






Milk Vessels in Ancient Egypt

Manal B. Hammad

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Milk in ancient Egypt was referred to using terms like;  *i3tt*¹ and  *hd*,² but the most frequently used term was  *irtt*.³ In addition, terms like  *hs3*⁴ and  *bs3*⁵ were mostly used in Religious texts. Milk was widely used by the ancient Egyptians not only in their daily life diet,⁶ but also in medicine.⁷ It was also frequently mentioned in the religious books; Pyramid texts, Coffin texts and Book of the dead, as a symbol of purity, purification and rejuvenation thus it played an important role in the ancient Egyptian religion. It was defined as white, light and sweet liquid⁸ or water in the breasts of women.⁹ It was closely associated with sacred water and its different terms such as; flood, inundation, swishing of the lake and primeval waters of the ocean.¹⁰

According to the religious books, it was considered as a substance responsible for forming the flesh of the body,¹¹ making the dead king greater than the god and making his limbs mightier than those of the gods.¹² It was a purification substance that purifies the mouth,¹³ the whole body of the dead king and the deceased¹⁴ as well as the outfits of the tomb.¹⁵ Moreover, milk was perfect nourishment for the dead king to live on in the afterlife to the

¹Wb I, p. 27

²Wb III, p. 211.

³Wb I, p. 117.

⁴R. O. FAULKNER, (1991), *A concise Dictionary of Middle Egyptian*, Oxford, p. 177.

⁵Wb I, p. 475 (5).

⁶R. A. CAMINOS, (1963), "Papyrus Berlin 10463", *JEA* 49, p. 31, pl. VI 2.

⁷C. P. BRYAN, (1930), *The Papyrus Ebers*, London, p. 55, 79, 130.

⁸S. A. MERCER, (1952), *The Pyramid Texts in Translation and Commentary*, Vol. I, London, p. 91.

⁹R. O. FAULKNER, (1969), *The Ancient Egyptian Pyramid Texts*, Oxford, p. 272.

¹⁰S. A. MERCER, (1952), *The Pyramid Texts in Translation and Commentary*, Vol I, London, p. 137.

¹¹R.O. FAULKNER, (1978), *The Ancient Egyptian Coffin Texts. Spells 788-1185 & Indexes*, Vol. III, Warminster, p. 40.

¹²R. O. FAULKNER, (1978), *The Ancient Egyptian Coffin Texts. Spells 788-1185 & Indexes*, Vol. III, Warminster, p. 40.

¹³J. P. ALLEN, (2005), *The Ancient Egyptian Pyramid Texts*, Atlanta, p. 19.

¹⁴J. P. ALLEN, (2005), *The Ancient Egyptian Pyramid Texts*, Atlanta, p. 110.

¹⁵R. O. FAULKNER, (1977), *The Ancient Egyptian Coffin Texts. Spells 355-787*, Vol. II, Warminster, p. 260.

Milk Vessels in Ancient Egypt

extent that he will never feel hungry or thirsty.¹⁶ It makes the dead king capable to rejuvenate himself and reborn as a young child in the afterlife where he will be a complete being. It helps the dead king ascend to heaven to be among or as one of the gods.¹⁷ It was also a means to make the deceased a milk-brother of the gods in the afterlife.¹⁸

Milk was presented in the opening of the mouth rituals,¹⁹ the six day festival²⁰ and at the seven gates of the underworld.²¹ It played an important role not only in the liturgy of the royal ancestors' ritual,²² but also in the quenching of flames ritual.²³ Moreover, it was used in divine festivals like the Opet festival²⁴ and Soker festival²⁵ to purify the roads in front of the sacred barks. In the Beautiful Feast of the Valley,²⁶ milk was used to rejuvenate the powers of both god Amon and the ruling king.

¹⁶S. A. MERCER, (1952), *The Pyramid Texts in Translation and Commentary*, Vol. I, London, p. 91.

¹⁷R. O. FAULKNER, (1969), *The Ancient Egyptian Pyramid Texts*, Oxford, p. 105.

¹⁸R. NYORD, (2009), *Breathing Flesh. Conceptions of the Body in the Ancient Egyptian Coffin Texts*, Copenhagen, p. 330.

¹⁹S. A. MERCER, (1952), *The Pyramid Texts in Translation and Commentary*, Vol. I, London, p. 27.

²⁰R. O. FAULKNER, (1973), *The Ancient Egyptian Coffin Texts. Spells 1-354*, Vol. I, Warminster, p. 56.

²¹T. G. ALLEN, (1974), *The Book of the Dead or Going Forth by Day. Ideas of Ancient Egyptians Concerning the Hereafter as Expressed in their Own Terms*, Chicago, p. 122.

²²G. BOTTI, (1926), "Il Culto divino dei Faroni", *Real Academia nazionale dei Lincei* 17, p. 161-163; EPIGRAPHIC SURVEY, (2009), *Medinet Habu. The Eighteenth Dynasty Temple. The Inner Sanctuaries with Translations of Texts, Commentary, and Glossary*, vol. IX, part I, Chicago, note 72-73.

²³R. O. FAULKNER, (1985), *The Ancient Egyptian Book of the Dead*, London, p. 127.

²⁴L. BELL, (1985), "Luxor Temple and the Cult of Royal Ka", *JNES* 44, p. 272.

²⁵EPIGRAPHIC SURVEY, (1940), *Medinet Habu. Festivals Scenes of Ramses III*, vol. IV, Chicago, pl. 226.

²⁶S. A. NAGUIB, (1990), "Le Clerge Feminin D' Amon Thebain a la 21^e Dynastie", *OLA* 38, p. 128.

Manal B. Hammad
Yasmin Ahmed Mohamed

Due to its importance, milk was considered as a means of legitimization for the king, used through being suckled from goddess Isis,²⁷ Hathor,²⁸ Mut,²⁹ Sekhmet,³⁰ Satet³¹ or Iat³² who are regarded as mothers and milk providers or presented as an offering in the Sed festival.³³ In Addition, milk was also one of the declarations of Innocence³⁴ stated by the deceased in the judgment hall before the gods.

Milk was one of the important offering materials that have been frequently offered by Kings to their gods from at least the Middle kingdom onwards. It was also among the significant offerings that were mentioned in the festival calendars since the reign of king Neusrrre³⁵ and in offering processions.³⁶

Hence, milk was repeatedly mentioned and depicted in the ancient Egyptian iconography covering the walls of religious and funerary architecture. This article will shed light on the different types of milk vessels that were used to contain milk and repeatedly depicted not only in daily life scenes, but also in religious and funerary ones. These Milk vessels can be classified chronologically into the following types;

²⁷Chr. LETIZ, (2002), *Lexikon der Agyptischen Gotter und Gotterbezeichnungen*, Vol. I, Paris, p. 61-67; G. HART, *The Routledge of the Egyptian Gods and Goddesses*, London, 2005, p. 80.

²⁸Chr. LETIZ, (2002), *Lexikon der Agyptischen Gotter und Gotterbezeichnungen*, Vol. V, Paris, p. 75-79.

²⁹Chr. LETIZ, (2002), *Lexikon der Agyptischen Gotter und Gotterbezeichnungen*, Vol. III, Paris, p. 251-252.

³⁰Chr. LETIZ, (2002), *Lexikon der Agyptischen Gotter und Gotterbezeichnungen*, Vol. VI, Paris, p. 556-559.

³¹Chr. LETIZ, (2002), *Lexikon der Agyptischen Gotter und Gotterbezeichnungen*, Vol. VI, Paris, p. 700-701.

³²Wb. I, p. 26, 17; Chr. LETIZ, (2002), *Lexikon der Agyptischen Gotter und Gotterbezeichnungen*, Vol. I, Paris, p. 96.

³³P. LACAU, H. CHEVERIER, (1956), *Une Chapelle de Sesostri 1er a Karnak*, le Caire, p. 88.

³⁴R. O. FAULKNER, (1985), *The Ancient Egyptian Book of the Dead*, London, p. 31.

³⁵N. STRUDWICK, (2005), *Texts from the Pyramid Age*, Leiden, p. 87-90; F. V. BISSING, H. KESS, (1928), *Das Re-Heiligtum des Koniges Ne-Woser-Re*, Band III, Lepizig, p. 55, pl. 31-32, 485- 490- 491- 499; W. HELCK, (1977), "Die Weihinschrift aus dem Taltempel des Sonnenheiligtums des Konigs Neuserrebei Abu Gurob", *SAK* 5, p. 47-77.

³⁶EPIGRAPHIC SURVEY, (1934), *Medient Habu. The Calendar, the "Slaughterhouse", and Minor Records Ramses III*, Chicago, pl. 168.

Milk Vessels in Ancient Egypt

1. Mr Jar,

Dating and Appearance

This is an oval - shaped jar with a short flaring neck and round or pointed base. It dates back to the Old Kingdom and it was mentioned in PT 41:³⁸



mtp n mnd n Hr n dt.fn.kirr3.kirtt

Take the tip of the bodily breast of Horus; take it in the mouth, a jug of milk.

The *Mr jar* was usually made out of pottery or alabaster. It is possible that the pottery used for making this jar was an imitation of alabaster that was commonly used during the 5th and 6th dynasties.⁴⁰ It is believed that the shape of the jar is a symbolic representation of the woman's breast.⁴¹ As for its stopper, according to Gardiner's⁴² sign lists, is a leaf, however both of Montet⁴³ and Du Buissan⁴⁴ describe it as a plug made out of grass. Some other opinions⁴⁵ suggest that the stopper was made out of reed.

³⁷Wb II, p. 105.

³⁸أشرف زين العابدين السنوسي، (2008) فخار الدولة القديمة-دراسة تصنيف وتاريخ ومقارنة بمناظر المقابر، رسالة ماجستير (غير منشوره)، كلية الآثار جامعة القاهرة، ص 210.

³⁹K. SETHE, (1908), *Die Altaegyptischen Pyramidentexte*. Nach den Papierabdrucken und Photographien des Berliner Museums neu Herausgegeben und Erlautert, Easter Band, Leipzig, p. 21.

⁴⁰G. A. REISNE, *Mycerinus. The Temples of The Third Pyramid at Giza*, Cambridge, 1931, p. 214.

⁴¹أشرف زين العابدين السنوسي، (2008) فخار الدولة القديمة-دراسة تصنيف وتاريخ ومقارنة بمناظر المقابر، رسالة ماجستير (غير منشوره)، كلية الآثار جامعة القاهرة، ص 210.

⁴²A. H. GARDINER, *Egyptian Grammar*, (1957), *Being an Introduction to the Study of Hieroglyphs*, 3rd edition, Oxford, p. 530.

⁴³P. MONTET, (1925), *Les Scenes de la Vie Privee dans Les Tombeaux Egyptiens de L'Ancien Empire*, Paris, , p. 108.






⁴⁴M. Du BUISSAN, (1935), *Les Noms et Signes Egyptiens Designant des Vases au Objects Similaires*, Paris, p. 43.


⁴⁵أشرف زين العابدين السنوسي، (2008) فخار الدولة القديمة-دراسة تصنيف وتاريخ ومقارنة بمناظر المقابر، رسالة ماجستير (غير منشوره)، كلية الآثار جامعة القاهرة، ص 210.

