

Egypt Part 1 – Old and Middle Kingdoms

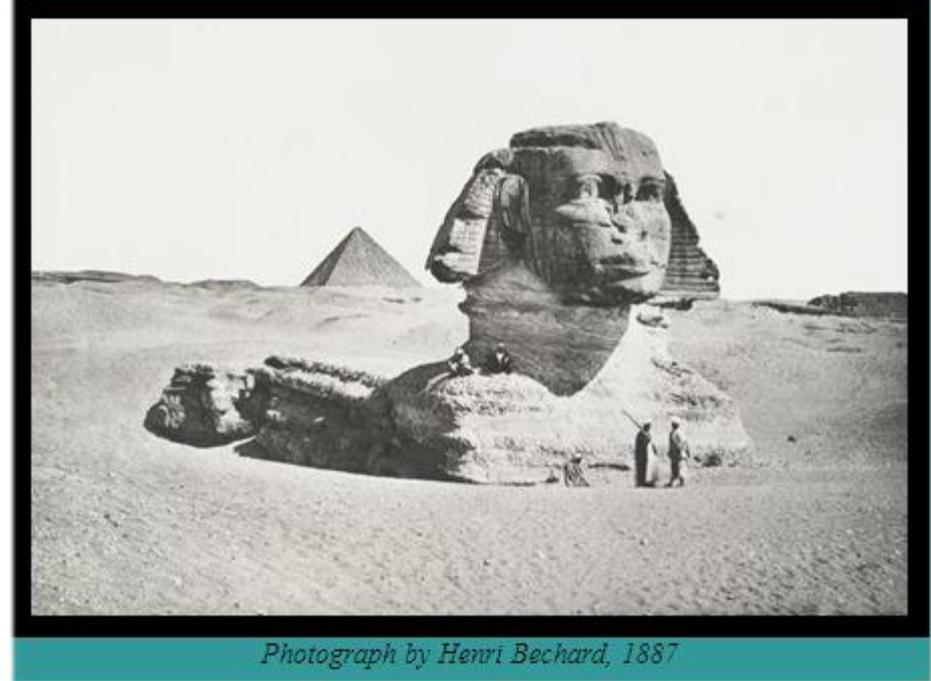
Egypt's Golden Empire







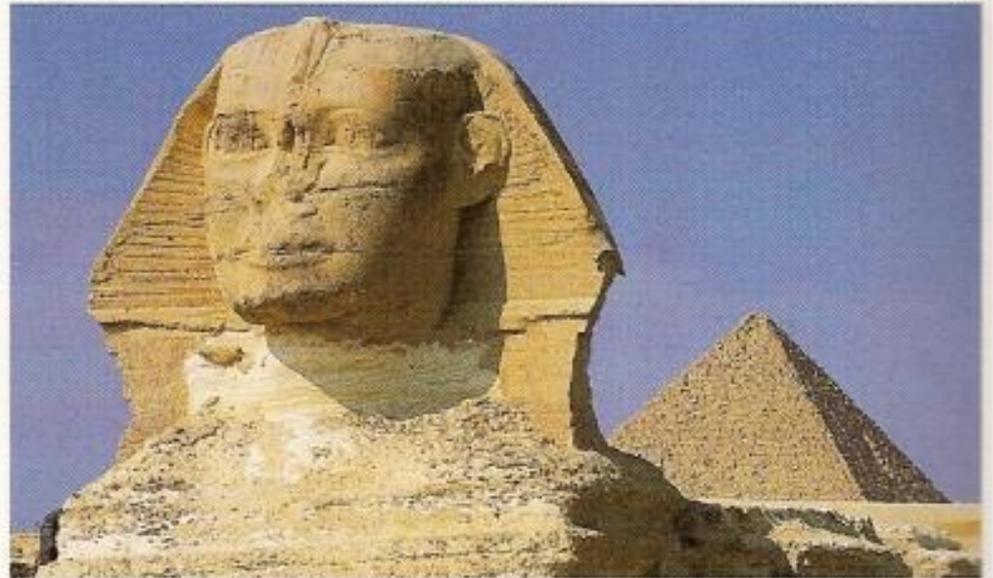


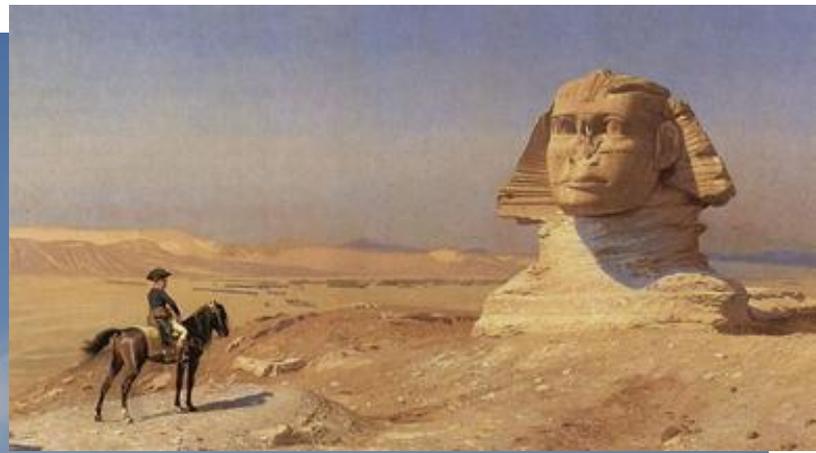


THE SPHINX

A - The Sphinx of Giza is a unique monument in the history of Egyptian art: the head of the king, with his nemes head covering, appears on the 57 m long leonine body. The absence of inscriptions on the monument has led to debates on its

age; although many researchers believe it dates back to the reign of Khafre, some believe it may be from the era of Khufu, and certain pseudo-archaeology advocates assert that it is over 10,000 years old.









Egypt's Nile River

Background and Natural Resources

A. Nile River:

1. Its source is Lake Victoria
2. Flows north and empties into the Mediterranean Sea
3. 4,100 miles long – longest river in the world – flood plain was the “Black Land”



Egypt's Golden Empire

B. Population of Egypt is approx. 60 million. 99% of Egypt's population lives on 3.5% of the land.

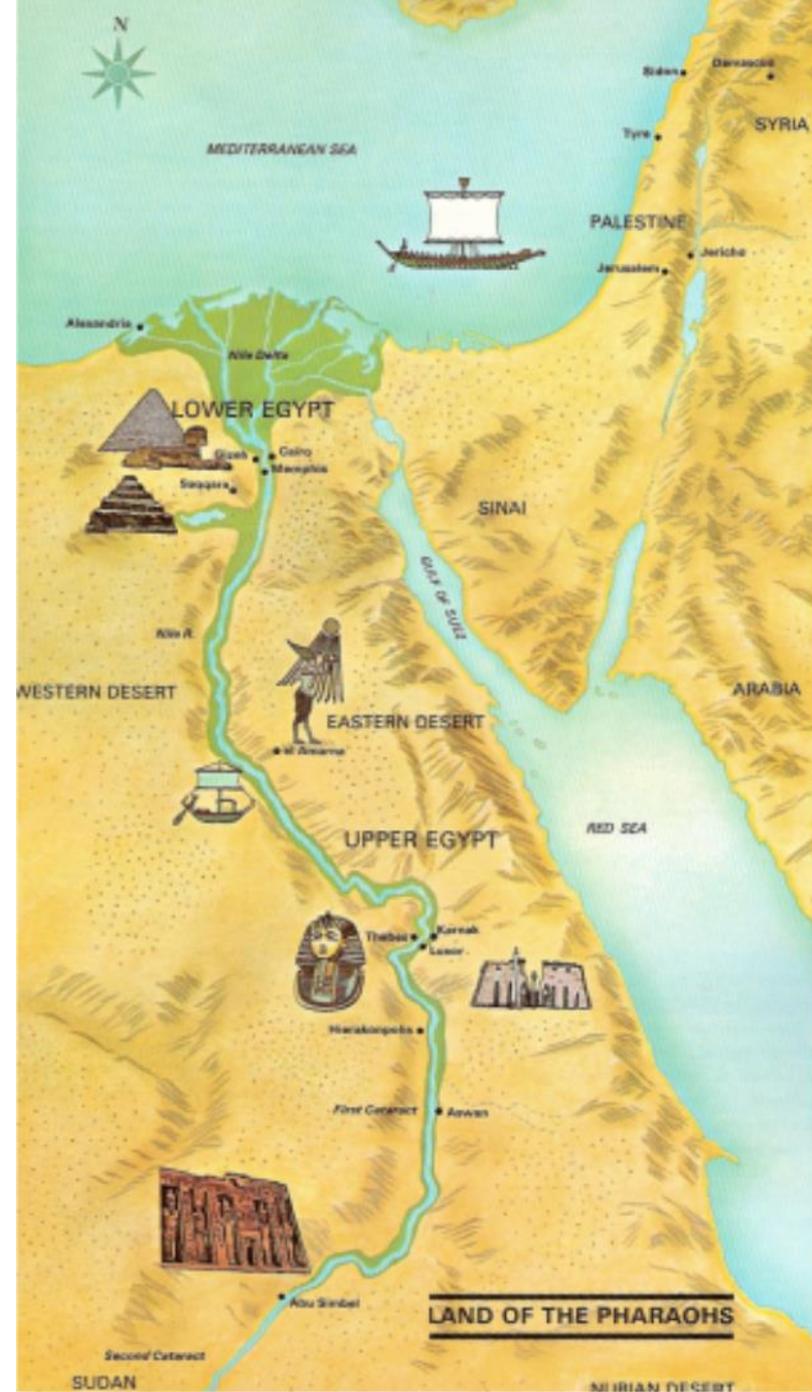
C. There are over 118 pyramids in Egypt.

D. Natural Resources:

- 1. ancient Egypt –Nubian gold**
- 2. 3 main crops – wheat, barley, oats**
- 3. pastures were available for cattle, goats, and sheep**
- 4. fish were plentiful, birds were hunted**
- 5. from the reeds came baskets, mats, sandals, boats, and papyrus** 
- 6. river mud was used for brick, clay pots and jars**
- 7. limestone was cut to build buildings pyramid**

Crowns of Egypt

- Crown of Lower Egypt

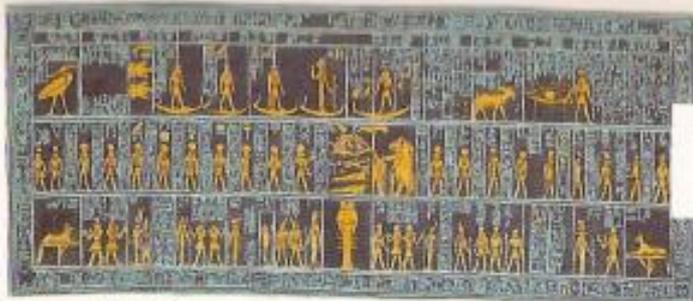


Crown of Upper Egypt





The exotic Nile of Cleopatra's era comes to life on a monumental floor mosaic in Palestrina, Italy. Starting in Ethiopia at the top, the river flows past pharaonic and Greco-Egyptian temples, winds through the delta, and ends in what may be Alexandria's busy harbor at bottom right.



Unpredictable waters

The Nile's flood was caused each year by heavy rains in the Ethiopian highlands. These swelled the main branch, called the Blue Nile, which in turn overflowed the main channel flowing towards Memphis and the delta. Dry valleys in the desert (called wadis) also filled after sudden rainfall and flooded surrounding areas. Attempts were made to contain the waters by building dykes and dams, but the forces of nature were too powerful to be controlled.

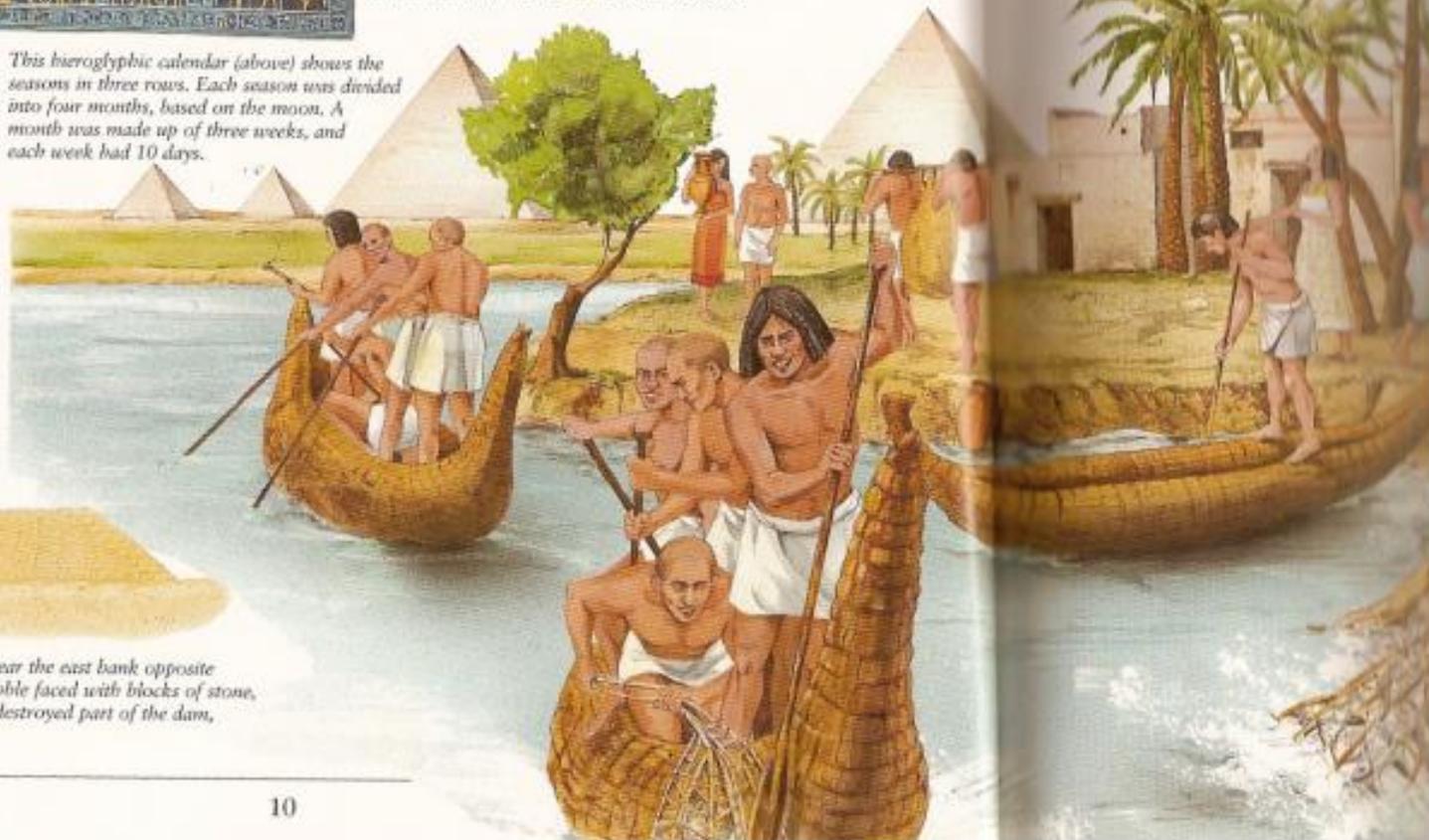
This hieroglyphic calendar (above) shows the seasons in three rows. Each season was divided into four months, based on the moon. A month was made up of three weeks, and each week had 10 days.

The calendar

The Egyptians divided the year into three seasons, based on the annual cycle of the Nile. The time of the flood normally lasted from mid-July to mid-November and formed the first season. This was followed by the sowing season, which lasted until mid-March. The last season was harvest time, when the river level was at its lowest.



by, though they were sometimes damaged or washed away when the flood was much higher than usual.



