

Comparison between the offering tables of the tomb TT 388 with some of the Saite period tombs in Asasif

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Abstract

This paper aims to publish, study and compare some of the offering tables of Tomb (TT 388) in Al-Asasif, which is an unpublished tomb and this tomb is the subject of study by the researcher. This paper provides a comprehensive description of the offering tables and compares these tables with examples from the Saite period tombs in the Theban Necropolis. The study concluded that some of these tables only appeared in this Tomb (TT 388) and did not appear in the tombs with which they were compared.

Keywords

Offering tables; The symbolic nature of the offerings; Types of offering tables; *h3wt*; *h3p*; *wdh3w*; *š*; Tomb TT 388

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دراسة مقارنة بين موائد القرابين في المقبرة رقم TT 388 وبعض مقابر العصر الصاوي في منطقة العساسيف

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الملخص

تهدف هذه الدراسة إلى نشر وتوثيق وتحليل بعض موائد القرابين في المقبرة رقم TT 388 الواقعة بمنطقة العساسيف. وتُعد هذه المقبرة غير منشورة حتى الآن، وهي محل دراسة الباحث. تقدم الورقة وصفاً تفصيلياً لموائد القرابين، وتُجري تحليلاً مقارناً لها مع نماذج مشابهة من مقابر تعود إلى العصر الصاوي في جبانة طيبة. وقد خلصت الدراسة إلى أن بعض أشكال وخصائص هذه الموائد تميزت بظهورها في المقبرة TT 388 فقط، ولم يُعثر على ما يماثلها في المقابر الأخرى التي أُجريت المقارنة معها، مما يشير إلى وجود ممارسات فنية أو شعائرية خاصة بهذه المقبرة.

الكلمات الدالة

موائد القرابين؛ الطبيعة الرمزية للقرابين؛ أنواع موائد القرابين؛ القرابين العامة، القرابين الخاصة، القرابين اليومية

Introduction




Offering tables

It was mentioned in the texts of the pyramids and the texts of the coffins that the deceased wished to live the life of the gods, as he wanted to eat and drink and live on what the gods lived on (J. P. Allen. 2005, p. 24), and according to what was stated in the texts that the food and drink of the gods was beer, wine, bread and various pieces of meat, grapes and figs (J. P. Allen. 2005, p. 486). So sharing the food of the gods became part of the middle state offering formula that required bread, beer, cattle, birds, and all the pure and good things on which the gods lived (Leprohon, Ronald J. 2001, p. 570). So, the function of the offerings ritual became to provide the dead with the food of the gods, which would enable them to move to the heavenly world in which the gods live and transform it into a new life and transform them into divine beings (G. Robins. 2016, p. 118). But if the dead fail in this conversion, they will remain in a world where everything is turned and they walk upside down and eat excrement and drink urine (J. Assmann. 2005, pp. 128-134), so the food offered in the offerings ritual was the food of the gods, by eating and drinking in the heavenly realm with the gods (G. Robins. 2016, p.118), the deceased became a part of their community (J. Assmann. 2005, p. 58), while the ritual provision of meals at the tomb in this world which were ultimately shared with the living, maintained the dead as part of the living community.

The symbolic nature of the offerings :

So what were the offerings considered appropriate for the dead and the gods, and was there a reason for choosing them beyond the fact that they were elements of the ancient Egyptian diet (G. Robins, 2016, p.118). The offerings depicted from a limited selection within the range of food stuffs that were available. Neither fish, which provided the most consumed animal protein, nor the meat of sheep, and goats, which formed an important part of the diet of those who had access to it, were found. The most depicted offerings are bread, jars of beer, wine, water, and cuts of beef, most commonly geese, ducks, onions, lettuce, melons (J. Assmann. 2005, p. 58), grapes, figs, and fruit baskets. Specifically identifying groups of water lilies, these items would have been readily available to the elite who commanded the creation of relics, but would they also have acquired meaning beyond their literal function as food and drink, enhancing their effectiveness in offering ritual if they did, So it is likely that many of these meanings would not they are obvious to us today, but in a number of cases we can rely on texts to suggest deeper

significance. Here, many ancient Egyptian religions are important, including the myth of Osiris, the concept of celestial and cyclical renewal (G. Robins. 2016, p.11).

