- Left: I ordered to make this statue by an artist and he was satisfied with the salary I paid him.

Group statue



Changes - new statue types: stelophorous



- Deir el-Medina (18th-19th dyn.)
- human figure (almost always a single male, but also couples, with hands raised in adoration) holding offering stele
- Produced: 18th dyn. onwards
- usually inscribed with hymns to sun-god
- placed over the entrance of Theban tomb chapels, sometimes incorporated into a pyramidion



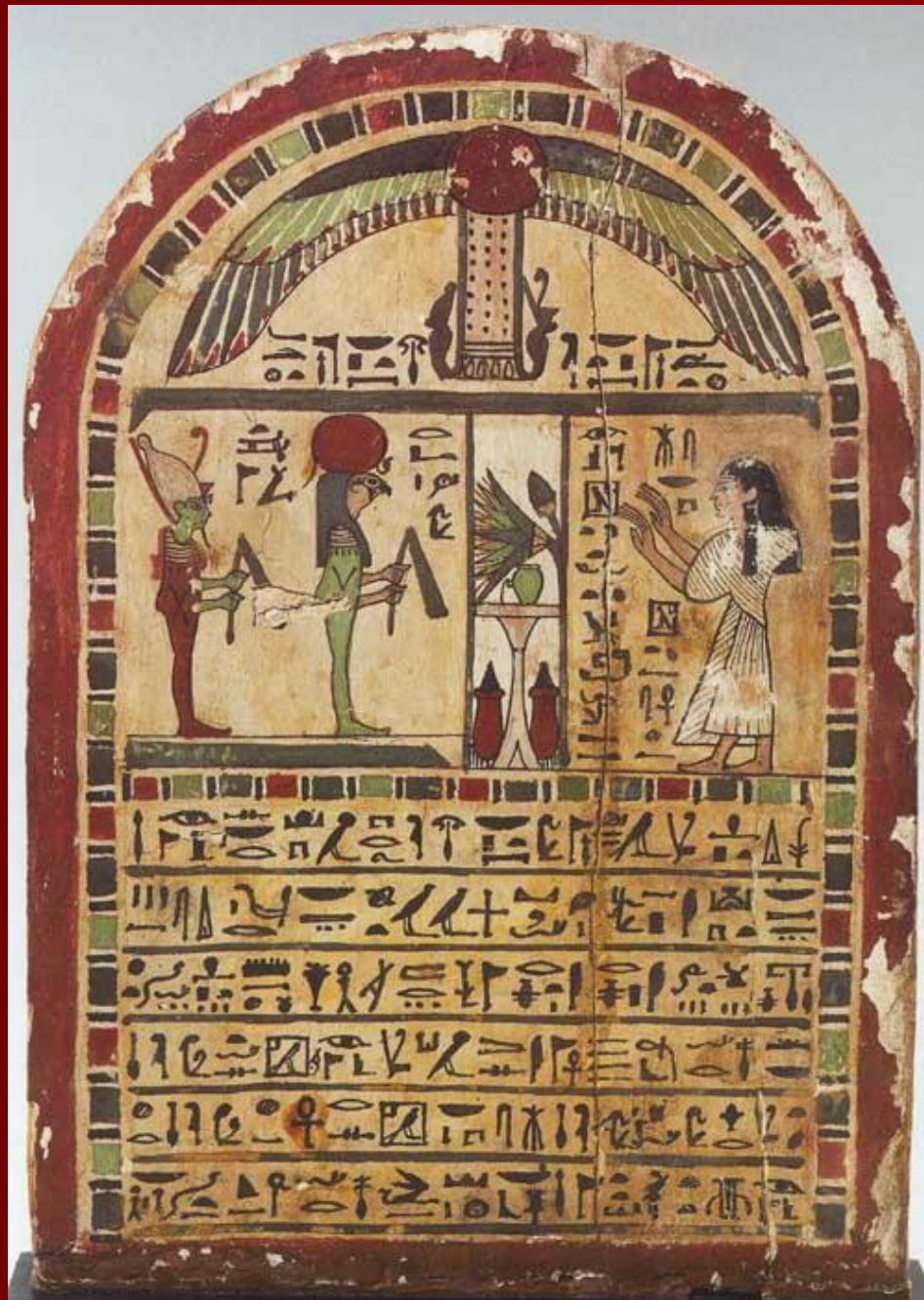


Statue would
be placed here

Tomb 291
at
Deir el-
Medina
(Nakht-Min)