This dam (above) was built at Helwan, near the east bank opposite Memphis, in 2600 BC. It was made of rubble faced with blocks of stone, and took 10 years to build. Flash floods destroyed part of the dam, however, and it was never finished.

NILOMETERS

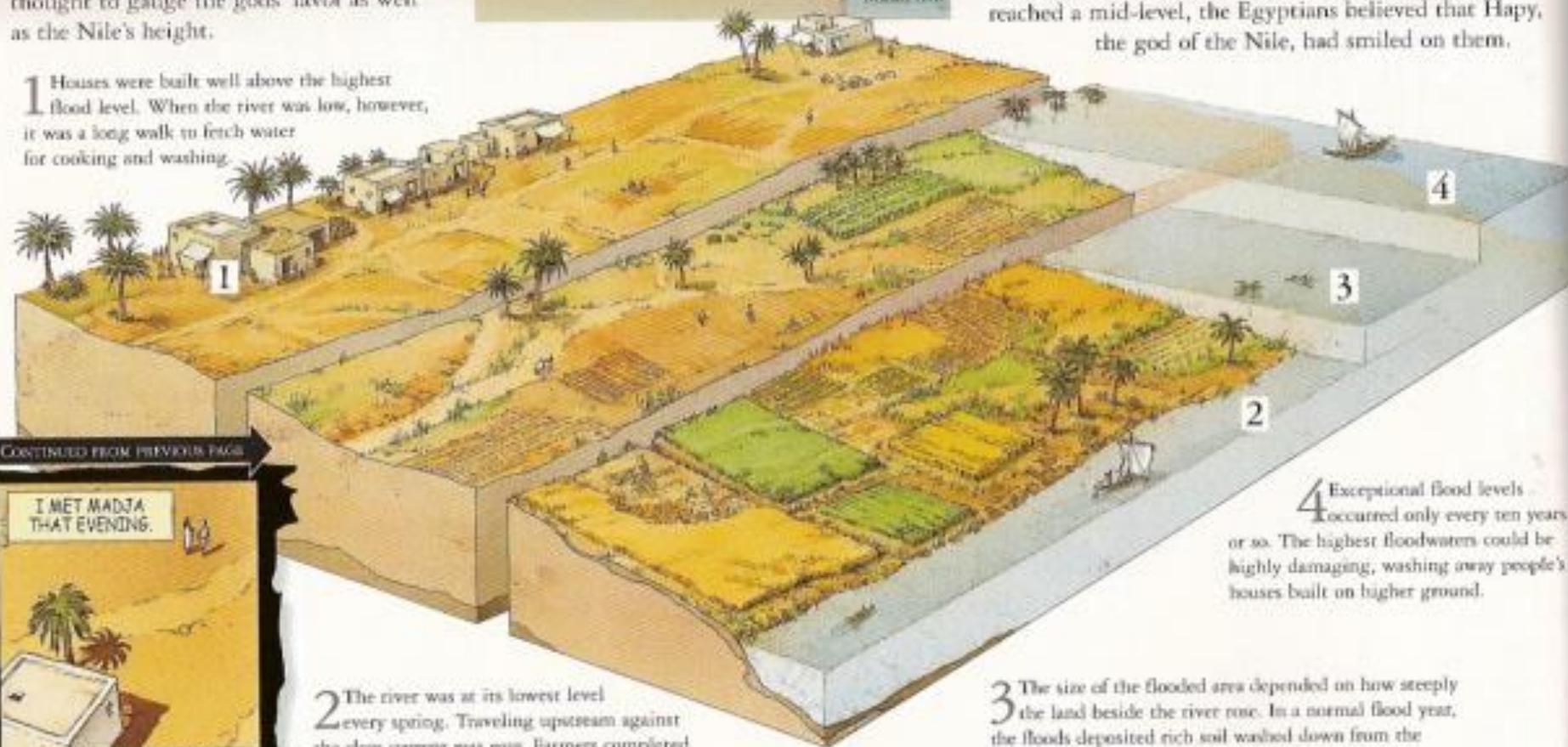
Ruled horizontal lines were cut into steps along the Nile's banks to measure the all-important level of the river. Many temples had their own nilometers, which were thought to gauge the gods' favor as well as the Nile's height.

1 Houses were built well above the highest flood level. When the river was low, however, it was a long walk to fetch water for cooking and washing.



FLOOD WATERS

As the Nile's water level rose during the rainy season in Central Africa, land on either side was submerged: the higher the flood, the more land would be underwater—making it fertile for planting crops. When the floods reached a mid-level, the Egyptians believed that Hapy, the god of the Nile, had smiled on them.



2 The river was at its lowest level every spring. Traveling upstream against the slow current was easy. Farmers completed the harvest before the river rose again.

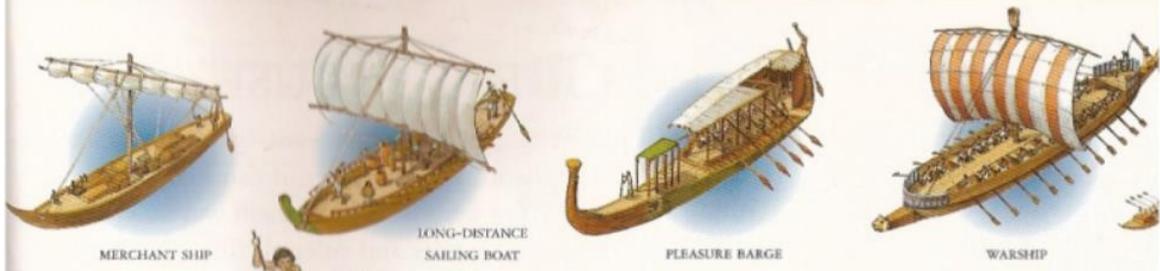
3 The size of the flooded area depended on how steeply the land beside the river rose. In a normal flood year, the floods deposited rich soil washed down from the highlands. This was dug and planted in the late fall.

4 Exceptional flood levels occurred only every ten years or so. The highest floodwaters could be highly damaging, washing away people's houses built on higher ground.

CONTINUED FROM PREVIOUS PAGE

I MET MADJA
THAT EVENING.

WE DECIDED
TO SEARCH
KENAMUN'S BOAT.



MERCHANT SHIP

LONG-DISTANCE SAILING BOAT

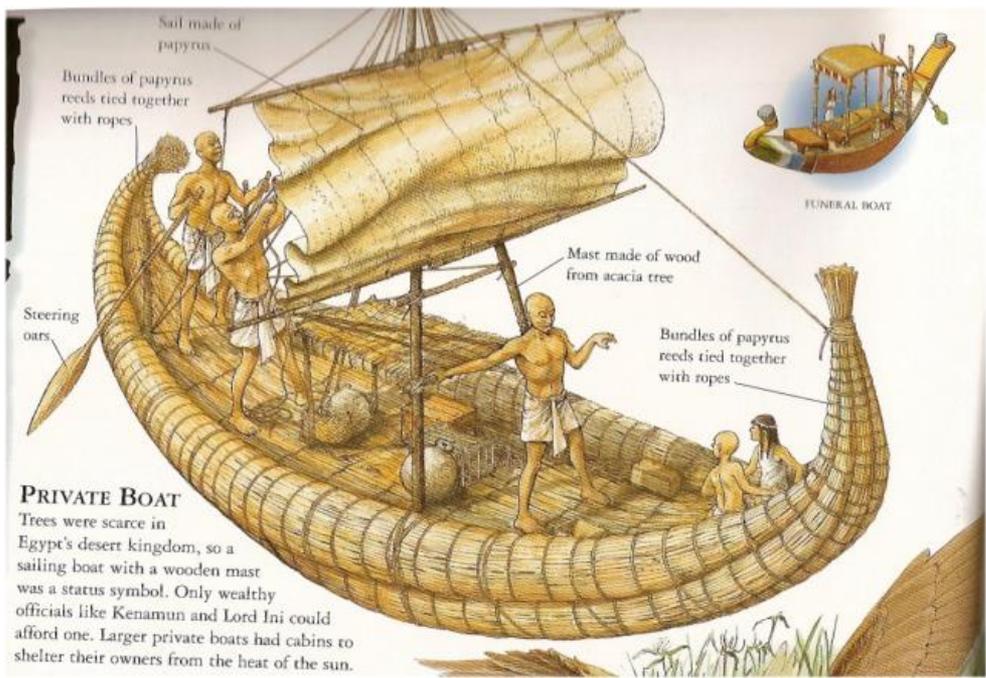
PLEASURE BARGE

WARSHIP



HUNTING IN THE NILE

Although most food was provided by farming, Egyptians also fished and hunted in the Nile. Fishermen took to the waters in simple boats made of reeds to catch fish with hooks or nets. Teams of men in boats hunted hippos with spears (*left*)—these wild animals could be a danger to people in boats and to their crops on land. Egyptians also hunted wild birds, such as herons and ducks, with special throwsticks (*below*).

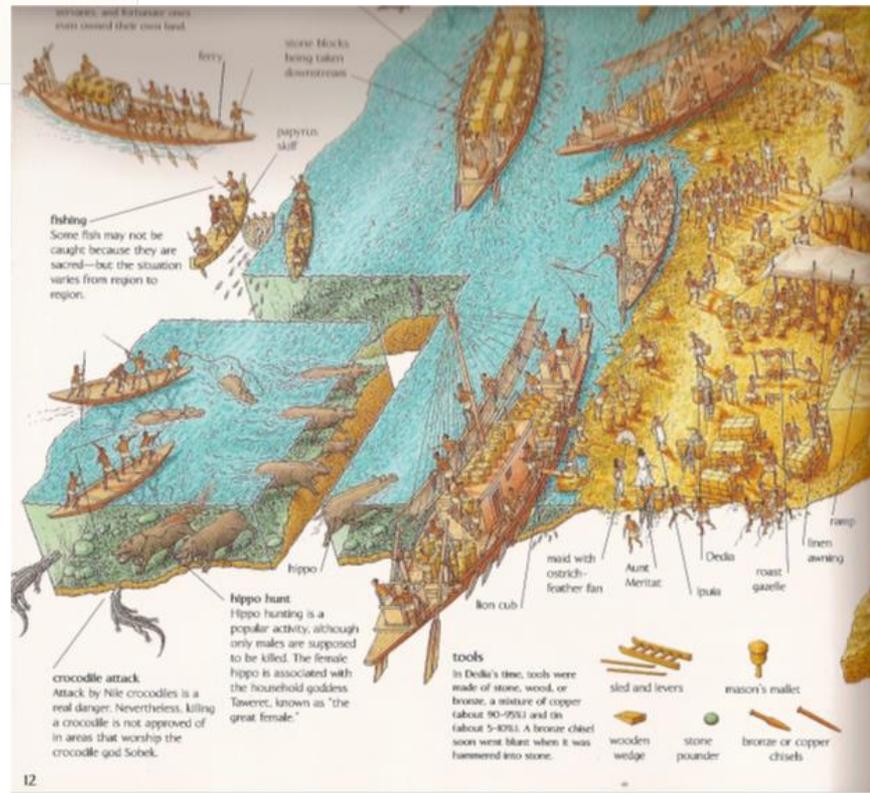


PRIVATE BOAT

Trees were scarce in Egypt's desert kingdom, so a sailing boat with a wooden mast was a status symbol. Only wealthy officials like Kenamun and Lord Ini could afford one. Larger private boats had cabins to shelter their owners from the heat of the sun.



FUNERAL BOAT



workers, and farmers also own around their own land.

stone blocks being taken downstream

ferries

papyrus skiff

fishing
Some fish may not be caught because they are sacred—but the situation varies from region to region.

crocodile attack
Attack by Nile crocodiles is a real danger. Nevertheless, killing a crocodile is not approved of in areas that worship the crocodile god Sobek.

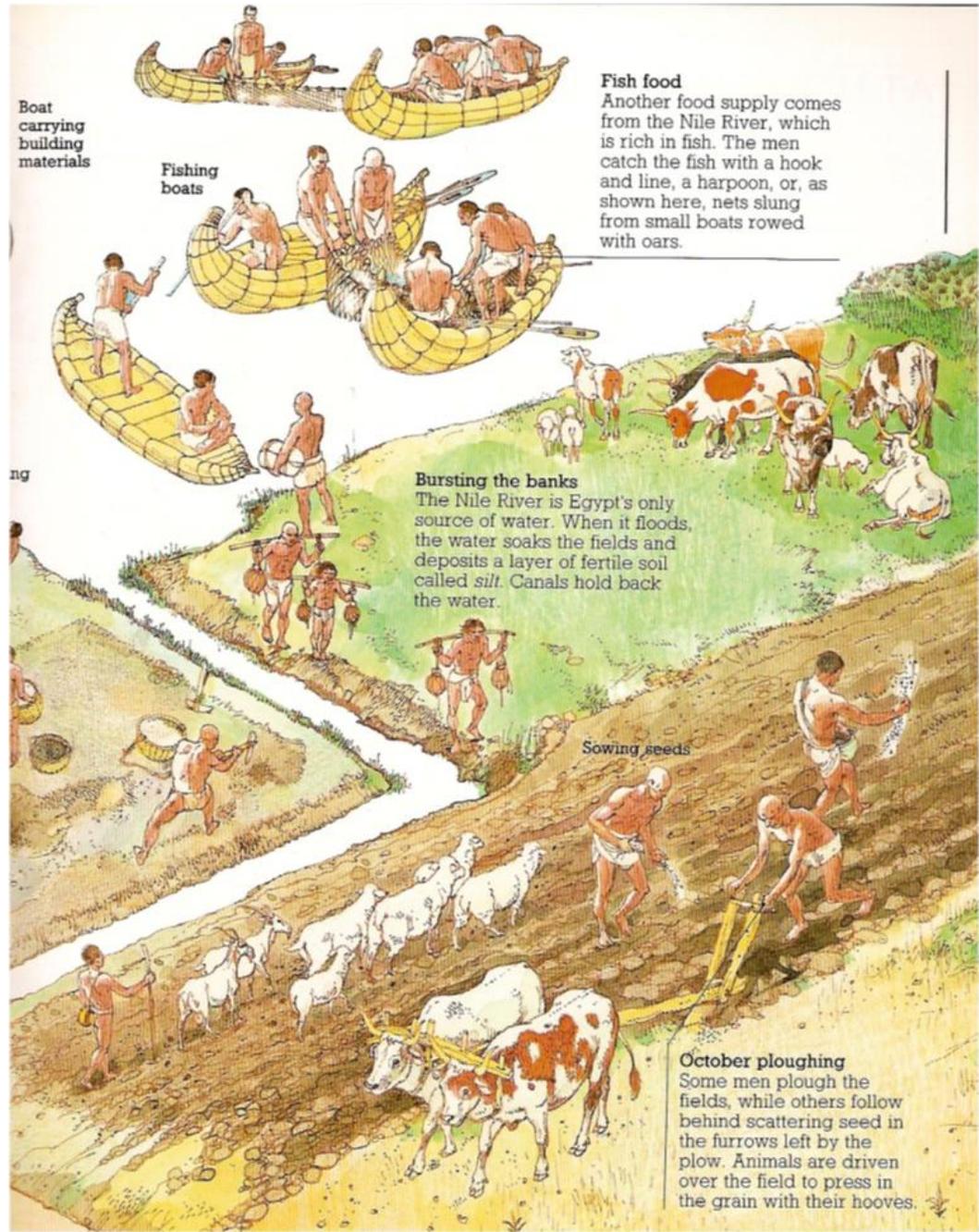
hippo hunt
Hippo hunting is a popular activity, although only males are supposed to be killed. The female hippo is associated with the household goddess Taweret, known as "the great female."

tools
In Dedu's time, tools were made of stone, wood, or bronze, a mixture of copper (about 90-95%) and tin (about 5-10%). A bronze chisel soon went blunt when it was hammered into stone.





Boat carrying building materials



Fish food
Another food supply comes from the Nile River, which is rich in fish. The men catch the fish with a hook and line, a harpoon, or, as shown here, nets slung from small boats rowed with oars.