The offering table had a religious significance, as the presence of the table in front of the deceased meant the return of life to him, as it provided the means of livelihood and life supply in the afterlife. In ancient Egyptian language, the image of the mat was a symbol of the offering table on which loaves of bread were placed carried on a stand () (A. H. Gardiner. 1957, p. 501, R2), and it was called (  *htp*) (Wb. III, p. 183).

The offering tables took various forms, including the portable ones that were used in performing rituals, and the stabled ones carved in front of the false door, and the basins on which liquid offerings were poured (H. G. Fischer. 1991, p. 131), or a board indicating the place of the offering (O'Neil, Barbara. 2015, p. 63) and on it the artist recorded the types of these tables on the walls of the tombs and depicted on them various offerings of food, drink and flowers on a woven mat. The table depicted on the walls of the tombs generally consists of a stand separate from the top on which the tray is placed.

The offering table is one of the basic features of funerary furniture (A. O. Bolshakov. 2001, pp. 572- 576). Since prehistoric times, offerings to deities and deceased persons have been placed on mats made of reed sticks. The sign *htp* means offerings, and it is a depiction of that mat with a loaf of bread on it. Thus, it has become the actual shape of the surface on which it is placed. On it are offerings (Shaw, I. & Nicholson, p. 1995, p. 209).

The name *k3w* was given to it, which is derived from the word *k3*. This table had a special religious significance, as it represented the embodiment of the god "Atum" who created the universe and provided it with the means of life. Thus, the table worked to rebirth the deceased and provide him with life (Gordon, Andrew A. 1996, pp. 33-34.). and the offering tables that were recorded in text and image were intended to preserve the offerings forever (Lurker, Manfred, 1980, p. 91.).


Offering tables were one of the most important rituals for the ancient Egyptians. These tables were similar in shape and style, although there was a difference in the material of their manufacture and size, but they were distinguished by the fact that they were in the form of a *htp* sign. These tables were presented as a gift from the living to the deceased It depicted on the offering tables rows of various foods and drinks (R. Stadelmann. 1975, cols. 145-146).

Therefore, offering tables are considered among the important tools in the rituals that were carried out in the tombs and temples of ancient Egypt, most well-prepared tombs of the Old

Kingdom contain one or more offering tables (A. O. Bolshakov. 2001, pp. 572-576). It was also mentioned in the Texts of Pyramids that the earth is the oldest and the first table, and that is in paragraph No (Pyr, 63-c) (K. Sethe. 1908, p. 35).

Types of offering tables :

The offering tables evolved throughout the history of the ancient Egyptians, in Pre-Dynastic times, bread was placed on simple mats in front of the tomb.



The primitive form continued in the hieroglyphic sign () (A. M. Blackman. 1945, pp. 57-73). The forms of offering tables varied according to size and height, but they remained committed to one method represented in being a wide plate on a stone pillar, which the ancient Egyptian used as a tool for making offerings.. The offering table took various forms, including the portable one that is brought when performing rituals, among them is the constant that is carved into the stone in front of the false door or the tablet that indicates the place of the offering, some scenes of food, such as bread, meat, fruits, and flowers, were often engraved on the mat, along with traditional supplications for abundant food from the king and deities for the spirit of the deceased. it may have been provided with holes for oils and a channel in which the liquid sacrifice is poured onto it, where it is received in a container attached to it or placed under it (K. Martin. 1986, cols. 146-148).

The most important types of tables for offerings or that were used by the ancient Egyptian during his life and put it after his death in his funerary furniture.

