

1: Ancient Egyptian Burial Customs: Tombs and Mummification - SevenPonds BlogSevenPonds Blog

These elaborate customs were born of the ancient Egyptian belief that proper burial and preservation were necessary for rebirth in the afterlife. Depending on wealth, Egyptians were buried with a variety of material goods from their former lives, offerings to carry with them into the afterlife.

Ancient Egyptian agriculture , History of ancient Egypt , History of Egypt , and Population history of Egypt Map of ancient Egypt, showing major cities and sites of the Dynastic period c. By the late Paleolithic period, the arid climate of Northern Africa became increasingly hot and dry, forcing the populations of the area to concentrate along the river region. Predynastic period Main article: Large regions of Egypt were covered in treed savanna and traversed by herds of grazing ungulates. Foliage and fauna were far more prolific in all environs and the Nile region supported large populations of waterfowl. Hunting would have been common for Egyptians, and this is also the period when many animals were first domesticated. The largest of these early cultures in upper Southern Egypt was the Badari , which probably originated in the Western Desert; it was known for its high quality ceramics, stone tools , and its use of copper. As early as the Naqada I Period, predynastic Egyptians imported obsidian from Ethiopia , used to shape blades and other objects from flakes. They also developed a ceramic glaze known as faience , which was used well into the Roman Period to decorate cups, amulets, and figurines. The third-century BC Egyptian priest Manetho grouped the long line of pharaohs from Menes to his own time into 30 dynasties, a system still used today. He began his official history with the king named "Meni" or Menes in Greek who was believed to have united the two kingdoms of Upper and Lower Egypt. Some scholars now believe, however, that the mythical Menes may have been the king Narmer , who is depicted wearing royal regalia on the ceremonial Narmer Palette, in a symbolic act of unification. The increasing power and wealth of the kings during the early dynastic period was reflected in their elaborate mastaba tombs and mortuary cult structures at Abydos, which were used to celebrate the deified king after his death. Old Kingdom of Egypt Major advances in architecture, art, and technology were made during the Old Kingdom , fueled by the increased agricultural productivity and resulting population, made possible by a well-developed central administration. Under the direction of the vizier , state officials collected taxes, coordinated irrigation projects to improve crop yield , drafted peasants to work on construction projects, and established a justice system to maintain peace and order. Kings also made land grants to their mortuary cults and local temples, to ensure that these institutions had the resources to worship the king after his death. Scholars believe that five centuries of these practices slowly eroded the economic vitality of Egypt, and that the economy could no longer afford to support a large centralized administration. Regional governors could not rely on the king for help in times of crisis, and the ensuing food shortages and political disputes escalated into famines and small-scale civil wars. Yet despite difficult problems, local leaders, owing no tribute to the pharaoh, used their new-found independence to establish a thriving culture in the provinces. Once in control of their own resources, the provinces became economically richer—which was demonstrated by larger and better burials among all social classes. As the Intefs grew in power and expanded their control northward, a clash between the two rival dynasties became inevitable. They inaugurated a period of economic and cultural renaissance known as the Middle Kingdom. Moreover, the military reconquered territory in Nubia that was rich in quarries and gold mines, while laborers built a defensive structure in the Eastern Delta, called the " Walls-of-the-Ruler ", to defend against foreign attack. In contrast to elitist Old Kingdom attitudes towards the gods, the Middle Kingdom displayed an increase in expressions of personal piety. These ambitious building and mining activities, however, combined with severe Nile floods later in his reign, strained the economy and precipitated the slow decline into the Second Intermediate Period during the later Thirteenth and Fourteenth dynasties. During this decline, the Canaanite settlers began to assume greater control of the Delta region, eventually coming to power in Egypt as the Hyksos. The pharaoh was treated as a vassal and expected to pay tribute. They and other invaders introduced new tools of warfare into Egypt, most notably the composite bow and the horse-drawn chariot. New Kingdom of Egypt The New Kingdom pharaohs established a period of unprecedented prosperity by securing their borders and strengthening diplomatic ties with their neighbours,

including the Mitanni Empire, Assyria , and Canaan. Military campaigns waged under Tuthmosis I and his grandson Tuthmosis III extended the influence of the pharaohs to the largest empire Egypt had ever seen. Under Merneptah the rulers of Egypt became known as pharaohs instead of kings. A stone statue of Hatshepsut Between their reigns, Hatshepsut , a queen who established herself as pharaoh, launched many building projects, including restoration of temples damaged by the Hyksos, and sent trading expeditions to Punt and the Sinai. They also constructed monuments to glorify their own achievements, both real and imagined. The Karnak temple is the largest Egyptian temple ever built. Changing his name to Akhenaten , he touted the previously obscure sun deity Aten as the supreme deity , suppressed the worship of most other deities, and moved the capital to the new city of Akhetaten modern-day Amarna. After his death, the cult of the Aten was quickly abandoned and the traditional religious order restored. Initially, the military was able to repel these invasions, but Egypt eventually lost control of its remaining territories in southern Canaan , much of it falling to the Assyrians. The effects of external threats were exacerbated by internal problems such as corruption, tomb robbery, and civil unrest. After regaining their power, the high priests at the temple of Amun in Thebes accumulated vast tracts of land and wealth, and their expanded power splintered the country during the Third Intermediate Period. The south was effectively controlled by the High Priests of Amun at Thebes , who recognized Smendes in name only. Shoshenq also gained control of southern Egypt by placing his family members in important priestly positions. Libyan control began to erode as a rival dynasty in the delta arose in Leontopolis , and Kushites threatened from the south. The reigns of both Taharqa and his successor, Tanutamun , were filled with constant conflict with the Assyrians, against whom Egypt enjoyed several victories. Ultimately, the Assyrians pushed the Kushites back into Nubia, occupied Memphis, and sacked the temples of Thebes. Greek influence expanded greatly as the city-state of Naukratis became the home of Greeks in the Nile Delta. Cambyses II then assumed the formal title of pharaoh, but ruled Egypt from Iran, leaving Egypt under the control of a satrapy. A few successful revolts against the Persians marked the 5th century BC, but Egypt was never able to permanently overthrow the Persians. The last of these dynasties, the Thirtieth , proved to be the last native royal house of ancient Egypt, ending with the kingship of Nectanebo II. The city showcased the power and prestige of Hellenistic rule, and became a seat of learning and culture, centered at the famous Library of Alexandria. They built new temples in Egyptian style, supported traditional cults, and portrayed themselves as pharaohs. Some traditions merged, as Greek and Egyptian gods were syncretized into composite deities, such as Serapis , and classical Greek forms of sculpture influenced traditional Egyptian motifs. Despite their efforts to appease the Egyptians, the Ptolemies were challenged by native rebellion, bitter family rivalries, and the powerful mob of Alexandria that formed after the death of Ptolemy IV. Continued Egyptian revolts, ambitious politicians, and powerful opponents from the Near East made this situation unstable, leading Rome to send forces to secure the country as a province of its empire. The Romans relied heavily on grain shipments from Egypt, and the Roman army , under the control of a prefect appointed by the Emperor, quelled rebellions, strictly enforced the collection of heavy taxes, and prevented attacks by bandits, which had become a notorious problem during the period. The former lived outside Egypt and did not perform the ceremonial functions of Egyptian kingship. Local administration became Roman in style and closed to native Egyptians. However, it was an uncompromising religion that sought to win converts from Egyptian Religion and Greco-Roman religion and threatened popular religious traditions. This led to the persecution of converts to Christianity, culminating in the great purges of Diocletian starting in , but eventually Christianity won out. While the native population certainly continued to speak their language , the ability to read hieroglyphic writing slowly disappeared as the role of the Egyptian temple priests and priestesses diminished. The temples themselves were sometimes converted to churches or abandoned to the desert. Government and economy Administration and commerce The pharaoh was usually depicted wearing symbols of royalty and power. The pharaoh was the absolute monarch of the country and, at least in theory, wielded complete control of the land and its resources. The king was the supreme military commander and head of the government, who relied on a bureaucracy of officials to manage his affairs. The temples formed the backbone of the economy. At first the coins were used as standardized pieces of precious metal rather than true money, but in the following centuries international traders came to rely on coinage. Farmers