Fishing boats

Bursting the banks
The Nile River is Egypt's only source of water. When it floods, the water soaks the fields and deposits a layer of fertile soil called *silt*. Canals hold back the water.

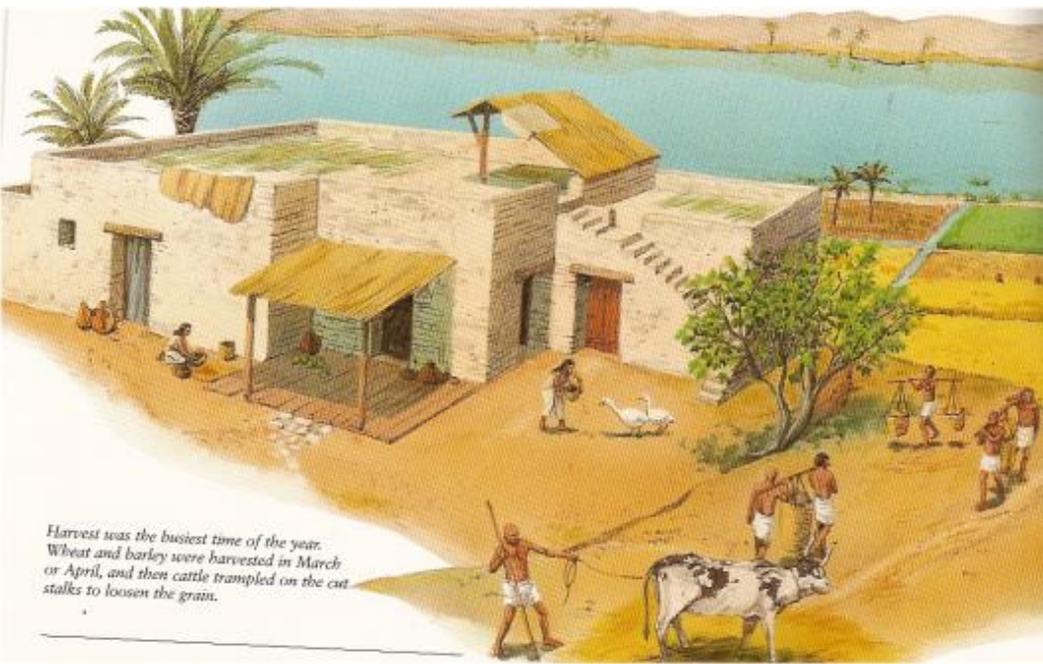
Sowing seeds

October ploughing
Some men plough the fields, while others follow behind scattering seed in the furrows left by the plow. Animals are driven over the field to press in the grain with their hooves.

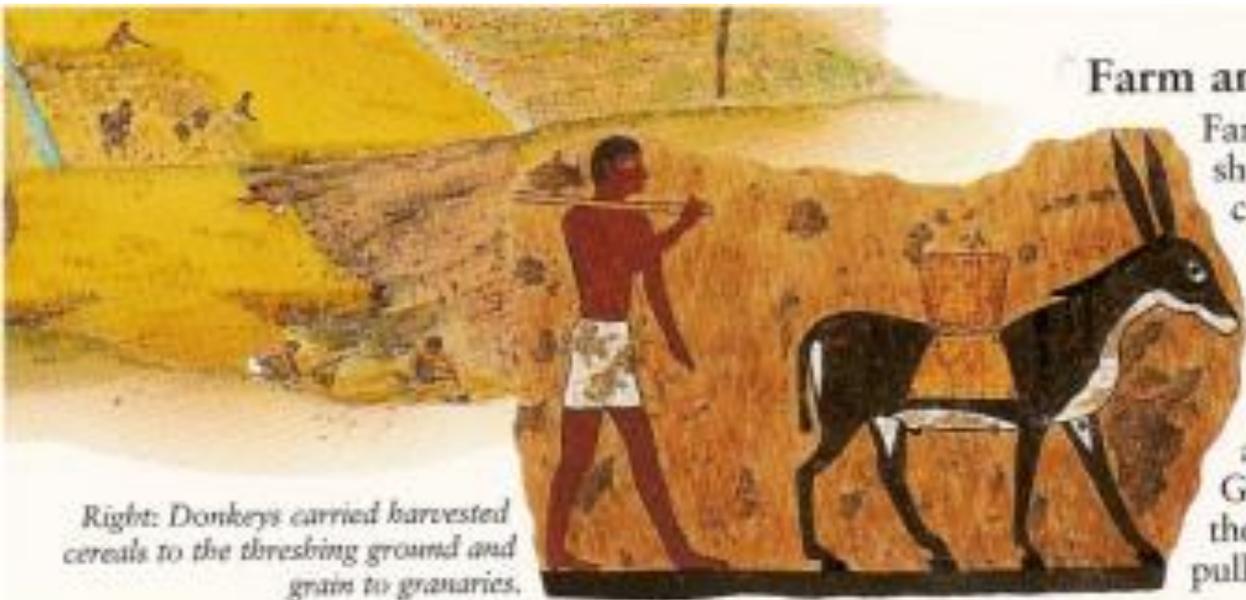
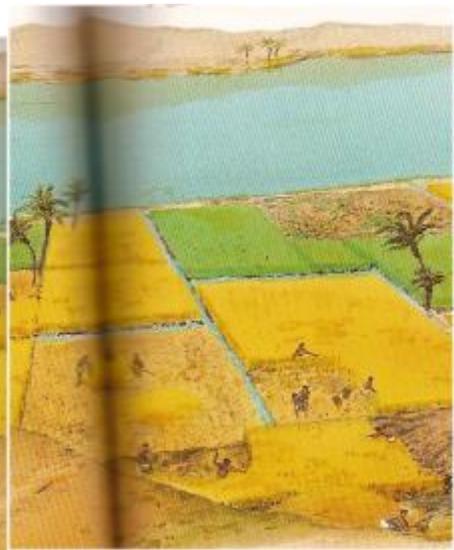
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Nile Irrigation-the *Shaduf*





Harvest was the busiest time of the year. Wheat and barley were harvested in March or April, and then cattle trampled on the cut stalks to loosen the grain.



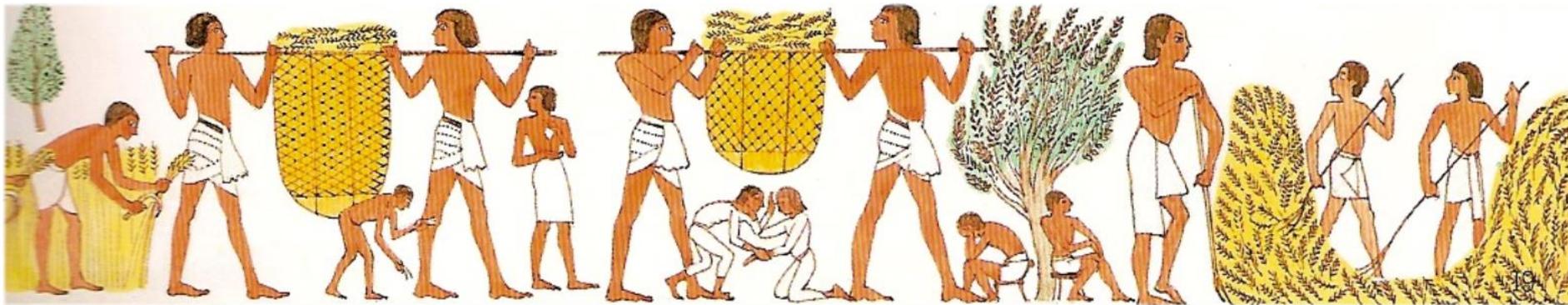
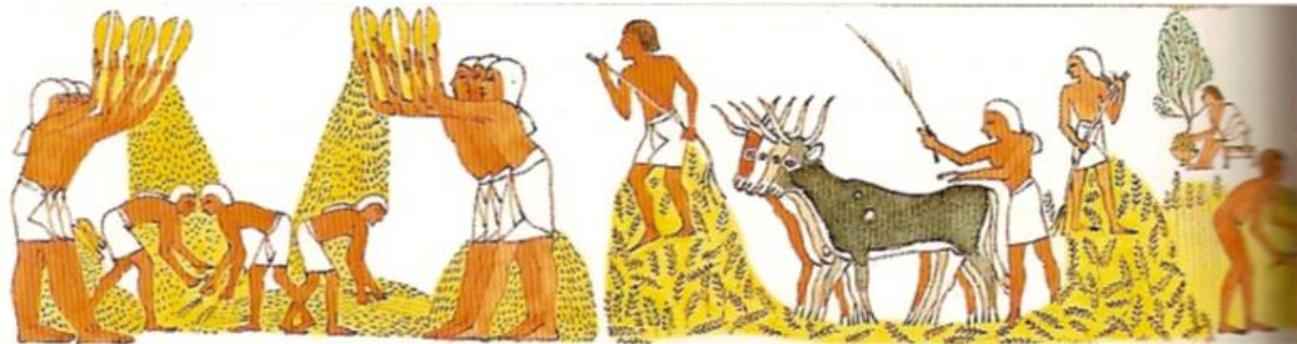
Right: Donkeys carried harvested cereals to the threshing ground and grain to granaries.

Farm animals

Farmers raised both longhorn and shorthorn cattle for meat, and cows also provided milk. Sheep and goats were reared for their meat, wool, and skin, and were useful for trampling in new seed. Pigs were less common, since they were regarded as animals of Seth, the god of chaos. Geese and ducks were kept for their eggs. Oxen were used for pulling plows and threshing grain.

How we know

Noblemen in Egypt decorated their tombs with paintings of daily life, so today we know how they lived. This scene shows peasants hard at work as they reap, thresh, and winnow a crop.



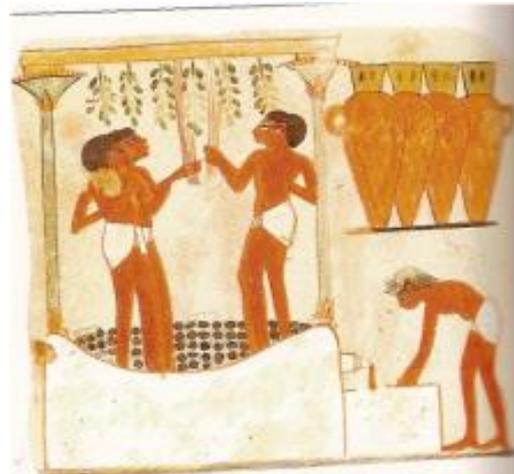
Important crops

The main cereal crops were barley and emmer wheat. These were used to make bread and beer, the staples of the Egyptian diet. Flax was also grown, and was woven into linen to make clothes. Farmers grew vegetables such as onions, lentils, beans, cabbages, and cucumbers. Fruit grown included grapes, dates, figs, and pomegranates. The fruit and vegetables were usually grown in small, square plots.

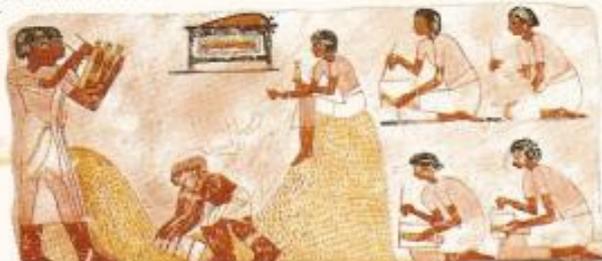
Right: This wall painting from around 1400 BC shows harvested grain being measured and recorded. Workers filled jars, which were then emptied into standard-sized sacks to be counted. Scribes recorded the results.



Above: Picking grapes in a vineyard. Wine was popular with wealthier people.



Above: Picking and trampling grapes to make wine. The wine was stored in tall jars, which were often inscribed with the type of wine and the year – just like a modern wine label.





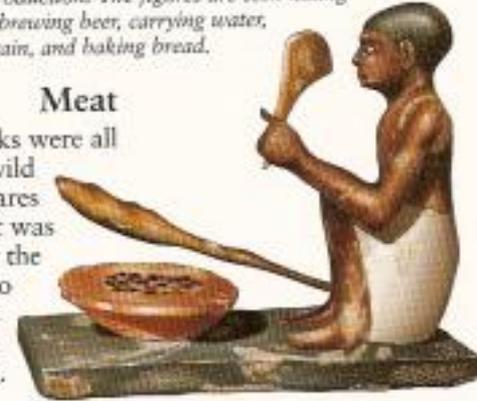
Cooking

In order to keep smoke and cooking smells out of the house, food was cooked in clay ovens in the courtyard. Poorer people who lived in a single room cooked over a fire made in a hole in the floor. Food was generally served in pottery dishes, and people ate with their fingers at low tables.

Left: A wooden model showing different kinds of food production. The figures are seen killing a cow, brewing beer, carrying water, grinding grain, and baking bread.

Meat

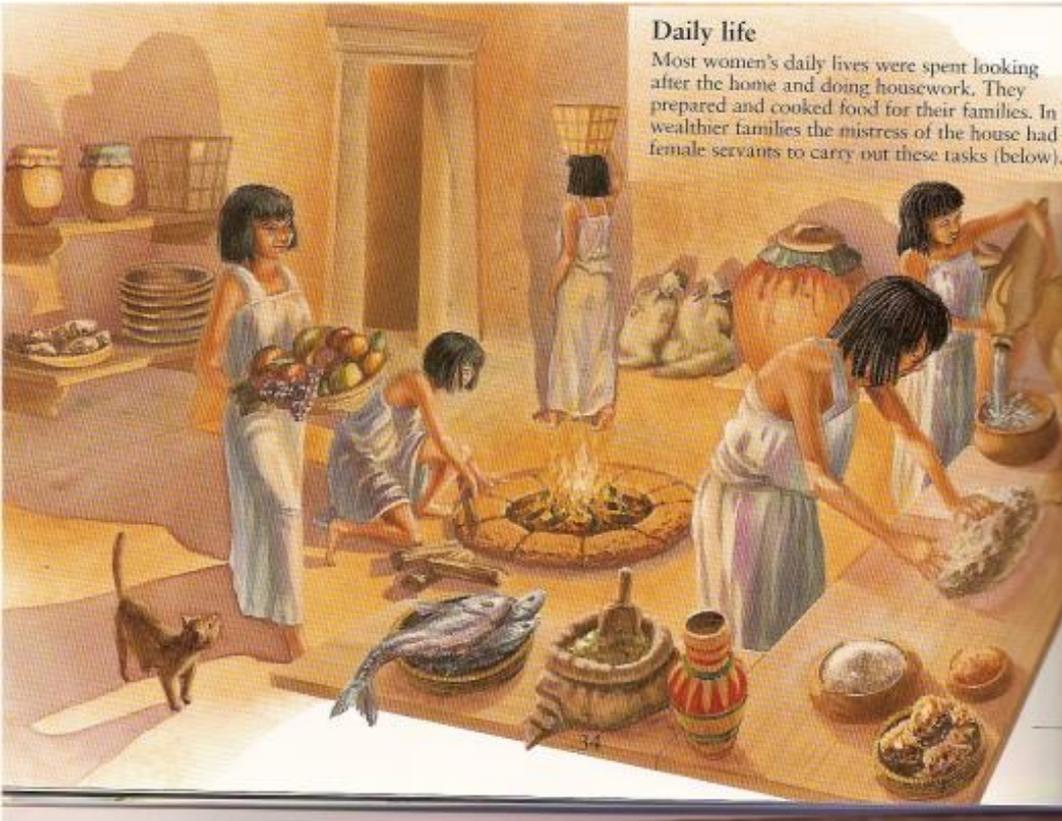
Cows, sheep, goats, and ducks were all kept for their meat, and wild animals such as gazelles and hares were hunted for food. Meat was roasted or stewed. Beef was the favorite meat among those who could afford it, but meat was generally expensive and was a special treat for ordinary people.