New Kingdom: Funerary Stela





Funerary stele of
Mer-Hathor-ites,
Early Ptolemaic
Period (end of
4th c. BCE),
Vienna,
Kunsthistorisches
Museum

Servant Statues



- Butcher: prepares a trussed ox
- from a group of 25 statues from tomb of Ny-kau-Inpu (Giza): included images of him + wife, family, and household staff
- belief that deceased continued to need food and beverages
- rather than sacrificing actual servants, statues of workers placed in the tomb were thought to be able to perform duties eternally
- whetstone, attached to a strap, is tucked into his waistband

Servant Statues



- statue of a potter
- put in the tomb to serve as duplicates of individuals, ensuring that Ny-kau-Inpu and his household would live forever
- one of earliest statues of potter: squatting before a low hand-turned wheel as he forms a broad bowl
- low profession: ribs stand out on his back, skin is tightly drawn over his face, deeply receded hairline

Servant Statues



- **Leipzig ÄMUL 2567**
- statue of a millerin
- Giza, Western cemetery: Serdab Mastaba D 29
- holds oval rubbing stone which is moved on long mill stone, flour will be stored in little bag
- Wears only skirt with belt and headscarf

Ushabti



Shabtis: also ushebtis or shawabtis

- Word = ancient Egyptian
- may derive from Egyptian Swb 'stick' originally, perhaps reinterpreted as from Egyptian wSb 'answer', 'respond' in the first millennium BC
- small figures
 - of adult male or female form
 - inscribed with
 - names and titles
 - a special formula to be recited (Shabti formula)

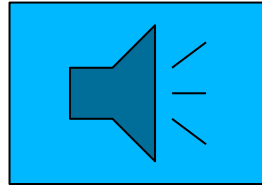
Shabti

Name and title

Shabti Formulae



Shabti formula



- ❑ The NN speaks: "O, these shabtis, if one counts (me) off for (my) duties - now indeed an obstacle is implanted for (against) me there with -, as a man at his duties; if one counts off for you at any time which has be passed there make arable the fields, to turn over the shores, to transport by boat the sand of the West (and) of the East, 'here you are' you shall say."
- ❑ Spell known from the **Coffin Text** spell 472, which is found on some mid Twelfth Dynasty coffins from Bersheh (about 1850 BC)
- ❑ also known as chapter 6 of the **Book of the Dead**.

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- ❑ small figures
 - of adult male or female form
 - inscribed with
 - ❑ names and titles
 - ❑ a special formula to be recited (Shabti formula)
 - figures representing the function expressed in that spell, namely, to carry out heavy manual tasks on behalf of a person in the afterlife

Stick ushebtis (17th, 18th dyn.)



Shabtis: also ushebtis or shawabtis

- ❑ NK (about 1550-1069 BC) and Late Period (about 1550 - 332 BC): carved in stone or wood or formed in faience
- ❑ from the neck down: usually mummy-form, but at the end of the Eighteenth Dynasty there are also shabtis in daily life dress
- ❑ usually represented with tools in their hands: baskets, mattocks and hoes

Shabtis represented with tools in their hands - hoe



Shabtis represented with tools in their hands - basket



Parts of five lines of text are preserved on the body.

Transliteration

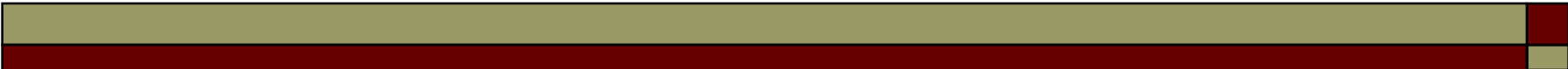
1. *shd wsir nsw-bity Psmtk... d[t] T*
2. *wšbty ipn ir ipn.....*
3. *nsw-bity Psmtk m^{3c}-hrw r irt k3t ... w*
4. *m hrt-ntr is tw hw sdb...*
5. *r hrt m .. ^c.. w*

Translation

1. Illuminating the Osiris King of Upper and Lower Egypt Psamtek .. forever. O...
2. this ushabti, if this one....
3. King of Upper and Lower Egypt, Psamtek true of voice to perform (any) work
4. in the necropolis land, then you will remove any hindrance....
5. to the desert edges in.....