Manal B. Hammad
Yasmin Ahmed Mohamed

Davies,⁴⁶ believes that the stopper is mostly grass based on the fact that one of the stoppers of the milking jars depicted in the tomb of *Ptah-Hotep* at Saqqara, is painted green (pl. 1).

Name

The lexeme  has been used with several determinatives classifying the meaning of the word such as ⁴⁷ meaning to "love, want, wish and desire",  or ⁴⁸ meaning to "tie up, bind and fasten" as for ⁴⁹ to mean "connect and join ". It seems likely that the name of this jar has been driven from the verb "love," consequently it is possible that this name might mean "The desirable" referring, most likely, to the milk. This interpretation may find support in the private texts of the Middle Kingdom where the milk of goddess Hesat has been described as substance that the *3hw* of the dead people "like, love, wish for or desire" to feed on.⁵⁰ In the New Kingdom, the private texts also express that they are "wishing or desiring" to drink a jug of goddess Sekhethor's milk.⁵¹

On the other hand, it is also possible that the name of this milk jar would refer to some of the characteristics of the jar itself not the milk. The verb *mr* with classifier  which means "tie up" might refer to the rope that is

⁴⁶N. G. DAVIES, (1901), *The Mastaba of Ptahhetep and Akhethetep at Saqqara. The Mastaba. The Sculptures of Akhethetep*, Vol. II, London, p. 16, pl. XVII.

⁴⁷ Wb. II, p. 98, 12; R. O. FAULKNER, (1991) *A concise Dictionary of Middle Egyptian*, Oxford, , p. 111; H. HANNIG, (1995), *Die Sprachw der Pharaonen Grobes Handwörterbuch Agyptisch-Deutsch (2800-950 v. Chr.)*, Kulturgeschichte Der Antiken Welt 64, Mainz, p. 345.


⁴⁸ Wb. II, p. 105, 2-7; R. O. FAULKNER, (1991) *A concise Dictionary of Middle Egyptian*, Oxford, p. 111; H. HANNIG, (1995) *Die Sprachw der Pharaonen Grobes Handwörterbuch Agyptisch-Deutsch (2800-950 v. Chr.)*, Kulturgeschichte Der Antiken Welt 64, Mainz, p. 347.


⁴⁹ Wb. II, p. 105, 18-19; H. HANNIG, (1995) *Die Sprachw der Pharaonen Grobes Handwörterbuch Agyptisch-Deutsch (2800-950 v. Chr.)*, Kulturgeschichte Der Antiken Welt 64, Mainz, p. 347.

⁵⁰ W. BARTA, (1970), "Das Selbstzeugnis eines altagyptischen Kunstlers. Stele Louvre C 14", *MAS* 22, p. 59; G. MASPERO, (1882) "Rapport a M. Jules Ferry. Ministre de l' Instruction Publique sur une Mission en Italie", *Rec. Trav* 3,p. 117-118.

⁵¹ Chr. LETIZ, (2002) *Lexikon der Agyptischen Gotter und Gotterbezeichnungen*, Vol. VI, Paris, p. 501, 17.


Milk Vessels in Ancient Egypt

encircling the body of the milk jar . This shape of the *mr* jar is frequently depicted in most of the milk offering scenes on the walls of the Egyptian temples.⁵² In this case, the name of this jar might mean "tied up jar or

fastened jar". As for the verb *mr* with classifier , it is important to mention that the German verb "anschliessen" which means "connect" in both of Erman and Hannig dictionaries could also mean "plug in and lock". So, it is possible that the jar's name might mean "plugged jar, the jar with a plug or the locked jar". This might reflect the use of a plug made out of grass or reed to plug this milk jar as it is shown in daily life scenes such as the milking scenes⁵³ (pl. 1) and the offering processions⁵⁴ scenes in the Old kingdom tombs.

Usage

This jar is frequently depicted in milking⁵⁵ scenes from the Old Kingdom, as after collecting the milk in a wide-mouth container, they used to pour the milk in the *mr* jars to transport it to the houses. Sometimes the *mr* jar was used to collect milk directly from the cow (pl. 2). Moreover, it not only appeared in scenes of the funerary estates (pl. 3), but also in those of the offering bearers (pls. 4A&B) of the Old kingdom.⁵⁶ In addition to its general usage as a milk jar, the *mr jar* has been used as a determinative, inscribed in two different shapes;

 (W 20) in Gardiner's⁵⁷ sign list,

⁵² H. BRUNNER, (1977) *Die Sudlichen Raume des Temples von Luxor*, Mainz, pl. 76; EPIGRAPHIC SURVEY, (1964) *Medinet Habu. The Temple Proper, the Third Hypostyle Hall and all Rooms Accessible from it*, Vol. VII, part. III, Chicago, pl. 583; J. IWASZCZUK, (2013) "Imn khnty ipwt.f From the Middle Kingdom to the Mid-Eighteenth Dynasty", *EtuTrav* 26, pl. 9b, p. 308.

⁵³ N. KANAWATI, M. ABDER-RAZIQ, (2000), *The Teti Cemetery at Saqqara. The tomb of Nikauisesi*, England, pl. 49; N. G. DAVIES, (1901) *The Mastaba of Ptahhetep and Akhethetep at saqqareh. The Mastaba. The sculptures of Akhethetep*, Vol II, London, pl. XVII.

⁵⁴ EPIGRAPHIC SURVEY, (1938), *The Mastaba of Mereruka. Chambers A 1-10*, Part I, Chicago, pl. 58; F. W. BISSING, (1911) *Die Mastaba des Gem-Ni-Kai*, Band II (ii 1), Berlin, pl. 14.


⁵⁵ N. G. DAVIES, (1901), *The Mastaba of Ptahhetep and Akhethetep at Saqqara*, Vol. II, London, pl. XVII.

⁵⁶ F. W. BISSING, (1911), *Die Mastaba des Gem-Ni-Kai*, Band II (ii 1), Berlin, pl. 14.

⁵⁷ A. H. GARDINER, (1957), *Egyptian Grammar. Being an Introduction to the Study of Hieroglyphs*, 3rd edition, Oxford, p. 530.

Manal B. Hammad
Yasmin Ahmed Mohamed

This shape is the most common determinative of the term *irtt* (milk) in all the periods of the ancient Egyptian language. It was either represented as single⁵⁸ or double jars.⁵⁹ In scenery, it occurs as a ceremonial milk jar depicted in most of the offerings scenes of both cult and funerary temples of the New Kingdom (pl. 5) but, it also occurs in one of the daily life scenes in the tomb of *Manefher*⁶⁰ at Saqqara. (pl. 6)

 similar to (W 20) in Gardiner's list but, only lacking the two ropes on the body.

This shape of the *mr jar* occurs mostly in the Old Kingdom texts⁶¹ as determinative of milk. In some cases the sign precedes the last letter of the word *irtt* (milk) as in the royal decree of king *Pepi II* from Abydos⁶² (pl. 7).

In scenery, this shape occurs in both milking scenes⁶³ and scenes of the offerings bearers⁶⁴ of the Old Kingdom. Furthermore, the *mr-jar* was used as measuring unit; this can be confirmed by one of the harvesting scenes in the tomb of *Ir.n-ka-Ptah* of the 5th dynasty⁶⁵ at Saqqara, where the *mr jar* is depicted on top of a granary. (pl. 8)

Also it was sometimes used as a beer-jar, a fact that can be concluded by the scene in the tomb of *Pepi-ankh-hr-ib* of the 6th dynasty at Meir⁶⁶ where an overseer is standing in the middle of a field holding in one hand the *mr jar*. The scene is inscribed by a line of inscriptions mentioning "beer for the harvesters of the barley." (pl. 9)

⁵⁸Wb I, p. 117.

⁵⁹Urk IV, p. 1469.

⁶⁰W. WRESZINSKI, (1988), *Atlas zur Altaegyptischen Kulturgeschichte*, Geneve – Paris, Taf. 381.

⁶¹K. SETHE, (1908), *Die Altaegyptischen Pyramidentexte*. Nach den Papierabdrucken und Photographien des Berliner Museums neu Herausgegeben und Erlautert, Easter Band, Leipzig, p. 385.

⁶²Urk I, p. 279.


⁶³A. M. ROTH, (1995), *A cemetery of Palace Attendants. Including G 2084-2099, G 2230+2231, AND G 2240. Giza Mastabas*, Vol. 6, Boston, pl. 156

⁶⁴E. BROVARSKI, (2000), *The Senedjemib Complex. The Mastabas of Senedjemib, Khnumenti and Senedjemibmehi*, Part I, Boston, p. 122.

⁶⁵A. MOUSSA, F. GUNGE, (1975), "Two Tombs of Craftsmen", *AV* 9, pl. 9.

⁶⁶A. M. BLACKMAN, (1953), *The Rock Tombs of Meir. The Tomb- Chapels, A, No. 1 (that of Ni-`Ankh-Pepi the black), No. 2 (that of Pepi`onkh with the "Good Name" of Heny the Black), A, No. 4 (that of Hepi the Black), D, No. 1 (that of Pepi) and E, Nos. 14 (those of Meniu, Nenki, Pepi`onkh and Tejtu)*, Part V, London, pl. VIII.

Milk Vessels in Ancient Egypt

During the Middle Kingdom, the *mr* jar  replaced the beer-jar in some of the *hṭp-di-nsw* formulae. The fact that can be explained by CT 826 (VII, 27, a)



t(w)t 3 wnm t n Gb s'm m hnkt nt Hs3t

Complete is he who eats the bread of Geb and Swallows the beer of milk-goddess. ⁶⁷


In this spell the word beer is a metaphor of the milk of goddess Hesat. The spell points out the great benefit of drinking the milk of Hesat for the deceased who will only then be "complete."

An example of such replacement is inscribed on limestone funerary stela of the lady *Ti* (CG 20445) from Abydos (pl. 10), where the beer jar was replaced by the *mr* jar:



hṭp di nsw Wsir nb 3bdw di.f pr-hrw t hnkt k3w 3pdw šs mnht sn-ntr mrht ht nbt nfrt w'bt nh.ti ntr im

An offering that the king gives (and) Osiris, lord of Abydos, he gives offering invocation bread, beer, oxen, fowl, clothes, alabaster, ointment and everything beautiful and pure that the god lives on there.

The other shape of the milk jar *mr*  also appeared used as a beer-jar in the *hṭp di nsw* formula inscribed on the funerary stela of *Neferhotep* (CG 20642) from Rizagat. ⁷⁰ (pl. 11)



hṭp di nsw Wsir nb Ddw ntr 3 nb 3bdw Inpw hnty sh-ntr tpy dw.f Imy wt nb t3















⁶⁷ A. DE BUCK, (1961), *The Egyptian Coffin Texts. Texts of Spells 787-1185*, Vol. VII, Chicago, p. 27.

⁶⁸ R. O. FAULKNER, (1978), *The Ancient Egyptian Coffin Texts. Spells 788-1185 & Indexes*, Vol. III, Warminster, p. 16.

⁶⁹ H. O. LANGE et H. SCHAFER, (1908), *Grab und Denksteine des Mittleren Richs. Im Museum von Kairo*, CG No. 20001-20780, Part II, Berlin, p. 41.