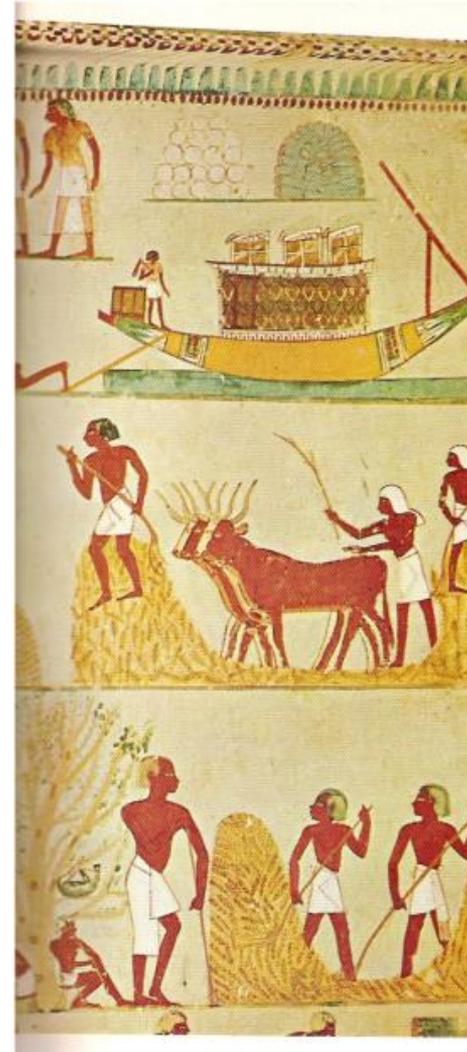
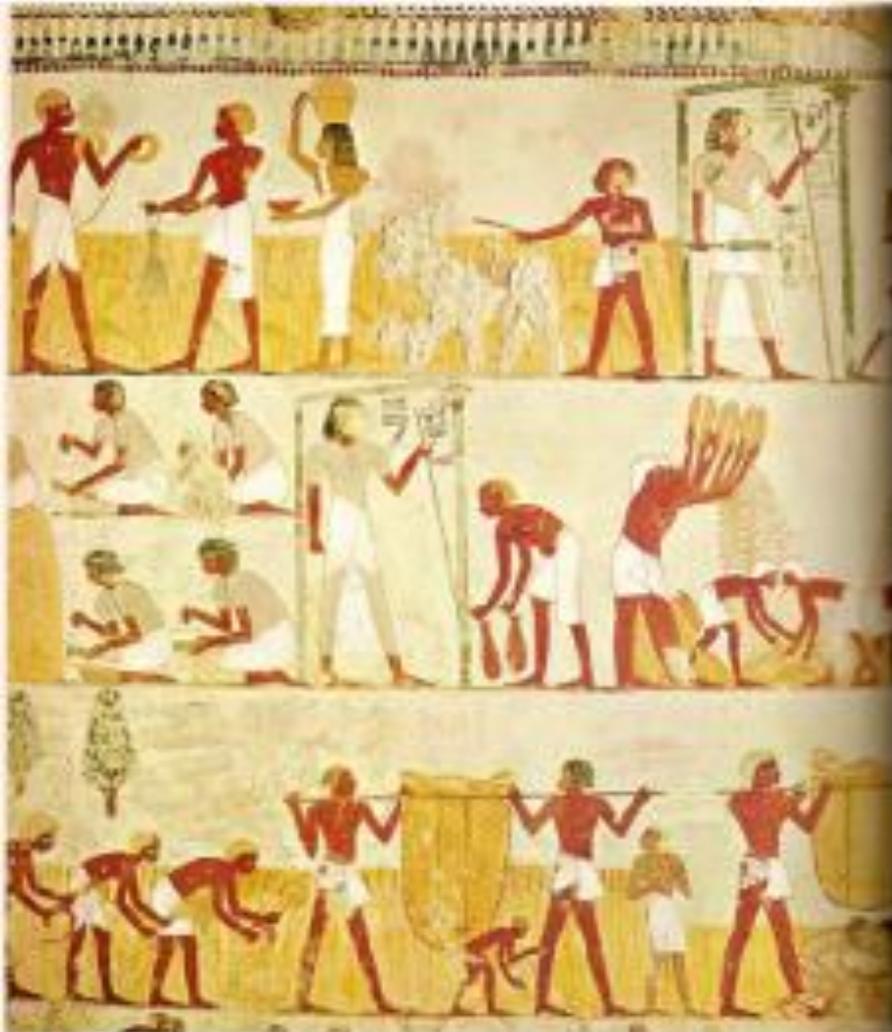


This wooden model (above) shows a man roasting beef. He is using a fan to boost the fire.

Daily life

Most women's daily lives were spent looking after the home and doing housework. They prepared and cooked food for their families. In wealthier families the mistress of the house had female servants to carry out these tasks (below).





A FERTILE SOURCE OF WEALTH

Egypt's noble way of life depended on agriculture, both for commodities and tax revenues. The entire process depicted in this painting was directed by a host of officials who supervised the irrigation system and the harvest, and who saw that a proper share of the crop went to temple and government granaries. The painting employs a traditional ancient device of registers, or rows, to show various steps in harvesting wheat (the rows are read in sequence from bottom left to top right).

In the first row, workers reap wheat with sickles and carry it in rope baskets to a threshing building. There the sheaves are raked out into a thick carpet of wheat.

In the middle register, right to left, oxen tread kernels out of the husks. Next, peasants winnow the wheat, tossing it up in scoops so that the wind will blow away the chaff. In a kiosk to the left stands Menna, a scribe of the fields of the late 14th Century B.C., in whose tomb the painting was discovered. At the far end of the register, four subordinate scribes record the yield on their tablets.

In the top register, from left to right, an official unwinds a measuring rope as he surveys the land; such surveys were made to estimate how much grain per acre was owed in taxes. In the center of the register Menna appears again. Here he watches one of his agents beat a farmer late in paying his taxes. Others stand in line, probably waiting to be punished.

The entire painting is illuminated with realistic, human details. In the middle register the winnowers have covered their heads against the sun and dust. In the bottom row a laborer rests under a tree while another plays the flute. To the left of them two little girls engage in a fierce bout of hair-pulling, fighting over bits of wheat that the reapers have left behind.

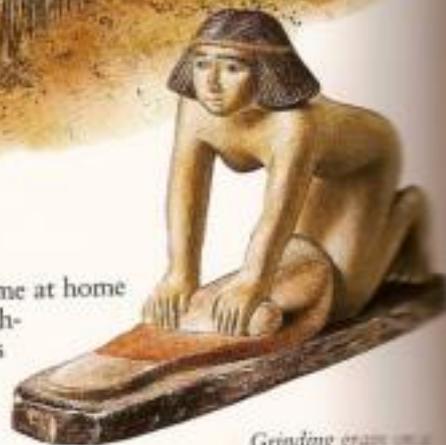
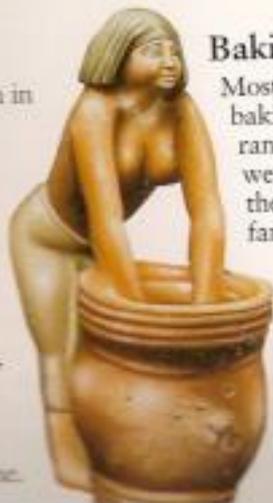
Fishermen would put out their nets in the shallows of the river and then simply haul in their catch. In deeper water, they often spread their nets between two boats.

Above: Picking and trampling grapes to make wine. The wine was stored in tall jars, which were often inscribed with the type of wine and the year – not like a modern wine label.

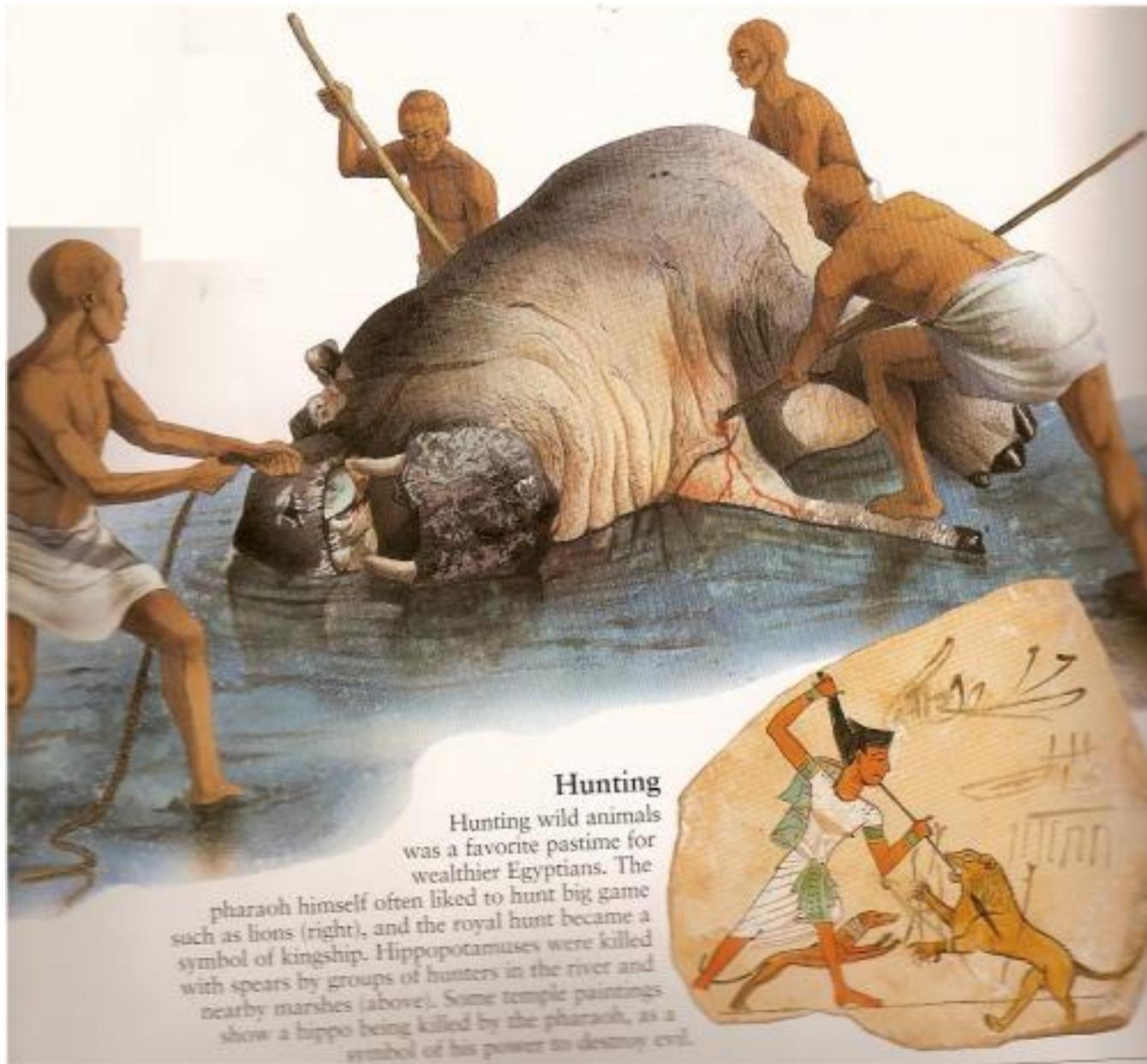


Baking and brewing

Most women spent a great deal of time at home baking bread and brewing beer. High-ranking wives had servants, but less wealthy women spent much of their day preparing food for their families. Bread was made with flour ground from emmer wheat. Molds were used to make loaves in various shapes, and bread was eaten with all meals. Beer was made from barley, and later also from wheat. It was a thick brew, but probably not as alcoholic as modern beer. It may often have been flavored with spices, honey, or dates.



Grinding grain on a stone block, to make flour for bread. Fine stone particles often got into the bread, causing great wear on people's teeth.



Hunting

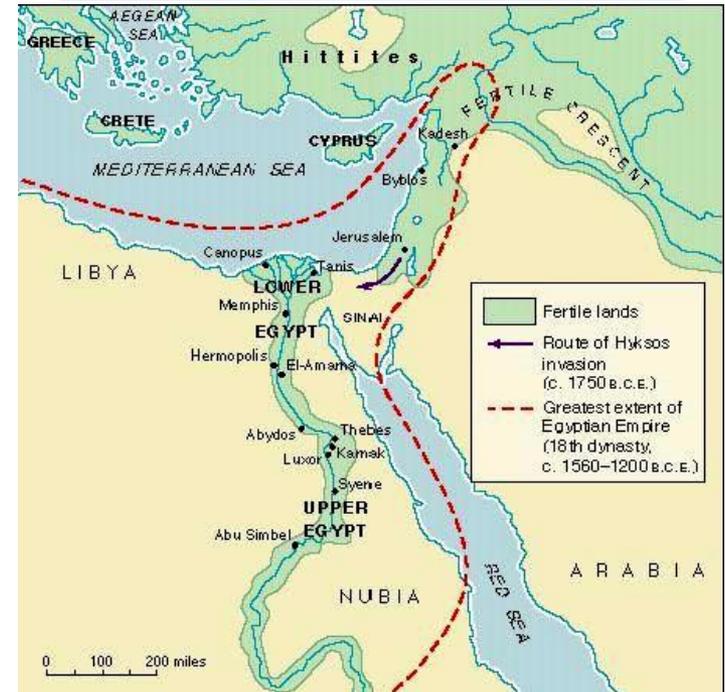
Hunting wild animals was a favorite pastime for wealthier Egyptians. The pharaoh himself often liked to hunt big game such as lions (right), and the royal hunt became a symbol of kingship. Hippopotamuses were killed with spears by groups of hunters in the river and nearby marshes (above). Some temple paintings show a hippo being killed by the pharaoh, as a symbol of his power to destroy evil.

History of Egypt

II. History

A. Early Egypt

1. Divided Egypt
Upper/South,
Lower/North
2. Menes – first
Egyptian leader to
unite upper and
lower—capital was
Memphis 3100 B.C.
3. King Menes is
founder of first
Egyptian dynasty



- King Menes in the process of unifying lower and upper Egypt.



