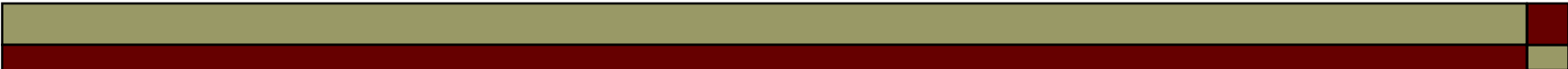


E1a – Week 1, Monday
**Death, religion and
culture: Concepts of the
afterlife**

HPAH5085/6085

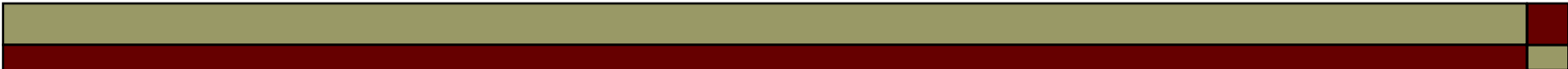
Exhibiting the Past: Ancient Egypt, death
and modern representation

Dr Katharina Zinn



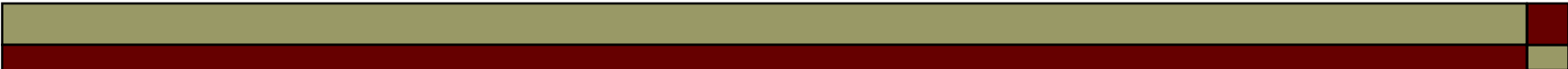
To start with:

- ❑ The Egyptian culture and civilization will never cease to fascinate us with
 - complexity of myths
 - elaborate funeral rituals
 - Hieroglyphs
 - art that has remained unchanged for thousands of years
 - “mummies” – we need to use the term mummified person
 - AND MUCH MORE



TOMBS AND FUNERARY CULTURE

- Best preserved as made for eternity – tombs as houses of the dead and all material culture within
 - built in desert areas – better preserved
- Therefore: much of our knowledge about ancient Egypt comes from funerary context



Intro:

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

We are lucky! – Information resources

- ❑ = huge amount of information about life
- ❑ Detailed and colourful scenes on tomb walls (reliefs): provide information on wide range of topics (Dress, Agriculture, Architecture, crafts and food production, ...)
- ❑ Additional information:
 - goods included in the tomb
 - Corpse (mummy with all added artefacts)
- ❑ Examination of mummified person provides information on health, diet and life-expectancy
- ❑ Are we really lucky?
 - Chance of survival!!!!

TT55: Ramose (Funerary) Banquet scene



TT55: Ramose – Mourning Woman



Muu dancers at a burial

New Kingdom: Tomb of Tetiki (TT15)



a group of three muu are shown in kilts
priest stands before them with an outstretched
arm

muu make a gesture, with their thumbs and index
fingers extended from closed fists.

TT217, Ipuw: Garden with shaduf



TT1: souls triumphant progress through fields of Yaru

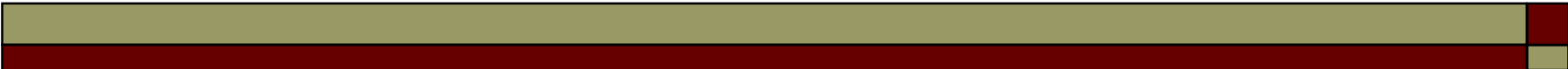


Swift, sure strokes – impressionistic manner – giving the impression of a real-life scenery



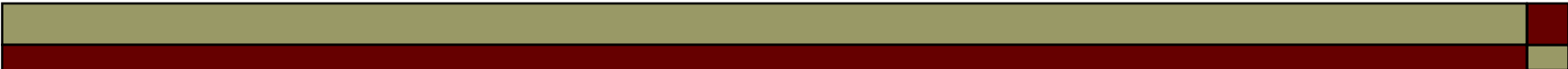
TT1: striking arms of goddess Nut from horizon, holding sun disc; prayer of Sennedjem





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



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

Textual Evidence of ideas and practices – Pyramid Texts

- *The het-bird comes, the falcon comes; they are Isis and Nephthys, they come embracing their brother, Osiris. ... Weep for thy brother, Isis! Weep for thy brother, Nephthys! Weep for thy brother. Isis sits, her arms upon her head; Nephthys has seized the tips of her breasts because of her brother.*

Textual Evidence — Funerary Pap. Of Nu

□ *I set out for Busiris.*

I have seen Osiris.