⁷⁰ A village located near Luxor in Upper Egypt.

Name

If, according du Bussion,⁷⁷ the name of this jar was a name of certain kind of milk, so it is possible that it refers to some of the proprieties of the milk. The name *mns3* seems to be a compound noun that consists of two verbs, the first is  *mn*⁷⁸ which means "be firm, establish or enduring" and the other one is  *s3*⁷⁹ which means "protect and protection". Consequently, the noun *mns3* might mean "establishing and protecting" in reference to the milk. It is worth mentioning that lexeme *mn* has been used in several verbs and nouns related to milk such as the verb  *mn^c* "nurse"⁸⁰ with the classifier  or  and the noun  *mn^ct* "wet nurse"⁸¹ with classifier  or . It also has been used for the noun  *mn^d* "breast"⁸² with classifier  and in the noun  *mn^ct* "milk cow"⁸³ with classifier . On the other hand, the lexeme *s3* has been used as root for the title  *bs3t*⁸⁴ of goddess Isis which is translated either as milk provider⁸⁵ or protector⁸⁶ as well as the name of milk  *bs3/bs3w*.⁸⁷

⁷⁷ R. C. MESNIL DU BUISSON, (1935) *Les Noms et Signes Egyptiens Designant des Vases ou Objets Similaires*, Paris, p. 38.

⁷⁸ R. O. FAULKNER, (1991) *A concise Dictionary of Middle Egyptian*, Oxford, p. 106; Wb. II, p. 60; H. HANNIG, (1995) *Die Sprachw der Pharaonen Grobes Handwörterbuch Agyptisch-Deutsch (2800-950 v. Chr.)*, Kulturgeschichte Der Antiken Welt 64, Mainz, p. 333.

⁷⁹ R. O. FAULKNER, (1991) *A concise Dictionary of Middle Egyptian*, Oxford, p. 207; H. HANNIG, (1995) *Die Sprachw der Pharaonen Grobes Handwörterbuch Agyptisch-Deutsch (2800-950 v. Chr.)*, Kulturgeschichte Der Antiken Welt 64, Mainz, p. 645.

⁸⁰ R. O. FAULKNER, (1991) *A concise Dictionary of Middle Egyptian*, Oxford, p. 108.

⁸¹ R. O. FAULKNER, (1991) *A concise Dictionary of Middle Egyptian*, Oxford, p. 108.

⁸² R. O. FAULKNER, (1991) *A concise Dictionary of Middle Egyptian*, Oxford, p. 110.

⁸³ R. O. FAULKNER, *A concise Dictionary of Middle Egyptian*, Oxford, 1991, p. 108.

⁸⁴ K. SETHE, *Die Altaegyptischen Pyramidentexte*. Nach den Papierabdrucken und Photographien des Berliner Museums neu Herausgegeben und Erlautert, Easter Band, Leipzig, 1908, p. 21.

⁸⁵ R. O. FAULKNER, *The Ancient Egyptian Pyramid Texts*, Oxford, 1969, p. 9.

⁸⁶ S. A. MERCER, *The Pyramid Texts in Translation and Commentary*, Vol. I, London, 1952, p. 28.

Milk Vessels in Ancient Egypt

Usage

In general, the *mns3* was a jar for libation purposes, as it was not only used for milk, but also for water and beer.⁸⁸ Moreover, it was used as measuring unit.⁸⁹ This jar appears in the offering-lists of the Old, Middle and New Kingdoms. (pl. 12) Jequier⁹⁰ connected between this jar and another one called "Ankhi". He believes that both of them played a role in the purification of the deceased's mouth.

3. *Ds Jar*, ⁹¹

Dating and Appearance

A small milk jar usually placed on a stand. It has a wide mouth, wide shoulders tapering towards a narrow base⁹² (fig. 3). The history of this jar dates back to the Old kingdom where it occurs in PT 17⁹³ associated with water that was used in the opening of mouth ritual.⁹⁴

⁸⁷ R. O. FAULKNER, *The Ancient Egyptian Coffin Texts. Spells 788-1185 & Indexes*, Vol. III, Warminster, 1978, p. 40; Wb. I, p. 475 (5).

⁸⁸ Wb II, p. 88, 10.

⁸⁹ محمد صلاح بن محمد احمد, (1980), المكييل والموازين في مصر القديمة, رسالة ماجستير (غير منشوره), كلية الآثار, جامعة القاهرة, ص. 80.

⁹⁰ G. JEQUIER, (1992), "Materiaux pour Servir a l'etablissement d'un dictionnaire d'archeologie egyptienne", *BIFAO* 19, p. 138.

⁹¹ Wb V, p. 485, 8.

⁹² S. HASSAN, (1948), *Excavations at Giza. The Offering-list in The Old Kingdom*, Vol. VI, Part II, Cairo, p. 162.

⁹³ K. SETHE, (1908), *Die Altaegyptischen Pyramidentexte. Nach den Papierabdrucken und Photographien des Berliner Museums neu Herausgegeben und Erlautert*, Easter Band, Leipzig, p. 6.

⁹⁴ S. HASSAN, (1948), *Excavations at Giza. The Offering-list in The Old Kingdom*, Vol. VI, Part II, Cairo, p. 162.



Fig. 3, *ds* jar

After (S. HASSAN, (1948), *Excavations at Giza. The Offering-list in The Old Kingdom*, Vol. VI, Part II, Cairo, p. 33)

Usage

According to Wb, it use to contain not only milk, but also beer and water.⁹⁵

4. *Nmst Jar*, ⁹⁶

Dating and Appearance

The most famous shape⁹⁷ of this jar shows a hole-mouth jar⁹⁸ with broad shoulder body and a flat base (fig. 4). This jar was made out of pottery or stone as well as metal such as fine gold or electrum⁹⁹ and silver.



m n n3 mhrw nmstw nw dcm

in the milk pails and ewers of electrum (fine gold).¹⁰¹

The history of this jar dates back to the Old Kingdom where it occurs in PT 16 associated with water as it was used for purification in the opening of

⁹⁵Wb V, p. 485, 7-9.

⁹⁶Wb. II, p. 269.

⁹⁷There is another form of this jar characterized with a spout. See:

زينب عبد التواب, (2010), تطور الاواني الحجرية في مصر منذ عصور ما قبل التاريخ حتى نهاية عصر الدولة الوسطى, رسالة دكتوراة (غير منشوره), كلية الآثار, جامعة القاهرة, ص. 240.

⁹⁸A. WODZINSKA, (2009) *A Manual of Egyptian Pottery. Naqada-Middle Kingdom*, Vol. II, Boston, p. 129.

⁹⁹A. GARDINER, (1952), "Thuthmosis III Returns Thanks to Amoun", *JEA* 38, p. 16.

¹⁰⁰A. GARDINER, (1952), "Thuthmosis III Returns Thanks to Amoun", *JEA* 38, pl. VI.

¹⁰¹A. GARDINER, (1952), "Thuthmosis III Returns Thanks to Amoun", *JEA* 38, p. 16.

Milk Vessels in Ancient Egypt

the mouth ritual¹⁰².

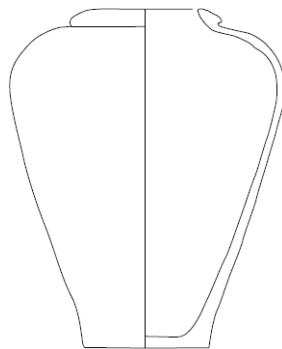



Fig. 4, *nmst* jar

After (A. WODZINSKA, (2009),*A Manual of Egyptian Pottery. Naqada-Middle Kingdom*, Vol. II, Boston, p. 129)

Name

It is highly possible that the name of this jar has been driven from the verb  *nms*¹⁰³ which is generally accepted to mean "clothe or clothing". However, Quack¹⁰⁴ suggests, that the exact meaning of it should be "to wipe (clean)" not "to clothe". So, it is possible according to the previous opinion that the name of this jar might mean "a jar that keeps a substance to cleanse" or "to purify." Moreover, milk is a substance that has been used for purification as attested in several contexts, for example in the opening of the mouth ritual¹⁰⁵ in the Pyramid Texts and in the processions of the sacred barks during religious festivals such as Opet festival.¹⁰⁶ This in turn conforms with the meaning of *nms* suggested by Quack above, consequently

¹⁰²S. HASSAN, (1948), *Excavations at Giza. The Offering-list in The Old Kingdom*, Vol. VI, Part II, Cairo, p. 161.

¹⁰³Wb. II, p. 269; R. O. FAULKNER, (1991) *A concise Dictionary of Middle Egyptian*, Oxford, p. 133

¹⁰⁴J. F. QUACK, (2012) "To Clothe or to Wipe. On the Semantics of the Verb *nms*", *Lingua Aegyptia Studia Monographica* 9, p. 379-386.

¹⁰⁵A. M. BLACKMAN, (1924) "The Rite of Opening the Mouth in Ancient Egypt and Babylonia", *JEA* 10, p. 55; A. M. BLACKMAN, (1910) "Some Middle Kingdom Religious Texts", *ZAS* 74, p. 123; A. M. ROTH, (1992) "The *psš-ḳf* and the Opening of the Mouth Ceremony. A Ritual of Birth and Rebirth", *JEA* 78, p. 120.

¹⁰⁶EPIGRAPHIC SURVEY, (1994) *Reliefs and Inscriptions at Luxor Temple. The Festival Procession of Opet in the Colonnade Hall. With Translations of Texts, Commentary, and Glossary*, Vol. I, Chicago, pl. 5;

S. SCHOTT, (1937) "Das Loschen von Fackeln in Milch", *ZAS* 73, p. 1-25.

it clarifies and explains the reason to use the *nmst* jar for milk.

Usage


It was used for milk in the festival calendar of Thutmose III on the southern wall of the Akhmenu¹⁰⁷ where milk jars were presented to god Amon-Ra by King Thutmose III. It was also used to contain the milk product *smi* as mentioned in Harris papyrus I.¹⁰⁸

5. Mn ¹⁰⁹ Jar

Dating and Appearance

The *mn* jar is a wide mouth jar and sometimes it takes the oval shape with a narrow base. It was usually made out of limestone.¹¹⁰ According to Wb,¹¹¹ the history of the *mn* jar dates back to Middle Kingdom, but the private offering list of Sebky¹¹² from the 6th dynasty, (pl. 13) indicates an earlier appearance of this jar where it was associated with milk.

Name

The name of this jar has been driven from the verb  *mn* which means "be firm, establish, enduring," consequently it refers to the content of the jar not to the jar itself.¹¹³

Usage

The *mn* jar was also used for wine and beer.¹¹⁴

¹⁰⁷ A. GARDINER, (1952), "Thutmose III Returns Thanks to Amun", *JEA* 38, p. 16.

¹⁰⁸ W. ERICHSEN, (1933), *Papyrus Harris I. Hieroglyphische Transkription*, Bruxelles, p. 45.

¹⁰⁹ Wb. II, p. 66.

