Hieroglyphs 5
Offering Formula

AHAR5004

Hieroglyphs, Text and Society

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‘offering formula’

Htp di nsw (n) Asir nb Ddw nTr 'A nb AbDw di=f prt-*h*rw t Hnqt kA Apd shs mn*h*t *h*t nb(t) nfr(t) w´b(t) ´n*h*t nTr im n kA imA*h*(y) ky

An offering which the King gives (to) Osiris, Lord of Djedu, great God, Lord of Abydos, so that he may give a voice offering (in) bread, beer, ox, fowl, alabaster, linen, everything good and pure on which a god lives for the Ka of the revered one Key

‘offering formula’

- most common text on ancient Egyptian monuments
- list of goods the deceased would require in the afterlife → function as magical substitutes for the goods themselves
- aspect of the deceased believed to consume the offerings was the ka – the spirit of sustenance and life-force that came into existence at birth, envisioned as invisible twin
- all offerings to the gods were in principal made by the king
  - temple walls only show the king performing rituals (even when carried out by priest), gods absorbed the spiritual essence of goods
  - foodstuffs then offered to deceased persons and ultimately passed on to the priests who performed rituals, as payment

Intro:

- funerary customs and beliefs of the ancient Egyptians called for preservation of the body and ample provisions for the after-life
- = envisaged as continuation of existence before death
- provision for the life in the Next World: according the best as economic abilities would allow

Supplies

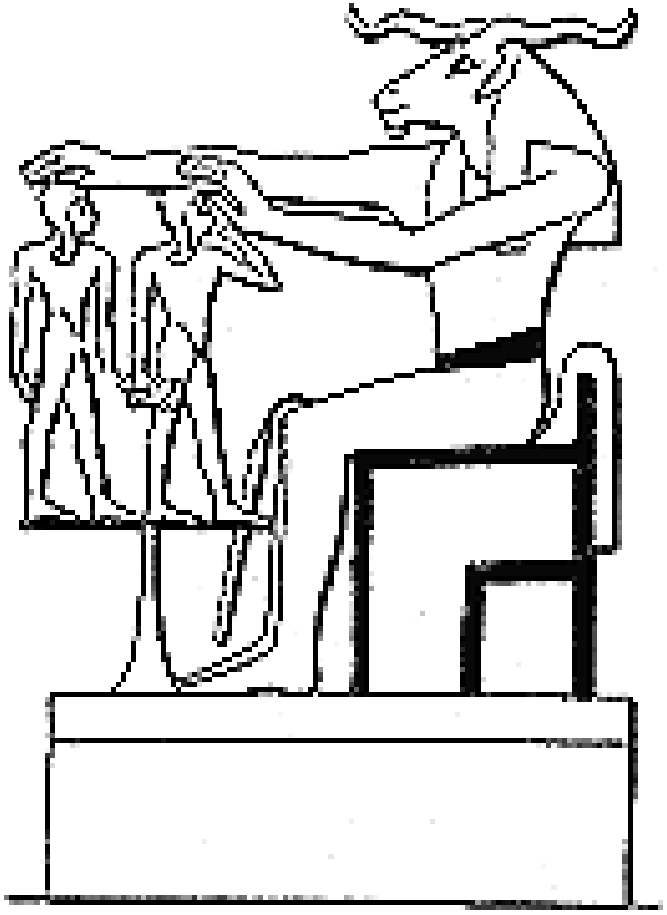
- Food provided
  - Real food (offerings)
  - depicted on the walls (magically transformed to supply if expected regular offerings would cease): items which the tomb owner would have eaten in his lifetime and hoped to eat in the after-life
- representations of food, along with the accompanying prayers were thought to supply the tomb owner once the actual food offerings stopped

Ka statue

King Hor, 13th dyn.