made up the bulk of the population, but agricultural produce was owned directly by the state, temple, or noble family that owned the land. Scribes and officials formed the upper class in ancient Egypt, known as the "white kilt class" in reference to the bleached linen garments that served as a mark of their rank. Below the nobility were the priests, physicians, and engineers with specialized training in their field. Slavery was known in ancient Egypt, but the extent and prevalence of its practice are unclear. Married couples could own property jointly and protect themselves from divorce by agreeing to marriage contracts, which stipulated the financial obligations of the husband to his wife and children should the marriage end. Compared with their counterparts in ancient Greece, Rome, and even more modern places around the world, ancient Egyptian women had a greater range of personal choices and opportunities for achievement. Despite these freedoms, ancient Egyptian women did not often take part in official roles in the administration, served only secondary roles in the temples, and were not as likely to be as educated as men. They assessed taxes, kept records, and were responsible for administration. Plaintiffs and defendants were expected to represent themselves and were required to swear an oath that they had told the truth. In some cases, the state took on both the role of prosecutor and judge, and it could torture the accused with beatings to obtain a confession and the names of any co-conspirators. Whether the charges were trivial or serious, court scribes documented the complaint, testimony, and verdict of the case for future reference. Serious crimes such as murder and tomb robbery were punished by execution, carried out by decapitation, drowning, or impaling the criminal on a stake. The procedure was to ask the god a "yes" or "no" question concerning the right or wrong of an issue. The god, carried by a number of priests, rendered judgment by choosing one or the other, moving forward or backward, or pointing to one of the answers written on a piece of papyrus or an ostrakon.

2: Ancient Egypt - Wikipedia

The ancient Egyptians had an elaborate set of funerary practices that they believed were necessary to ensure their immortality after death (the afterlife). These rituals and protocols included mummifying the body, casting magic spells, and burial with specific grave goods thought to be needed in the Egyptian afterlife.

Ancient Egypt Two ideas that prevailed in ancient Egypt came to exert great influence on the concept of death in other cultures. The first was the notion, epitomized in the Osirian myth, of a dying and rising saviour god who could confer on devotees the gift of immortality; this afterlife was first sought by the pharaohs and then by millions of ordinary people. Egyptian society, it has been said, consisted of the dead, the gods, and the living. During all periods of their history, the ancient Egyptians seem to have spent much of their time thinking of death and making provisions for their afterlife. The vast size, awe-inspiring character, and the ubiquity of their funerary monuments bear testimony to this obsession. The physical preservation of the body was central to all concerns about an afterlife; the Egyptians were a practical people, and the notion of a disembodied existence would have been totally unacceptable to them. The components of the person were viewed as many, subtle, and complex; moreover, they were thought to suffer different fates at the time of death. The ka denoted power and prosperity. The ka gave comfort and protection to the deceased: It was represented as a human-headed falcon, presumably to emphasize its mobility. The ba remained sentimentally attached to the dead body, for whose well-being it was somehow responsible. It is often depicted flying about the portal of the tomb or perched on a nearby tree. Although its anatomical substratum was ill-defined, it could not survive without the preserved body. In the pyramid of King Pepi I, who ruled during the 6th dynasty c. With his panther skin upon him, Pepi passeth with his flesh, he is happy with his name, and he liveth with his double. The Stalinist and Maoist regimes in the Soviet Union and China were later to resort to the same means, with the same end in mind. Political and religious considerations probably lay behind the major role attributed to the heart. Many of the so-called facts reported in the Ebers papyrus a kind of medical encyclopaedia dating from the early part of the 18th dynasty; i. This is surprising in view of how often bodies were opened during embalment. During the process of embalming, the heart was always left in situ or replaced in the thorax. It was the heart in its sense of ib that was weighed in the famous judgment scene depicted in the Ani papyrus and elsewhere. It had to prove itself capable of achieving balance with the symbol of the law. The deceased who was judged pure was introduced to Osiris in fact, became an Osiris. The Egyptians were concerned that the dead should be able to breathe again. The brain is not mentioned much in any of the extant medical papyri from ancient Egypt. It is occasionally described as an organ producing mucus, which drained out through the nose; or it is referred to by a generic term applicable to the viscera as a whole. Fortunately, there was no question of organ transplantation; in the prevailing cultural context, it would never have been tolerated. Whether the pharaohs would have been powerful enough or rash enough to transgress accepted norms had transplantation been feasible is quite another matter.

3: Ancient Egyptian Customs about the Afterlife | Synonym

Egyptian burial is the common term for the ancient Egyptian funerary rituals concerning death and the soul's journey to the afterlife. Eternity, according to the historian Bunson, "was the common destination of each man, woman and child in Egypt" (87) but not 'eternity' as in an afterlife.