¹¹⁰ زينب عبد التواب, (2010), تطور الاواني الحجرية في مصر منذ عصور ما قبل التاريخ حتى نهاية عصر الدولة الوسطى, رسالة دكتوراة (غير منشورة), كلية الآثار, جامعة القاهرة, ص. 230

¹¹¹ Wb. II, p. 66.

¹¹² Sbky was a great seer of god Ra. His tomb is located at Heliopolis. See: S. HASSAN, (1948), *Excavations at Giza. The Offering-list in The Old Kingdom*, Vol. VI, Part II, Cairo, p. 151.

¹¹³ Supra p. 10-11, see: *mns?*- *šw* jar.

¹¹⁴ Wb. II, p. 66.

Milk Vessels in Ancient Egypt

6. *Mhr, Mhn Jar,* ¹¹⁵,



117

Dating and Appearance

This jar had a wide rim, narrow neck, broad shoulder body, and flat base.¹¹⁸ It was made out of wood, in some occasions, but sometimes it was made out of metal such as electrum, gold, silver and bronze.¹¹⁹



Mhrw nw d'm

mhrw-jars of electrum



Mhrw nfrw nw hdt nwb hmt

Beautiful *mhrw*-jars made of silver, gold and copper.

According to Wb,¹²² the history of this milk jar goes back to the Middle Kingdom but, further evidence prove that it dates back to an earlier date since

¹¹⁵ R. O. FAULKNER, (1991), *A Concise Dictionary of Middle Egyptian*, Oxford, p. 113.

¹¹⁶ Wb II, p. 115, 5-15.

¹¹⁷ EPIGRAPHIC SURVEY, (1934), *Medient Habu. The Calendar, the "Slaughterhouse", and Minor Records Ramses III*, Chicago, pl. 160, line. 1068.

¹¹⁸ زينب عبد التواب, (2010), تطور الاواني الحجرية في مصر منذ عصور ما قبل التاريخ حتى نهاية عصر الدولة الوسطى, رسالة دكتوراة (غير منشوره), كلية الاثار, جامعة القاهرة, ص. 238.

¹¹⁹ محمد صلاح بن محمد احمد, (1980) المكابيل والموازن في مصر القديمة, رسالة ماجستير (غير منشوره), كلية الاثار, جامعة القاهرة, ص. 82.


¹²⁰ Urk IV, 743, 15.


¹²¹ محمد صلاح بن محمد احمد, (1980), المكابيل والموازن في مصر القديمة, رسالة ماجستير (غير منشوره), كلية الاثار, جامعة القاهرة, ص. 82.

¹²² Wb. II, p. 115.


it occurs in some of the offering lists of the 1st intermediate period.¹²³

Name

The name of this milk jar has been driven¹²⁴ from the lexeme  with

determinative  which means "to milk, milking a cow".¹²⁵ The determinative D 40 in Gardiner sign list¹²⁶ refers to "forearm with a hand holding a stick". It is possible that this classifier has been used with the verb *hr* "to milk" to point out to the stick that was held by the herdsmen while they were driving the cattle herds in the herdsmen scenes in the private tombs.

Both of Hannig¹²⁷ and Erman¹²⁸ pointed out that the verb *hr* "to milk" is late Egyptian, but the milking scenes of both the Old and Middle Kingdoms indicate that the verb was one of three verbs¹²⁹ that have been used to caption this type of daily life scenes. There are two examples from the Old and Middle Kingdoms for using this verb in the milking process in Ancient Egypt. The first example comes from the tomb of Niankhkhnun and Khnumhotep at Saqqara¹³⁰ where the hieroglyphic above the milking scene

mentions  *hr irtt* "milking the milk". The second example comes from the Middle Kingdom tomb of Kheti TT 311¹³¹ at Dier el-Bahari, where

¹²³ محمد صلاح بن محمد احمد, (1980), المكايل والموازن في مصر القديمة, رسالة ماجستير (غير منشوره), كلية الآثار, جامعة القاهرة, ص 82.

¹²⁴ A. H. GARDINER, (1917) "The Tomb of Much-Travelled Theban Official", *JEA* 4, p. 33, note. 1; M. A. MOUSSA, H. ALTENMULLER, (1977) *Das Grab des Nianchchnun und Chnumhotep*, Germany, p. 154, note. a.

¹²⁵ Wb. II, p. 498, 9; R. O. FAULKNER, (1991) *A concise Dictionary of Middle Egyptian*, Oxford, p. 159; H. HANNIG, (1995) *Die Sprachw der Pharaonen Grobes Handwörterbuch Agyptisch-Deutsch (2800-950 v. Chr.)*, Kulturgeschichte Der Antiken Welt 64, Mainz, p. 495.

¹²⁶ A. H. GARDINER, (1957) *Egyptian Grammar. Being an Introduction to the Study of Hieroglyphs*, 3rd edition, Oxford, p. 455.

¹²⁷ H. HANNIG, (1995) *Die Sprachw der Pharaonen Grobes Handwörterbuch Agyptisch-Deutsch (2800-950 v. Chr.)*, Kulturgeschichte Der Antiken Welt 64, Mainz, p. 495.


¹²⁸ Wb. II, p. 498, 9.

¹²⁹ The other two verbs are *shr* and *sšr*. See: R. O. FAULKNER, (1991) *A concise Dictionary of Middle Egyptian*, Oxford, p. 244; Wb. IV, p. 295, 1-3.


¹³⁰ M. A. MOUSSA, H. ALTENMULLER, (1977) *Das Grab des Nianchchnun und Chnumhotep*, Germany, p. 154, Taf. 76.

¹³¹ A. H. GARDINER, (1917) "The Tomb of Much-Travelled Theban Official", *JEA* 4, p. 33.


Milk Vessels in Ancient Egypt

the hieroglyph above the head of the overseer watching the milking process mentions  *hr nfrw di.tn km3 ? irtt* "milk you, good fellows ... cause the milk to be produced."

The verb *hr* "to milk" has been used to form the noun *mhr* "milk jar or jar that keeps milk" by adding the prefix "m"¹³² to the verb. It also has been

used to form several nouns related to milk such as  *mhr* (or

mhit)  milk cow,¹³³  *mhr* milkman,¹³⁴

 *mhr* suckling baby, infant.¹³⁵

The name of *mhr* jar had several variations and pronunciations; In the 18th

dynasty it became known by  *mhi*, and the 19th dynasty it became

known by either  *mhn* or *mhni*.¹³⁶

Usage

This *mhr*-jar occurs frequently in most of the offering lists (pl. 14 A & B) of both the Middle and New Kingdoms. It is also depicted in scenes of offering processions in both cult (pl.15) and funerary temples (pl.16). It is remarkable to mention that some scholars¹³⁷ believe that the word for situla is *mhr* because of the appearance of the situla as a determinative for the *mhr* in New kingdom texts, but this opinion is still debated.¹³⁸

In addition to its usage as milk jar, it was used as measuring unit for milk as well as a wine-jar.¹³⁹

¹³² A. LOPRIENO, (1995) *Ancient Egyptian. A Linguistic introduction*, Cambridge University, p. 54.

¹³³ Wb. II, p. 115, 17.

¹³⁴ Wb. II, p. 115, 18.

¹³⁵ Wb. II, p. 116, 1.

¹³⁶ Wb. II, p. 115, 5.


¹³⁷ M. G. DARESSY, (1917) "La Statue No.35562 du Musee du Caire", *ASAE* 17, p. 83.


¹³⁸ M. LICHTHEIM, (1947) "Situla No.11395 and some remarks on Egyptian Situlae", *JNES* 6, p. 173.

¹³⁹ محمد صلاح بن محمد احمد, (1980), *المكاييل والموازين في مصر القديمة*, رسالة ماجستير (غير منشورة), كلية الآثار, جامعة القاهرة, ص. 83.





7. GngntJar,  140


Dating and Appearance

This milk jar dates back to the New Kingdom. It appeared usually in the offering list type D (pl. 17 A & B) that was presented to some gods such as god Amon, god Khonsu and the deified Amenhotep I in festivals such as the Opet festival. It was always inscribed with either the ceremonial milk jar 

W 20 in Gardiner's sign lists or the bowl  W 10 as determinatives. The appearance of this jar is unclear since it has never been depicted in iconography.

Name

It is possible that this name is a reduplication for the noun  gn¹⁴¹ which means "stand for ritual bowl". In this case the name *gngnt* would refer to the pot or the ritual bowl that was placed on the stand. On the other hand the name of this jar might have something to do with the noun  gn¹⁴² or  ng¹⁴³ which was an abbreviated writing for  ng^{3w}¹⁴⁴ long-horned cattle.

8. Wšm Jar  145

Dating and Appearance

This milk jar usually had a short neck, broad shoulder and a flat base¹⁴⁶ (pl. 18), however it sometimes appeared to have an oval or cylindrical shape (pl.19)¹⁴⁷ It was usually made out of metals such as bronze, silver, copper and

¹⁴⁰Wb. V,p. 177, 11.

¹⁴¹ R. O. FAULKNER, (1991) *A concise Dictionary of Middle Egyptian*, Oxford, p. 290.

¹⁴² Wb. V, p. 172.

¹⁴³ Wb. II, p. 348.

¹⁴⁴ Wb. II, p. 349, 1.

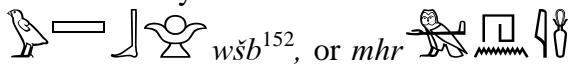

¹⁴⁵Wb. I, p. 374.

¹⁴⁶D. POLZ, (1997), "Das Grab des Hui und des Kel Theben Nr.54", Mainz, AV 74, pl. 17

¹⁴⁷CH. B. SEEBER, A. G. SHEDID, (1987), "Das Grab des Userhat (TT 56)", AV 50, Mainz, pl. 15.

Milk Vessels in Ancient Egypt

gold.¹⁴⁸ Most scholars¹⁴⁹ believe that this milk jar made its first appearance during the 18th Dynasty, but Radwan¹⁵⁰ points out that this type of vessels might have been known from the early Dynastic period, based on a similar jar with a moveable copper handle that was found in the tomb of king Khasekhemwy. Scholars believe that this jar has various other names,¹⁵¹

 *wšb*¹⁵², or *mhr* ¹⁵³. Moreover, it continued to be used during the Greco-Roman era and became known as the *Situla*.¹⁵⁴

This jar was depicted on the walls of temples and tombs of the New Kingdom since the reign of Thutmosis III onwards. For example, two *wšm* jars are shown depicted among other jars on the eastern wall of the south court of king Thutmosis III at Karnak temple¹⁵⁵ (pl. 20). It is also depicted on one of the walls of the treasury room of KV.11 of king Ramses III¹⁵⁶ (pl. 21).

¹⁴⁸M. LICHTHEIM, (1947), "Situla No.11395 and some remarks on Egyptian Situlae", *JNES* 6, p. 171.

¹⁴⁹Wb. II, p. 90,11; Fr. W. BISSING, (1901), "Metallgefasse", CG No. 3426-3587, Vienne, p. XII; G. FOU CART, (1935) "Tombe Thebaines. Necropole de Dira Abu'N-Naga, Le Tombed' Amonmos (Tombeau No.19)", *MIFAO* 57, p. 52 ff; M. G. DARESSY, "La Statue No. 35562 du Musee du Caire", *ASAE* 17, p. 83.

