

AL3

Week 1, Friday

**The view on and practicalities of
death in Egyptological research:
archaeology, forensics, religion
and culture**

HPAH5080/6080: Ancient Lives in Death

Dr Katharina Zinn

Associate Professor in Egyptian Archaeology and
Heritage

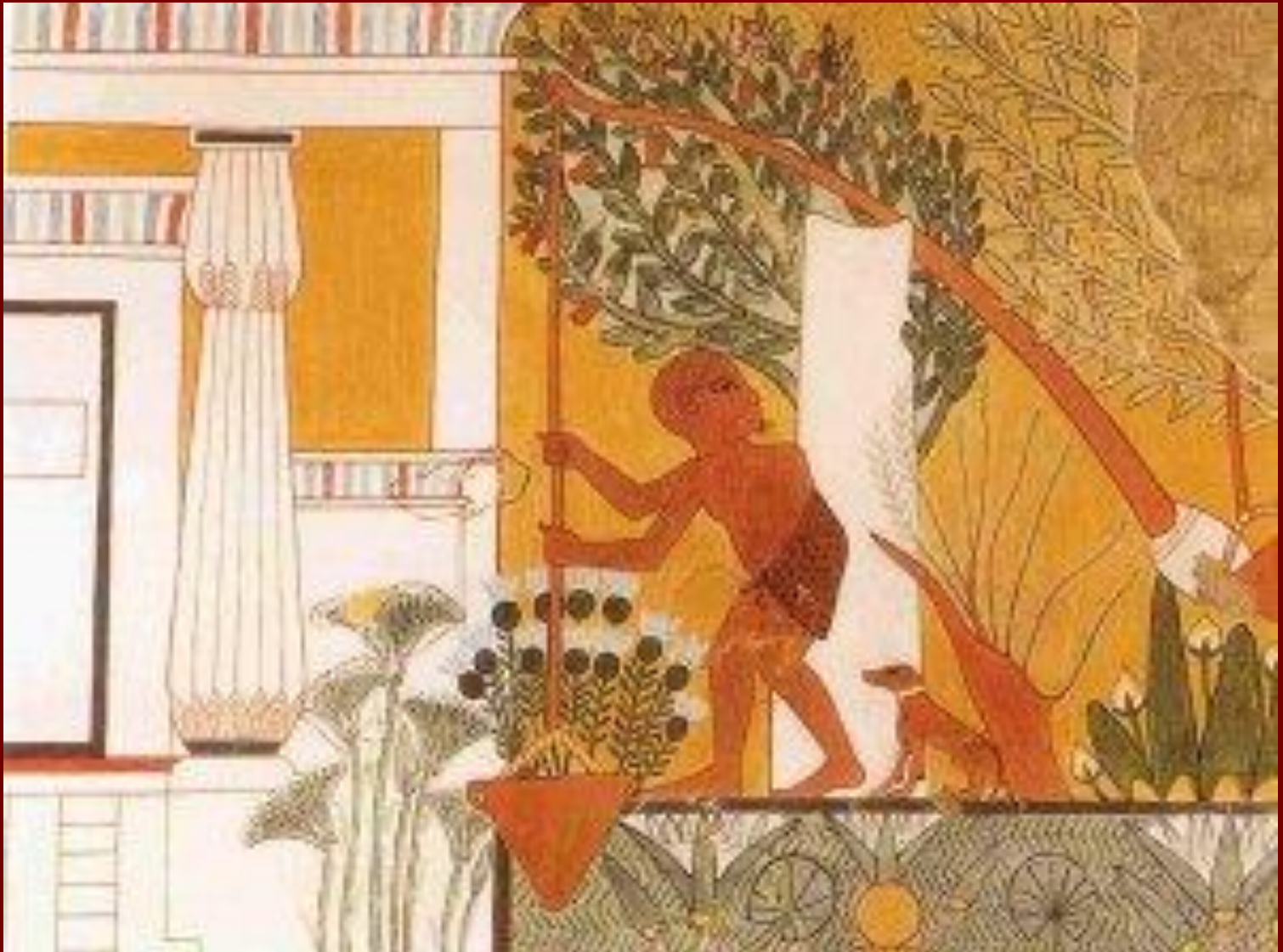
TT55: Ramose - (Funerary) Banquet scene
*O you who love life and hate death, say a
thousand bread loaves and jugs of beer ...*



Intro:

- ❑ *O you who love life and hate death, say a thousand bread loaves and jugs of beer ...*
- ❑ 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

TT217, Ipuw: Garden with shaduf



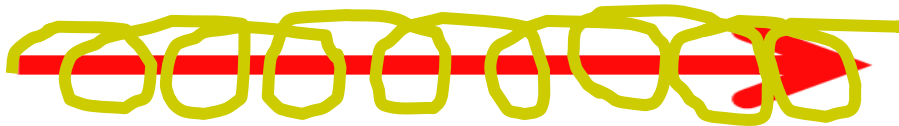
Time concepts AE

- Linear time (f.i. linear passage of generations)

- *d.t* (djet)



- Cyclical time (occurring cyclical patterns – f.i. seasons)



- *nḥḥ* (neheh)

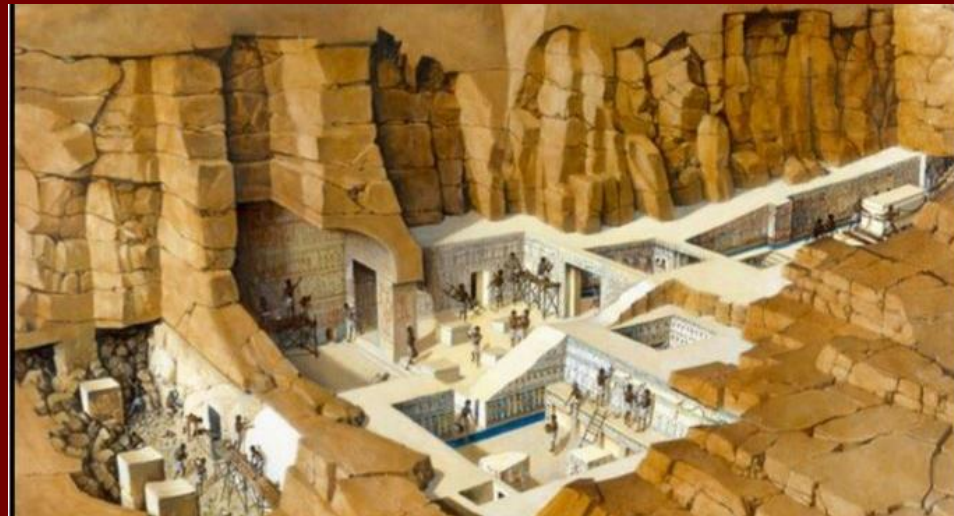
- Both = expressions of ETERNITY

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- ❑ 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

The materiality of death – the “real thing” - tombs

- ‘houses of eternity’ - on the western bank of the Nile
- Large elite tombs: took many years to build/prepare, made from non-perishable material (stone instead of mudbrick/straw houses)
- tomb (if built / designed properly) allowed restoration of life → immortality
- Preparing tombs correctly = common theme in Egyptian texts: builders and supervisors were instructed to perform rituals during construction and guidelines were provided on where to build, how to design, and also what materials to use.