I pull my hair before him.

Nut pulls her hair when she sees me.

The Gods look at me, the Eye of Horus.

- Thesaurus Linguae Aegyptiae, B. Backes ed.:
Totenbuchprojekt, Nordrhein-Westfälische Akademie der
Wissenschaften => pLondon BM EA 10477 (pNu) => Tb
078

The philosophical concepts

Concepts of the afterlife

The Constituent Parts of Personality

□ Principle Elements!

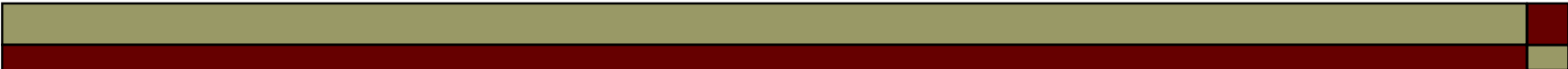
- **Body** (mummy $s^c\dot{h}$, corps $\underline{h}^c t \rightarrow$ replaces $\underline{h}t$ – body owned by the living person, but also image / statue twt)
- **Ka**
- **Ba**
- **Akh** $\rightarrow$ relaying on the jb -heart (Weighing of the heart)
- **Name** (rn)
- **Shadow** ($\check{s}w$)

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*
- ❑ 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.

All parts are
important for
survival of the
whole being



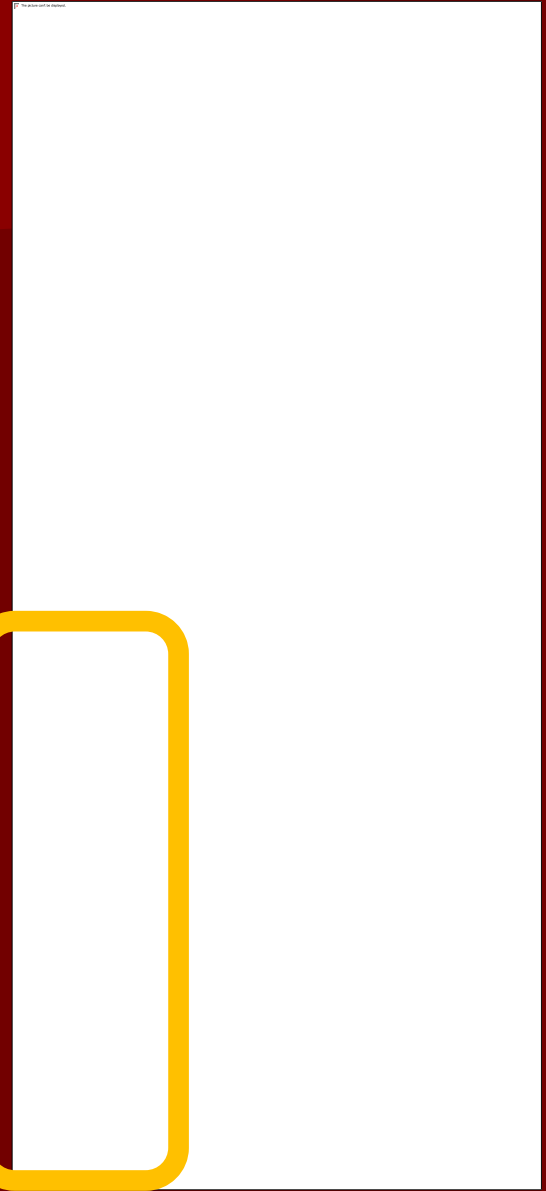
Ka

- Originally: **Ka** meant 'bull'