The Palette of Narmer (Menes) first pharaoh and uniter of Upper and Lower Egypt



- Both sides of the Palette are decorated, carved in raised relief. At the top of both sides of the Palette are the central serekhs bearing the rebus symbols n'r (catfish) and mr (chisel) inside, being the phonetic representation of Narmer's name.[9] The serekh on each side are flanked by a pair of bovine heads with highly curved horns, thought to represent the cow goddess Bat, who was the patron deity of the seventh nome of Upper Egypt, and was also the deification of the cosmos and the Milky Way within Egyptian mythology during the pre-dynastic and Old Kingdom periods of Ancient Egyptian history.[10]
- [edit] Obverse side
- Obverse of a Narmer Palette facsimileBelow the bovine heads thought to represent the cow goddess Bat, who was the patron deity of the seventh nome of Upper Egypt, flanking the serekh of Narmer.[11] Below that is what appears to be a procession, with Narmer depicted at almost the full height of the register (a traditional artistic representation emphasizing his importance), shown wearing the Red Crown of Lower Egypt, whose symbol was the papyrus. He holds a mace and a flail, two traditional symbols of kingship. To his right are the hieroglyphic symbols for his name, though not contained within a serekh. Behind him is his sandal bearer, whose name may be represented by the rosette appearing adjacent to his head, and a second rectangular symbol that has no clear interpretation but which has been suggested may represent a town or citadel.[12] Immediately in front of the pharaoh is a long-haired man, accompanied by a pair of hieroglyphs that have been interpreted as his name: Tshet (this assumes that these symbols had the same phonetic value used in later hieroglyphic writing). Before this man are four standard bearers, holding aloft an animal skin, a dog, and two falcons. At the far-right of this scene are ten decapitated corpses, with heads at their feet, possibly symbolizing the victims of Narmer's conquest. Above them are the symbols for a ship, a falcon, and a harpoon, which has been interpreted as representing the names of the towns that were conquered.
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- Contemporary 3000 BC cylinder seal of Uruk displaying similar serpopard motif, Louvre.Below the procession, two men are holding ropes tied to the outstretched, intertwining necks of two serpopards confronting each other, mythical felines with bodies of leopards (or more likely lionesses, given that there are no spots indicated) and snakelike necks. The circle formed by their exaggeratedly curving necks is the central part of the Palette, which is the area where the cosmetics would be ground. These animals have been considered an additional symbol for the unification of Egypt, but it is a unique image in Egyptian art and there is nothing to suggest that either animal represents an identifiable part of Egypt, although each had lioness war goddesses as protectors and the intertwined necks may represent the unification of the state. Similar images of such mythical animals are known from other contemporaneous cultures, and there are other examples of late-predynastic objects (including other palettes and knife handles) which borrow similar elements from Mesopotamian iconography.[13]
- At the bottom of the Palette, a bovine image is seen knocking down the walls of a city while trampling on a fallen foe. Because of the lowered head in the image, this is interpreted as a presentation of the king vanquishing his foes, "Bull of his Mother" being a common epithet given to Egyptian kings as the son of the patron cow goddess.[14] This posture of a bovine has the meaning of "force" in later hieroglyphics.
- [edit] Reverse side
- Reverse of a Narmer Palette facsimileRepeating the format from the other side, two human-faced bovine heads, thought to represent the patron cow goddess Bat, flank the serekhs, uncharacteristically shown in full frontal view. This frontal display of the cows is atypical in ancient Egyptian art except for representations of this goddess and Hathor (who often appears in this view also). Some authors suggest that the images represent the vigor of the king as pair of bulls.
- A large picture in the center of the Palette depicts Narmer wearing the White Crown of Upper Egypt whose symbol was the flowering lotus, and wielding a mace. To his left is a man bearing the king's sandals, again flanked by a rosette symbol. To the right of the king is a kneeling prisoner, who is about to be struck by the king. A pair of symbols appear next to his head, perhaps indicating his name, or indicating the region where he was from. Above the prisoner is a falcon, representing Horus, perched above a set of papyrus flowers, the symbol of Lower Egypt. In his talons he holds a rope-like object which appears to be attached to the nose of a man's head that also emerges from the papyrus flowers, perhaps indicating that he is drawing life from the head. The papyrus has often been interpreted as referring to the marshes of the Nile Delta region in Lower Egypt, or that the battle happened in a marshy area, or even that each papyrus flower represents the number 1,000, indicating that 6,000 enemies were subdued in the battle.
- Below the king's feet is a third section, depicting two naked, bearded men. They are either running, or are meant to be seen as sprawling dead upon the ground. Appearing to the left of the head of each man is a hieroglyphic sign, the first a walled town, the second a type of knot, likely indicating the name of a defeated town.
- [edit] Scholarly debate on the PaletteThe Palette has raised considerable scholarly debate over the years. In general the arguments fall into one of two camps: scholars who believe that the Palette is a record of actual events, and other academics who argue that it is an object designed to establish the mythology of united rule over Upper and Lower Egypt by the king. It had been thought that the Palette either depicted the unification of Lower Egypt by the king of Upper Egypt, or recorded a recent military success over the Libyans,[15] or the last stronghold of a Lower Egyptian dynasty based in Buto

Egyptian Social Hierarchy



Ancient Egyptian History

<i>Periods</i>	<i>Time Frame</i>
Nile Culture Begins	3900 B. C. E.
Archaic	3100 – 2650 B. C. E.
Old Kingdom	2650 – 2134 B. C. E.
Middle Kingdom	2040 – 1640 B. C. E.
New Kingdom	1550 – 1070 B. C. E.
Late Period	750 – 332 B. C. E.
Greek Ptolemaic Era	332 – 30 B. C. E.
Roman Period	30 B. C. E. – 395 C. E.

History of Egypt

Egypt is divided into 3 “kingdoms” representing a period of strong monarchical authority, competent bureaucracy, no invasions, and cultural development and activity.

In between each of the kingdoms were periods characterized by political instability, chaos, and foreign invasions, which historians refer to as “intermediate periods”, or illnesses”.

Early Dynastic Period	c.a. 3100-2700 B.C.
The Old Kingdom	c.a. 2700-2200 B.C.
First Intermediate Period	c.a. 2200-2050 B.C.
The Middle Kingdom	c.a. 2050-1652 B.C.
Second Intermediate Period	c.a. 1652-1567 B.C.
The New Kingdom	c.a. 1567-1085 B.C.
Post-empire	c.a. 1985-30 B.C.

TIMELINE

HIGHLIGHTS OF ANCIENT EGYPTIAN CHRONOLGY

PREDYNASTIC PERIOD (CA. 5000-3100 B.C.E.)

ARCHAIC PERIOD (CA. 3100-2686 B.C.E.)

- **Dynasty 1** (ca. 3100-2890)
 - ca. 3100 Menes
 - ca. 2985-2930 Den
- **Dynasty 2** (ca. 2890-2686)
 - ca. 2700 Peribsen

OLD KINGDOM (CA. 2686-CA. 2181 B.C.E.)

- **Dynasty 3** (ca. 2686-2613)
 - ca. 2667-2648 Djoser
- **Dynasty 4** (ca. 2613-2494)
 - ca. 2613-2589 Sneferu
 - ca. 2589-2566 Cheops
 - ca. 2558-2533 Chephren
 - ca. 2528-2500 Mycerinus
 - ca. 2500-2496 Shepseskaf

- **Dynasty 5** (ca. 2494-2345)
 - ca. 2494-2487 Userkaf
 - ca. 2487-2473 Sahure
 - ca. 2473-2463 Neferirkare (Kakai)
 - ca. 2463-2422 Niuserre
 - ca. 2375-2345 Unas

- **Dynasty 6** (ca. 2345-2181)
 - ca. 2345-2333 Teti
 - ca. 2322-2283 Pepy I
 - 2269-ca. 2175 Pepy II

FIRST INTERMEDIATE PERIOD (CA. 2181-1991 B.C.E.)

- **Dynasty 7** (ca. 2181-2173)
 - Memphis-based rulers
- **Dynasty 8** (ca. 2173-2160)
 - Memphis-based rulers
- **Dynasty 9** (ca. 2160-2130)
 - ca. 2160 Achthoes I
 - Heracleopolis-based rulers
- **Dynasty 10** (ca. 2130-2040)
 - Heracleopolis-based rulers
- **Dynasty 11** (ca. 2133-1991)
 - 2060-2010 Nebhepetre
 - 2009-1998 S'ankhkare
 - 1997-1991 Nebtowyre

MIDDLE KINGDOM (1991-1786 B.C.E.)

- **Dynasty 12** (1991-1786)
 - 1991-1962 Amenemhet I
 - 1971-1928 Senusret I
 - 1929-1895 Amenemhet II
 - 1897-1878 Senusret II
 - 1878-1843 Senusret III
 - 1842-1797 Amenemhet III
 - 1798-1790 Amenemhet IV
 - 1789-1786 Queen Sobekneferu

SECOND INTERMEDIATE PERIOD (1786-1567 B.C.E.)

- **Dynasty 13** (1786-1633)
 - Thebes-based rulers
- **Dynasty 14** (1786-ca. 1603)
 - Xois-based rulers
- **Dynasty 15** (1674-1567)
 - ca. 1570 Auserre Apophis I
- **Dynasty 16** (ca. 1684-1567)
- **Dynasty 17** (ca. 1650-1567)
 - ca. 1575 Seqenenre Ta'o II
 - ca. 1570-1567 Kamose

NEW KINGDOM (1567-1085 B.C.E.)

- **Dynasty 18** (1567-1320)
 - 1570-1546 Amosis I
 - 1546-1526 Amenhotep I
 - 1525-1512 Tuthmosis I
 - ca. 1512-1504 Tuthmosis II
 - 1503-1482 Queen Hatshepsut
 - 1482-1450 Tuthmosis III
 - 1450-1425 Amenhotep II
 - 1425-1417 Tuthmosis IV
 - 1417-1379 Amenhotep III
 - 1379-1362 Amenhotep IV (Akhenaten)
 - ca. 1364-1361 Smenkhkare
 - 1361-1352 Tutankhamen
 - 1352-1348 Ay
 - 1348-1320 Horemheb

- **Dynasty 19** (1320-1200)
 - 1318-1304 Sethos I
 - 1304-1237 Ramesses II
 - 1236-1223 Merenptah

- **Dynasty 20** (1200-1085)
 - ca. 1186-1184 Sethnakhte
 - 1198-1166 Ramesses III
 - 1160-1156 Ramesses V
 - 1140-1121 Ramesses IX
 - 1113-1085 Ramesses XI

- **Dynasty 25** (ca. 780-656)
 - 716-702 Shabako
 - 690-664 Taharka
 - 664-656 Tanutamun

- **Dynasty 26** (664-525)
 - 664-610 Psammetichus I
 - 610-595 Necho II
 - 595-589 Psammetichus II
 - 589-570 Apries
 - 570-526 Amasis
 - 526-525 Psammetichus III

PTOLEMAIC EGYPT (305-30 B.C.E.)

- 305-283 Ptolemy I Soter
- 283-246 Ptolemy II Philadelphus
- 246-221 Ptolemy III Euergetes I
- 221-204 Ptolemy IV Philopator
- 204-180 Ptolemy V Epiphanes
- 145-116 Ptolemy VIII Euergetes II
- 51-30 Queen Cleopatra VII

THIRD INTERMEDIATE PERIOD (1089-525 B.C.E.)

- **Dynasty 21** (ca. 1089-945)
 - Tanis-based kings:
 - 1089-1063 Smendes
 - 1063-1037 Psusennes I
 - 959-945 Psusennes II

- **Thebes-based high priests:**
 - 1100-1094 Herihor
 - 1064-1045 Pinudjem I
 - 985-969 Pinudjem II

- **Dynasty 22** (945-730)
 - 945-924 Sheshonq I
 - 874-850 Osorkon II

- **Dynasty 23** (ca. 818-793)
 - Tanis-based rule

- **Dynasty 24** (ca. 727-715)
 - Sais-based rule

LATE PERIOD (525-332 B.C.E.)

- **First Persian Period**
 - 525-522 Cambyses
 - 521-486 Darius I

- **Dynasty 28** (404-399)
 - Sais-based rulers

- **Dynasty 29** (399-380)
 - Mendes-based rulers

- **Dynasty 30** (380-343)
 - 380-363 Nectanebo I

- **Second Persian Period**
 - 332 Conquest of Egypt by Alexander the Great

- **Dynasty 31** (343-332)
 - Persian kings

ROMAN EGYPT (30 B.C.E.-CA. 600 C.E.)

- 193 C.E.-211 Septimius Severus
- 249-251 Decius
- 284-305 Diocletian
- 306-337 Constantine I
- 379-395 Theodosius I
- ca. 600 C.E. Arab conquest of Egypt

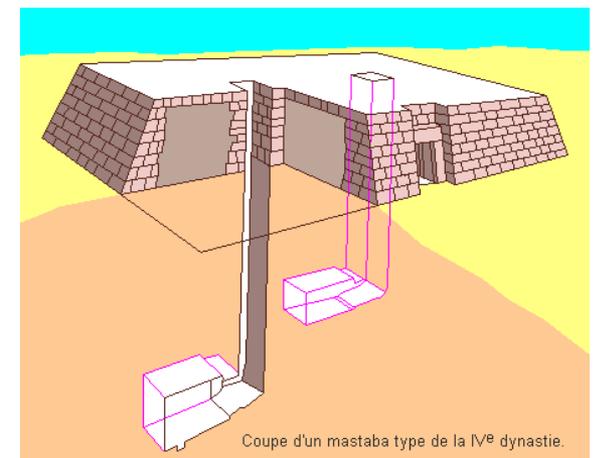
History of Egypt

B. Old Kingdom – Age of the Pyramids, prosperity, splendor (2700-2200 BC)

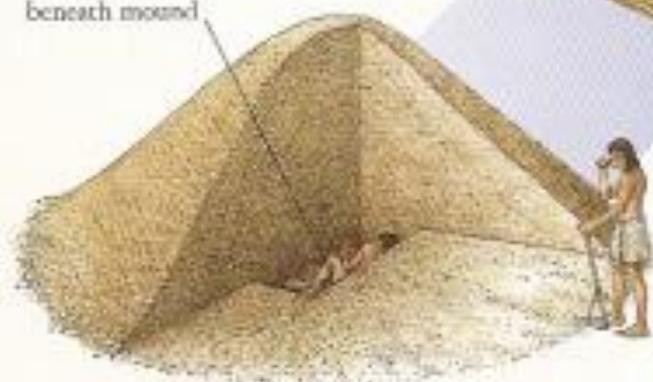
- 1. Pharaohs – built pyramids dedicated to the dead, tombs**
- 2. Great pyramids of Giza—named after Pharaohs: Khufu (Cheops)
Khafre (Chephren)
Menkaure (Mykerinus)**
- 3. Dynasty V – smaller Royal Pyramids**
- 4. Dynasty VI – burial in private**

Mastabas

- The word 'mastaba' comes from the Arabic for bench
- early excavators thought they looked like local benches. We do not know what the Egyptians called them.
- Made from mud brick or occasionally stone, these giant mounds covered burial chambers that were often dug deep into the ground and had to be reached through long shafts.



Burial pit
beneath mound



Pottery vase

simple graves dug in the sand.

3 MOUND GRAVE

By 4,000 BCE, important graves were marked by mounds. Bodies were buried with objects they might need in the next life.

A chapel and a statue of the tomb owner lay inside.



Burial chambers
were built deep
underground.



4 MASTABA TOMB

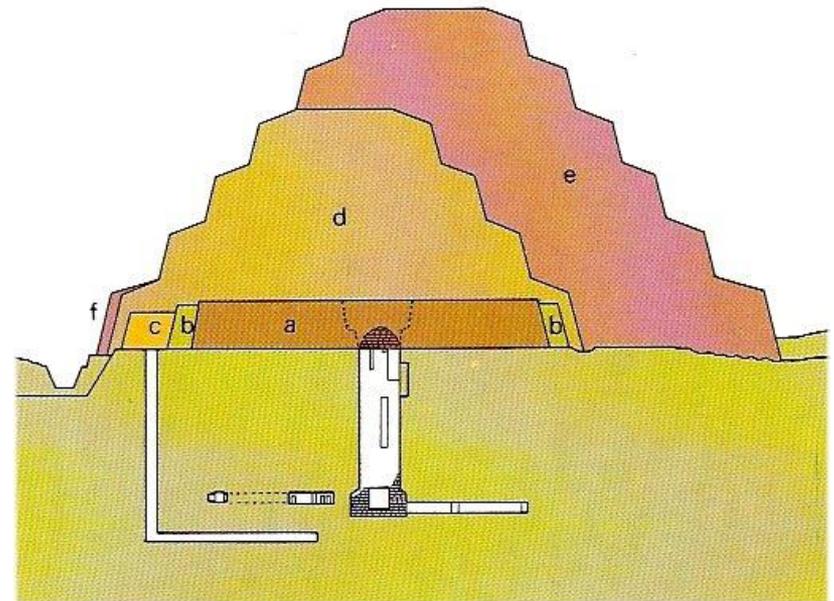
Mastabas (from the Arabic word for "bench") were rectangular tombs for royal burials c. 3100–2686 BCE. They then began to be used for nonroyal burials. The burial chamber was built underground, often carved from rock. The visible part—the actual bench-shaped mastaba—was built on top from brick or stone.

5 STEP PYRAMID, SAQQARA

The first pyramid was built by the gifted architect Imhotep for Pharaoh Djoser (2667–2648 BCE) at Saqqara. The six-step pyramid was 200 feet (60 meters) high, and represented a staircase to the sun-god. It was made of 11.7 million cubic feet (330,400 cubic meters) of stone and clay—enough to fill 120 Olympic-size swimming pools!