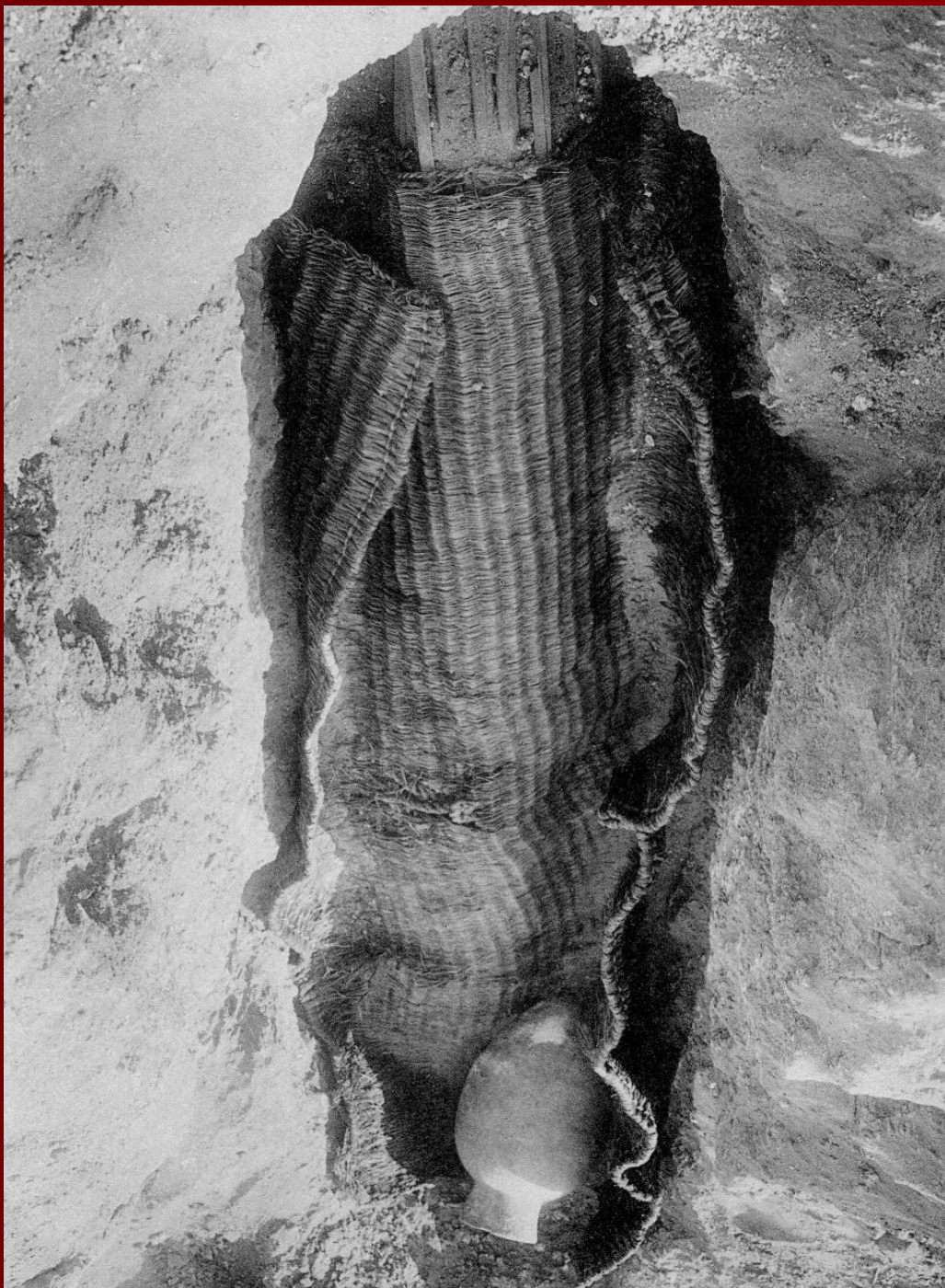
The materiality of death – the “real thing” - coffins

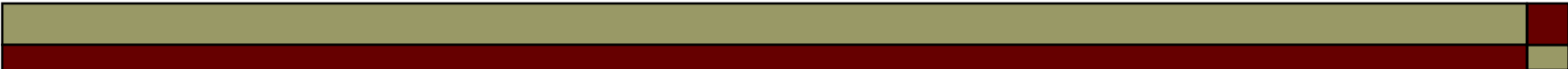


How about
non-elite?



How about
non-elite?



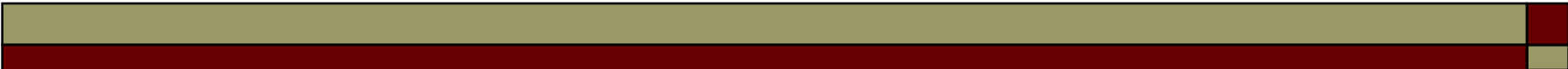


Supplies

- ❑ tomb-owner continues after death occupations of this life
- ❑ everything required packed in the tomb along with body
 - writing materials
 - clothing, wigs, hairdressing supplies
 - assorted tools, depending on the occupation of the deceased (often model tools rather full size – cheaper, less space) → magically transformed into real thing