Shabtis: also ushebtis or shawabtis

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- ❑ usually represented with tools in their hands: baskets, mattocks and hoes
- ❑ Number in standard elite burial grew over time:
 - One – 18th dyn.
 - several - 19th
 - one for every day of the year – TIP



Shabtis: also ushebtis or shawabtis

- early TIP (about 1069-850 BC): special form of shabti – one hand to the side, the other holding a whip
- = 'overseers': keep control of a set of ten

Ankhefenmut , 'god's father of Amun and Mut'

- ❑ Burial known from the 'second cache' in Deir el-Bahari
- ❑ type of 'overseer shabtis'
- ❑ shows a figure with three hands





40022



Shabtis: also ushebtis or shawabtis

- early TIP (about 1069-850 BC): special form of shabti – one hand to the side, the other holding a whip
- = 'overseers': keep control of a set of ten
- → typical elite burial would then have thirty-six overseers to keep control of the three hundred and sixty-five ordinary workers = 401 shabtis per tomb
- Late Period: numbers remained in the hundreds, but 'overseer' type not longer used

Mummiform figures

- ❑ Not all mummiform figures are shabtis
- ❑ Earliest seem to represent dead person and were placed either in his tomb or another sacred place
- ❑ Many still have this function in NK: found not only in tombs but also at other 'holy places' where a person wished to be represented
- ❑ First with Shabti spell appear at the end of the Middle Kingdom (in the Thirteenth Dynasty)

Mummiform figurines



Ancestor Busts and personal piety in Deir el-Medina

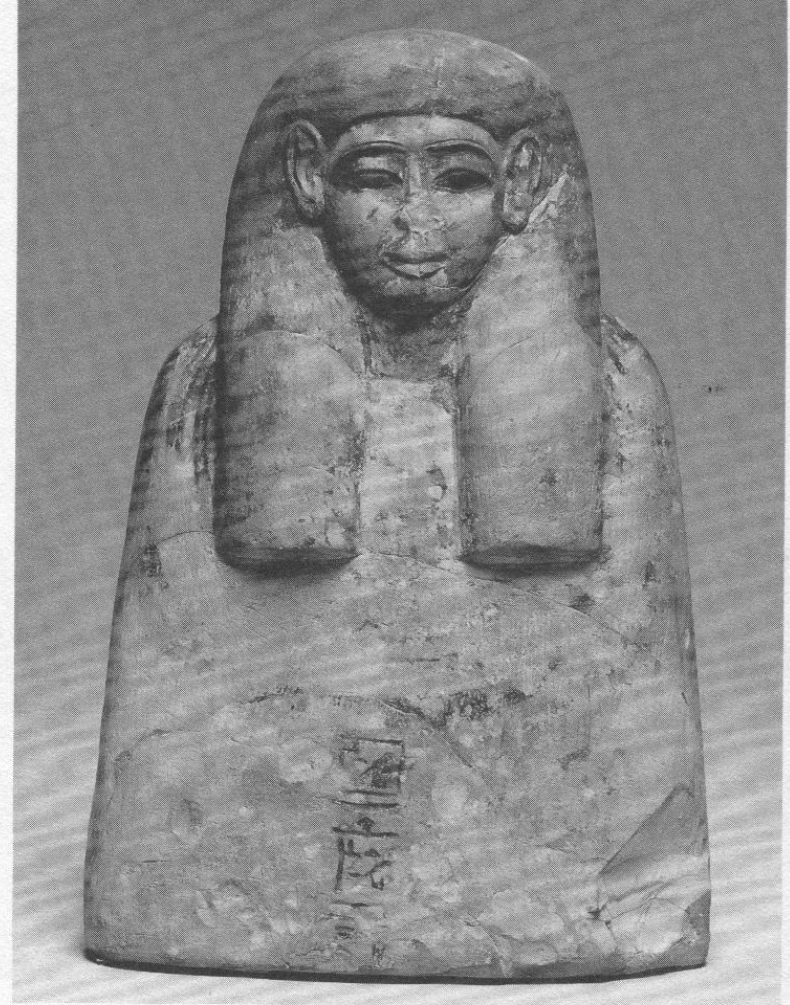
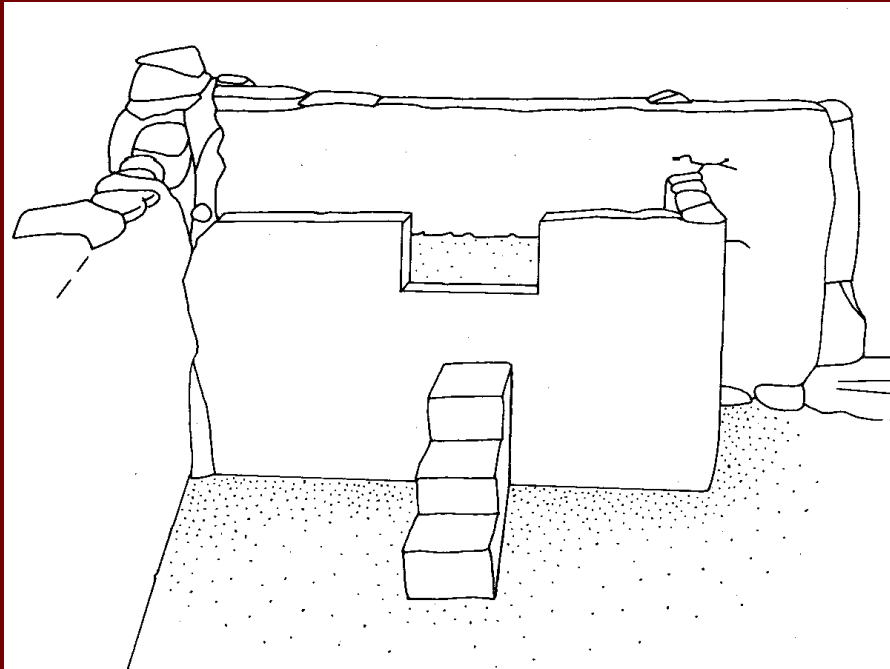