Wooden Statue King Awibra Hor (13th dyn.), Dahshur

Khnum forms the newborn and his ka on the potter's wheel



- thought that the creator god Khnum created a person´s **Ka** when he created the person on his **potter´s wheel**

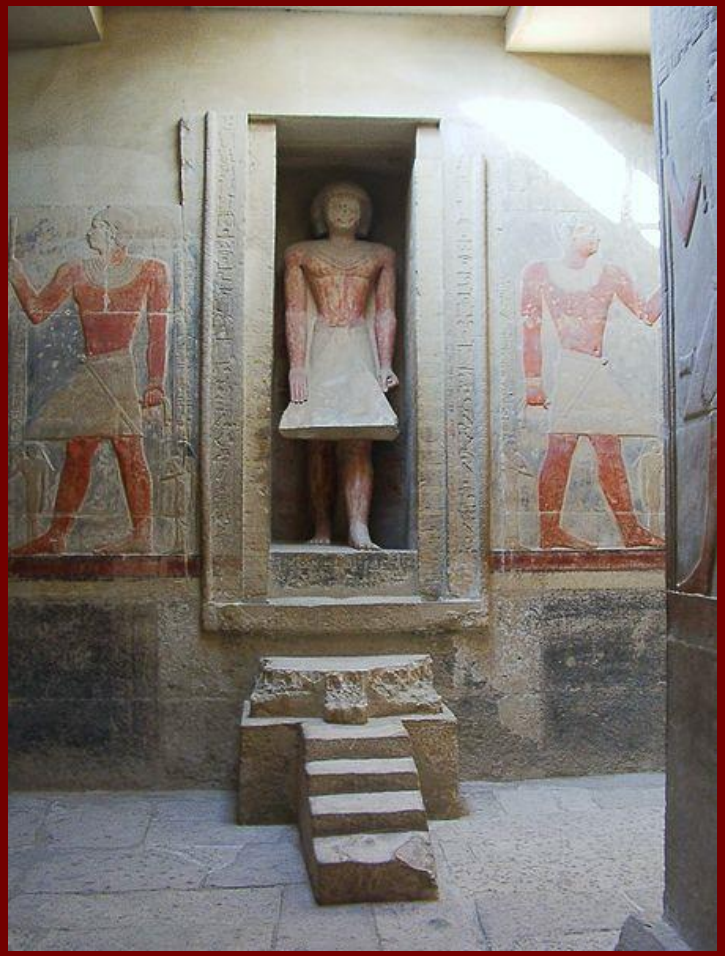
Ka

- thought that the creator god Khnum created a person´s **Ka** when he created the person on his **potter´s wheel**.
- **Ka** followed the person like a shadow or a double all through life
- but when the person died, the **Ka** returned to its heavenly abode
- dependent on food offerings, either real ones or carved as depictions on tomb walls

Food offerings – Ka – False Door

Iteti, Head of Royal Constructions, 6th dyn., Giza

Mereruka, Vizier (under Teti), 6th dyn., Sakkara



Ka

- Unlike the **Ba**, the **Ka** was not thought to eat these offerings
  - assimilated their energy (same way thought to be done by cult statues of the gods: 'assimilated' the energy from the offerings set before them)
- In daily life, when giving food or drink to someone, the ancient Egyptians often used the phrase: ***For your Ka*** to observe the life-giving energy of the **Ka**.

Ba

- has sometimes been equalized with our concept of the soul, (the definition of which also varies according to whom you may ask) but there are several differences.
- More than likely the *ba* was not considered a duality, a composite of body and soul, or one composed of material and immaterial elements, but represented the whole of all of the deceased's qualities.

Ba
(Toledo Museum, MM: 117/648)