TT55: Ramose – Offering bearers

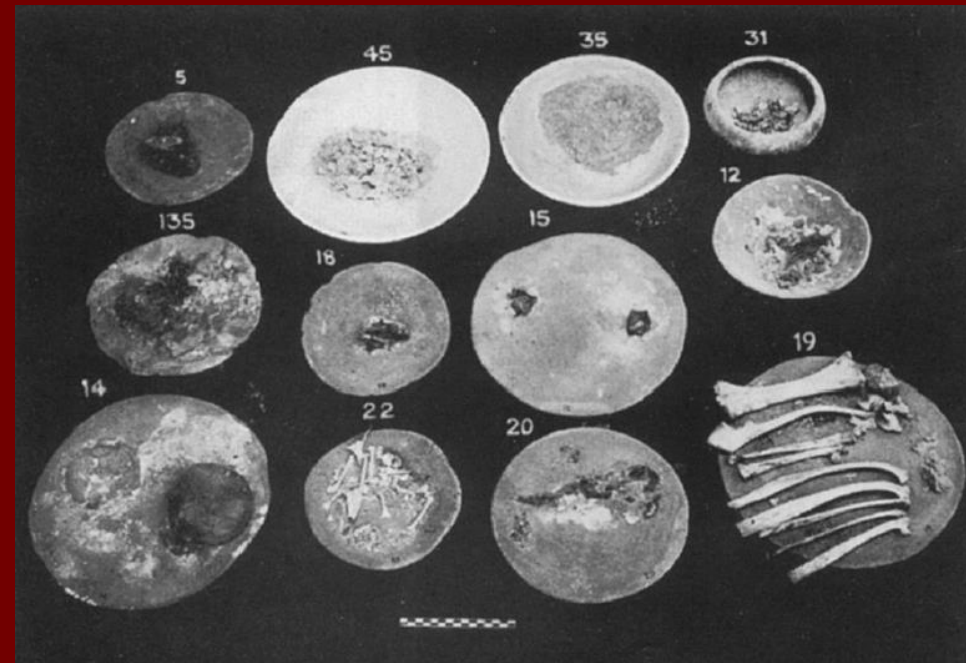




Supplies

- 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

A Funerary Meal (festival meal) in an Egyptian Tomb → served on pottery

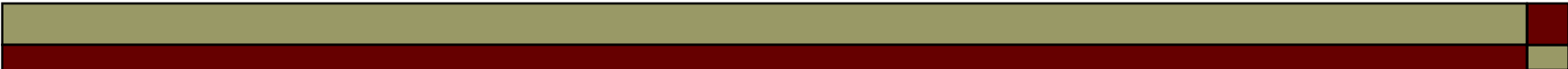


A Funerary Meal (festival meal) in an Egyptian Tomb → served on pottery

- ❑ triangular loaf of bread - made from emmer wheat, small circular cakes
- ❑ form of porridge - made from ground barley
- ❑ cooked fish - cleaned and dressed with the head removed
- ❑ pigeon stew, a cooked quail (cleaned and dressed with the head tucked under one wing)
- ❑ two cooked kidneys, ribs and legs of beef, stew? (containing ribs of beef)
- ❑ stewed fruit probably fig
- ❑ fresh nabk berries
- ❑ small jars containing some form of cheese
- ❑ grape wine in a large jar

Offering Table (MMA 86.1.89)





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Model of Brewers, Bakers, and Butchers (MK, MMA 11.150.12)



- Right: butchers preparing meat
- Left: making bread and beer

- composite model symbolically provides everything a tomb owner needed to eat and drink



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

Meat (MMA 64.66.6)



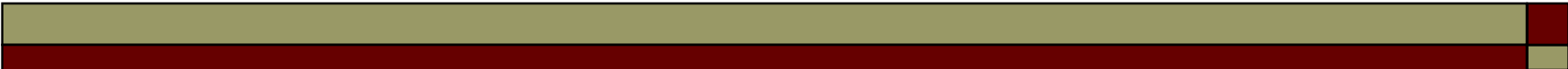
Beer (MMA 64.66.4b)





Offering Plate CC 308.004





Intro:

- ❑ funerary customs and beliefs of the ancient Egyptians called for preservation of the body and ample provisions for the after-life (sustaining the spirit aspects of the person)
 - Nourishing with real food offerings (during burial)
 - Magical role of images and models
 - Offering cult
- ❑ = envisaged as continuation of existence before death → crossing boundaries
- ❑ provision for the life in the Next World: according the best as economic abilities would allow

‘offering formula’



Htp di nsw (n) Asir nb Ddw nTr 'A nb AbDw di=f prt-*hrw* t Hnqt kA Apd shs mn/it *ht* nb(t) nfr(t) w'b(t) 'n/it 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