Figure 10. An ancestor bust from Deir el Medina. Courtesy of the Staatliche Museen zu Berlin—Preußischer Kulturbesitz Ägyptisches Museum und Papyrussammlung, no. 20914.

Ancestor busts

- ❑ Private ancestor worship
- ❑ 75 of 150 known from DeM
- ❑ 10-25 cm high, made of sand- or limestone
- ❑ Portable objects
- ❑ Rare traces of colour: red and yellow: gender open to question (red sometimes used for fertile figurines!)
- ❑ Most tripartite wig, *wsh* collar, painted lotus blossom around neck
- ❑ Nearly no inscriptions
- ❑ Found in DeM, fallen out of niches in 1st and 2nd room
- ❑ Represent akh-n-jkr

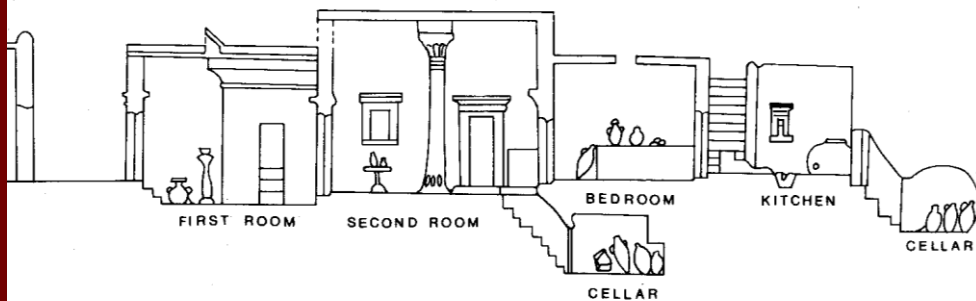


Figure 1. Plan of a typical Deir el Medina house. Drawn by Mary Winkes, after a drawing of Mrs. C. Barratt, in Morris Bierbrier, *The Tomb-builders of the Pharaohs* (London, 1982), p. 69.