Thanks to the removal of the brain, the viscera, the complete dehydration of the body, and burials in dry places, these mummies are often in better condition than those of later periods, when even those who could not really afford it tried to have their corpses preserved. During the Third Intermediate Period mummification began to resemble taxidermy. The intention was to preserve the body as lifelike as possible by stuffing it with sawdust and other materials. Even legs and arms were at times enhanced by inserting little packages filled with vegetable matter under the skin. The organs were frequently left in place or replaced after embalming. The Late Period saw a revival of ancient traditions in many fields, mummification among them. Embalmers were trying to preserve corpses in New Kingdom fashion, e. Herodotus, who visited Egypt in the fifth century BCE, reported that there were three different embalming treatments and that the cheapest of them was affordable to most, or as he puts it those who have less means. These probably did not include the poor peasants whom he did not even acknowledge in his list of Egyptian social classes. In Ptolemaic and Roman times, when it happened not infrequently that people died far from their loved ones, were mummified and then shipped home, they often affixed tablets, so called mummy labels, to the deceased bearing his name and other information concerning him for identification. For those who could not afford an expensive mortuary stela, such a tablet, sometimes also inscribed with a mortuary prayer, may have fulfilled that role. It was only the spread of Christianity which put an end to this post-mortem social climbing which was, partially at least, the result of an ever growing urbanization.

Processions An important part of the funerary rites were the processions. The first one brought the deceased, who could afford it, to the necropolis, which in many cases meant crossing the Nile and arriving in the West, the land of the dead. An offering which the king gives, an offering which Anubis presiding over the divine booth gives Mastaba of Ni-ankh-khnum and Khnum-Hotep at Saqqara, Old Kingdom. The mourners in the boat, referred to as the two kites, the Dr. The bull slaughtered at the mooring must have symbolized Seth, the murderer of Osiris. Present at these sacrifices were among others a sem-priest in the guise of Horus and a lector priest representing Thoth. From the mooring place the deceased was carried by nine pall bearers, four of them representing the Sons of Horus, to the divine booth, the zH-nTr. They prayed for him, that he would pass the Judgment successfully. At the end of the procession followed bearers of grave goods and offerings. The mummy was placed on a sledge drawn by cattle and dragged to the tomb, led by priests and accompanied by relatives and friends. This short journey, at the end of which he would be received by the goddess of the Western desert with the words: I embrace you with my arms, that I lead life to you, that I indeed be the protection of your body,[15] was the first stage on the long journey through the Underworld which, as it was hoped, would culminate in the deceased joining the immortal stars.

The burial The vast majority of ancient Egyptians was buried in simple, at times quite shallow pits with few or no funerary offerings. They were laid to rest lying on their left side, in a contracted position facing west, though this was not a hard and fast rule. Contracted burial, late Old Kingdom Source: Garstang, Mahasna and Bet Khallaf In general, today only their skeletons remain if at all, though at times the corpses underwent mummification naturally when they were buried in hot desert sand and were desiccated before decomposition set in. These nameless remains often speak of a life that was short and full of hardship, of toil which enlarged the bones of the limbs and ground down the joints bearing the loads, of tooth decay which caused lethal abscesses, of accidents in which bones were broken or crushed, and of periods of malnutrition which stunted growth. We can only guess at the ceremonies with which they were laid to rest. They may have expressed a kind of ancestor worship, similar to the one we still practice in the West today, with prayers spoken over the grave to ensure that the deceased would not return to haunt the living, with little offerings of flowers and libations, and with ever decreasing visits to the grave, as the survivors accept their loss. The ceremonies of the rich were more elaborate and ostentatious. The power of speech was returned to the mummified body in the

Opening of the Mouth ceremony. Professional mourners were hired who accompanied the proceedings with wailing. In the name of the king, the intermediary between this world and the next, offerings were made and future offerings promised. This was the hour of the eldest son who stepped forward to perform his duties of heir and successor, satisfying all the needs, spiritual and corporal, of his father in the hereafter. There was a sinister aspect to this life after death: Corpse wrapped in two layers of matting Top: But as time passed and parts of the Egyptian society became more affluent, the number of more elaborate interments increased. Jewellery, palettes, and vessels containing victuals were buried together with the dead. Some of these goods seem to have been made especially for the purpose. By the late 4th millennium the differences between the impoverished populace and the rich elite were significant. During the first Old Kingdom dynasties burial in clay coffins interred in pits gave way to simple tomb constructions which at first were little more than four walls made of mud bricks, but later became more substantial, combining a funerary chapel with a subterranean tomb. The elite built tombs with great superstructures which are called by their Arabic name mastabas, and which were furnished and decorated lavishly. From the fourth dynasty onwards, in the case of the pharaohs and some of their close relatives, these edifices grew into vast temples of which the pyramids were just one, albeit the most impressive, part of the complex. Plans of Old Kingdom tombs at Ballas Contracted: Quibell, Ballas Since the Old Kingdom the tomb was the home of the deceased, his House in the West, which sheltered the various parts making up a human being: At least those who left us written evidence, which in the third millennium were the rich and powerful, seem to have believed that it was possible to enjoy for eternity an existence in the beyond similar to the one they had relished in this world. Offerings of victuals, real and with the passing of time more and more virtual, fed the ka, which could enter the mortuary chapel through a false door. Paintings on the tomb walls recreated the world they had left, and statues and inscriptions of their names and doings perpetuated their being. Wooden coffin of Gue, painted with a map of the netherworld Middle Kingdom Source: Jon Bodsworth Towards the end of the Old Kingdom the wooden coffins were mostly long narrow boxes. The deceased were placed in them with their bodies straightened, but lying on their left side often facing east. Protecting the tomb and its contents was of some concern. While the presence of living people nearby helped to restrict grave robbery, the gods were also relied upon to mete out justice to an offender in the hereafter. The scribe in the presence, Itji, speaks: With regard to any person who shall take stones from this tomb of mine of the necropolis, I shall be judged with them on this matter by the god. For I am an excellent akh who knows his spells. Inscription in the tomb of Ankhwedja Itji at Giza [16] But as time passed the tombs were considered less and less safe, and people were afraid that even the magical supply of offerings painted or carved into the walls of the tomb, would not be ensured. By this time corpses were very often laid out on their backs in an extended posture, and their torsos and heads were covered with cartonnage masks. The head was supported by a headrest. Small statues of the deceased and models of craftsmen plying their trade and servants doing chores were placed near the coffin. The coffins themselves were often given anthropomorphic forms. If in early times only the king had to be equipped for an afterlife as Osiris, now the upper classes began to aspire to becoming one with the Foremost of the Westerners. The acceptance of a continued existence had been naive, and little more had been required of the deceased than to partake of the food offered to him. The identification with Osiris required greater efforts. This knowledge was magical. Some of the magic used was just for personal ease: New Kingdom burials did not come cheap. Other items could be had more cheaply: Bulaq X and O. Petrie 16, JESHO 11 The tomb robberies which occurred during the late New Kingdom due to a deterioration of the social and economic situation brought about a change in the burial practices of the elite. Cartonnage mask of Tuyu, 18th dynasty Source: Jon Bodsworth From the 22nd dynasty on the religious texts and drawings, formerly painted on the tomb walls, were transferred in abbreviated form onto the coffins and cartonnage masks, similar to the practice during earlier periods of upheaval. Even the canopic jars, papyri and shabtis were largely dispensed with. The less well-off, too, preferred cheaper burials with funerary gifts consisting of scarabs and other small items. Under the Ptolemies some of the wealthier inhabitants of the Faiyum joined religious associations at considerable expense. One of the purposes of these fraternities was to ensure a proper burial: II Andrew Monson, , p. Prague Andrew Monson, , p. I have sent to you the mummified body of my mother Senepis, with a tablet hanging around her