**False Door of Mehu at
Saqqara, 6th Dynasty**



**Rare Wooden False Door
of Ika, 5th Dynasty**

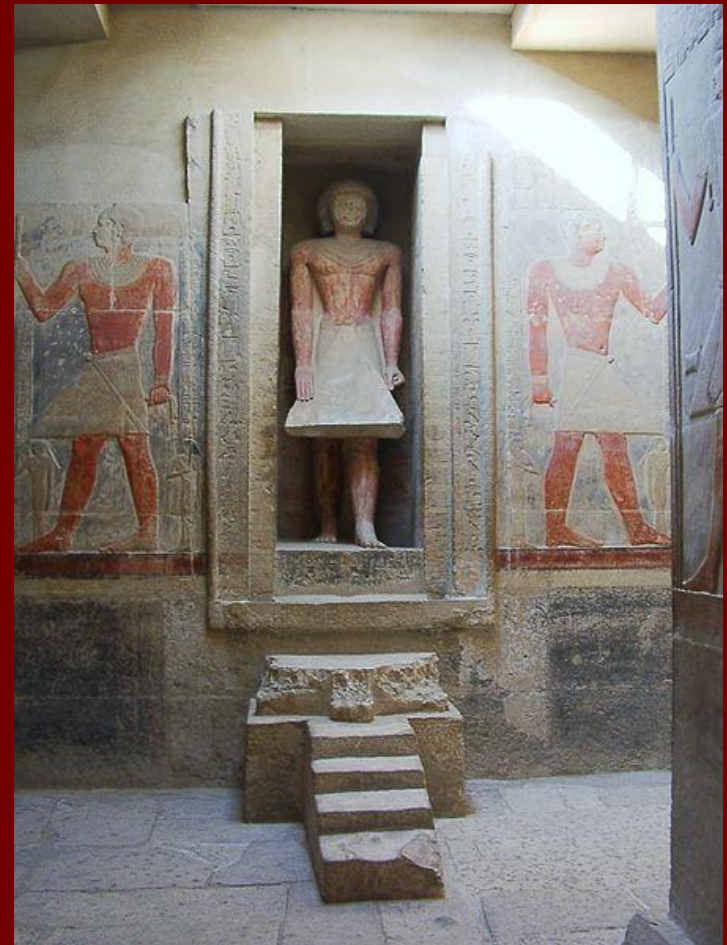


Food offerings – Ka – False Door

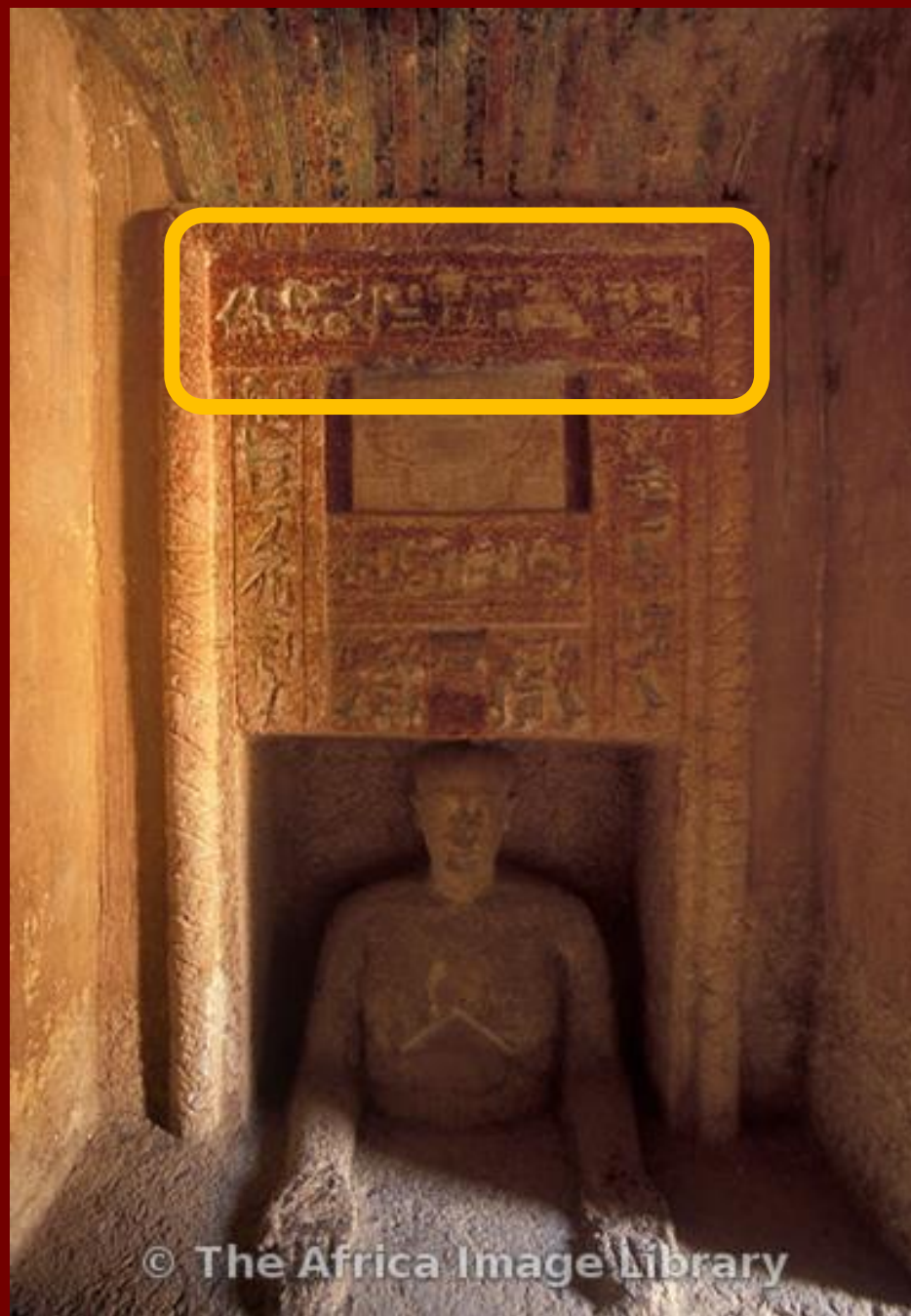
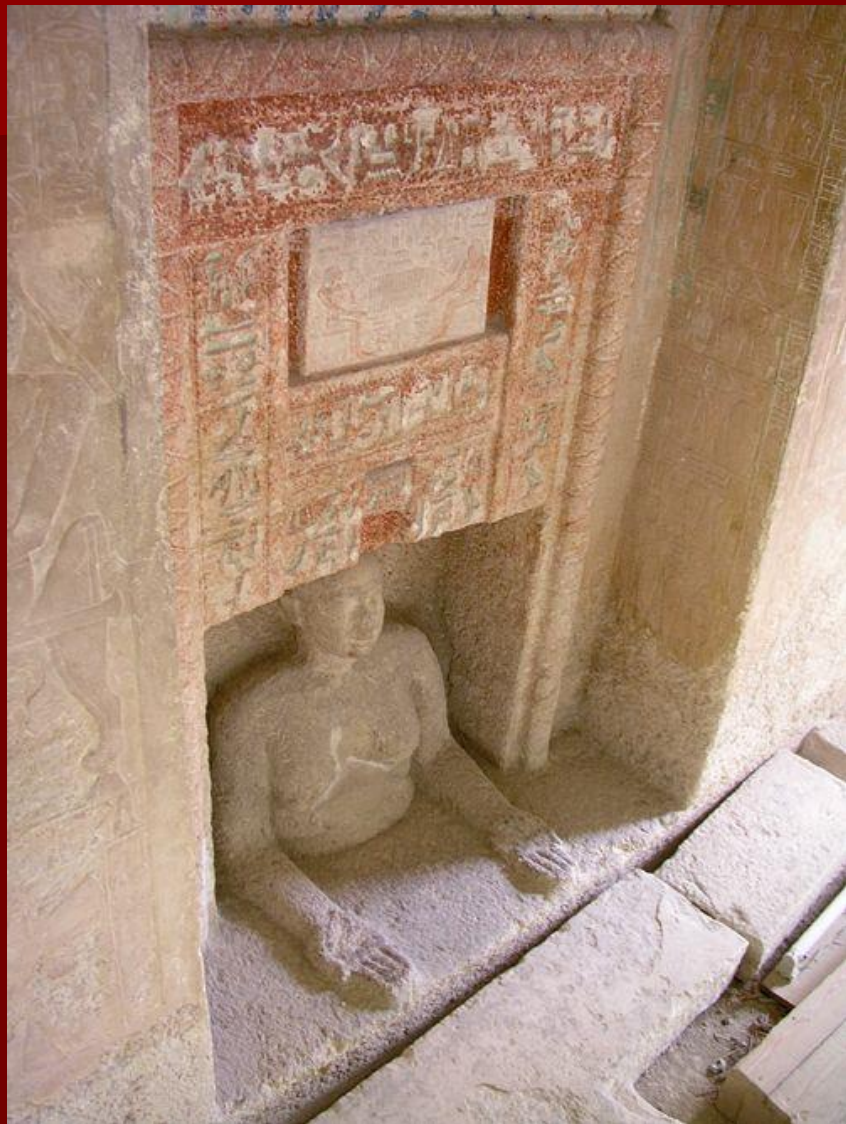
**Iteti, Head of Royal
Constructions, 6th dyn., Giza**



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



G7102: Idu



The mummy – Ancient Egyptian Beliefs

- ❑ Seen as the eternal body!!!!
- ❑ → need to discuss understandings of the *self*

- Elderly Lady from KV35
- Queen Tiye??





What is the
general /
historical
understanding
in the western
world?

- 2 elements: body and soul

The Constituent / Constitutional Parts of Personality

□ Principle Elements!

- **Body** (mummy *sḥ*, corps *ḥt* → replaces *ḥt* – body owned by the living person, but also image / statue *twt*)
- **Ka**
- **Ba**
- **Akh** → relaying on the *jb*-heart (Weighing of the heart)
- **Name** (*rn*)
- **Shadow** (*šw*)

Possible additional elements

- TT82 Amenemhet (Porter-Moss I,1. 163-70) – inclusion of 5 personifications of “destiny”
- Fate/destiny *š3y*
- Lifetime *ḥw*
- Birthplace *mshnt*
- Development/fortune *rnnt*
- Personal creator god *hnmw*

Otherwise mentioned

- Physical objects remembering the deceased: offering stone, stela, tomb (might contain the name)
- “all his manifestations” *hpr.w=f nb.w*
- Magic *hk3*

Harrington, 2.