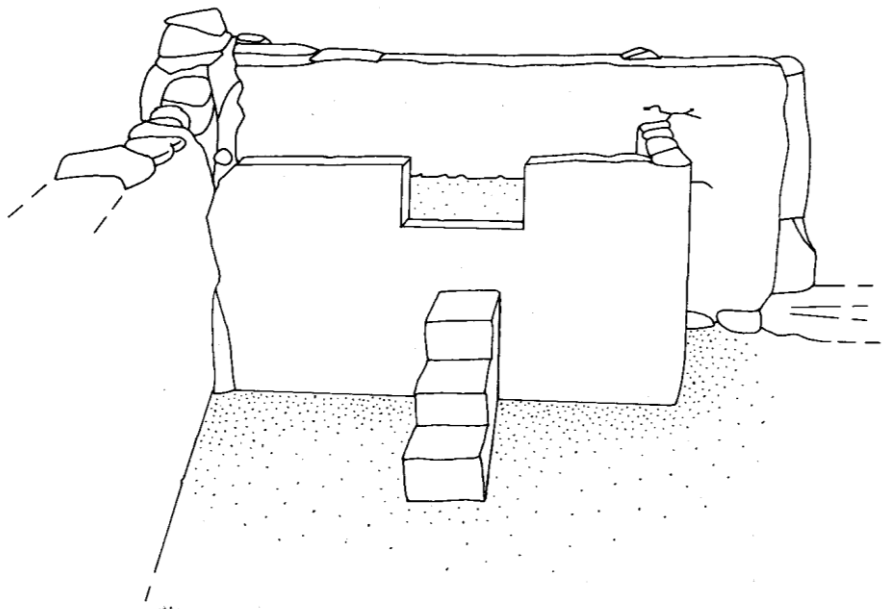
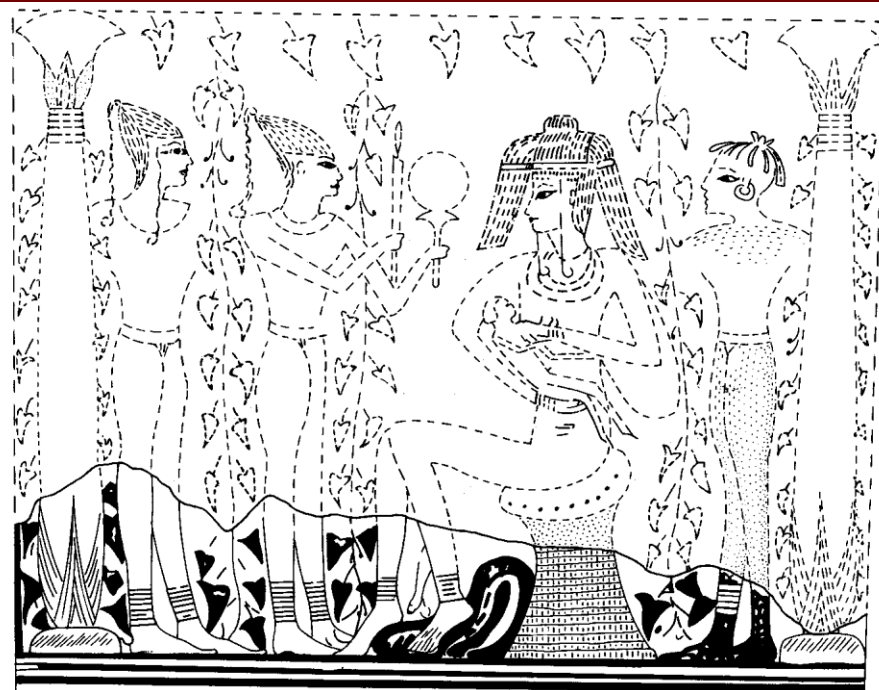