BURIAL CUSTOMS OF THE ANCIENT EGYPTIANS pdf

neck, by the intermediary Gales, son of Hierax, on his boat, and I have paid the freight costs. The sign by which to recognize the mummy is a coffin with a piece of rose colour, the name is written on the belly. I pray that you may be well, brother. In the year 3, the 11th of Toth 8th September. To Pamonthes Moros from the part of his sister Senpamonthes. Papyrus Louvre N [7] Small barley: Upper Egyptian barley [8] tigernut waH: Chufa , the edible tuber of a sedge tasting like almonds. In Jacco Dieleman, Willeke Wendrich eds.

4: Funerary practices: Preparing the body for interment, processions and burial

Ancient Egyptians had complex burial customs to pave their way to the afterlife. Ancient Egyptians believed that a ritual set of burial customs was necessary in order to ensure an afterlife. These rituals included mummification, recitation from funerary texts and burial with artifacts from the deceased person's life.

Visit Website Neolithic late Stone Age communities in northeastern Africa exchanged hunting for agriculture and made early advances that paved the way for the later development of Egyptian arts and crafts, technology, politics and religion including a great reverence for the dead and possibly a belief in life after death. Visit Website Around B. A southern king, Scorpion, made the first attempts to conquer the northern kingdom around B. A century later, King Menes would subdue the north and unify the country, becoming the first king of the first dynasty. Archaic Early Dynastic Period c. King Menes founded the capital of ancient Egypt at White Walls later known as Memphis, in the north, near the apex of the Nile River delta. The capital would grow into a great metropolis that dominated Egyptian society during the Old Kingdom period. The Archaic Period saw the development of the foundations of Egyptian society, including the all-important ideology of kingship. To the ancient Egyptians, the king was a godlike being, closely identified with the all-powerful god Horus. The earliest known hieroglyphic writing also dates to this period. In the Archaic Period, as in all other periods, most ancient Egyptians were farmers living in small villages, and agriculture largely wheat and barley formed the economic base of the Egyptian state. The annual flooding of the great Nile River provided the necessary irrigation and fertilization each year; farmers sowed the wheat after the flooding receded and harvested it before the season of high temperatures and drought returned. Age of the Pyramid Builders c. The Old Kingdom began with the third dynasty of pharaohs. Pyramid-building reached its zenith with the construction of the Great Pyramid at Giza, on the outskirts of Cairo. Built for Khufu or Cheops, in Greek, who ruled from to B. C and Menkaura B. During the third and fourth dynasties, Egypt enjoyed a golden age of peace and prosperity. The pharaohs held absolute power and provided a stable central government; the kingdom faced no serious threats from abroad; and successful military campaigns in foreign countries like Nubia and Libya added to its considerable economic prosperity. First Intermediate Period c. This chaotic situation was intensified by Bedouin invasions and accompanied by famine and disease. From this era of conflict emerged two different kingdoms: A line of 17 rulers dynasties nine and 10 based in Heracleopolis ruled Middle Egypt between Memphis and Thebes, while another family of rulers arose in Thebes to challenge Heracleopolitan power. After the last ruler of the 11th dynasty, Mentuhotep IV, was assassinated, the throne passed to his vizier, or chief minister, who became King Amenemhet I, founder of dynasty A new capital was established at It-towy, south of Memphis, while Thebes remained a great religious center. The 12th dynasty kings ensured the smooth succession of their line by making each successor co-regent, a custom that began with Amenemhet I. Middle-Kingdom Egypt pursued an aggressive foreign policy, colonizing Nubia with its rich supply of gold, ebony, ivory and other resources and repelling the Bedouins who had infiltrated Egypt during the First Intermediate Period. The kingdom also built diplomatic and trade relations with Syria, Palestine and other countries; undertook building projects including military fortresses and mining quarries; and returned to pyramid-building in the tradition of the Old Kingdom. Second Intermediate Period c. The 13th dynasty marked the beginning of another unsettled period in Egyptian history, during which a rapid succession of kings failed to consolidate power. As a consequence, during the Second Intermediate Period Egypt was divided into several spheres of influence. The official royal court and seat of government was relocated to Thebes, while a rival dynasty the 14th, centered on the city of Xoïs in the Nile delta, seems to have existed at the same time as the 13th. The Hyksos rulers of the 15th dynasty adopted and continued many of the existing Egyptian traditions in government as well as culture. They ruled concurrently with the line of native Theban rulers of the 17th dynasty, who retained control over most of southern Egypt despite having to pay taxes to the Hyksos. The 16th dynasty is variously believed to be Theban or Hyksos rulers. Conflict eventually flared between the two groups, and the Thebans launched a war against the Hyksos around B. Under Ahmose I, the first king of the 18th dynasty, Egypt was once again reunited. During the 18th dynasty, Egypt restored its