ATTRIBUTES OF THE LIVING	ADDITIONAL ATTRIBUTES GAINED AFTER DEATH	OBJECTS CREATED FOR THE CONTINUATION OF THE DEAD IN THE WORLD OF THE LIVING	OTHER
Ka (<i>k3</i> ; vitality)	Corpse (<i>h3t</i>)	Tomb (<i>ts</i> , <i>m^ch^ct</i> , <i>3ht</i> , <i>mr</i>)	Heka (<i>hk3</i> ; magic)
Ba (<i>b3</i> ; movement)	Mummy (<i>s^ch</i>)	Statues/statuettes (<i>twt</i>)	<i>Akh</i> (<i>3h</i> ; powerful state of entire being)
Name (<i>rn</i> ; individuality)		Stelae (<i>^ch^c</i> , <i>w3d</i>)	
<i>ib</i> -heart (emotion, intellect, morality)		Offering tables (<i>^cb3</i>)	
<i>h3ty</i> -heart (physical organ)		Anthropoid busts (<i>twt</i>)	
<i>ht</i> -body (physical appearance)		Shabtis (<i>u3btj</i>)	
Shadow (<i>3wt</i> ; movement)			

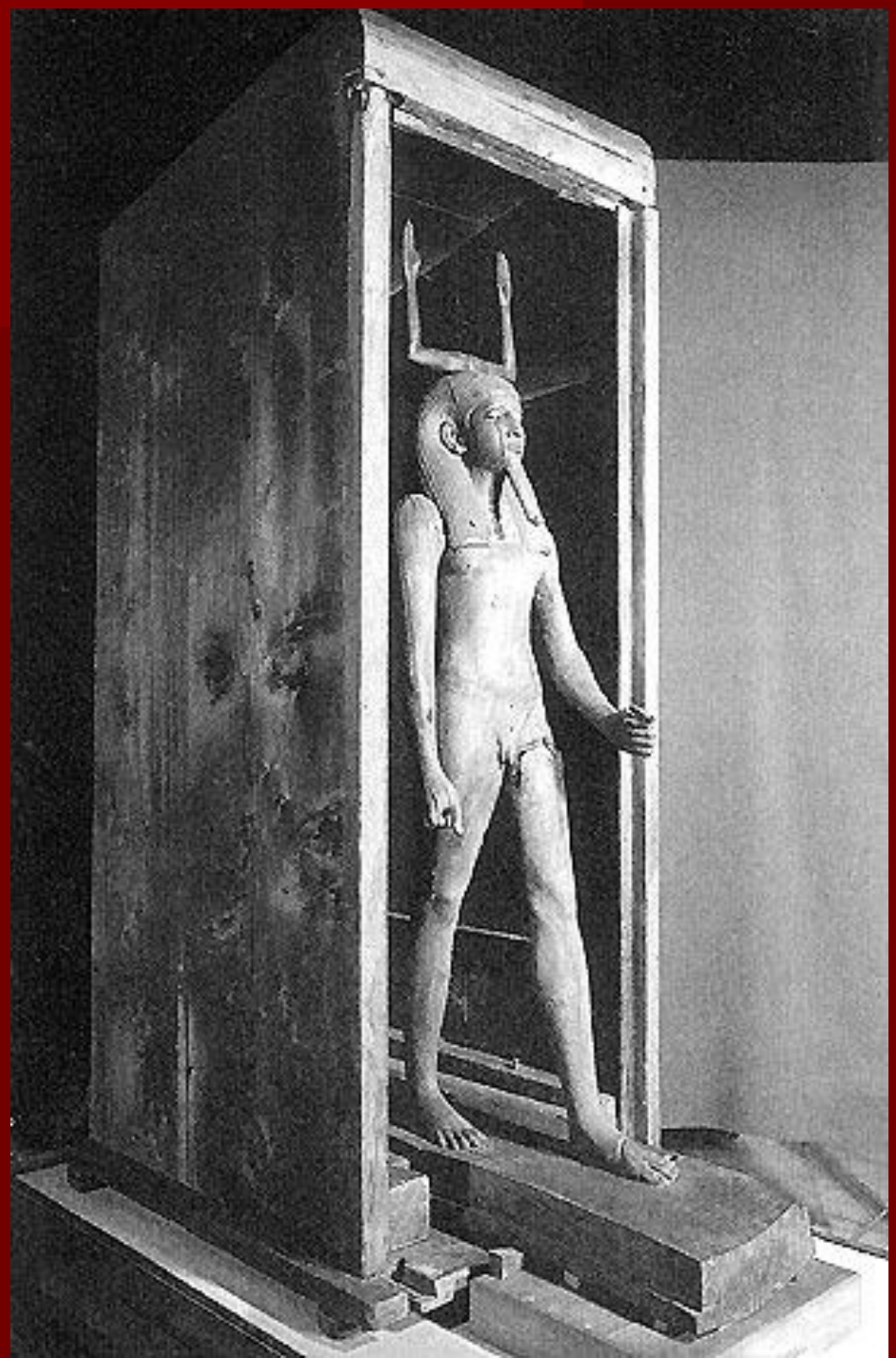
Table 1: Attributes of the living and the dead.

All parts are
important for
survival of the
whole being

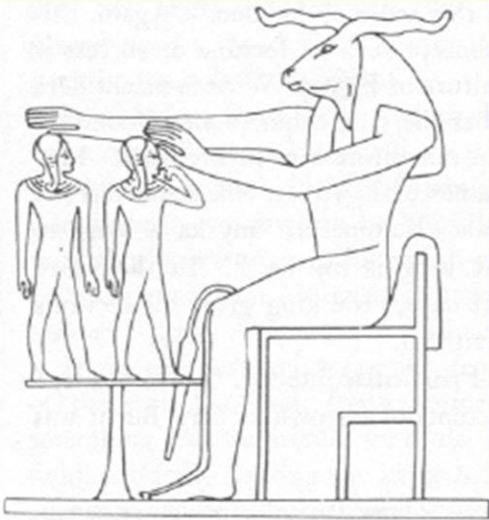
Ka

- ❑ intellectual and spiritual power - impossible to translate concept into our words, best: creative power in any being (both human or divine)
- ❑ Not equivalent to our concept of the 'soul'
- ❑ followed person like a double through life
- ❑ At death, returned to its heavenly abode, able to return during Opening of the Mouth ceremony
- ❑ dependent on food offerings, either real ones or carved as depictions on tomb walls (assimilates energy)

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



Khnum forms the newborn and his ka on the potter's wheel (Mamisi Dendara)



¹⁰ Illustrated in Figure 23 in Frankfort.