Narmer Palette (31st century BC), found in Hierakonpolis, now Egyptian Museum



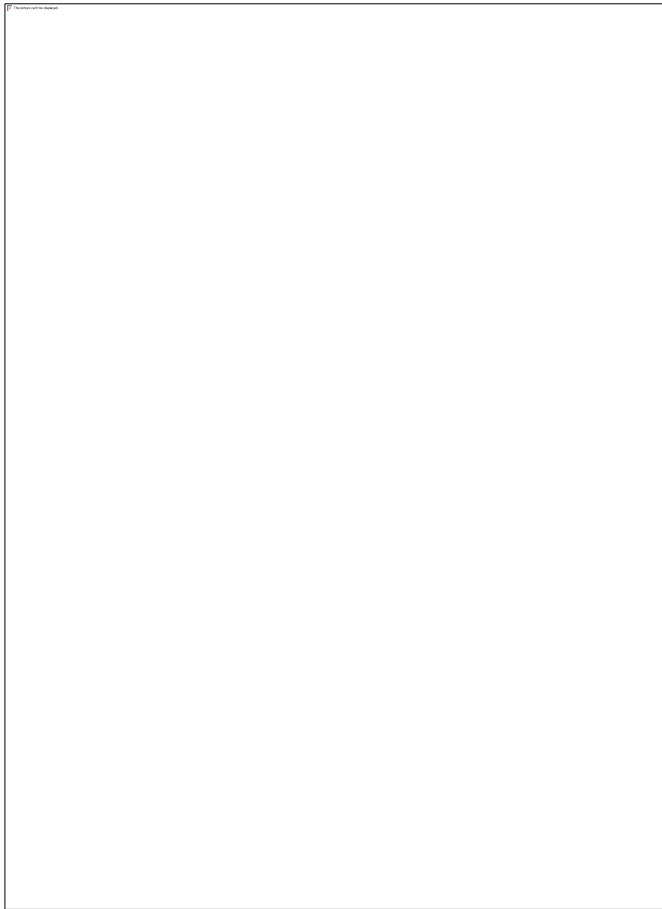
Pharaoh as ka (bull)



Ka

- ❑ Originally: **Ka** meant 'bull'; Soon: intellectual and spiritual power
- ❑ impossible to translate concept, best: creative power in any being (both human or divine) --. Not equivalent to our concept of the 'soul'
- ❑ Also used: sustenance
- ❑ **Ka** followed the person like a shadow or a double all through life; but when the person died, the **Ka** returned to its heavenly abode
- ❑ dependent on food offerings, either real ones or carved as depictions on tomb walls

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



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

Ka statue

King Hor, 13th dyn. From
Dahshur



Food offerings – Ka – False Door

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



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



Ka

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

Ba

(Toledo Museum, MM: 117/648)



Ba

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

Pap. Ani (BM)

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



Ba

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

Benu Bird

- ❑ Heliopolis: Benu bird = first symbol of solar deities, its iconography was probably fashioned from the yellow wagtail (*Motacilla flava*)
- ❑ represents according to the Pyramid Texts Atum
- ❑ New Kingdom: depicted as a grey heron (*ardea cinera*) → in Egyptian mythology usually shown with long legs and beak, and a two-feather crest growing from the back of its head