1- An offering table in the form of h_3wt , h_3t - (Wb. III, p. 226, 5)

It is a circular tray placed on a cylindrical or rectangular base, and offerings of various types are placed on it (Abou Ghazi, D. 1987, p. 10).

In the beginning, a table " h_3wt " was used as a holder for the offerings presented to the deceased, and its role was limited to holding loaves of bread. Then, since the Fifth Dynasty, it became a holder for all kinds of food and offerings (S. Hassan. 1984, pp.180-181)., also, the word " h_3wt "

means "holder" and is derived from the stem " h_3w  

 meaning "Vessel" (R. O. Faulkner, 1991, p. 184). It seems that this table was part of the ancient Egyptian's use in his daily life, then it became part of the funeral artifacts that he preferred to take with him in his tomb so that he could enjoy it in his afterlife, the deceased has been depicted sitting in front of this table since the middle of the First Dynasty. A table " h_3wt " is a table with little one-legged

round table . its leg is often **eseparat** from the top, suggesting that it originated from a plate on a stand (A. O. Bolshakov. 2001, p. 573).

A square hole was drilled into the lower face of the slab to secure it to the upper end of the column (Maspero, Gaston. 1912, p. 353).

The function of this table continued as a carrier for offerings of various types of food until the end of the Pharaonic era, despite the change that occurred in its shape from a round tray to a rectangular one (Mostafa, M. M. F. 1982, p. 353) (fig. 1).



fig. 53: A circular tray placed on a cylindrical or rectangular base, and offerings of various types are placed on it.

According to: W. C. Hayes (1946). *The Scepter of Egypt*, Vol.1, Plantin Press, New York, p, 336, fig. 223.

2-An offering table in the form of htp (Wb. III, p. 183, 6)

It is a flat mat tray with a loaf of bread on it, and it carries the meaning of peace, tranquility, happiness, and contentment. These are qualities that the deceased hopes for himself in the other world so that he can face the difficulties that will meet him in this unknown world. This is in addition to being a table on which the deceased's offerings are placed, and perhaps this has begun to appear a type of table since the Old Kingdom (Mostafa, M. M. F. 1982, p. 38)., and depicted the ancient form of a loaf of bread on a braided mat (Legrose, R. 2008, p. 241) (fig. 2).




fig. 54: A rectangular stone offering table for Mentuhotep. A deep basin is represented on it, in addition to the sign (*h̄tp*) - The Eleventh Dynasty - The Middle Kingdom - No. (23007).



According to: Kamal, Ahmed (1906, pl, III).

3- An offering table in the form of š

The original name of this type of offering stone was “š” (A. O. Bolshakov. 2001, p. 574), a word that could be designate any reservoir, lake, or pond (H. G. Fischer. 1991, p. 128), it is the most widespread type, and these basins may contain some of them with graduated edges, and others may contain a tap for water to flow from, but this type is rare in the Old Kingdom and spread after that, especially in the Middle Kingdom, and the aim of these basins was to provide the deceased with what he needed In the other world of water and other drinks (Morte, Alexandre. 1978, p. 10).

4- An offering table of Wd̄hw

Wd̄hw  It is a tray placed on a four-legged stand, or it is a table with four legs (Wb. I, p. 393, 7). Both types (*h̄wt* - *Wd̄hw*) have appeared in many scenes of offering sacrifices on the walls of temples and tombs since the early dynastic period (Klebs, Luis. 1915, pp. 130-132).

Perhaps this name came from The verb ( *Wdi*) (Wb. I, p. 387, 22-23) means to put, then ( *h̄*) was added to it, so it became (*Wdh̄*) and then it became (*Wd̄hw*) in the sense of "putting completely" in the sense of putting The sling or carrier on which things are placed, and as it appears from the custom used that it consists of a low-height table resting on four legs, and its upper surface has been provided with a circular or square hole in which the drink container is stabilized (W. Wreszinski. 1923, p. 48 b), and its sides are distinguished by two circular holes.