control over Nubia and began military campaigns in Palestine, clashing with other powers in the area such as the Mitannians and the Hittites. In addition to powerful kings such as Amenhotep I B. The controversial Amenhotep IV c. The 19th and 20th dynasties, known as the Ramesside period for the line of kings named Ramses saw the restoration of the weakened Egyptian empire and an impressive amount of building, including great temples and cities. All of the New Kingdom rulers with the exception of Akhenaton were laid to rest in deep, rock-cut tombs not pyramids in the Valley of the Kings, a burial site on the west bank of the Nile opposite Thebes. Most of them were raided and destroyed, with the exception of the tomb and treasure of Tutankhamen c. The splendid mortuary temple of the last great king of the 20th dynasty, Ramses III c. The kings who followed Ramses III were less successful: Egypt lost its provinces in Palestine and Syria for good and suffered from foreign invasions notably by the Libyans , while its wealth was being steadily but inevitably depleted. Third Intermediate Period c. The next yearsâ€™known as the Third Intermediate Periodâ€™saw important changes in Egyptian politics, society and culture. The 22nd dynasty began around B. Many local rulers were virtually autonomous during this period and dynasties are poorly documented. In the eighth century B. Under Kushite rule, Egypt clashed with the growing Assyrian empire. One of them, Necho of Sais, ruled briefly as the first king of the 26th dynasty before being killed by the Kushite leader Tanuatamun, in a final, unsuccessful grab for power. Persian rulers such as Darius B. The tyrannical rule of Xerxes B. One of these rebellions triumphed in B. In the mid-fourth century B. Barely a decade later, in B. Six centuries of Roman rule followed, during which Christianity became the official religion of Rome and its provinces including Egypt. The conquest of Egypt by the Arabs in the seventh century A.

5: Comparing Ancient Egyptian Burial Customs to Present Day Bur by Lulu Singer on Prezi

Burial customs Too often 'ancient Egypt' is treated in general books as a monolithic block, nowhere more so than in coverage of funerary archaeology. There is no such phenomenon as 'the ancient Egyptian burial' as a general type: burial customs evolved continuously throughout Egyptian history.

This would explain why people of that time did not follow the common practice of cremation, but rather buried the dead. Some also believe they may have feared the bodies would rise again if mistreated after death. Sometimes multiple people and animals were placed in the same grave. Over time, graves became more complex, with the body placed in a wicker basket, then later in wooden or terracotta coffins. The latest tombs Egyptians made were sarcophaguses. These graves contained burial goods like jewelry, food, games and sharpened splint. This may be because admission required that the deceased must be able to serve a purpose there. The pharaoh was allowed in because of his role in life, and others needed to have some role there. Human sacrifices found in early royal tombs reinforce this view. These people were probably meant to serve the pharaoh during his eternal life. Eventually, figurines and wall paintings begin to replace human victims. They believed that when he died, the pharaoh became a type of god, who could bestow upon certain individuals the ability to have an afterlife. This belief existed from the predynastic period through the Old Kingdom. Although many spells from the predeceasing texts were carried over, the new coffin texts also had additional new spells added, along with slight changes made to make this new funerary text more relatable to the nobility. Funerary texts, previously restricted to royal use, became more widely available. The pharaoh was no longer a god-king in the sense that only he was allowed in the next life due to his status here, now he was merely the ruler of the population who upon his death would be leveled down towards the plane of the mortals. The people of these villages buried their dead in a simple, round graves with one pot. The body was neither treated nor arranged in a regular way as would be the case later in the historical period. Without any written evidence, there is little to provide information about contemporary beliefs concerning the afterlife except for the regular inclusion of a single pot in the grave. In view of later customs, the pot was probably intended to hold food for the deceased. At first people excavated round graves with one pot in the Badarian Period B. By the end of the Predynastic period, there were increasing numbers of objects deposited with the body in rectangular graves, and there is growing evidence of rituals practiced by Egyptians of the Naquada II Period B. At this point, bodies were regularly arranged in a crouched or fetal position with the face toward either the east the rising sun or the west which in this historical period was the land of the dead. Artists painted jars with funeral processions and perhaps ritual dancing. Figures of bare breasted women with birdlike faces and their legs concealed under skirts also appeared in some graves. Some graves were much richer in goods than others, demonstrating the beginnings of social stratification. The rectangular, mud-brick tomb with an underground burial chamber, called a mastaba , developed in this period. Since commoners as well as kings, however, had such tombs, the architecture suggests that in death, some wealthy people did achieve an elevated status. Later in the historical period, it is certain that the deceased was associated with the god of the dead, Osiris. Grave goods expanded to include furniture, jewelry, and games as well as the weapons, cosmetic palettes, and food supplies in decorated jars known earlier, in the Predynastic period. Now, however, in the richest tombs, grave goods numbered in the thousands. Only the newly invented coffins for the body were made specifically for the tomb. There is also some inconclusive evidence for mummification. Other objects in the tombs that had been used during daily life suggests that Egyptians already in the First Dynasty anticipated needing in the next life. Further continuity from this life into the next can be found in the positioning of tombs: The fact that most high officials were also royal relatives suggests another motivation for such placement: Among the elite, bodies were now mummified, wrapped in linen bandages, sometimes covered with molded plaster, and placed in stone sarcophagi or plain wooden coffins. At the end of the Old Kingdom, mummy masks in cartonnage linen soaked in plaster, modeled and painted also appeared. Canopic containers now held their internal organs. Amulets of gold, faience , and carnelian first appeared in various shapes to protect different parts of the body. There is also first evidence of inscriptions inside the coffins of the elite