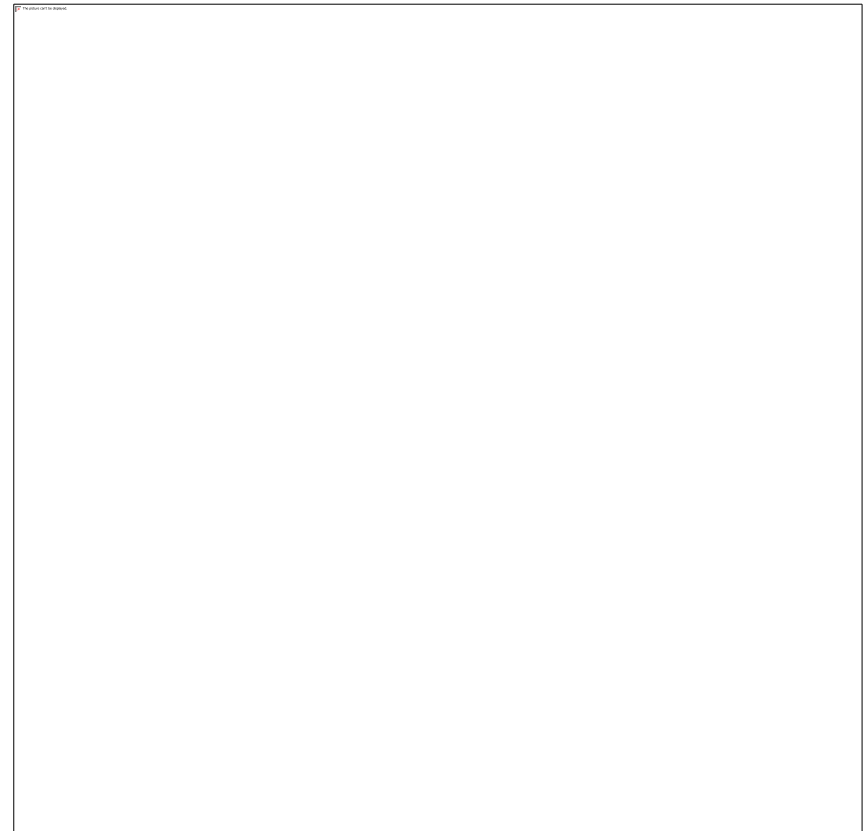
Benu Bird

Scene of Ramesses III worshiping Hapy (Benu bird behind) and harvesting within the 'Fields of Offerings' in the Osirian under-world during his eternal-life, from within the 'Treasury' at Medinet Habu.



Ba - ...he shall go forth by day and His Ba shall not be restrained.