The verb (𓂏𓂏𓂏 *Wdh*) (Wb. I, p.393, 7) means to pour. This table was made of copper and then of bronze or wood, and it was placed at the beginning as models in the burial chambers (A. O. Bolshakov. 2001, p. 574).

5- Double piece

It is an offering table in which more than one element has been combined in one piece, including square, rectangular or round stone tables, and other rectangular tables attached to a plate (A. O. Bolshakov. 2001, p. 574).

Comparison between the offering tables of the Tomb TT 388 with some of the Saite period Tombs in Asasif.

1- This table appeared in tomb TT 388 and was carved on the walls of the tomb. It is a rectangular, concave table with a decoration resembling a basket, resting on a stand. This stand was shaped in more than one way on the walls of the tomb. This table contains different types of cuts of meat. Geese were also depicted on it in another place in the tomb. This table only appeared in tomb TT 388 and was not depicted in any of the tombs of the Saite Period (fig. 3).

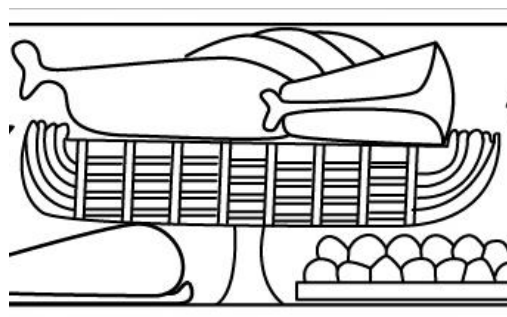


fig.3: Drawing of TT 388- A rectangular, concave table with a decoration resembling a basket, resting on a stand contains different types of cuts of meat.

Drawing by :Ahmed Abdel Halim

2- This table appeared in tomb TT 388 and it was carved on the walls of the tomb. It is a concave offering table on a small stand containing different types of offerings. This table appeared in the tomb TT 388 and the tomb of Montuemhat TT 34 depicted without stand in

Chapel C, north part of east wall containing different types of offerings (Russmann, Edna R. 1994, p. 4, fig 2a).(fig. 4).

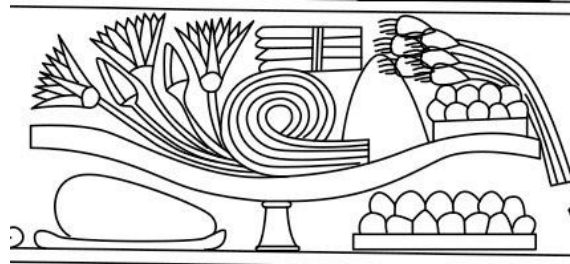


fig. 4: Drawing of TT 388- A concave offering table on a small stand containing different types of offerings.

Drawing by :Ahmed Abdel Halim

3- This table appeared in tomb TT 388 and it was carved on the walls of the tomb. It is a concave tray on a flat table supported by a stand and contains a type of fruit, which is figs, and on top of it are lotus flowers. This table appeared in the tomb of Ibi TT 36 (Kuhlmann, Klaus P. & Schenkel, Wolfgang, 1983, taf. 19), depicted without stand (fig. 5).

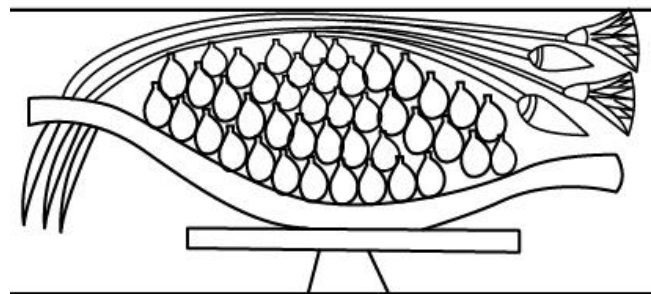


fig. 5: Drawing of TT 388- A concave tray on a flat table supported by a stand and contains a type of fruit and lotus flowers.