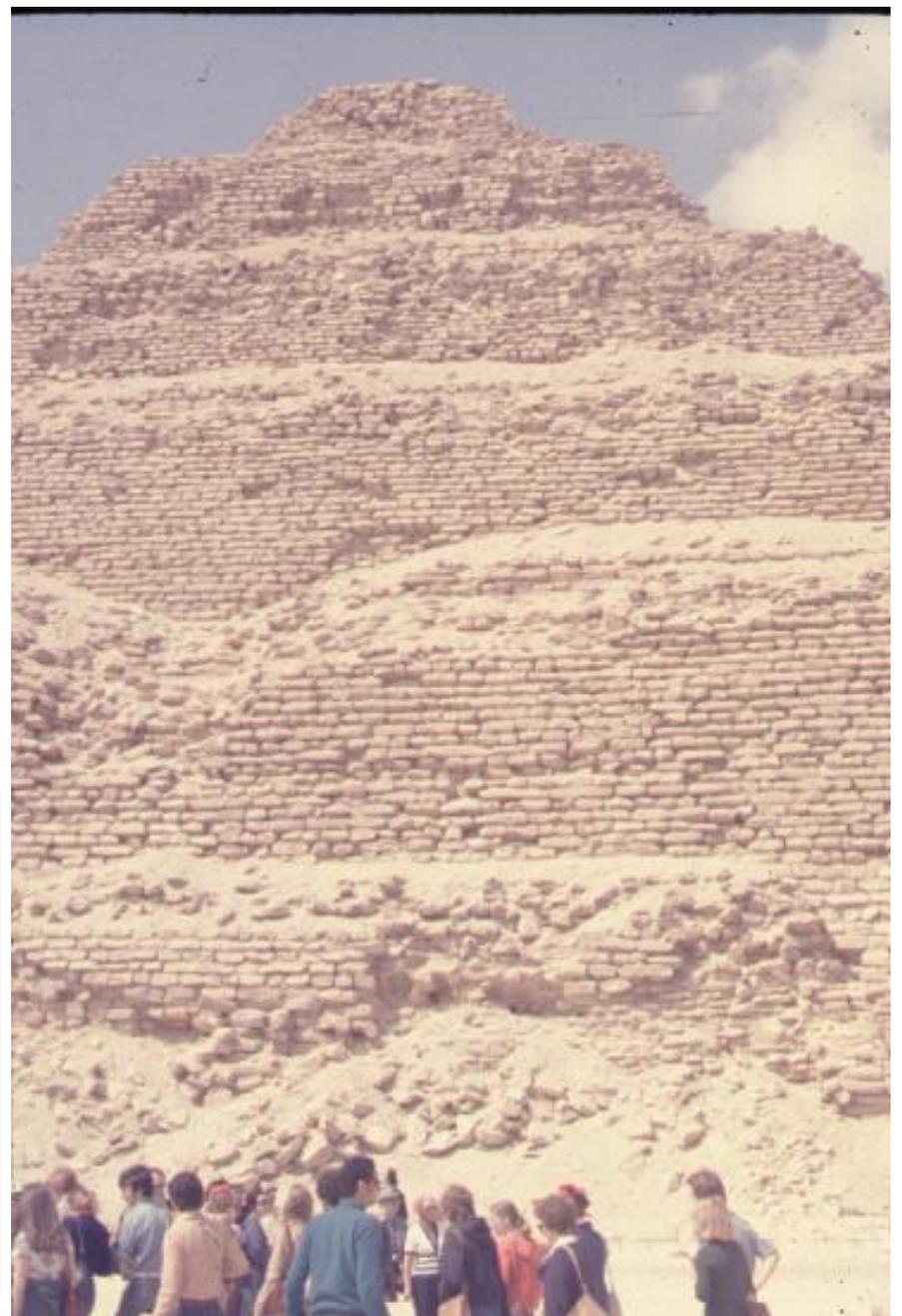
Saqqara – the oldest pyramid

- Pyramids developed from mastabas and, theory has it, the early step pyramid of Djoser in Saqqara was originally a mastaba that had successively smaller square slabs built around it.
- There are thousands of mastabas all over Egypt, many of them rich with expert wall paintings. Unlike the paintings in pyramids that only portray court life, these paintings are a huge source of information on everyday life.





Stepped pyramid of Djoser in Saqqara

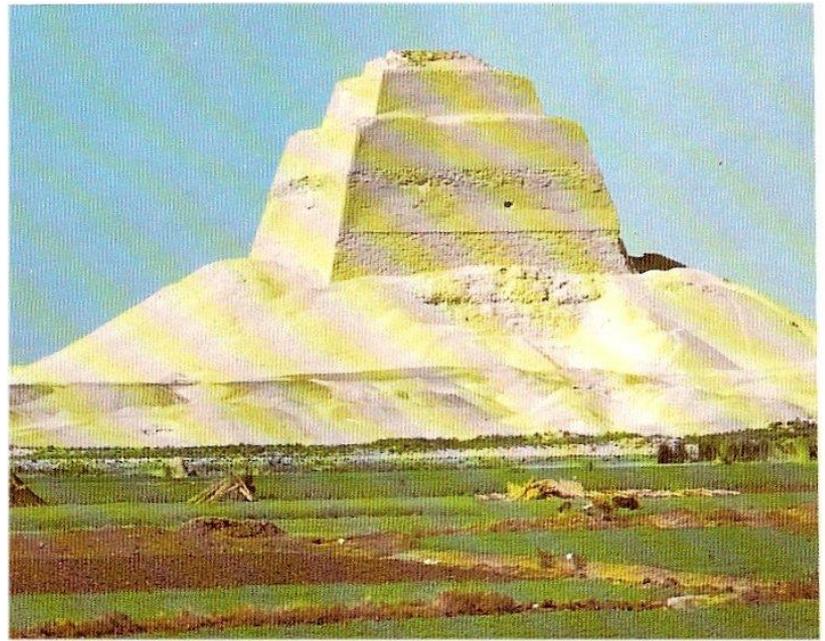


Lower Egypt map





Bent Pyramid at Dahshur of Pharaoh Snefru



Broken Pyramid of Snefru at Meydum



Red Pyramid of Pharaoh Snefru



Pyramid at Chichen Itza Mexico

Pyramid at Teotihuacan Mexico
superimposed over the Khufu Pyramid

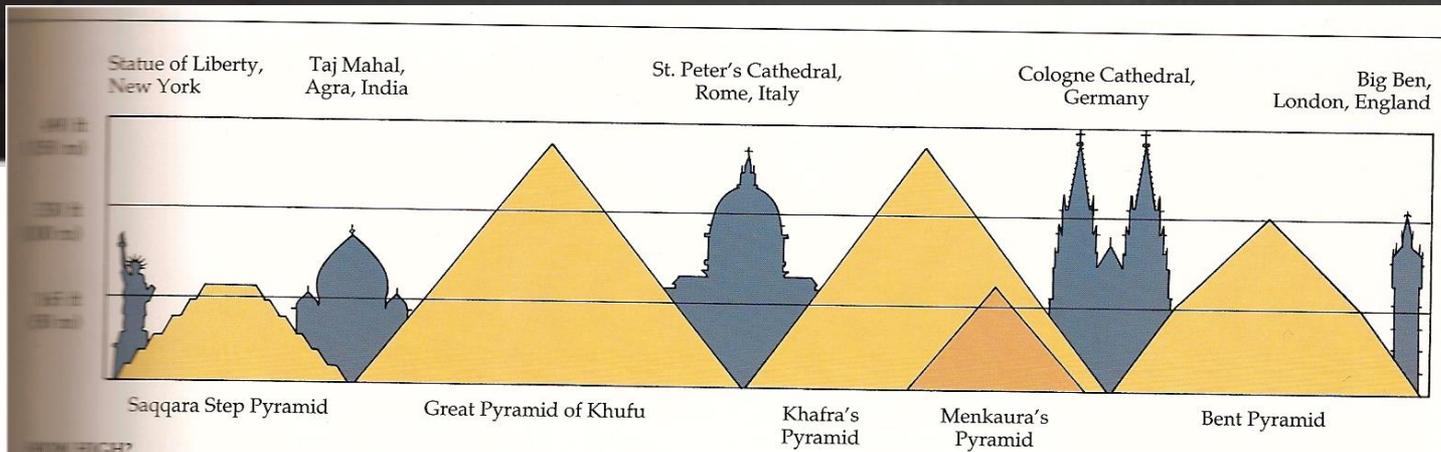
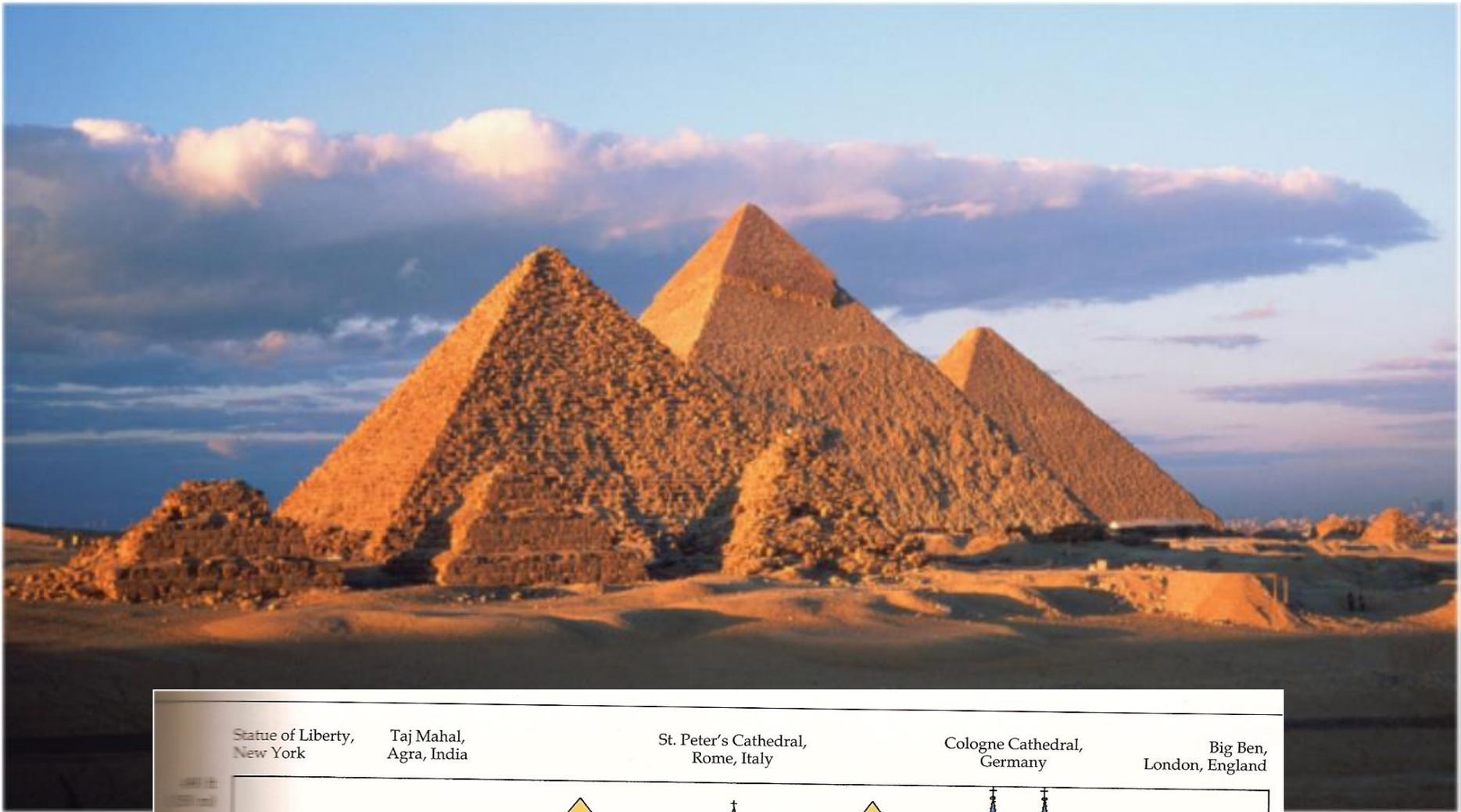




[Giza pyramid complex](#)
[Spelterini](#)

ed from [Eduard](#)
1, 1904



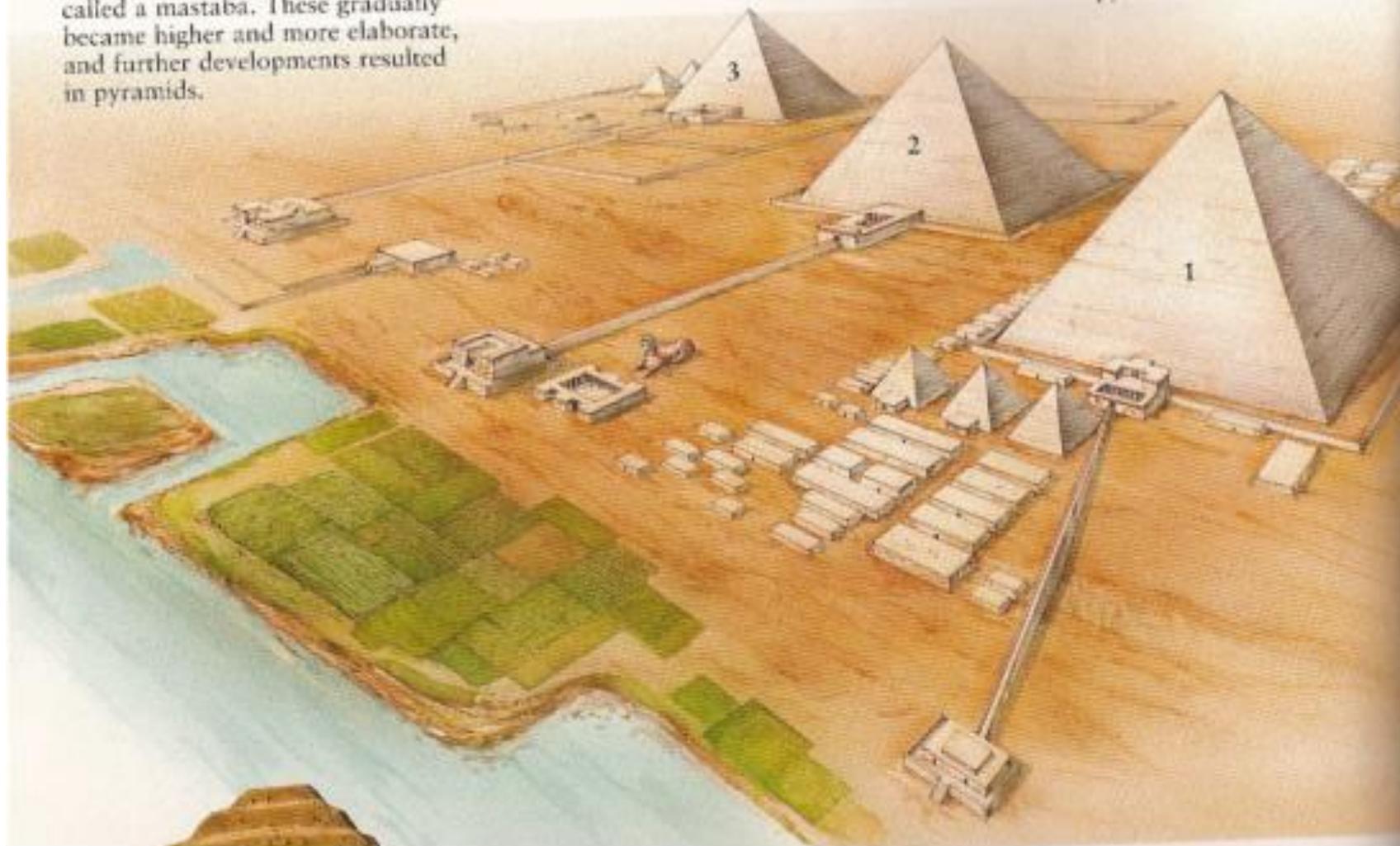


Mastabas

Before the Age of Pyramids, early kings were buried in underground tombs lined with mud bricks and covered with mounds of sand. Later, the tomb was covered by a second mound surrounded by a mud-brick wall, making a structure called a mastaba. These gradually became higher and more elaborate, and further developments resulted in pyramids.