¹⁵⁰A. RADWAN, (1980), "Die Kupfer-und Bronzegefabe Agyptens von den anfangen bis zum beginn der spatzeit", *Prahistorische Bronzefunde* II, Band 2, Munchen, p. 149.

¹⁵¹A. RADWAN, (1980), "Die Kupfer-und Bronzegefabe Agyptens. von den anfangen bis zum beginn der spatzeit", *Prahistorische Bronzefunde* II, Band 2, Munchen, , p. 150, note 15.

¹⁵²Wb. I, p. 373.

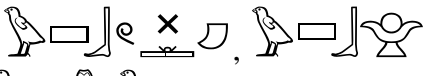

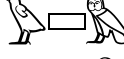
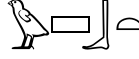

¹⁵³EPIGRAPHIC SURVEY, *Medient Habu*, (1934), *The Calendar, the "Slaughterhouse", and Minor Records Ramses III*, Chicago, pl. 160, line. 1068; M. G. DARESSY, "(1917), La Statue No.35562 du Musee du Caire", *ASAE* 17, p. 83.

¹⁵⁴Situla is a vessel that was used to hold water or milk during the Greco-Roman era. It became closely associated with goddess Isis as one of her attributes. Through holding water the situla associates Isis with sacred water of Nile and through milk it refers to her role as mother of Horus. P. REMLER, (2010), *Egyptian Mythology A to Z*, New York, p. 180; R. H. WILKINSON, (1992), *Reading Egyptian Art. A Hieroglyphic Guide to Ancient Egyptian Painting and Sculpture*, p. 47.

¹⁵⁵PM II, p. 95 (277).

¹⁵⁶PM I², p. 521 (19).

Name

This jar is known as  *wšb*¹⁵⁷ (or sometimes  *wšm*¹⁵⁸,  *wšmw*¹⁵⁹). It is likely that the name *wšb* has been driven from the noun  *wšbt*,¹⁶⁰ which means "mineral or metal". Consequently, the name of the vessel might mean "the metal vessel or a pot that is made out of metal." It is also possible that the name of his vessel is connected with the noun  *wšb*¹⁶¹ which means "bull".

Usage

According to Lichtheim,¹⁶² there are several types and shapes of this jar, which were not all regarded as milk jars, except for those used in the funeral processions. This jar was depicted on the walls of several private tombs of the New Kingdom, whose scenes were either part of the milk sprinkling rituals, funeral processions (pl.22 A& B) or offering bearers. Examples of these tombs are tombs of *Simut* TT 409 (pl. 23),¹⁶³ and *Benia* TT 343 (pl. 24).¹⁶⁴

¹⁵⁷H. HANNIG, *Die Sprachw der Pharaonen Grobes Handwörterbuch Agyptisch-Deutsch (2800-950 v. Chr.)*, Kulturgeschichte Der Antiken Welt 64, Mainz, 1995, p. 221; Wb. I, p. 373, 6.

¹⁵⁸Wb. I, p. 374, 1.

¹⁵⁹R. O. FAULKNER, *A concise Dictionary of Middle Egyptian*, Oxford, 1991, p. 70; H. HANNIG, *Die Sprachw der Pharaonen Grobes Handwörterbuch Agyptisch-Deutsch (2800-950 v. Chr.)*, Kulturgeschichte Der Antiken Welt 64, Mainz, 1995, p. 221.

¹⁶⁰H. HANNIG, *Die Sprachw der Pharaonen Grobes Handwörterbuch Agyptisch-Deutsch (2800-950 v. Chr.)*, Kulturgeschichte Der Antiken Welt 64, Mainz, 1995, p. 220.

¹⁶¹Wb. I, p. 373, 4; R. O. FAULKNER, *A concise Dictionary of Middle Egyptian*, Oxford, 1991, p. 70; H. HANNIG, *Die Sprachw der Pharaonen Grobes Handwörterbuch Agyptisch-Deutsch (2800-950 v. Chr.)*, Kulturgeschichte Der Antiken Welt 64, Mainz, 1995, p. 220.

¹⁶²M. LICHTHEIM, (1947), "Situla No. 11395 and some remarks on Egyptian Situlae," *JNES* 6, p. 173.

¹⁶³M. NEGM, (1997), *The Tomb of Simut called Kyky. Theban tomb 409 at Qurnah*, Warminster, , pl. 10.

¹⁶⁴H. GUKSCH, (1982), "Das Grab des Benia, gen, Paheqamen, Theben Nr.343", *MDAIK* 38, pl. 39.

Milk Vessels in Ancient Egypt

Examples

Examples of these jars, dating back to the New kingdom, were found in some private tombs such as the tomb of *Kha*¹⁶⁵ while others were found among the ruins of the temple of Aton at Tell EL-Amarna.¹⁶⁶

Wšm Jar 1

Provenance: Thebes?

Date: 18th dynasty

Height: 21,8cm

Material: Bronze

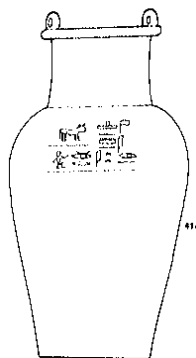


Fig. 5, broad shoulder milk situla

After (A. RADWAN, 1980, "Die Kupfer-und Bronzegefäße Ägyptens. Von den anfangen bis zum beginnender spatzeit", *Prahistorische Bronzefunde II*, Band 2, Munchen, p. 148, pl. 72)

Wšm Jar 2

Provenance: Dendara

Date: 19th dynasty

Height: 13,5cm

Material: Bronze

¹⁶⁵E. SCHIAPARELLI, (1927), *La Tomba Intatta dell' Architto "Cha' Nella Necropoli di Tebe*, Torino, p. 84, 110, 135, 173.

¹⁶⁶M. LICHTHEIM, (1947), "Situla No. 11395 and some remarks on Egyptian Situlae", *JNES* 6, p. 172.




Fig. 6, oval shaped milk situla


After (A. RADWAN, (1980), "Die Kupfer-und Bronzegefäße Ägyptens. Von den anfangen bis zumbeginnen der spatzeit", *Prahistorische Bronzefunde II*, Band 2, Munchen, p. 148,pl. 74)

Miscellaneous Jars

In Inscriptions

In addition to the aforementioned milk jars, there are other miscellaneous ones also associated with milk depicted in inscriptions;

The sign  mi (W 10) in Gardiner's¹⁶⁷ sign list is a milk jar carried in a net.¹⁶⁸ It occurs as a determinative for mhr in offering list type B from the Middle

Kingdom tomb of *Ukhhotep*¹⁶⁹ at Meir (pl. 25). As for this jar  is not in the Gardiner sign list, but it appeared as determinative of milk in the offering lists of king Ramses III in his great calendar at Medinet Habu¹⁷⁰ (pl. 26). Despite the fact that it looks different from the common shapes of the mr-jar, yet it shares the two ropes on the body. Hence, it might be a New kingdom


¹⁶⁷ A. H. GARDINER, (1957), *Egyptian Grammar. Being an Introduction to the Study of Hieroglyphs*, Oxford, 3rd edition, p. 529.


¹⁶⁸ A. H. GARDINER, (1957), *Egyptian Grammar. Being an Introduction to the Study of Hieroglyphs*, Oxford, 3rd edition, p. 529.




¹⁶⁹ A. M. BLACKMAN, (1915), *The Rock Tombs of Meir. The Tomb of Senbi's son Ukh-hotep (B, No. 2), part II*, London, , p. 15-16, pl. 6.

¹⁷⁰ EPIGRAPHIC SURVEY, *Medient Habu. The Calendar, the "Slaughterhouse", and Minor Records Ramses III*, Chicago, 1934, pl. 160, line. 1068; pl. 167, line. 1468; pl. 148, line. 360-361.

Milk Vessels in Ancient Egypt

variation of W 20. As for  (W 21) in Gardiner's ¹⁷¹sign-list, it is originally two wine-jars, but they were used as a determinative of the term *irtt*(milk) in both the 18th and 19thDynasties with three strokes in most cases. ¹⁷²

Moreover,  (W 22) in Gardiner's ¹⁷³ sign-list is originally a beer-jug, but it was used as determinative for the term *irtt* (milk) in both the Middle¹⁷⁴ and New kingdom¹⁷⁵. It was also used as determinative for both the terms *hdjt* (milk) and *i3tt* (milk) in the Old Kingdom.¹⁷⁶ Other jars for beer, but was also used as a determinative for the term *irtt* (milk) from the Middle Kingdom¹⁷⁷

onwards. Also the bowl , (variation ) known as *nw* jar (W 24) in Gardiner's ¹⁷⁸ sign-list, occurs as determinative of *irtt*-(milk) in the New Kingdom,¹⁷⁹ always inscribed as two jars next to each other. As for  this jar which is not in Gardiner's sign list, it occurs as determinative for the milk jar *mhr* in offering list no. 43¹⁸⁰ (pl. 27) and offering list no. 47¹⁸¹(pl. 28) in the great calendar of Ramesses III at Habu.

¹⁷¹ A. H. GARDINER, (1957), *Egyptian Grammar. Being an Introduction to the Study of Hieroglyphs*, Oxford, 3rd edition, p. 530.

¹⁷² KRI I, p. 313.

¹⁷³ A. H. GARDINER, (1957), *Egyptian Grammar. Being an Introduction to the Study of Hieroglyphs*, Oxford, 3rd edition, p. 530.

¹⁷⁴ K. SETHE, (1959), *Agyptische Lesestücke zum Gebrauch im Akademischen Unterricht. Texte des Mittleren Reiches*, Darmstadt, p. 5.

¹⁷⁵ KRI V, p. 454.

¹⁷⁶ S. HASSAN, (1948), *Excavations at Giza. The Offering-list in The Old Kingdom*, Vol. VI, Part II, Cairo, p. 385.

¹⁷⁷ A. DE BUCK, (1935), *The Egyptian Coffin Texts. Texts of spells 1-75*, Vol. I, Chicago, p. 263.



¹⁷⁸ A. H. GARDINER, (1957), *Egyptian Grammar. Being an Introduction to the Study of Hieroglyphs*, Oxford, 3rd edition, p. 530.


¹⁷⁹ Urk IV, p. 1617.


¹⁸⁰ SH. EL-SABBAN, (2000), *Temple Festival Calendar of Ancient Egypt*, Liverpool, 105.

¹⁸¹ SH. EL-SABBAN, (2000), *Temple Festival Calendar of Ancient Egypt*, Liverpool, 109.


In Scenery


In addition to the typical *mr*- jar  (W 20) of Gardiner's sign-list and its other shape , other jars appeared in milk offering scenes, particularly in private tombs of both the Middle and New Kingdoms. Among those are;

 *b3sjar* (W 2) in Gardiner's¹⁸² sign-list, which is a sealed oil jar that occurs in the milk offering scene in the tomb of *Menna*¹⁸³ (pl. 29) of the New

Kingdom. Moreover, the cup shaped symbol  (W 10) in Gardiner's¹⁸⁴ sign-list, appeared in the offering milk scene of the New Kingdom tomb of *Pehsukhber*.¹⁸⁵ (pl. 30)

However there are other jars that weren't included in Gardiner's sign-list,

among those are; A small cylindrical jar , that appeared in the milk offering scene on the sarcophagus of princess *shayit* (pl. 31) of the Middle

Kingdom.¹⁸⁶ Also, a bottom pointed jar  is depicted in the milk offering scene of King Intef II¹⁸⁷ (pl. 32).