Drawing by :Ahmed Abdel Halim

4- This table appeared in tomb TT 388 and was engraved on the walls of the tomb. It is a table for holding vessels with holes in which the vessels are placed and this table rests on a stand. This table did not appear in any of the tombs that this tomb under study was compared to with the tombs of the Saite Period (fig. 6).

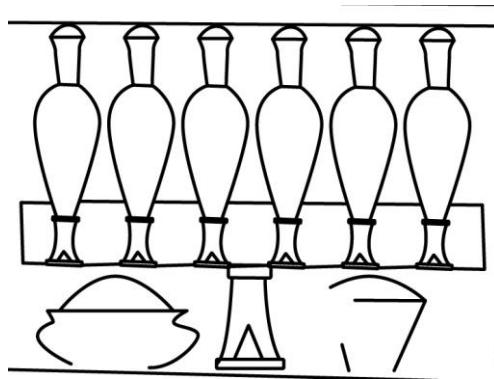


fig. 6: Drawing of a table for holding vessels with holes in which the vessels are placed and this table rests on a stand.

Drawing by: Ahmed Abdel Halim

5- This table appeared in tomb TT 388 and it was carved on the walls of the tomb. A table-like stand containing types of bread, and below the table were depicted foreleg of bull, type of gees and type of bread, In another place, a type of fruit was also depicted (fig. 7).

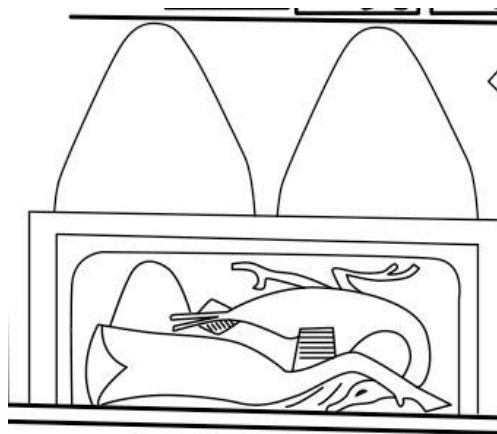


fig. 7: Drawing of TT 388- A table-like stand containing types of bread, and below the table were depicted foreleg of bull, type of gees.

Drawing by: Ahmed Abdel Halim

- This table appeared in the tomb of Ibi on O-wall, left image field (Kuhlmann, Klaus P. & Schenkel, Wolfgang, 1983 : taf. 62 b), it carried different types of bread on top of it, and below the table were depicted types of meat (fig. 8).

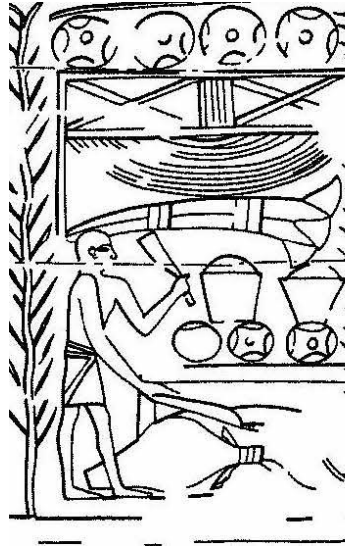


fig. 8: A table-like stand - O-wall, left image field, 1st, 3rd register from bottom.

According to: Kuhlmann, Klaus P. & Schenkel, Wolfgang (1983 : taf. 62 b).

6- A slightly concave offering table with two high sides on a small stand, containing different types of offerings on top of it. It is depicted only once on the walls of the tomb, in the second register on the southern wall (fig. 9).



fig. 9: Drawing of TT 388- A slightly concave offering table with two high sides on a small stand, containing different types of offerings on top of it.

Drawing by : Ahmed Abdel Halim

7- A flat offering table appeared in tomb TT 388 and it was carved on the walls of the tomb. with two short sides on a stand containing different types of bread, in other scenes, different types of offerings are depicted (fig. 10).