during the Old Kingdom. Often, reliefs of every day items were etched onto the walls supplemented grave goods, which made them available through their representation. The new false door was a non-functioning stone sculpture of a door into the tomb, found either inside the chapel or on the outside of the mastaba; it served as a place to make offerings and recite prayers for the deceased. Statues of the deceased were now included in tombs and used for ritual purposes. Burial chambers of some private people received their first decorations in addition to the decoration of the chapels. At the end of the Old Kingdom, the burial chamber decorations depicted offerings, but not people. The many regional styles for decorating coffins make their origins easy to distinguish from each other. For example, some coffins have one-line inscriptions, and many styles include the depiction of wadjet eyes the human eye with the markings of a falcon. There are also regional variations in the hieroglyphs used to decorate coffins. Occasionally men had tools and weapons in their graves, while some women had jewelry and cosmetic objects such as mirrors. But the Twelfth Dynasty , high officials served the kings of a new family now ruling from the north in Lisht ; these kings and their high officials preferred burial in a mastaba near the pyramids belonging to their masters. Moreover, the difference in topography between Thebes and Lisht led to a difference tomb type: For those of ranks lower than royal courtiers during the Eleventh Dynasty, tombs were simpler. Coffins could be simple wooded boxes with the body either mummified and wrapped in linen or simply wrapped without mummification, and the addition of a cartonnage mummy mask. Some tombs included wooded shoes and a simple statue near the body. In one burial there were only twelve loaves of bread, a leg of beef, and a jar of beer for food offerings. Jewelry could be included but only rarely were objects of great value found in non-elite graves. Some burials continued to include the wooden models that were popular during the First Intermediate Period. Wooden models of boats, scenes of food production, craftsmen and workshops, and professions such as scribes or soldiers have been found in the tombs of this period. Some rectangular coffins of the Twelfth Dynasty have short inscriptions and representations of the most important offerings the deceased required. For men the objects depicted were weapons and symbols of office as well as food. Some coffins included texts that were later versions of the royal Pyramid Texts. Another kind of faience model of the deceased as a mummy seems to anticipate the use of shabty figurines also called shawabty or an ushabty later in the Twelfth Dynasty. These early figurines do not have the text directing the figure to work in the place of the deceased that is found in later figurines. The richest people had stone figurines that seem to anticipate shabties, though some scholars have seen them as mummy substitutes rather than servant figures. In the later Twelfth Dynasty, significant changes occurred in burials, perhaps reflecting administrative changes enacted by King Senwosret III B. The body was now regularly placed on its back, rather than its side as had been done for thousands of years. Coffin texts and wooden models disappeared from new tombs of the period while heart scarabs and figurines shaped like mummies were now often included in burials, as they would be for the remainder of Egyptian history. Coffin decoration was simplified. The Thirteenth Dynasty saw another change in decoration. Different motifs were found in the north and south, a reflection of decentralized government power at the time. There were also a marked increase in the number of burials in one tomb, a rare occurrence in earlier periods. The reuse of one tomb by a family over generations seems to have occurred when wealth was more equitably spread. Simple pan-shaped graves in various parts of the country are thought to belong to Nubian soldiers. Such graves reflect very ancient customs and feature shallow, round pits, bodies contracted and minimal food offerings in pots. The occasional inclusion of identifiable Egyptian materials from the Second Intermediate Period provides the only marks distinguishing these burials from those of Predynastic and even earlier periods. Kings were buried in multi-roomed, rock-cut tombs in the Valley of the Kings and no longer in pyramids. Priests conducted funerary rituals for them in stone temples built on the west bank of the Nile opposite of Thebes. From the current evidence, the Eighteenth Dynasty appears to be the last period in which Egyptians regularly included multiple objects from their daily lives in their tombs; beginning in the Nineteenth Dynasty , tombs contained fewer items from daily life and included objects made especially for the next world. Thus the change from the Eighteenth to the Nineteenth Dynasties formed a dividing line in burial traditions: The Eighteenth Dynasty more closely remembered the immediate past in its customs whereas the Nineteenth Dynasty anticipated the customs of the Late Period. People of the elite ranks in the Eighteenth Dynasty placed furniture as well as

clothing and other items in their tombs, objects they undoubtedly used during life on earth. Beds, headrests, chairs, stools, leather sandals, jewelry, musical instruments, and wooden storage chests were present in these tombs. While all of the objects listed were for the elite, many poor people did not put anything beyond weapons and cosmetics into their tombs. No elite tombs survive unlooted from the Ramesside period. In this period, artists decorated tombs belonging to the elite with more scenes of religious events, rather than the everyday scene that had been popular since the Old Kingdom. The funeral itself, the funerary meal with multiple relatives, the worshipping of the gods, even figures in the underworld were subjects in elite tomb decorations. The majority of objects found in Ramesside period tombs were made for the afterlife. Aside from the jewelry, which could have been used also during life, objects in Ramesside tombs were manufactured for the next world. At the beginning of this time, reliefs resembled those from the Ramesside period. Only at the very end of the Third Intermediate Period did new funerary practices of the Late Period begin to be seen. Little is known of tombs from this period. The very lack of decorations in tombs seem to have led to much more elaborate decoration of coffins. The remaining grave goods of the period show fairly cheaply made shabties, even when the owner was a queen or a princess. But the majority of tombs in this period were in shafts sunk into the desert floor. In addition to fine statuary and reliefs reflecting the style of the Old Kingdom, the majority of grave goods were specially made for the tomb. Coffins continued to bear religious texts and scenes. Some shafts were personalized by the use of stela with the deceased prayers and name on it. Shabties in faience for all classes are known.

6: The Ancient Egyptian Burial Customs

Funerals in ancient Egypt The funeral and burial of an ancient Egyptian was a complex process.

Ancient Egyptian Customs about the Afterlife By Ashley Portero Ancient Egyptians practiced mummification as a means of preserving the body for resurrection in the afterlife. Ancient Egyptian culture taught that death was a transitional stage from the world of the living to the world of the dead, where one would receive final judgment from Osiris, the god of the dead. Egyptian burial and funerary rituals of the time emphasized the importance of mummification as a means of preserving the body of the dead, so that the soul could reunite with it and take pleasure in the afterlife. The tombs of the dead were often filled with goods such as food, jewelry and weapons that Egyptians believed the deceased could use for protection and sustenance during their journey through the underworld. Without the body, the soul was unable to exist. The mummification process involved draining the body of liquids, removing the brain and organs, dehydrating the body by packing it in salt, and washing the dried skin with wine and oils. The body was then wrapped in layers of cloth strips, and sometimes amulets, before being placed in its coffin.

Departing and Returning Spirits Ancient Egyptians believed humans possess a life force called the "ka" that leaves the body at the moment of death. Because the ka receives sustenance from food and drink during life, provisions were provided in the tomb as a means of sustaining the life force of the deceased. Similarly, ancient Egyptians of most periods also believed every person had a "ba," a sort of soul that after death would spend daytime in the world of the living, but had to return to the ka at night. Something to Read on the Journey Ancient Egyptians believed the spirit of the deceased would set off on a perilous journey through the underworld in order to reach Osiris, the god of the underworld, and the hall of final judgment. Tombs were filled with objects believed to be most useful on this journey, and among them were guidebooks of a sort. Egyptian funerary literature -- inscribed on tomb walls and contained in papyrus scrolls to accompany the departed -- was filled with prayers, spells and instructions designed to help the deceased navigate their way through the underworld. The Egyptian Book of the Dead, of which many different versions survive, is a compilation of this essential reading. The Final Judgment Once in the hall of final judgment, the deceased would plead for entry into the afterlife. First, the spirit of the deceased would plead innocence of any wrongdoing in life before a group of 42 divine judges. If the heart was heavier than the feather, it would be fed to Ammut, a female demon known as "the devourer," and the soul of the deceased was cast into darkness. If the scales were balanced -- signaling a virtuous life -- the soul would be welcomed into the afterlife by Osiris.