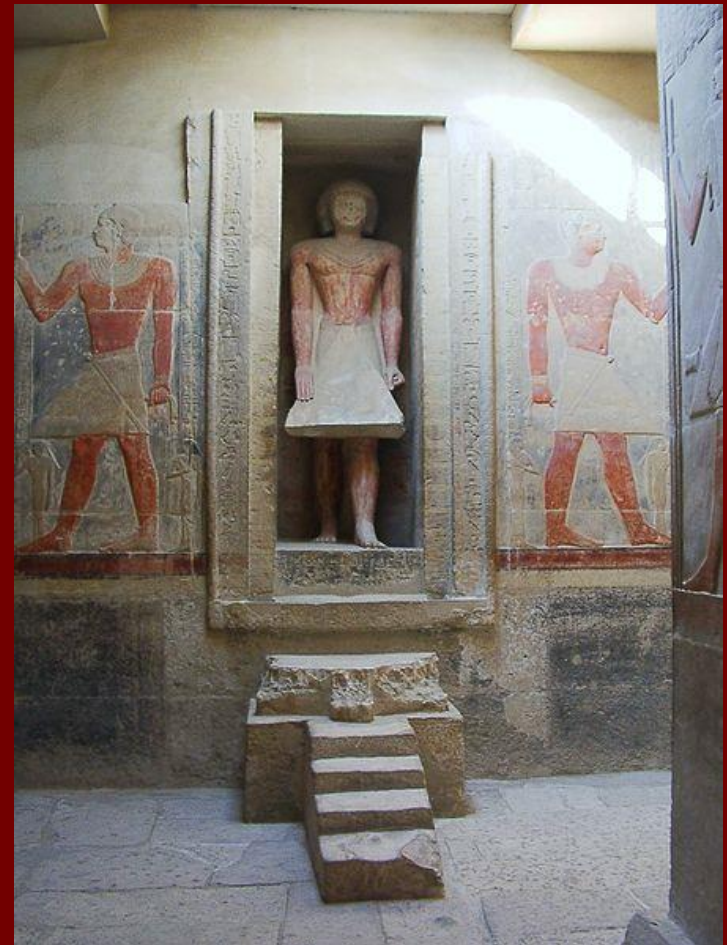


Food offerings – Ka – False Door

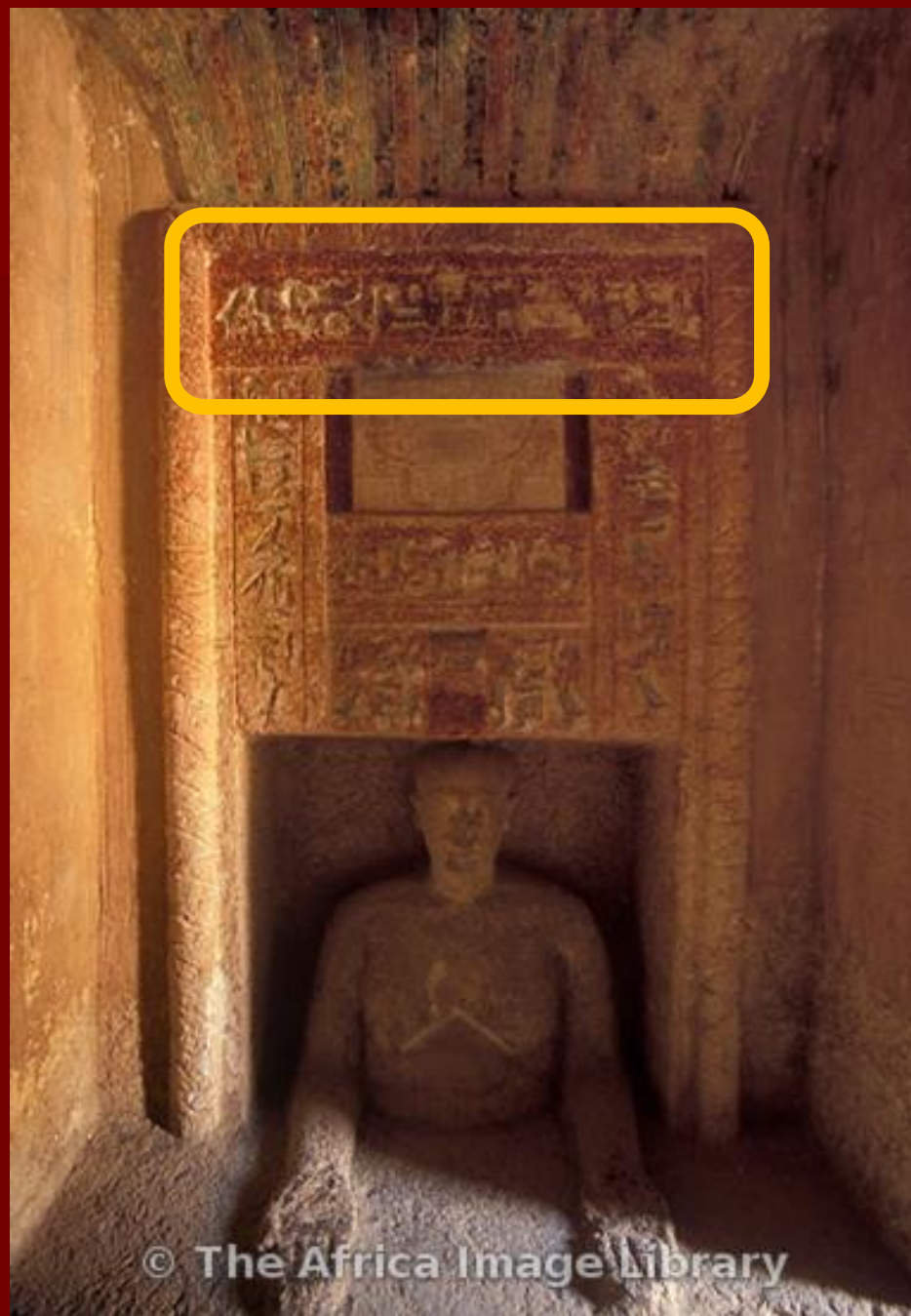
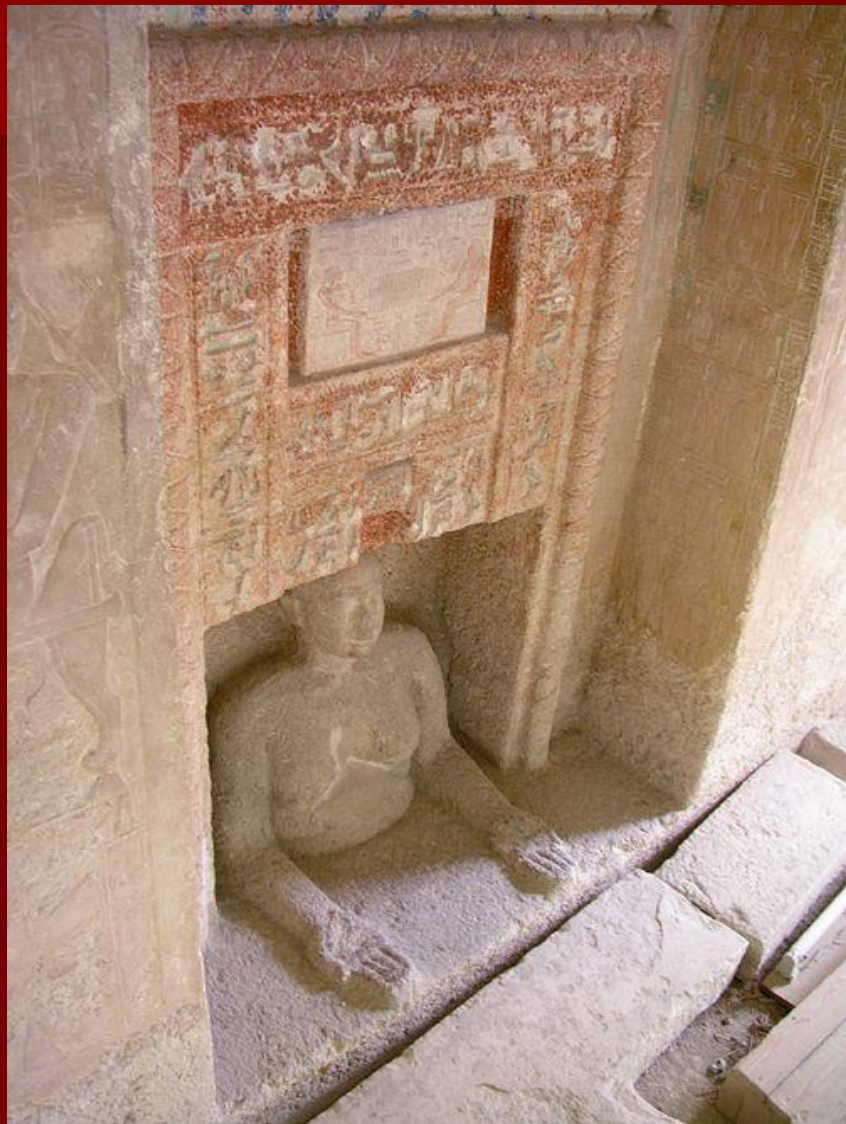
**Iteti, Head of Royal
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**Mereruka, Vizier (under
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G7102: Idu