Ba

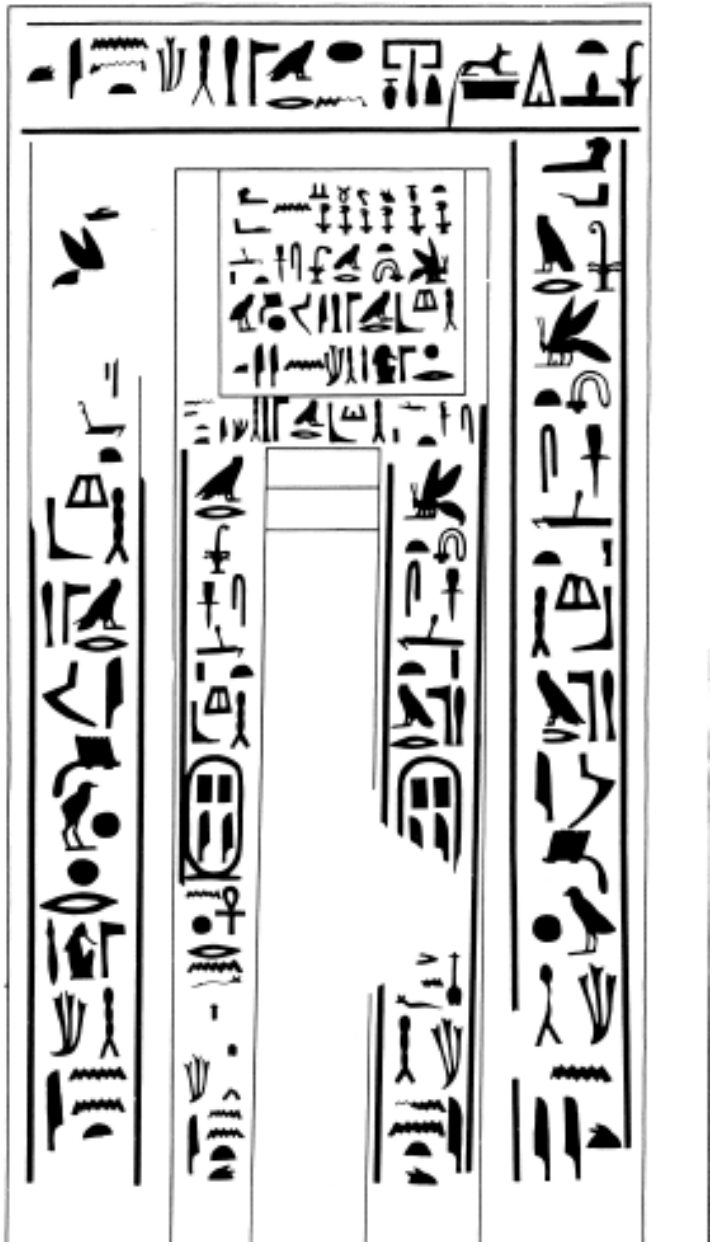
- refers to all those non-physical qualities that make up the personality of a human
- also connected with power
- gods as well as humans can have a **Ba**
- certain deities described as being the **Ba** of another god, i.e. the Ba of Re was the Benu bird at Heliopolis, and the Apis bull was considered the Ba of Osiris.

Pap. Ani (BM)

- May it see my corpse, may it rest on my mummy, Which will never be destroyed or perish.