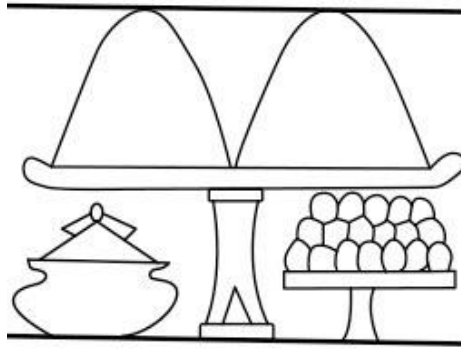


fig. 10: Drawing of TT 388- A flat offering table with two short sides on a stand containing different types of bread.

Drawing by : Ahmed Abdel Halim

8- A flat tray form appeared in tomb TT 388 and it was carved on the walls of the tomb. that containing different types of offerings (fig. 11).

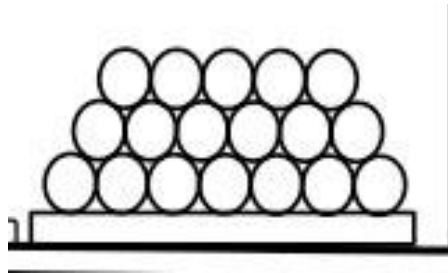
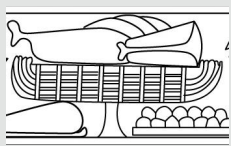

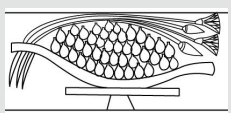
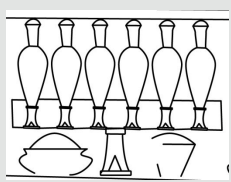
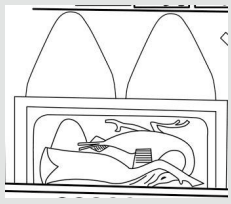
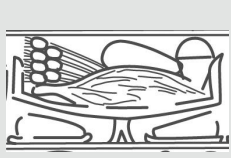
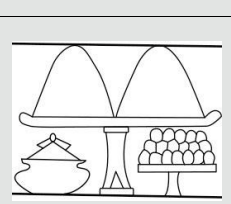
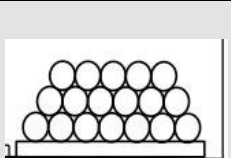


fig. 11: Drawing of TT 388- A flat tray form that containing different types of offerings.

Drawing by : Ahmed Abdel Halim

Comparing the offering tables of tomb TT 388 with examples from the Saite Period tombs reveals the following table :

No	Form	TT 388	Padiamenemipet TT 33	Ibi TT 36	Montuemhat TT 34	Basa TT 389	Mutirdis TT 410
1		√	X	X	X	X	X
2		√	X	X	√	X	X
3		√	X	X	X	X	X
4		√	X	X	X	X	X
5		√	X	√	X	X	X
6		√	X	X	X	X	X
7		√	X	X	X	X	X
8		√	√	√	√	√	√

Conclusion

Comparing the offering tables of tomb TT 388 with examples from the Saite Period tombs reveals the following:

- 1- Tables No. 1-3-4-6 These tables were not depicted in the rest of the tombs and were only depicted in tomb TT 388.
- 2- Tables No. 2-5 These tables were found depicted in only two tombs, the tombs of Mentuemhat, which is table No. 2 and was depicted without a stand, while in tomb TT 388 the table was depicted on a stand, while table No. 5 was depicted in the tomb of Ibi.
- 3- Tray No. 7 was depicted in tomb TT 388 in a slightly different form than flat tray because it has two short sides on stand.
- 4- Tray No. 8 As for the flat tray, its use was common in scenes of offerings on the walls of tombs and it carries different types of offerings, in some offerings scenes it is depicted being carried by offering bearers and in some it is depicted leaning on a stand.

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