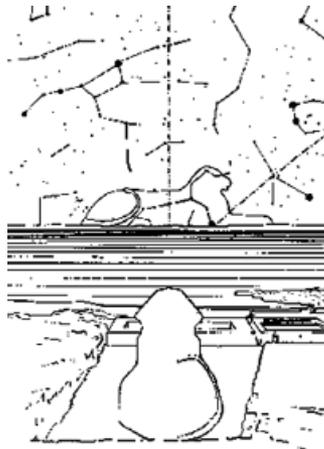
The Giza pyramids

The three main pyramids at Giza, north of the capital at Memphis, were built for King Khufu (1), his son Khafra (2) and his grandson Menkaure (3). Together, their reigns spanned 85 years from 2589 ac. When each king died, his body was brought from Memphis in a funeral boat. The body was mummified in a valley temple beside a canal leading from the Nile. Then it was carried along a causeway to a mortuary temple, before being placed in a sarcophagus within the main pyramid. The kings' wives and important officials were buried in smaller pyramids and tombs nearby.

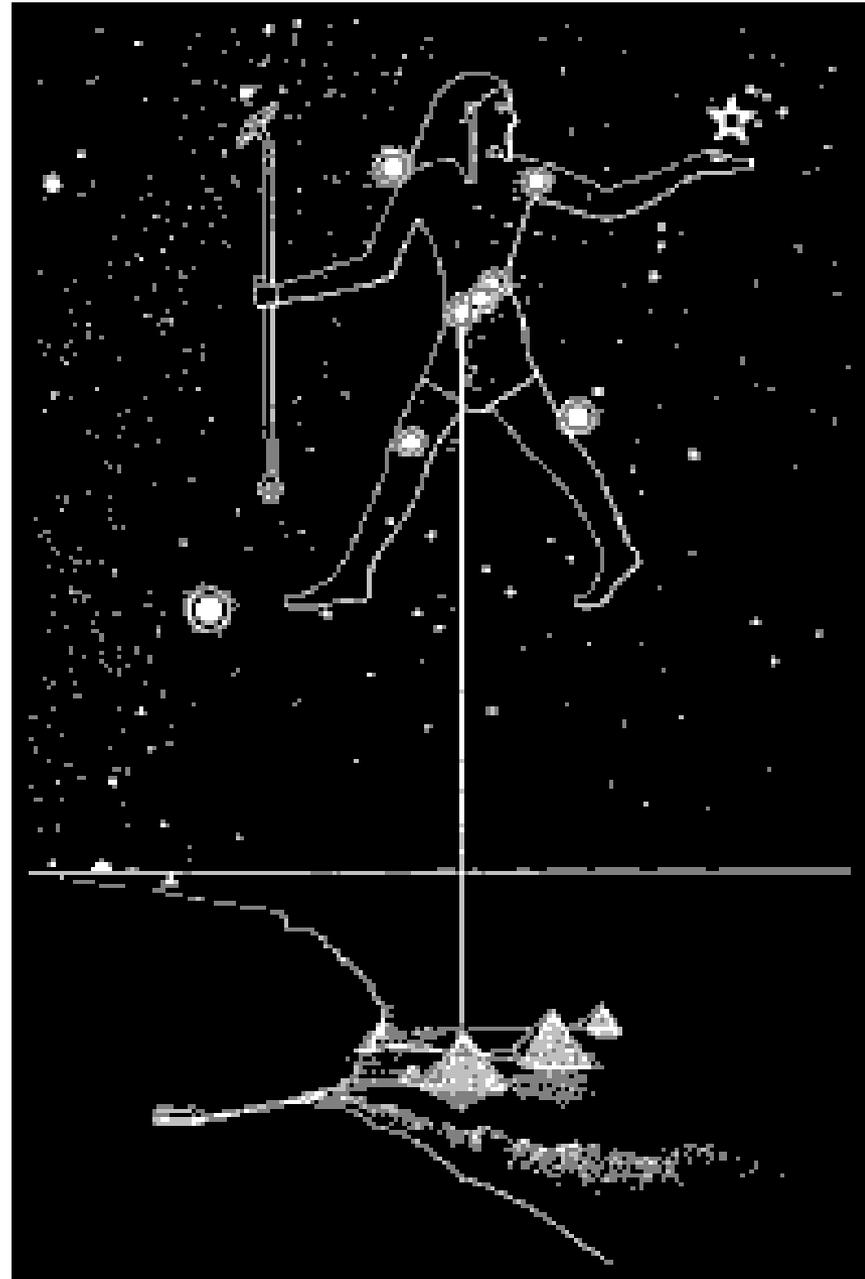
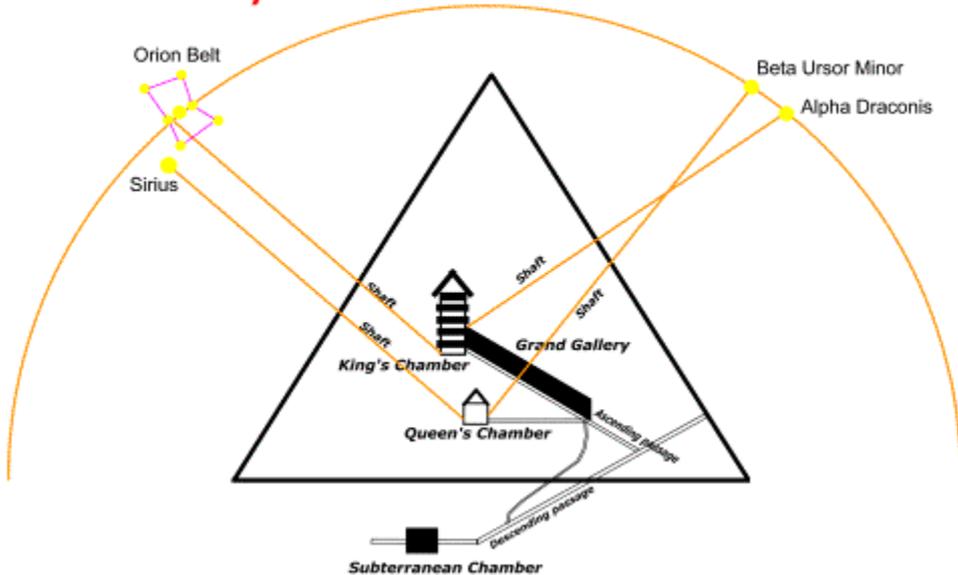


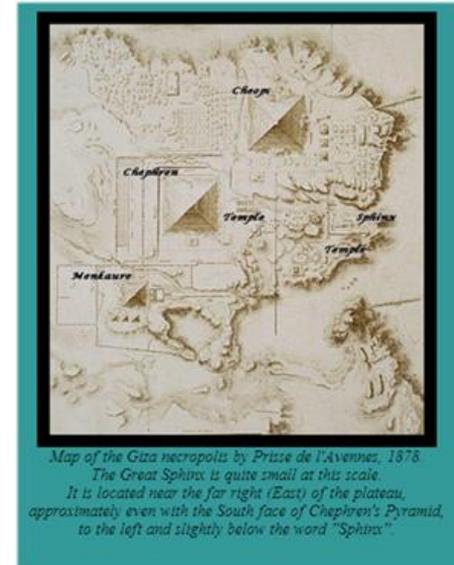
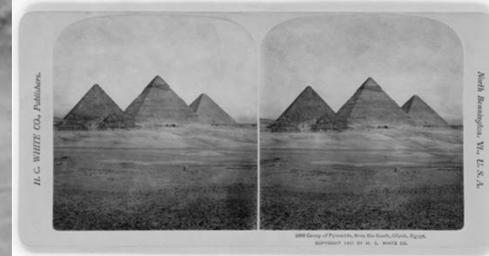
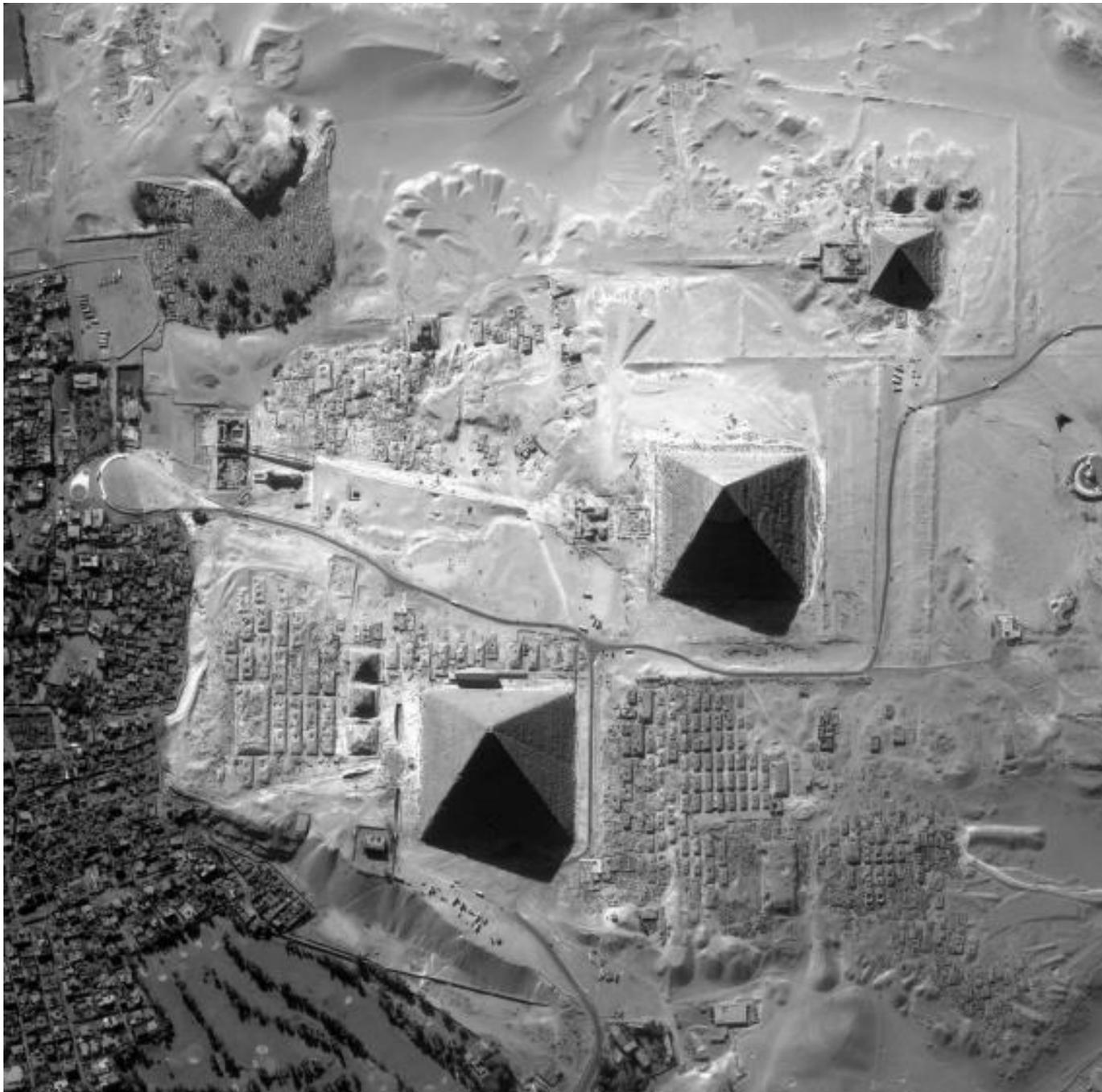






Sky over Giza 2500 BC









The Great Pyramid of Giza

(also called Pyramid of Khufu in Egyptian, and Pyramid of Cheops)

The structure covers 13 acres.

It stands 481 feet high.

Each side is 756 ft long. (m)