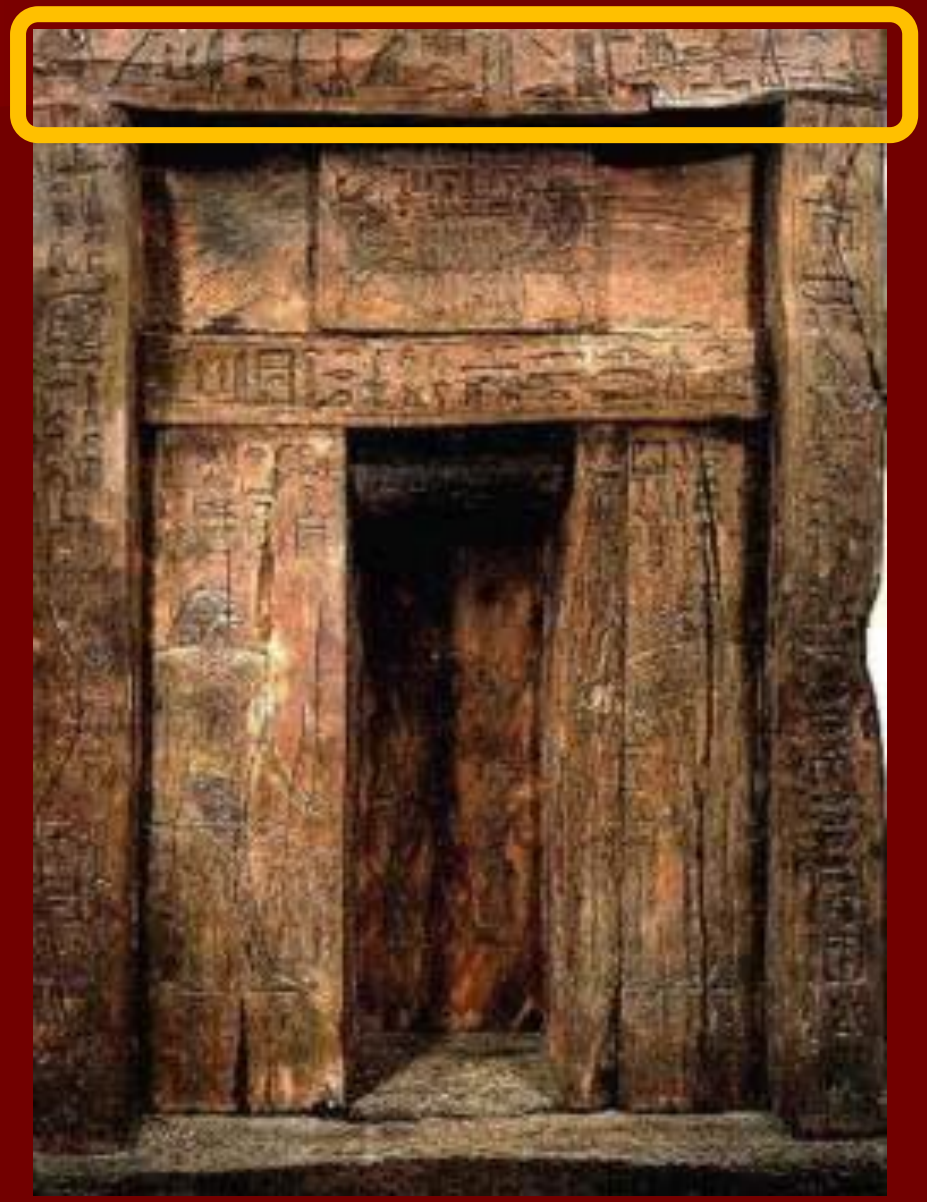
False Door

- common element within tombs and temples (NK onwards)
- dedicated to deceased
- represented thresholds that allowed gods or the deceased to interact and link with the living world, and are most commonly associated with offering rituals
- Link deceased to living → deceased could receive sustenance from the land of the living



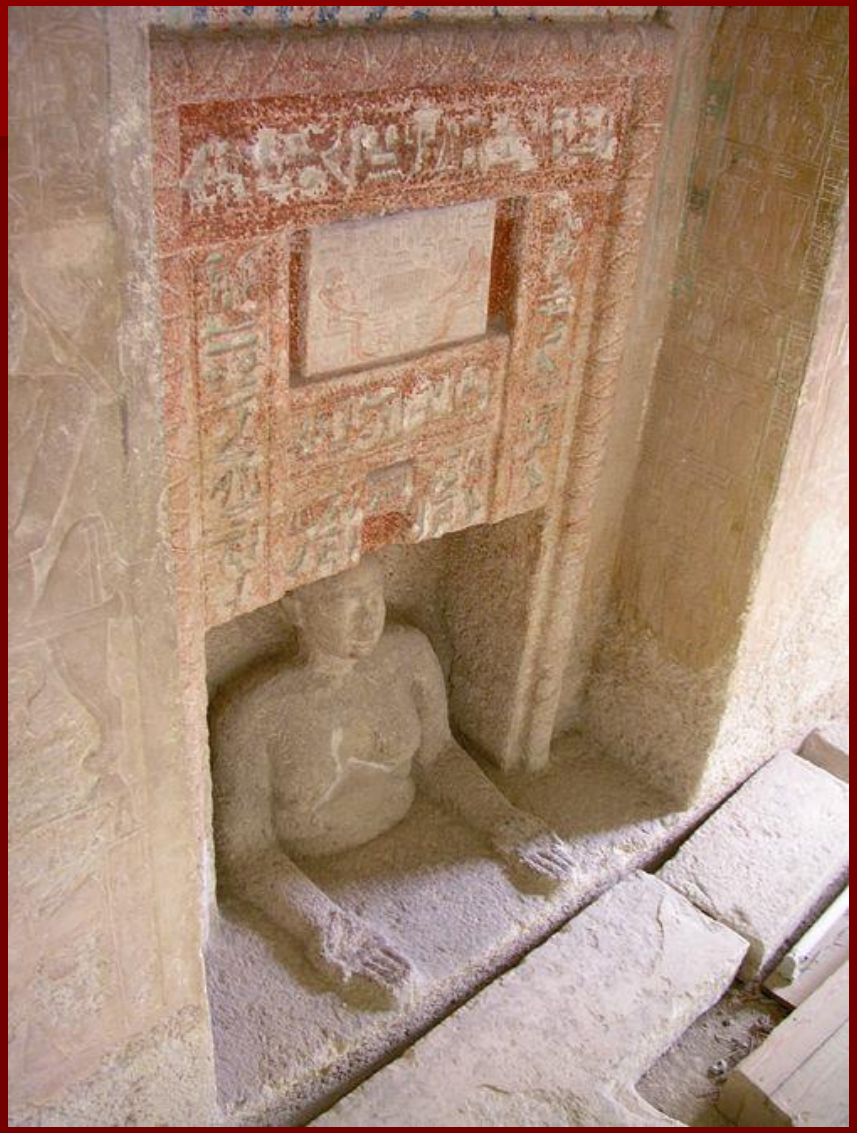
False Door of Mehu at Saqqara, 6th Dynasty