Conclusion

Milk played a very important role in both the earthly and the afterlives of the ancient Egyptians and thus it was frequently used not only as part of their diet or medicine, but also as offerings to their gods, in their rituals and among their offering lists. The fact that explains their need for creating and manufacturing different types and shapes of milk vessels, which developed throughout the ancient Egyptian history and were used among the symbols that formed the ancient Egyptian Language.

¹⁸²A. H. GARDINER, (1957), *Egyptian Grammar. Being an Introduction to the Study of Hieroglyphs*, Oxford, 3rd edition, p. 527.

¹⁸³M. MAHER-TAHA, (2003), *Le Tombe de Menna*, Z. HAWAS (Ed.), Cairo, pl. LXIX.

¹⁸⁴A. H. GARDINER, (1957), *Egyptian Grammar. Being an Introduction to the Study of Hieroglyphs*, Oxford, 3rd edition, p. 528.

¹⁸⁵P. VIERY, (1891), "Sept Tombeaux Thebains de la XVIIIe Dynastie", *MMAF* 5, 2 fascicule, p. 298.

¹⁸⁶انور احمد سليم, (2006) الحريم الملكى للملك منتوحتب نب حبت رع. دراسة تاريخية-حضارية, رسالة ماجستير (غير منشوره), جامعة القاهرة, ص. 172 – 174.

¹⁸⁷H. E. WINLOCK, (1943), "The Eleventh Egyptian Dynasty", *JNES* 2, p. 258, pl. 36.

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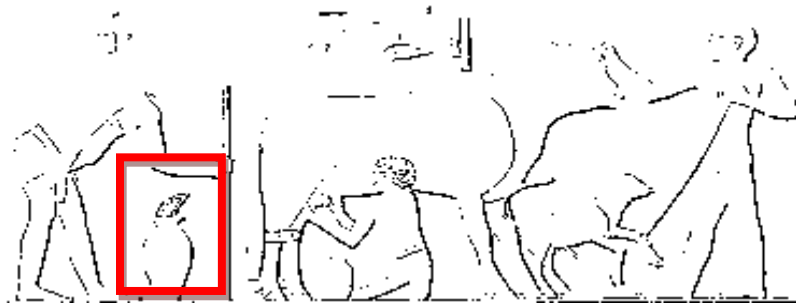
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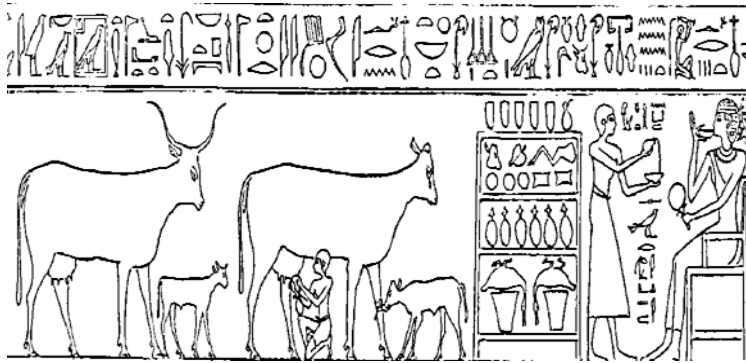
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pl. 1, Tomb of Ptah-hotep and Akhhotep at Saqqara

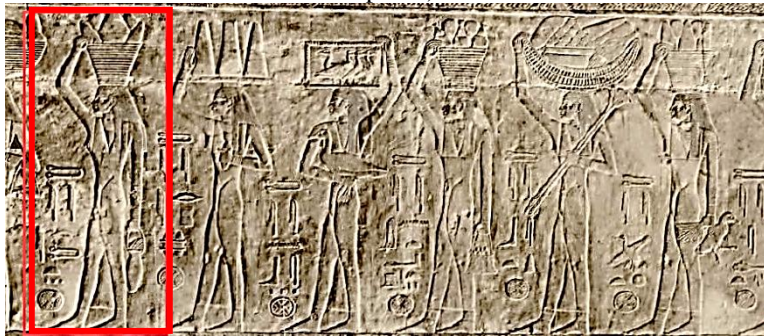
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Manal B. Hammad
Yasmin Ahmed Mohamed



pl. 2, Sarcophagus of Kawit

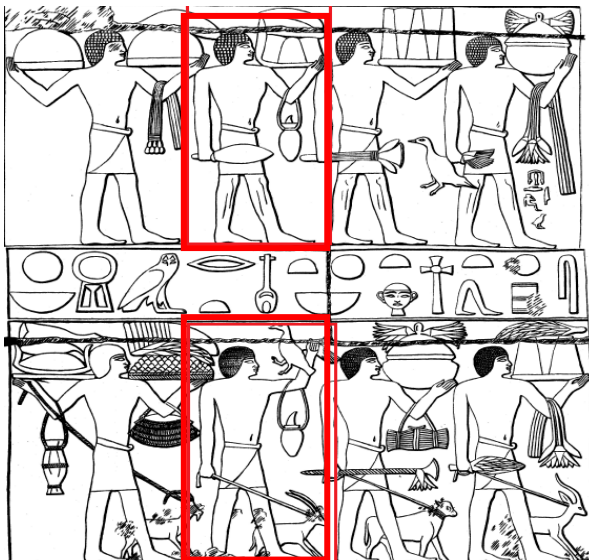
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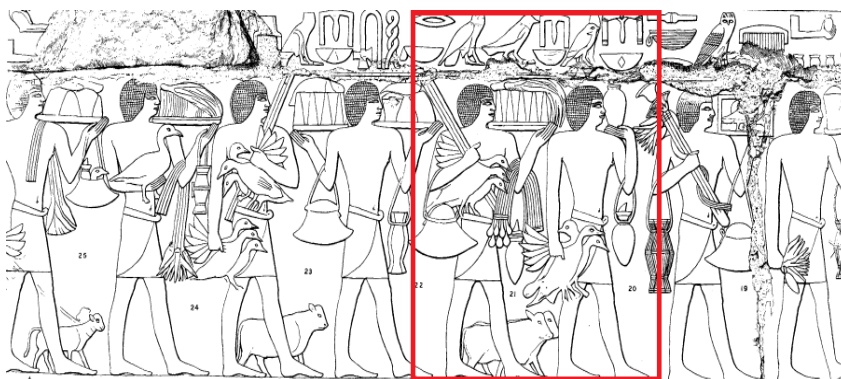
pl. 3, Milk estate, tomb of Ti, 5th dynasty, Saqqara

After (G. STEINDORFF, (1913), *Das Grab des TI*, Band I, Leipzig, pl. 114)

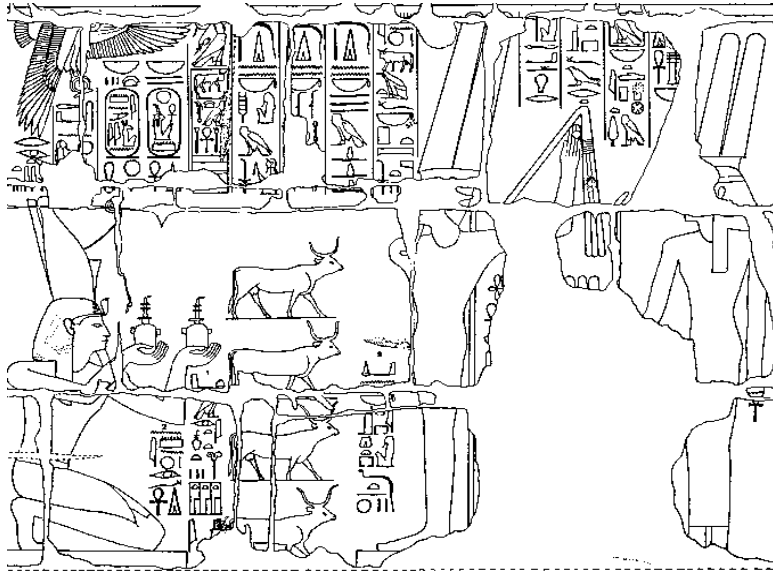
Milk Vessels in Ancient Egypt



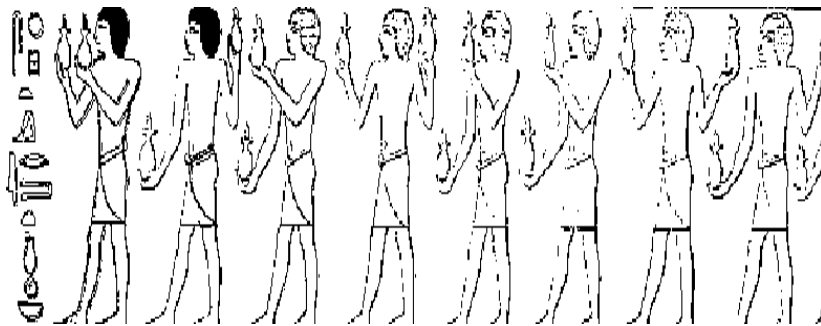
pl. 4A, Offering bearers, Tomb of *Ti*, 5th dynasty, Saqqara
After (F. W. BISSING, (1911), *Die Mastaba des Gem-Ni-Kai*, Band II (ii 1), Berlin, pl. 15)



pl. 4 B, Offering bearers, *Mastaba of Mereruka*, 6th dynasty, Saqqara.
After (EPIGRAPHIC SURVEY, (1938), *The Mastaba of Mereruka. Chambers A 1-10*, Part I,
Chicago, pl. 58)



pl. 5, Seti I offering the milk jar *mr* and cows to ithyphallic Amon and Hathor
After (H. H. NELSON, (1981), *The Great Hypostyle Hall at Karank. The walls Reliefs*, Vol. I,
Part. I, Chicago, pl. 155)



pl. 6, Procession of offerings bearers carrying milk jars (*mr*), tomb of Manefher, Saqqara
After (LD II, Taf. 66)