- ❑ 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

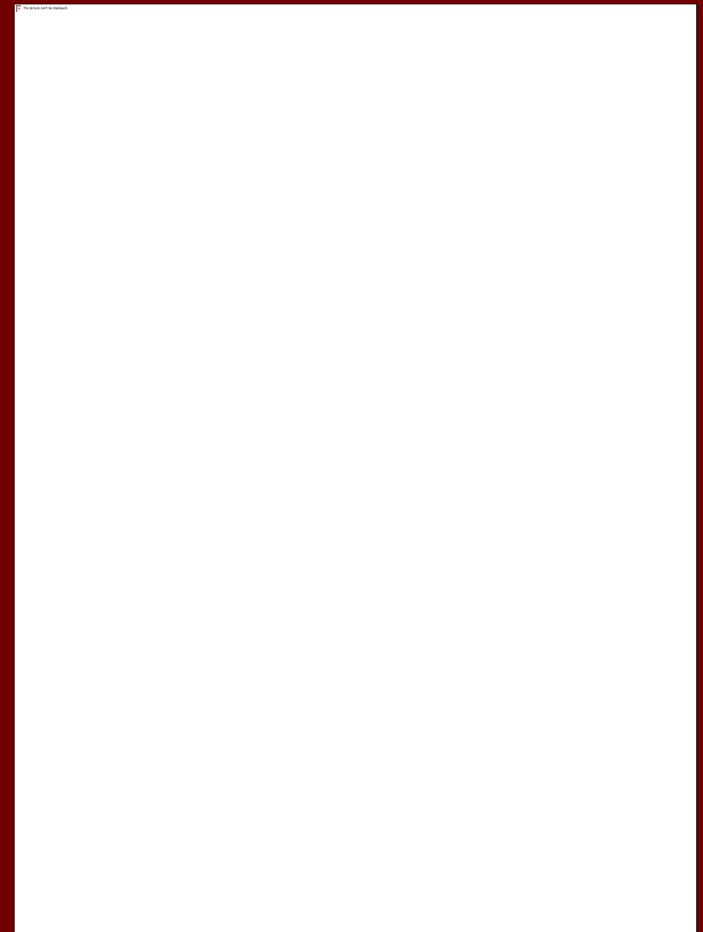
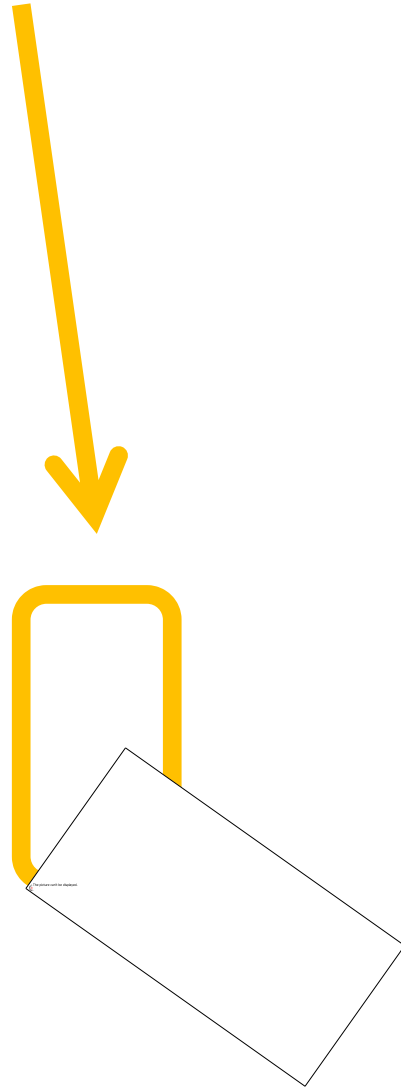


Pap. Ani (BM)



- DECEASED COUPLE SEATED
BEHIND THEIR BAS ON A
TEMPLE OR TOMB ROOF.

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



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

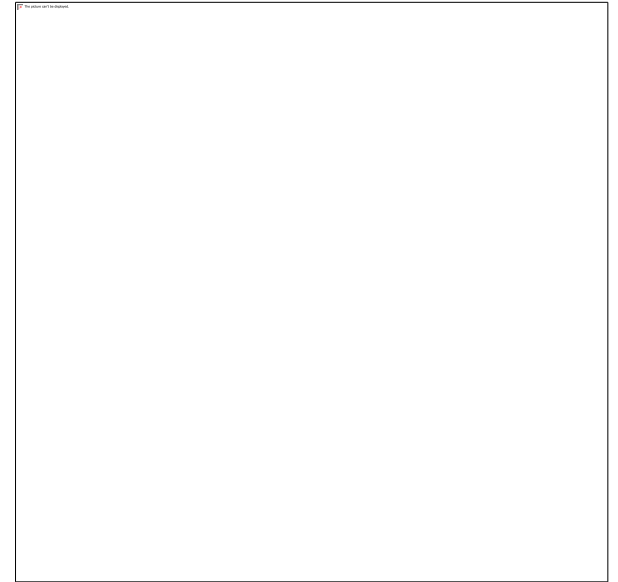


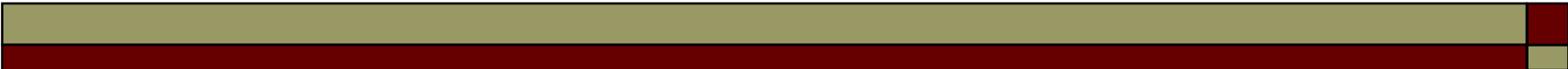
Ba

- ❑ 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

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**
- "akh" is represented in hieroglyphs by the symbol of the crested ibis