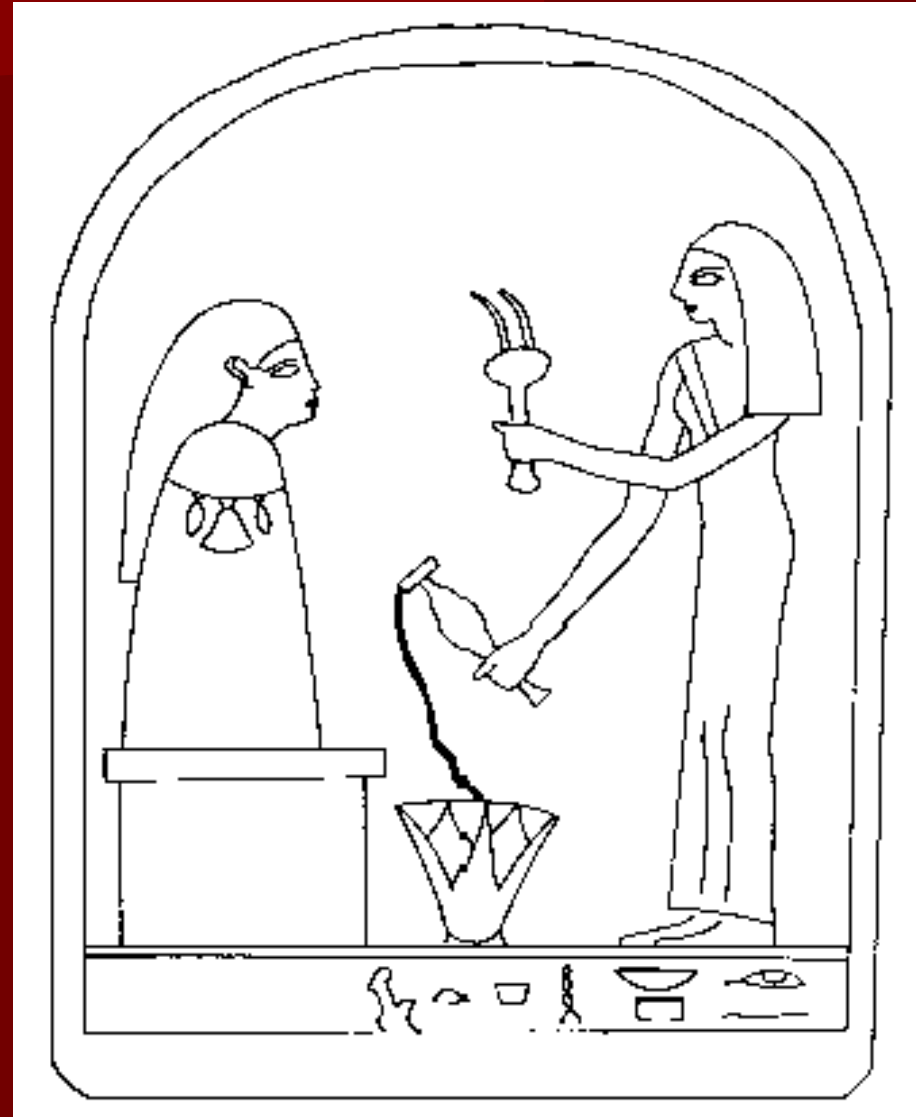