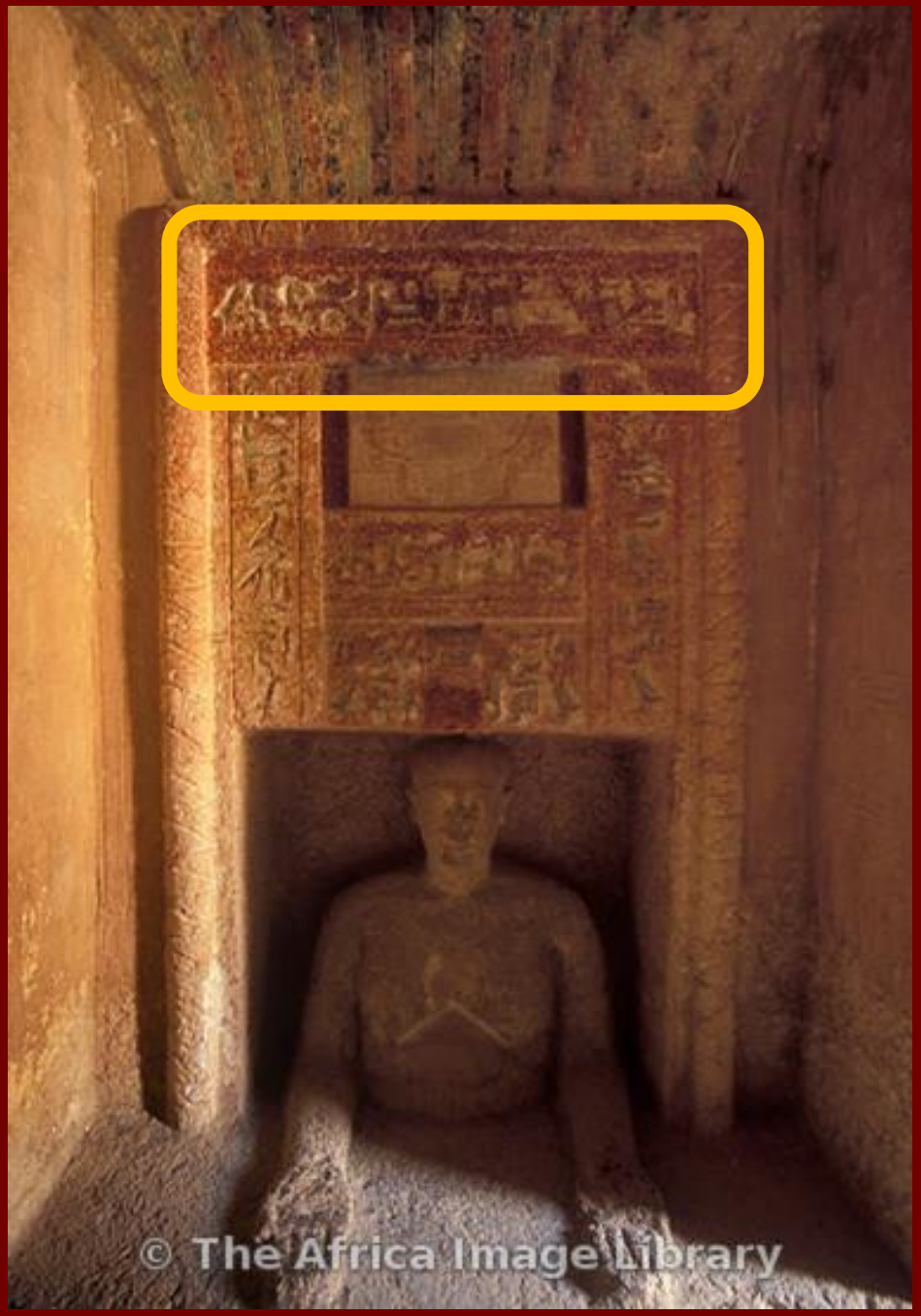
Rare Wooden False Door of Ika, 5th Dynasty