The Field of Reeds The dead who successfully the final judgment were believed to spend eternity in a paradise known as the Field of Reeds. The field, according to myth, was a reflection of the world of living, containing blue skies, rivers, crops and gods. Upon entry into the Field of Reeds, the dead were expected to maintain a plot of land and cultivate its crops. However, if the deceased were sent to the afterlife with small funerary figurines called ushabti, these servants could undertake the labor in their place.

7: Ancient Egyptian funerary practices - Wikipedia

Burial Rituals. At the time of death, the Ancient Egyptians had the practice and ritual of turning the deceased person's body into a mummy. It took 70 days to mummify a body and a hundred yards of linen to wrap the remains of the dead person.

One of the most important belief for this is that preserving the earthly remains of the deceased directly links his existence to afterlife. Improving the Mummification Techniques One of the first steps taken in the Egyptian burial customs is mummification. Preparations for the dead takes so long that it takes 70 days to finish one body! In the history of mummification, preserving the body resulted from a lot of experiments. In one time, Egyptians used animal skin and pottery jars to preserve the body. None of these methods survived in ancient Egypt. However, through trial and error, they perfected the preservation method that became the standards of the Egyptian burial practices! Treasures from the Dead Treasures those tomb robbers plunder only exists on famous Egyptians. From the favorite objects of the deceased Egyptian used during their lifetime or just to aid them in the afterlife, these goodies are stored in the tomb. Of the treasures found in these tombs, the most notable one are boats. In their religion, they believed boats act as the transportation medium for the Egyptian gods in the underworld. From this belief, Egyptians make sure that boats have their place in tombs. For Egyptologists, it is one of the most useful clues on the hunting tombs waiting to be discovered! If you want real treasures found on tombs, be prepared for the most important finds in our time. Leading the Dead in the Underworld Following the Egyptian burial customs, you will find in between the wrappings of a mummy a lot of amulets. It protects the body from the evil spirits of the afterlife. Adding more protection in the deceased, the priests recite incantations to begin the ceremony called "Opening of the Mouth". They used this ceremony as the necessity of the dead to travel in the underworld. Without it, the journey is much more difficult. A lot of ancient texts survived to this day that contains the essentials of guiding the dead. Ancient Egyptians place it inside tombs. It acts as the travel guide book for afterlife. Among of these texts, the most famous one is the Book of the Dead. These texts contain chapters of specific instructions and guidelines in the afterlife. With the length of this book, it may have freaked out the Egyptians themselves. For the record, not a single Egyptian tomb was ever found with the Book of the Dead containing all chapters.

8: - Resources for Ancient Biblical Studies

As of , approximately 90 percent of Egyptians are Muslims, and, as such, they follow Islamic funeral and burial practices that are dramatically different from the mummification practices of ancient Egyptians. Islamic customs dictate that a body should be buried as soon after death as possible.

A Kid in Ancient Egypt They owned dolls with real hair knotted into the heads, they played ball and stick games, they ran around naked until puberty, and imitated their mothers and fathers at their work at home or in the field. These are the children of ancient Egypt. Although they were kids like kids of every age and place, we have discovered some very intriguing things about the lives of ancient Egyptian children. First, you were considered fortunate to be born and survive to age one in ancient Egypt. Many women died in childbirth and many infants died within days, weeks and months after birth from infections and other diseases. She also wore special amulets, such as the Eye of Horus, to ward off evil spirits. Traces thereof remain among the herdsmen of Egypt who, to these days, do not have habitations but they are made of reeds, which they consider to be sufficient. He explained the fact that Egyptian housing was made of perishable materials in his Historical Library as follows: The inhabitants think little of life on earth; while they put greatest value on the continued existence in glorious memory after death. This is the reason they invest little effort in the building of houses; but are eager to furnish their tombs with unsurpassable equipment. For Every Malady a Cure. Of all the branches of science pursued in ancient Egypt, none achieved such popularity as medicine. Homer put it aptly in the Odyssey IV, That fecund land brings forth abundant herbs, Some baneful, and some curative when duly mixed. Burial Customs The Egyptians believed that each person had a ba, or soul, and a ka, an invisible twin of the deceased person, which were released from the body after death. The ba visited family and friends and the ka traveled back and forth from the body to the underworld. In order for a person to live on forever, the ba and the ka had to be able to recognize the body when they returned to it every night. Domestic Trade In a society where most of the population made a living from agriculture and surpluses were small, trade was limited. The needs of the farming population were basic: Food and flax they could grow themselves. Mud was found at the nearby river bank. And sometimes there was a surplus which could be exchanged for little luxuries. Trade was done by barter, a reasonably efficient method when mostly basic necessities were exchanged. Even after coined money was introduced in the second half of the first millennium BCE, barter continued to be widespread among the farming population for centuries. As the years went by childish pastimes would give way to imitations of grown-up behavior. Children would more and more frequently be found lending a hand with the less onerous tasks and gradually acquiring practical skills and knowledge from their elders. By precept and example, parents would instill into them various educational principles, moral attitudes and views of life. Thus from a tender age they would receive their basic education in the bosom of the family. For girls, this was usually all the schooling they would get, but for boys it would be supplemented by proper training in whatever line they chose, or was chosen for them. Not that it would have been much fun. Unlike the injuries received through accidents or fighting which were dealt with by the zwn. The Egyptians explained them as the work of the gods, caused by the presence of evil spirits or their poisons, and cleansing the body was the way to rid the body of their influence. Incantations, prayers to the gods - above all to Sekhmet [9] the goddess of healing, curses, and threats, often accompanied by the injection of nasty smelling and tasting medicines into the various bodily orifices, were hoped to prove effective. Countless genealogical lists indicate how important family ties were, yet Egyptian kinship terms lacked specific words to identify blood relatives beyond the nuclear family. For example, the word used to designate "mother" was also used for "grandmother," and the word for "father" was the same as "grandfather"; likewise, the terms for "son," "grandson," and "nephew" or "daughter," "granddaughter," and "niece" were identical. To make matters even more confusing for modern scholars, the term "sister" was often used for "wife," perhaps an indication of the strength of the bond between spouses. The rhythm of Egyptian life was the rhythm of the Nile until a few years ago, when the Aswan dam was erected. Even today one can find the ancient shadoof, oxen pulling ploughs and houses made of mud bricks. The gods are gone, so are the pharaohs, the language and the writing.