Figure 2. A so-called box bed. Drawn by Mary Winkes, after a photograph in R. E. Freed, *Ramesses the Great* (Memphis, 1987), p. 89.



Ancestor busts



Akh-n-jkr stela: represents divinized ancestors

$\text{ḥ} \text{ jkr } n \text{ R}^c$ – the able spirit of Ra

Inscriptions: short or more expansive

Some shows offerings

→ Offerings for recently deceased ones, which are maybe worshipped: gain intervention and aid



Figure 8. $\text{ḥ} \text{ jkr } n \text{ R}^c$ stela from Deir el Medina. Drawn by Mary Winkes, after a drawing from R. J. Demarée, *The $\text{ḥ} \text{ jkr } n \text{ R}^c$ Stelae* (Leiden, 1983), pl. VI, A17.

Figure 9. $\text{ḥ} \text{ jkr } n \text{ R}^c$ stela from Deir el Medina. Drawn by Mary Winkes, after a drawing from R. J. Demarée, *The $\text{ḥ} \text{ jkr } n \text{ R}^c$ Stelae* (Leiden, 1983), pl. XII, A49.

Akh-n-jkr stela: represents divinized ancestors

- ❑ Range of discovery places (cemeteries, Osiris temple Abydos, palace of Merenptah Memphis, household DeM)
- ❑ 2 found near small wall niches (first and second room)
- ❑ Found together with limestone tables also with inscription akh-n-jkr → suggest domestic cult activity
- ❑ Depiction: seated man, sometimes offerings

Models of offerings (from a 6th dyn. mastaba in Giza)

Meat (MMA 64.66.6)



Beer (MMA 64.66.4b)





The difficulty to interpret tomb goods



The difficulty to interpret tomb goods

- VICTUAL, RITUAL OR BOTH?
- FOOD OFFERINGS FROM THE FUNERARY ASSEMBLAGE OF ISITEMKHEB
- Salima Ikram



Beef rib

Mummification of animals

- three main reasons
 - religious reasons (unconnected with human burial)
 - beloved pets: mummified by their owners (hope that they might join them in afterlife)
 - food source for the deceased
- certain species seen as sacred → large numbers of animals kept at temples
- visitors to temples: choose animal, when able to pay for mummification
- in return, the visitor hoped to receive the favour of the god

Animal Mummies

**Oxford Pitt Rivers
Museum 1908.64.4
Crocodile**



Sobek

**PRM 1884.57.5
Cat**



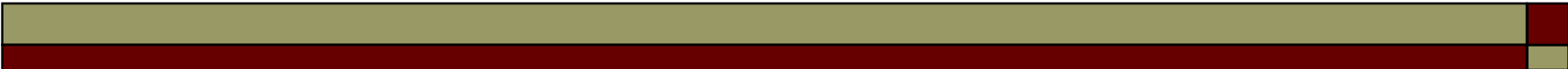
Bastet

Ibis Galleries, Saqqara, Animal Necropolis



- sacred ibis (*Threskiornis aethiopicus*) seen as incarnation of god Thoth
- Late and Ptolemaic Period: ibises mummified and buried in catacombs (especially at Tuna el-Gebel and Saqqara)
- votive objects found in galleries (amulets, statuettes: produced in the shape of the ibis)
- mummified ibises bought by pilgrims, donated as gifts to Thoth





Mummification of animals

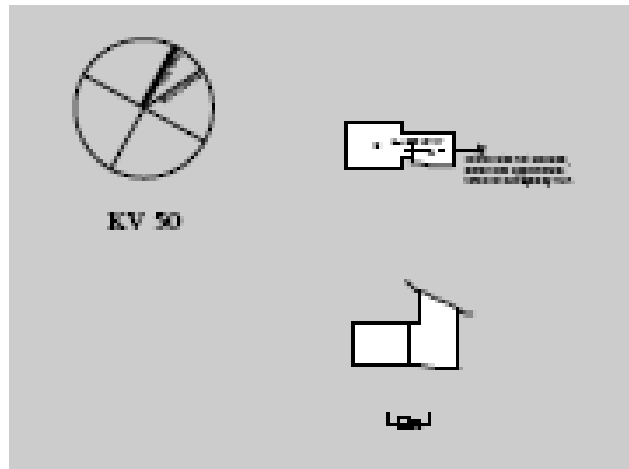
- three main reasons
 - religious reasons (unconnected with human burial)
 - beloved pets: mummified by their owners (hope that they might join them in afterlife)
 - food source for the deceased
- certain species seen as sacred → large numbers of animals kept at temples
- visitors to temples: choose animal, when able to pay for mummification
- in return, the visitor hoped to receive the favour of the god

Dog mummy (Cairo museum), from KV50



Dog mummy

- ❑ Hunting dog
- ❑ Found in [KV50](#)



- ❑ Eviscerated along length of belly
- ❑ No wrappings except on paws

- **The mummy of a baboon, revered by the Ancient Egyptians as sacred to the god Thoth (from KV50)**



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Food offerings (Cairo CG 29856)



Vertebrae (CG 29856,
JE 46906); L: 30, W: 7

Coarse linen
bandages, spirally
wound around long
package, secured by
being tied in a knot →
caudal vertebrae (at
least eighteen) from
the tail of a calf
→ oxtail soup on the
menu in the Afterlife?