Ba

(Toledo Museum, MM: 117/648)

- sometimes equalized with our concept of the soul, but several differences.
- represented the whole of all of the deceased's qualities
- refers to all those non-physical qualities that make up the personality of a human
- connected with power
- gods as well as humans can have a **Ba**



Ba

- ❑ important function: **Ba** made it possible for the deceased to leave his tomb and rejoin his **Ka**
- ❑ physical body could no longer do this → **Ba**, transformed into a bird with a human head, could fly between the tomb and the underworld
- ❑ **Ba** could also take on any form it chose

Pap. Ani (BM)

- *...he shall go forth by day and His Ba shall not be restrained*
- Physical body restrained, but **Ba** can leave tomb
- **Ba**, transformed into a bird with a human head, could fly between the tomb, this world and underworld
- **could** take on any form it chose



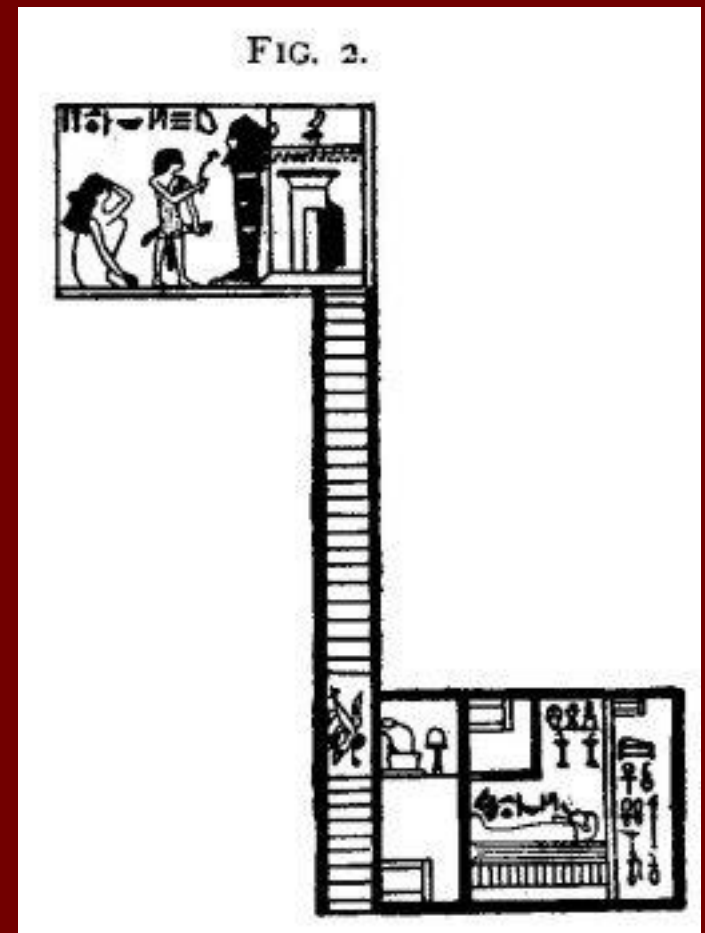
Ba

- ❑ reunited with deceased every night in order for the deceased person to live forever and become an **Akh**; an ancestor
- ❑ **Ba** = much attached to the physical body, contrary to the concept of the soul or the spirit
- ❑ **Ba** had physical needs, like food and water

Thutmosis, son of Amenhotep III on funerary bear with Ba on his chest



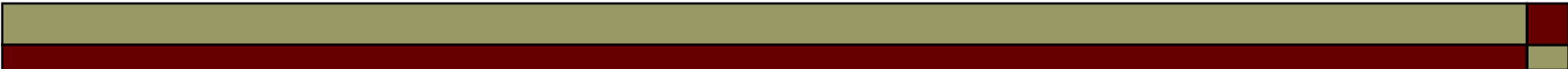
Ba returning to tomb (from funerary papyrus Neb-Qed)