Milk Vessels in Ancient Egypt



pl. 7, Royal decree of Pepi II
 After (F. PETRIE, (1903), *Abydos II*, London, p. 42, pl. 19)



pl. 8, mrjar as a measuring unit, tomb of *Irenkaptah*, Saqqara
 After (A. MOUSSA, F. GUNGE, (1975) "Two Tombs of Craftsmen", *AV 9*, , pl. 9)



pl. 9, *mr* as a beer jar, tomb of *Pepiankhherieb*, *Meir*
 After (A. M. BLACKMAN, (1953), *The Rock Tombs of Meir. The Tomb- Chapels*, A, No. 1 (that of *Ni-Ankh-Pepi the black*), No. 2 (that of *Pepi ankh with the "Good Name" of Heny the Black*), A, No. 4 (that of *Hepi the Black*), D, No. 1 (that of *Pepi*) and E, Nos. 14 (those of *Meniu, Nenki, Pepi'onkh and Tejtu*), Part V, London, pl. VIII)



pl. 10, funerary stela of lady Ti

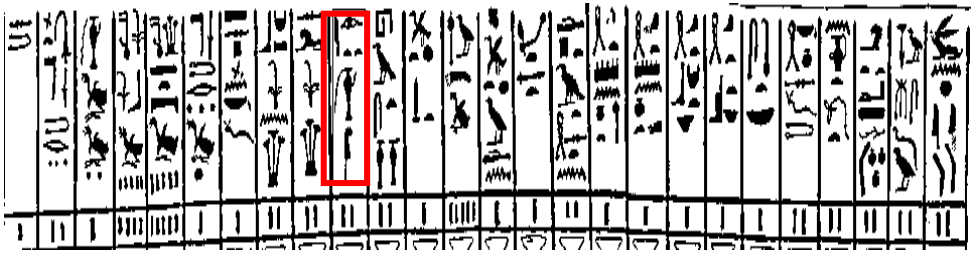
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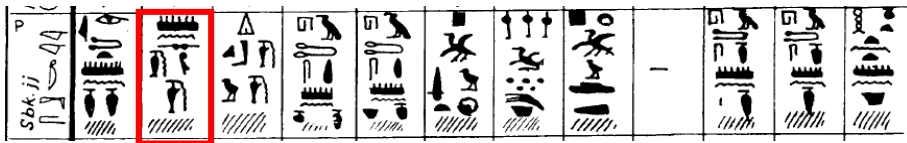
pl. 11, funerary stelae of Neferhotep

After (H. O. LANGE et H. SCHAFER, (1902), *Grab und Denksteine des Mittleren Richs. Im Museum von Kairo*, CG No. 20001-20780, Part IV, Berlin, pl. XLIX)

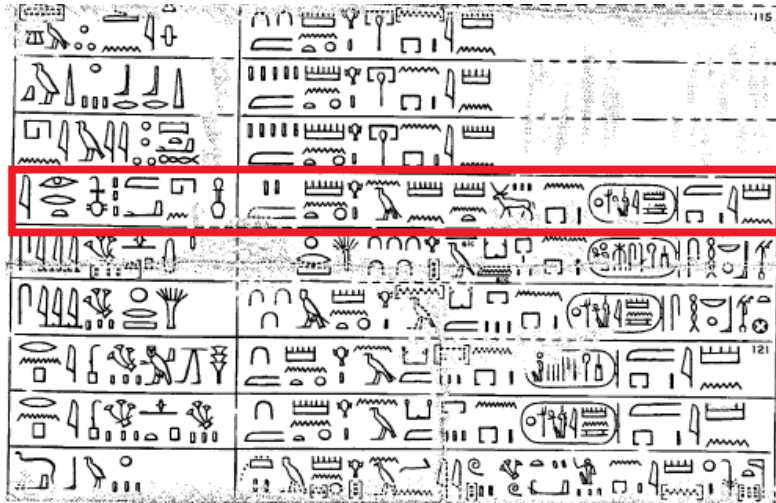
Milk Vessels in Ancient Egypt



pl. 12, part of Amenemhat offering list
 After (N. G. DAVIES, (1915), *The Tomb of Amenemhet (No.82)*, London, pl. 21)

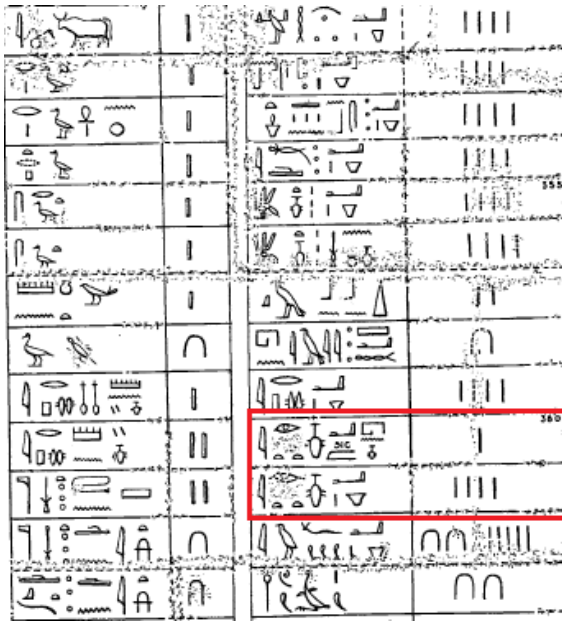


pl. 13, part of *Sbky* offering list
 After (S. HASSAN, (1948), *Excavations at Giza. The Offering-list in The Old Kingdom, Vol. VI, Part I*, Cairo, pl. 132)



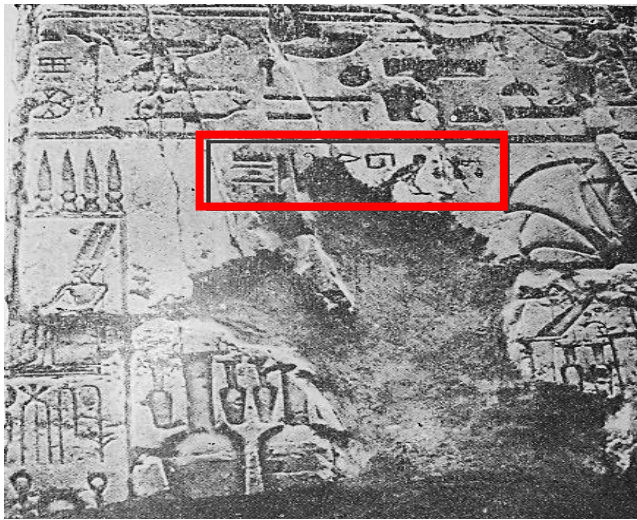
pl. 14A, offering list no. 1
 After (EPIGRAPHIC SURVEY, (1934), *Medient Habu. The Calendar, the "Slaughterhouse", and Minor Records Ramses III*, Chicago, pl. 140, Line. 118)

Manal B. Hammad
Yasmin Ahmed Mohamed



pl.14 B, offering list no. 9

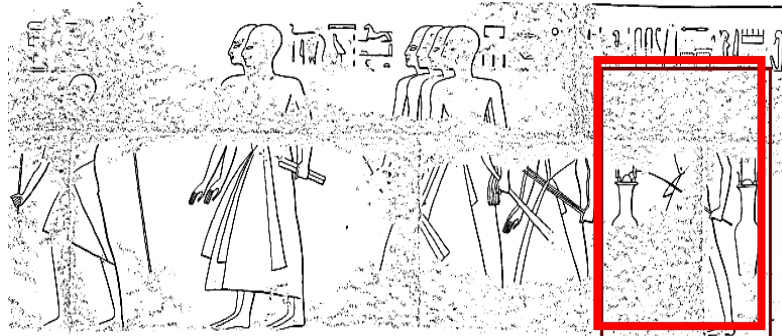
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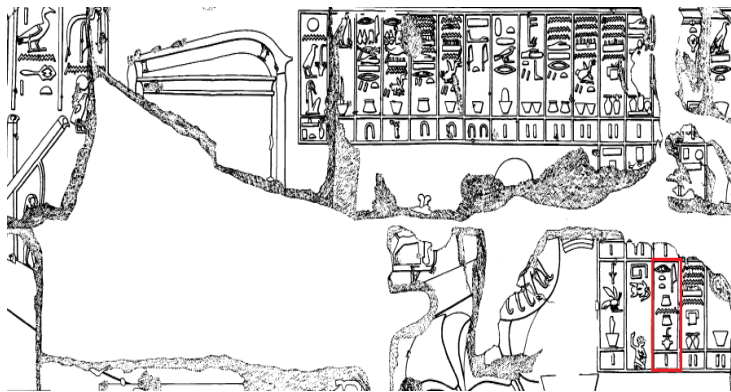
pl. 15, *mhr* jars, Luxor temple

After (M. A. QADER, (1968), "Preliminary Report on the Excavations Carried Out in the Temple of Luxor Seasons 1958-1959 and 1959-1960," *ASAE* 60, pl. 62 c)

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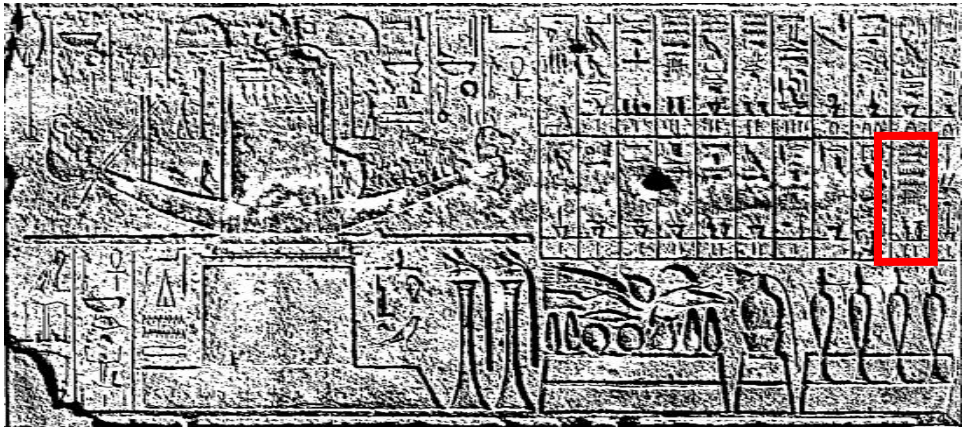


pl. 16, *mhr* jar, Mediant Habu
After (EPIGRAPHIC SURVEY, (1934), *Mediant Habu. The Calendar, the "Slaughterhouse", and Minor Records Ramses III*, Chicago, pl. 168)



pl. 17 A, *Gngnt* jar in offering list type D, great colonnade, Luxor temple
After (EPIGRAPHIC SURVEY, (1994), *Reliefs and Inscriptions at Luxor temple. The Festival Procession of Opet in the Colonnade Hall*, Vol. I, Plates 1-128, Chicago, pl. 113)

Manal B. Hammad
Yasmin Ahmed Mohamed



pl. 17 B, *Gngnt* jar in offering list type D, Karnak, Red chapel, sanctuary, inner south wall,
fifth register, block no. 136
After (C.feetk photo 1696)

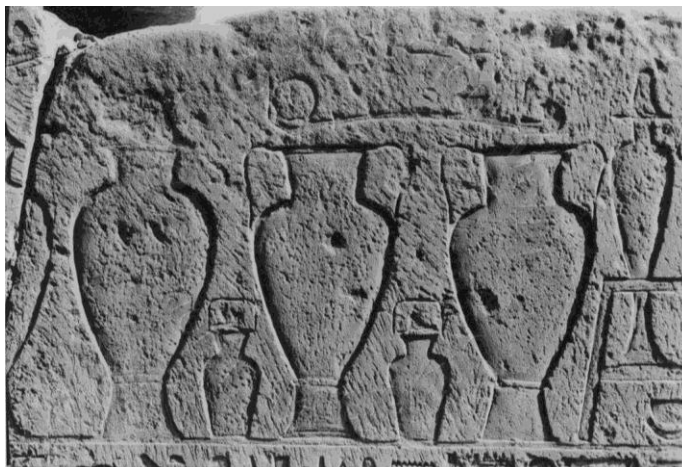


pl. 18, type of *wšm* milk jar
After (D. POLZ, (1997), "Das Grab des Hui und des KelTheben Nr.54", Mainz, AV 74, pl. 17)