But villages in the farther off corners of the country must still look very much like those of thousands of years ago. Studying the developments allows us to separate the history of these customs into broad periods: Sons and daughters took care of their parents in their old age. They were often called "the staff of old age," that is, one upon whom the elderly parents could depend upon for support and care. The scribe Ani instructed that children repay the devotion of Egyptian mothers: Give her as much bread as she needs, and carry her as she carried you, for you were a heavy burden to her. When you were finally born, she still carried you on her neck and for three years she suckled you and kept you clean. They would receive their basic education in the bosom of the family. This was about all of the schooling that girls would get; for boys it would be supplemented by proper training in whatever line they chose, or was chosen for them. Ancient Egyptian education covered both the general upbringing of a child and their training for a particular vocation. Each year the river flooded its banks, leaving behind a fertile fringe of soil they called "the Black Land," while the desert all around the Nile valley was called "the Red Land. The people of ancient Egypt highly valued family life. They treasured children and regarded them as a great blessing. In the lower class families, the mother raised the children. The wealthy and nobility, had slaves and servants that helped take care of the children by attending to their daily needs. If a couple had no children, they would pray to the gods and goddesses for help. They would also place letters at the tombs of dead relatives asking them to use their influence with the gods. Magic was also used as an attempt to have children. In event that a couple still could not conceive a child, adoption was also an option. About Egypt I shall have a great deal to relate because of the number of remarkable things which the country contains, and because of the fact that more monuments which beggar description are to be found there than anywhere else in the world. That is reason enough for my dwelling on it at greater length. Not only is the Egyptian climate peculiar to their country, and the Nile different in its behavior from other rivers elsewhere, but the Egyptians themselves in their manners and customs seem to have reversed the ordinary practices of mankind. It is fair, however, to assume that many of the habits and customs we find in text, documents, paintings and sculpture of Ancient Egypt can also be applied to the working classes. In ancient times, upper-class men earned their living as priests or government officials, while men of lower classes worked as farmers, hunters, artists, sculptors, potters or other craftsmen. It was possible to rise in social rank through the army or by learning to read and write and becoming a scribe. The bricks were made of mud and chopped straw. They mixed the mud and straw and then poured the mixture into molds. The molds were placed in the sun to bake into hard bricks. Some of the tools used to make homes were the T-square which was used for measuring angles. They also had a mallet, which is a type of big hammer. Of course, they had the brick molds to make bricks. They had plumb lines which they used to make sure the houses were built straight and level. For example, kings and high officials in ancient Egypt lived entirely differently than poor workers. Ancient Egypt has always fascinated people, because of the way that they lived more so than the way that they died. Ancient Egyptians were also devoted to their families, which were apparent in the activities that they enjoyed with friends, music, parties, swimming, fishing, hunting, sailing, and especially their children. Daily Life To understand the everyday life of ancient Egyptians, archaeologists draw on many sources. The most valuable sources include tomb paintings, reliefs, and the objects included in tombs that the Egyptians used in their daily life. Artifacts from the few towns that have been excavated and hundreds of documents written by the ancient Egyptians shed additional light on their life. Much of the day-to-day running of their households, however, remains obscure. Funerary Customs Much of our knowledge about ancient Egyptian culture comes from archaeological evidence uncovered in tombs. Objects, inscriptions, and paintings from tombs have led Egyptologists to conclude that what appeared to be a preoccupation with death was in actuality an overwhelming desire to secure and perpetuate in the afterlife the "good life" enjoyed on earth. The Egyptian concept of the human body was seen as a series of interconnecting canals, likened to the Nile and its tributaries, in which air, blood, urine, faeces and semen flowed. They therefore believed that the precondition of good health was the free flow of these canals, and that illness and ailments were the result of a blocked canal. Internal ailments were usually attributed to the influences of the gods, who could be malevolent or benevolent, sometimes sending down a sickness as a punishment to the wrongdoer.

9: Funeral Ceremonies in Ancient Egypt | Synonym

Ancient Egypt: Burial Customs The Egyptians believed that each person had a *ba*, or soul, and a *ka*, an invisible twin of the deceased person, which were released from the body after death. The *ba* visited family and friends and the *ka* traveled back and forth from the body to the underworld.

Ancient Egyptians believed that a ritual set of burial customs was necessary in order to ensure an afterlife. Over time, the funeral ceremonies used in Ancient Egypt evolved, but the key elements persisted: Rather than practicing cremation or letting the body decompose, they would bury the dead by following a ritualistic process. Failure to follow this process would, many Egyptians thought, lead to the unnatural rising of the dead. However, while the ancient Egyptians believed in an afterlife, it was generally thought that the "average person" could not have one. Only persons who could serve a purpose in the afterlife would be admitted. The pharaohs, for example, would be granted access because of their social status as rulers. When it came to lower class citizens, multiple bodies and even animals would be buried in the same plot. As the civilization progressed, the graves became more intricate. Bodies would be placed in wicker baskets or in wood or terracotta coffins called a sarcophagus. The amount of burial goods also increased as mummified bodies -- at least those of wealthy Egyptians -- were placed in pyramids. Mummification Ancient Egyptians believed that Osiris -- the god of death -- was the gatekeeper of the afterlife. In order to enter the afterlife and be granted immortality, bodies had to be preserved through mummification. The purpose of preserving the body was so that the soul could be reunited with it. The primary means of mummification was by dehydrating a body with natron, a natural mineral similar to the combination of salt and baking soda. The body would then be drained of liquid but the skin, hair and muscles would be left to harden. Mummification was an expensive process, but anyone who could afford it was able to have it done. This did not, however, guarantee entry to the afterlife if the deceased did not serve a purpose there. He would then touch the mummy or the sarcophagus with a copper blade. This ensured that the mummy could breathe, speak and perform other bodily functions once in the afterlife. After reanimation, the mummy would be moved to a temple where incense was burned and more ritual spells were said. Here the burial goods were placed with the body. If the body was buried in a pyramid, the entire pyramid would be sealed shut.

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