Akh



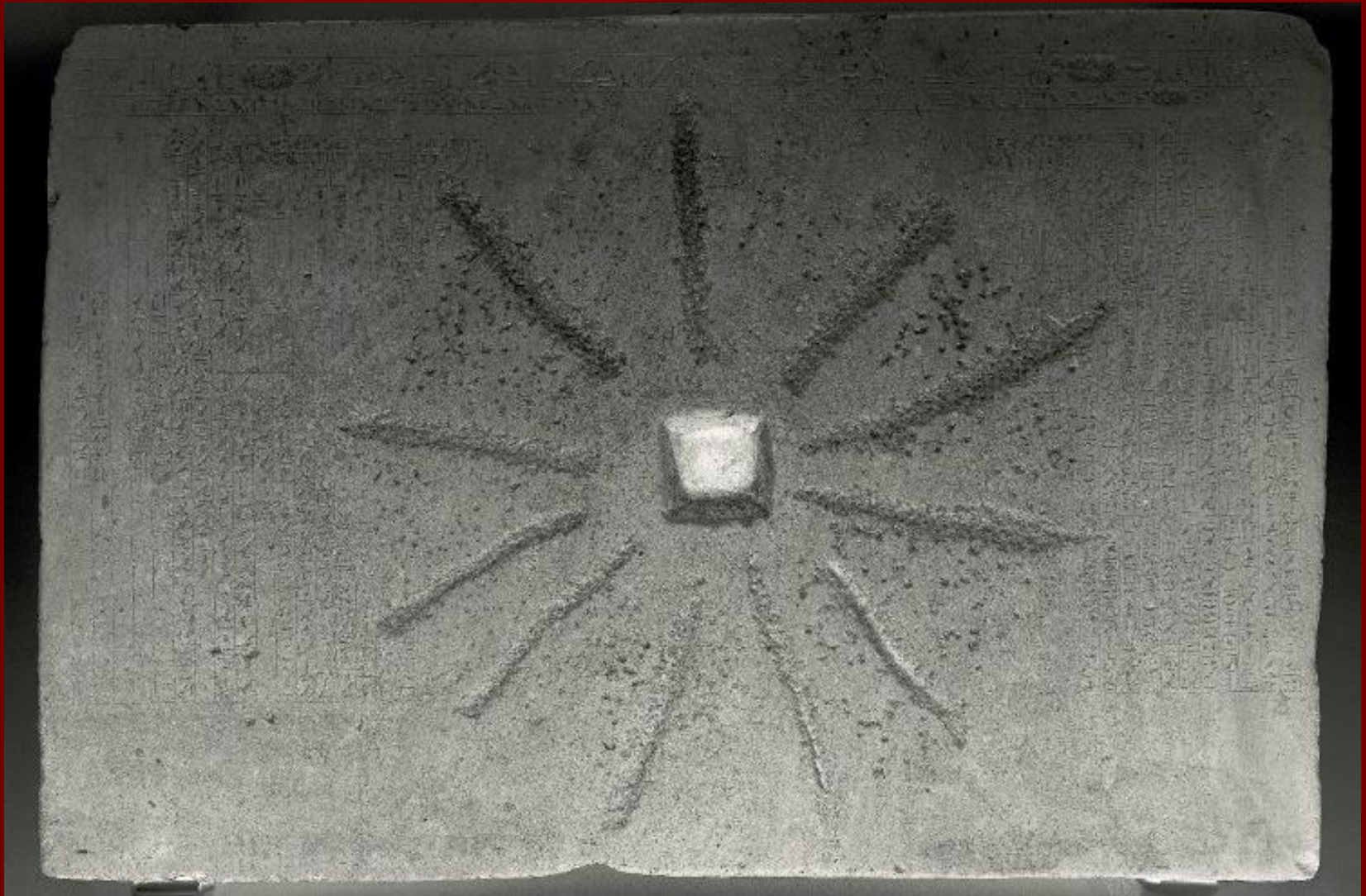
- ❑ form in which blessed dead lived on in the afterlife (fully resurrected and glorified form)
- ❑ result of union between the **Ba** and the **Ka**
- ❑ fully fledged "akh" = close to our concept of ghost or spirit
- ❑ "akh" could reach beyond the limits of the tomb to have both positive and negative effects on the realm of earthly life
- ❑ Akh = level of divinity the deceased receives

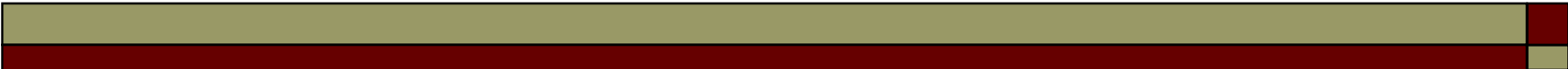


Name (*ren*)

- ❑ **Name** (*ren*) very important part of an individual
- ❑ living part of the individual as perfect expression of the person or thing in question
- ❑ newborn needs to get a name immediately or it would not come properly into existence

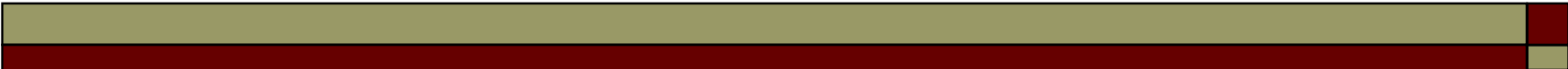
Monument of Memphite Theology – Shabako Stone





heka – Memphite theology I

- ❑ creation of each human or divine being (in general everything that exists in the universe) by creator god Ptah
- ❑ achieved through verbal manifestation of **divine thought** and its **correct pronunciation** in recitation (speaking out ALOUD) as “logos,” (*ḥw*), or “word, command” (*mdw*)
- ❑ divine “logos” refers to encrypted abstract, symbolic notion of “name” (*rn*)



heka – Memphite theology II

- By “proclaiming the name of everything” Ptah gave birth,
 - initially, to Shu and Tefnut and
 - consequently to the whole Ennead (group of nine gods).
- Not possible without notion of *Heka* as power who brought proclamation to life
- gods and human beings brought into being as result of divine creativity caused by *Heka*, made manifest by the spoken words of Ptah

Name (ren)

- 'whosoever's name is uttered, then he lives'
- → give offerings and utter a deceased loved one's name meant person lived on among 'The Shining Ones' (akhw)
- the only person who could destroy demonic powers was he who knew their names
- while travelling through the Underworld, the dangers that were encountered, were repelled with : 'I know you and I know your names'

Shadow (šw.t)

- ❑ **Shadow** also a living, essential part of the individual
- ❑ Climatic and geographical situation: **shadow** = blessing and protection from the burning rays of the sun
- ❑ entity with power could move at great speed



The reality...

- ❑ priests substituted on mummies – what was missing in life could not be missing in the afterlife
- ❑ Attachment of artificial body parts → created to make bodies whole
 - attached sexual organs (such as a female thought to be male) if bodies not identified according to their sex
 - false eyes
 - Prosthetics
 - Teeth
 - entire limbs or hands, fake feet



Reburial projects Butamun

- <http://butehamun.org/the-reburial-project/>
- LRL 28, Papyrus British Museum 10375, written by Butehamun possibly acknowledging the reburial project. Photo: ©Trustees of the British Museum



LRL 30 – Piankh to Butehamun

- ❑ *'The scribe of the Necropolis Tjaroy and the troop commander and prophet Shedsuhor have reached me; they have rendered report to me of all that you have done. It is all right, what you have (done), you joining up and doing this work with I charged you you to do and writing me about what you have done.'*
- ❑ restorers entered the tombs of Seqenerna; Ahmose I; Amenhotep I; Thutmose I, II, and III; Amenhotep II; Thutmose IV; Amenhotep III; Horemheb; Ramses I; Seti I; Ramses II; Merenptah; Seti II; Siptah; Tausret and Setnakht; Ramses III-VI; and Ramses IX
- ❑ restoration and reburial of mummies of these kings plus several queens and royal children of the 17th and 18th Dynasties

LRL 30 – Piankh to Butehamun

- ❑ ‘dockets’ placed on the coffins or in the wrappings, noting identity of each mummy and sometimes the treatment they had undergone and the personnel involved
- ❑ Simplest: mummies were rewrapped, left in their original tombs
- ❑ Other treatments: ‘burials’, ‘repetition of burial’ and ‘Osirification’, (rewrapping of the corpse in the form of Osiris???)
- ❑ wrappings of the mummies stripped of all valuables
- ❑ Most mummies left inside anthropoid coffins (easier moving + reflects importance of coffin for presumed resurrection of individual)
- ❑ coffins stripped of their gold leaf, replaced with applications of yellow paint