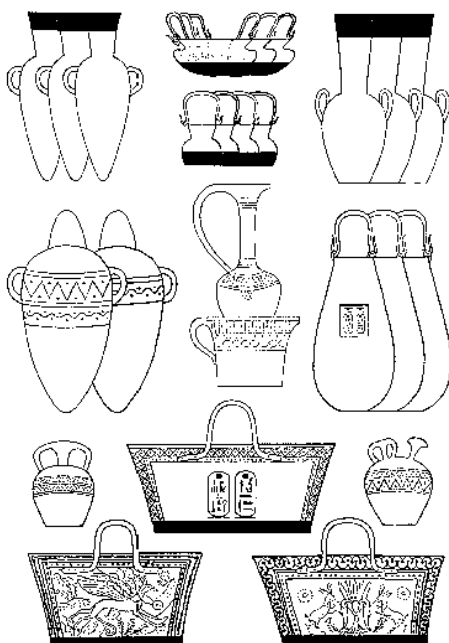


pl. 19, type of *wšm* milk jar
After (CH. B. SEEBER, A. G. SHEDID, (1987) "Das Grab des Userhat (TT 56)", AV 50,
Mainz, pl. 15)

Milk Vessels in Ancient Egypt



pl. 20, vessels among them two *wšm* jars, eastern wall, south court of king Thutmosis III, Karnak temple
After (Schott photos 7946)



pl. 21, vessels among them *wšm* (situlae), treasury room, tomb of king Ramesses III, KV 11
After (M. J. RAVEN, (2000), *Atlas of Egyptian Art*, American University in Cairo Press, p. 148)

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Yasmin Ahmed Mohamed



pl. 22A, funeral procession of Userhat
After (CH. B. SEEBER, A. G. SHEDID, (1987), "Das Grab des Userhat (TT 56)", AV 50,
Mainz, pl. 15)



pl. 22 B, funeral procession of Hewy
After (D. POLZ, (1997), "Das Grab des Hui und des Kel Theben Nr.54", Mainz, AV 74, pl. 17)

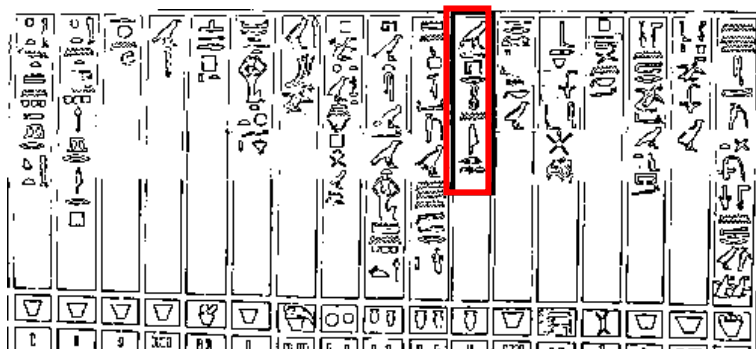


pl. 23, *Simut* offering four calves and milk
After (M. NEGM, (1997), *The Tomb of Simut called Kyky. Theban tomb 409 at Qurnah,*
Warminster, pl. 10)

Milk Vessels in Ancient Egypt

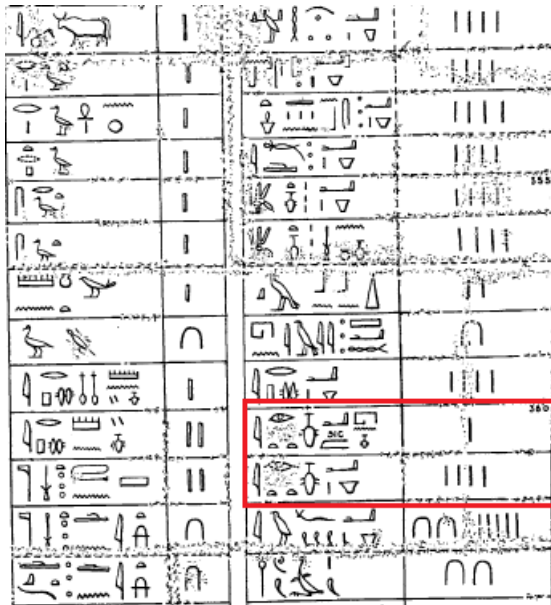


pl. 24, Attendants bringing offerings including the *wšm* milk jars
 After (H. GUKSCH, (1982), "Das Grab des Benia, gen. Paheqamen, Theben Nr. 343", *MDAIK* 38, pl. 39)



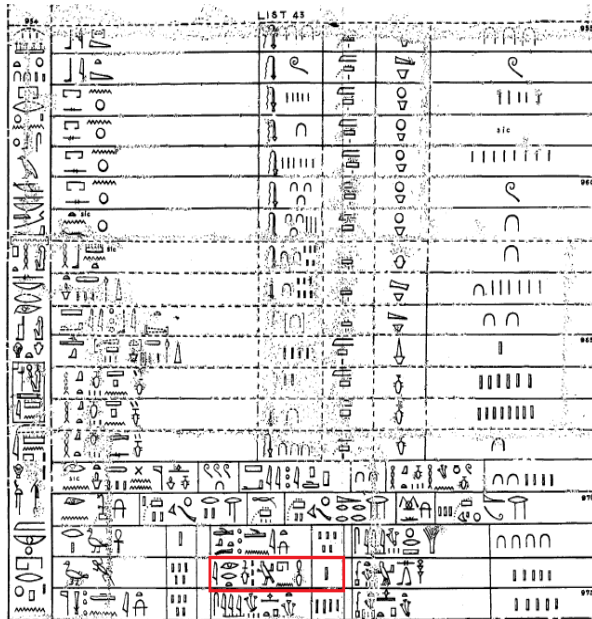
pl. 25, part of *Ukh-Hotep* offering list
 After (A. M. BLACKMAN, (1915), *The Rock Tombs of Meir*, Part II, London, pl. 6)

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pl. 26, offering list no. 9

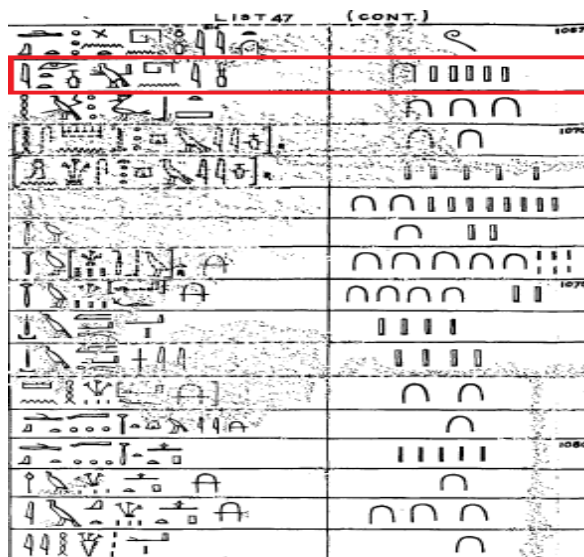
After (EPIGRAPHIC SURVEY, (1934), *Medient Habu. The Calendar, the "Slaughterhouse", and Minor Records Ramses III*, Chicago, pl. 148, line. 360, 361)



pl. 27, offering list no. 43

After (EPIGRAPHIC SURVEY, (1934), *Medient Habu. The Calendar, the "Slaughterhouse", and Minor Records Ramses III*, Chicago, pl. 158, Line. 972)

Milk Vessels in Ancient Egypt



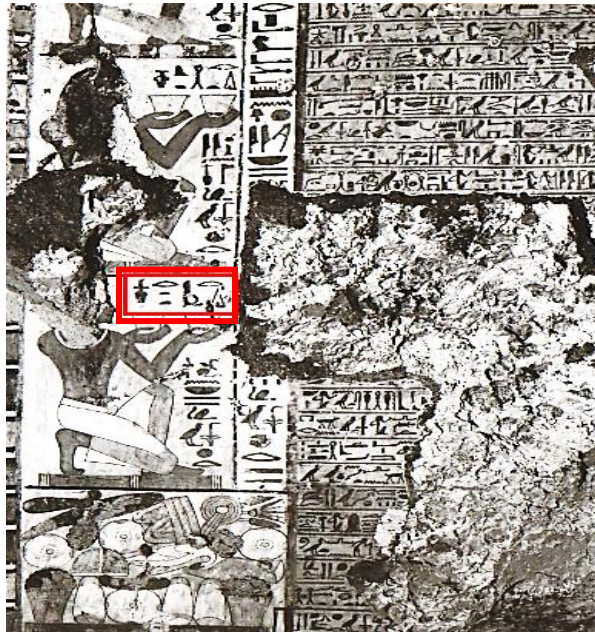
pl. 28, offering list no. 47

After (EPIGRAPHIC SURVEY, (1934), *Medient Habu. The Calendar, the "Slaughterhouse", and Minor Records Ramses III*, Chicago, pl. 160, line. 1068)

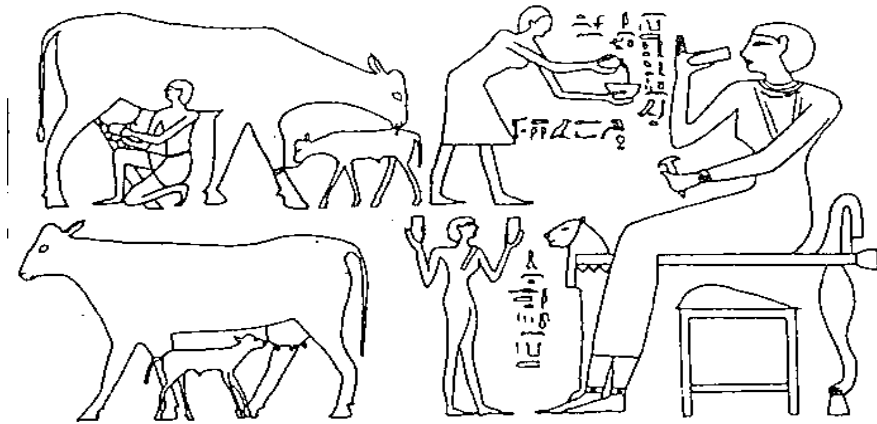



pl. 29, *b3s* jar as milk vessel, tomb of Menna

After (M. MAHER-TAHA, (2003), *Le Tombe de Menna*, Z. HAWAS (Ed.), Cairo, pl. LXIX A)



pl. 30, a cup as milk vessel, tomb of Pehsukher
After (EARC photos no. 37750)



pl. 31,  as milk vessel, sarcophagus of Ashayet
After (انور احمد سليم) (2006), الحريم الملكى للملك منتوحتب نب حبت رع, دراسة تاريخية-
حضارية, رسالة ماجستير (غير منشورة), جامعة القاهرة, شكل (39)

Milk Vessels in Ancient Egypt



pl. 32, Intef II offering milk and beer

After (H. E. WINLOCK, (1943), "The Eleventh Egyptian Dynasty", *JNES* 2, p. 249-283, pl. 36)