Akh

- ❑ **Akh** lived on unharmed for eternity, sometimes referred to as 'The Shining Ones'
- ❑ fully fledged "akh" = close to our concept of ghost or spirit
- ❑ "akh" reaches beyond the limits of the tomb – both positive and negative effects on the realm of earthly life
- ❑ member of the starry sky
 - → known as the "akh-akh"
- ❑ deceased is free to roam on and over the earth
- ❑ after the successful union of the "ba" with its "ka", the "akh" was considered enduring and unchanged for eternity



UCL 16244

(1) A sister speaks to her brother. The sole friend Nefersefkhi. (2) A great cry of grief! To whom is a cry of grief useful? You are given it for the crimes committed against my daughter evilly, evilly, (3) though I have done nothing against him, nor have I consumed his property. He has not given anything to my daughter. Voice offerings are made (4) to **the spirit** in return for watching over the earthly survivor. Make you your reckoning (5) with who(ever) is doing what is painful to me, because my voice is true against any dead man or any dead woman (6) who is doing these things against my daughter.

Name (ren)

- very important part of an individual:
 - living part of the individual
 - name as perfect expression of person or thing in question
 - newborn child had to get a name immediately or it would not come properly into existence
- To get a good understanding of the importance of a **Name**, one can think of the Memphite Theology where it is expressed that the creator god Ptah created the world by uttering all the names for everything.

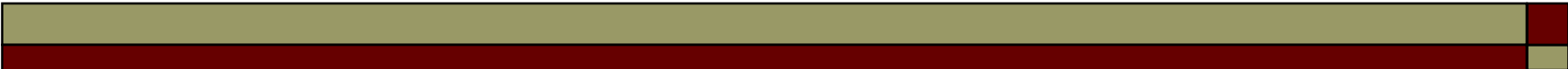
Monument of Memphite Theology – Shabako Stone



Monument of Memphite Theology

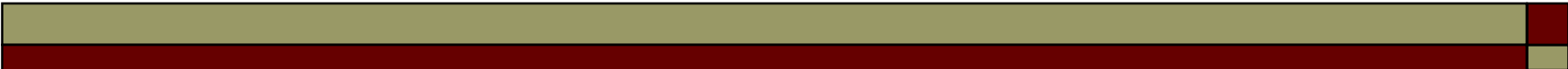
– Shabako Stone (BM 498)

- two horizontal registers of hieroglyphs: names of Shabako and ‘ancient fiction’, that he preserved ancient text from further deterioration (dated back to OK)
- below 60 vertical registers of hieroglyphs (some substantially damaged): record the 'Memphite Theology' or creation myth
 - text perhaps originally composed during the New Kingdom, in which Ptah is responsible for the creation of all things by means of the spoken word.



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*)

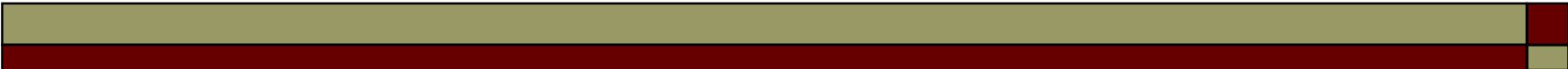


heka – Memphite theology II

- 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
- All the gods and human beings came afterwards as result of this divine creativity caused by *Heka*, made manifest by the spoken words of Ptah

Name (ren)

- ❑ ancients did not want to pronounce a deity's name, but used different synonyms instead, like Yinepu (Gr: Anubis) was often called: 'He who is before the divine booth', meaning the mummification house
- ❑ so true name of the god could remain hidden and protected
- ❑ was not too powerful for person who said it



Name (ren)

- ❑ It was thought that '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*)

- living, essential part of the individual
- Climatic and geographical situation:
shadow = blessing and protection from the burning rays of the sun
- Also entity with power, and which could move at great speed
- **Shadow** can protect AND needs to be protected, in likewise manner.
- = ancient Egyptian duality can be seen, which means that everything exists also in its complementary form: nothing existed isolated, only for itself