Stela of Pepi, chief of the potters (MK) Saint Petersburg, Russia

G7102: Idu





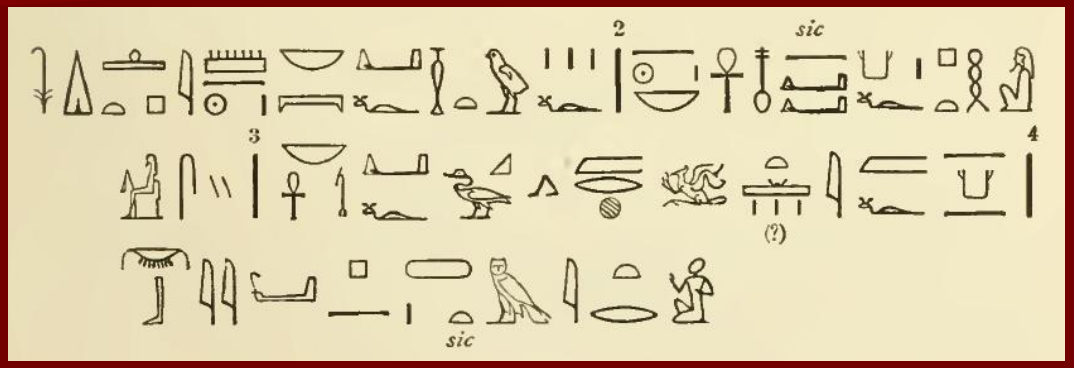
Ancient Egyptian offering formulae

- referred to as the **ḥtp-dỉ-nsw formula** by Egyptologists, was written in ancient Egypt as an offering for the deceased
- Allowed deceased to partake in offerings presented to the major deities in the name of the king, or in offerings presented directly to the deceased by family members
- same basic structure, but with great deal of variety (deities, offerings are mentioned, epithets, titles)

Offering Formula

An offering given by the king (to) Osiris, the lord of Busiris, the great god, the lord of Abydos." "That he may give a voice-offering of bread, beer, oxen, birds, alabaster, clothing, and every good and pure thing upon which a god lives." "For the ka of the revered Senwosret, True of Voice."

https://egyptmanchester.wordpress.com/tag/offering-formula/



- *An offering which the king gives to Amun-Re, Lord of the Sky, that he may give his daily favours, and the good life, for his ka. Noble Ptah, lord of life and dominion, causes provisions to be brought in therefrom for the ka of the goldsmith Peniwemiteru.*

Offering Formulae for Senwosret

Htp di nsw (n) Asir nb imn.t tA-nTr nb AbDw pr.t-*h*rw 1000 kA.w Apd.w *h*.t nb(.t) nfr(.t) wab(.t) n imA*h*j *h*r inpw tp (j) Dw=f sDAw.tj bi.tj smr wa.tj imjrA aXn.tjw s-n-wsr.t mAa-xrw

An offering that the king gives (to) Osiris, the Lord of the West of Ta-Netjer, the Lord of Abydos, 1000 voice offerings of bulls and birds and every good and pure thing, on behalf of the one who is venerable with Anubis, who is upon his mountain, the royal seal-bearer, the sole friend (of the king), the overseer of the royal audience room, Senuseret, true of voice.