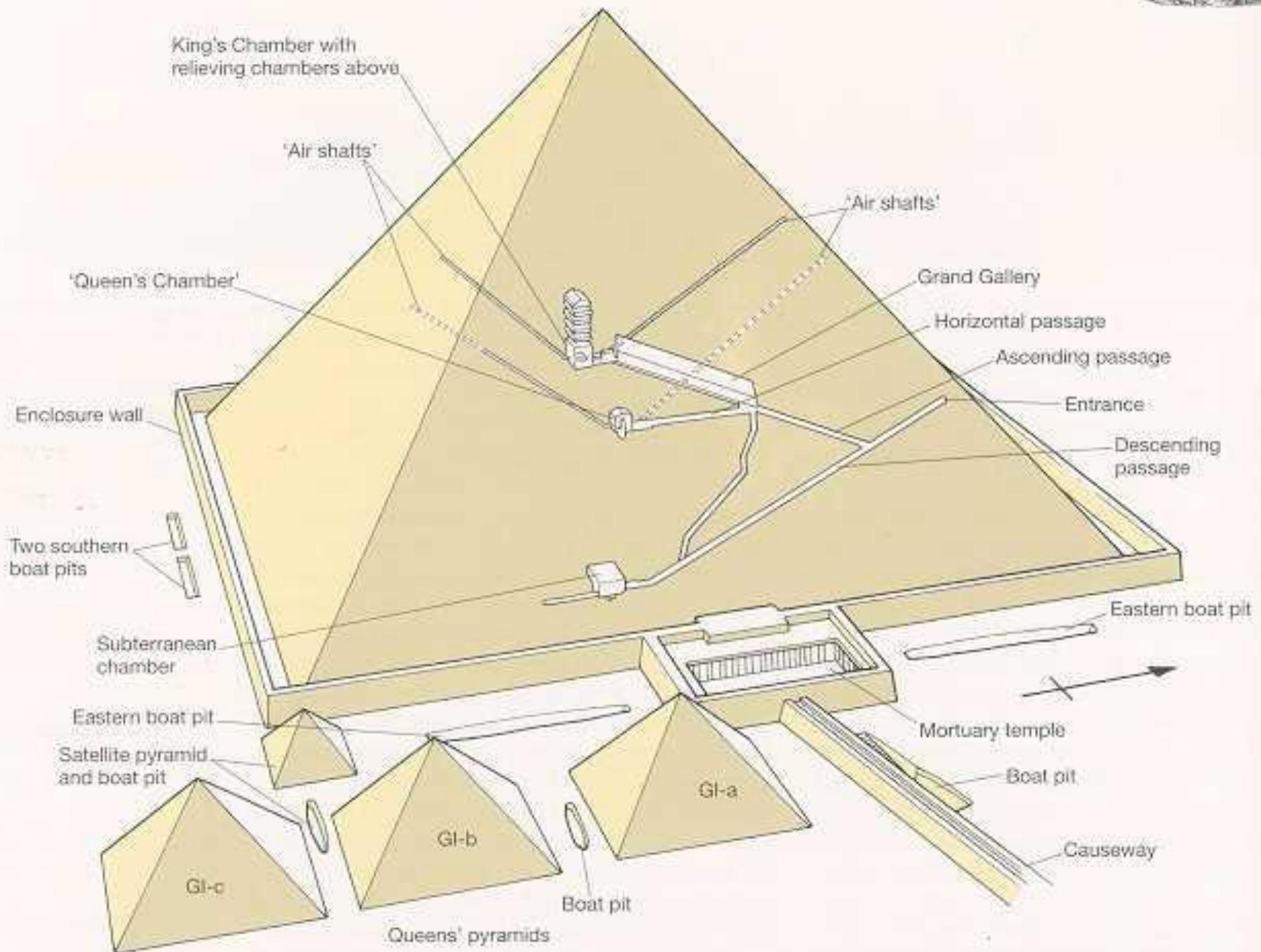
STRIKING DOWN THE ENEMY

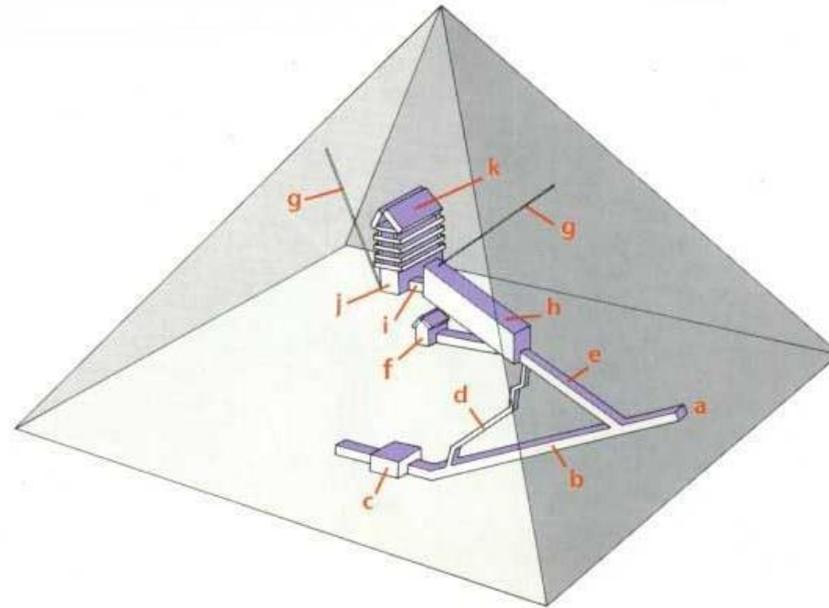
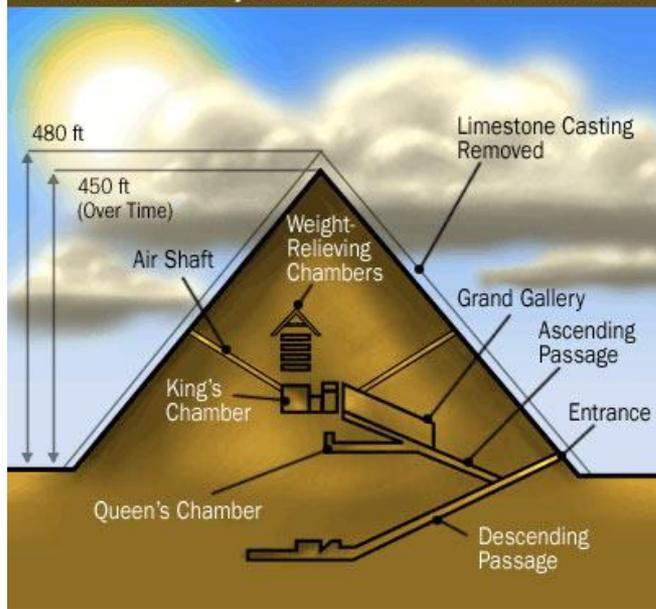
There are only two known images of Khufu, builder of the Great Pyramid. One is a tiny ivory statue (p. 18). The other is this carving cut into a cliff in the Sinai Peninsula. It shows Khufu killing a Bedouin chieftain with a club. Toth, the ibis-headed god of scribes, is looking on.



It is said that the Great Pyramid could survive a direct hit from an atomic bomb! The blocks are so tightly fit together that you cannot even fit a human hair in between the blocks.

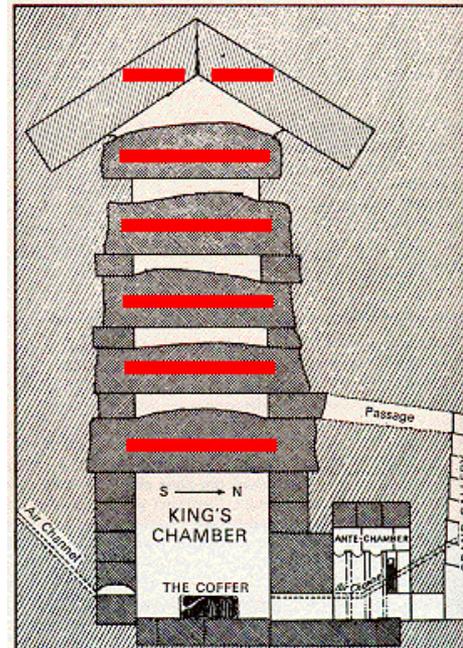
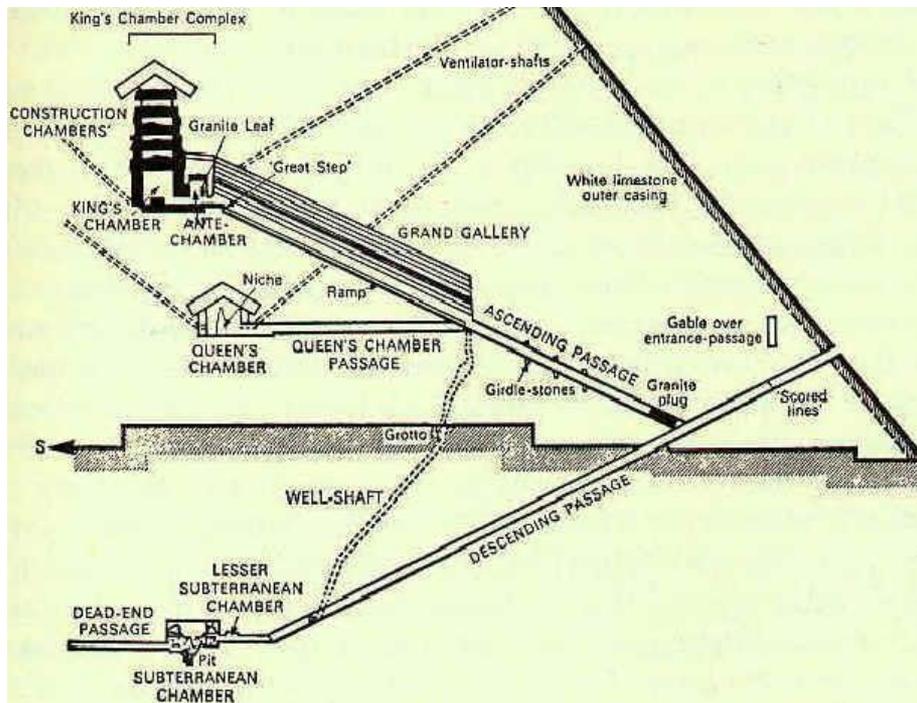






AXONOMETRIC VIEW OF THE PYRAMID OF KHUFU

- a. Entrance
- b. Descending corridor
- c. Underground chamber
- d. Service corridor
- e. Ascending corridor
- f. Queen's room
- g. Air shafts
- h. Great Gallery
- i. Antechamber
- j. King's chamber
- k. Weight relief chambers



Vertical section of King's Chamber Complex (looking west). Crossed lines indicate granite; single lines limestone.

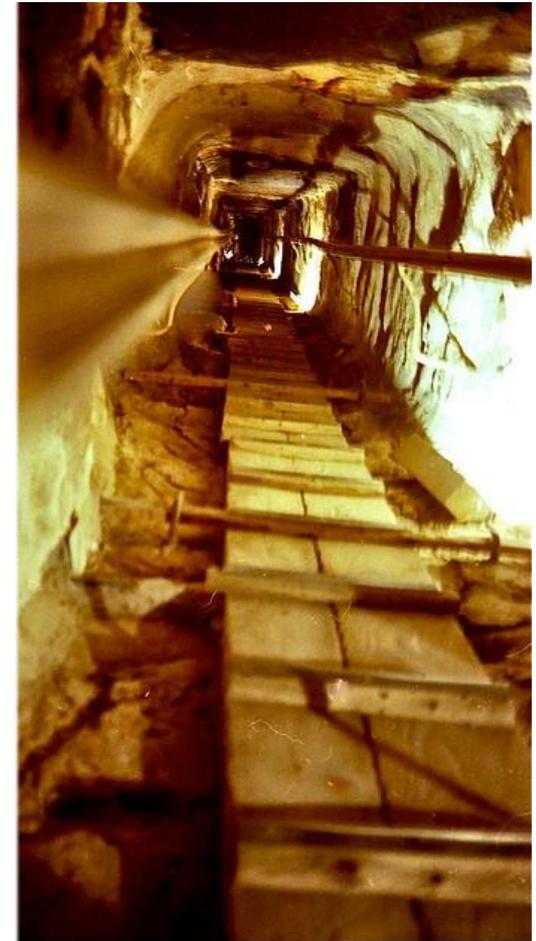
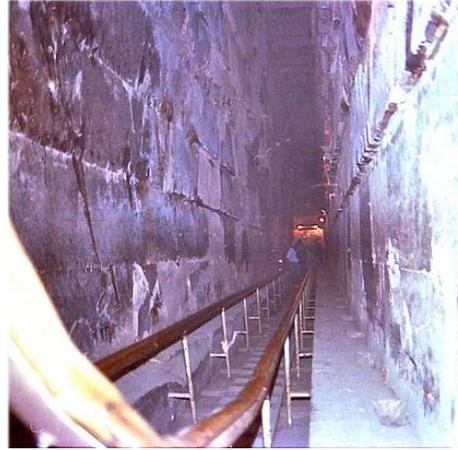
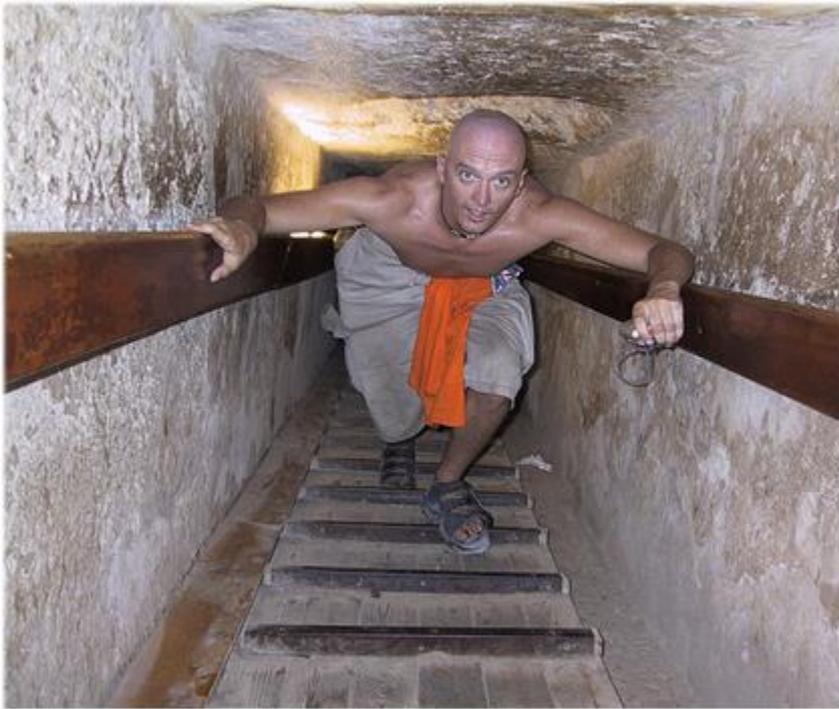


THE KING'S CHAMBER was roofed with enormous granite slabs that formed five air-relieving compartments. Now, though many slabs have cracked, the roofing remains.

A total of over 2,300,000 blocks of limestone and granite (6.5 million tons) were used in its construction with the average block weighing 2.5 tons and none weighing less than 2 tons. The large blocks used in the ceiling of the King's Chamber weigh as much as 9 tons.



Interior of the Great Pyramid



How did ancient Egyptians move the blocks into place?

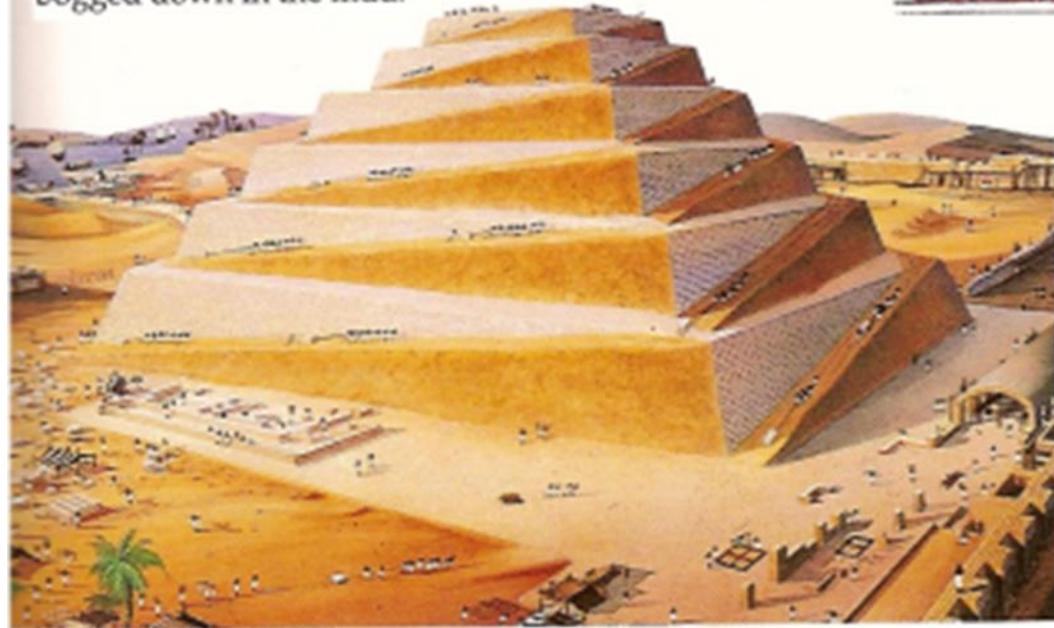
BIG DRAG

Wooden sleds with runners were the best way of moving heavy loads. Sleds are quite common in Egyptian art, and several real sleds have been found. This papyrus painting (c. 1000 B.C.) shows a funeral procession. Men are dragging the coffin, which is covered by a canopy and mounted on a sled. When moving stones, the workers probably laid logs across the ramp to stop the heavy sleds from getting bogged down in the mud.



UPWARD SPIRAL

Some experts have proposed that the stones were dragged up a system of spiral ramps winding around the pyramid. The ramps could have stood either on the casing blocks, or on separate foundations in front of the pyramid. But it would have been virtually impossible to turn the stones around the corners. Spiral ramps would also obscure the whole pyramid, which would make measurements difficult. Making sure the four sides came to a perfect point would have required constant measuring.



The pyramid rises

NO RECORDS SURVIVE to tell us how the pyramids were built. The only ancient account, by the Greek historian Herodotus, was written 2,000 years later and cannot be trusted. He claimed that gangs of 100,000 workmen toiled for 20 years to build the Great Pyramid. We now believe that about 4,000 skilled labourers worked all year round. This number was swelled during *Akhet*, the yearly flood, which lasted for about three months. Then thousands of peasants left their flooded fields and came to help on the site. There are many theories about how the heavy blocks of stone were lifted into place. Herodotus said they used lifting machines, but there is no evidence for this. It seems more likely that the stones were dragged up a ramp that grew as the pyramid rose.



MUD-BRICK RAMP

Remains of ramps have been found near several pyramids. This detailed drawing is from the tomb of Rekhmire, made 1,000 years after the Great Pyramid. It shows a building block lying on a ramp.

TWO-WAY TRAFFIC
The ramp was probably strictly organized into up and down lanes. One lane – in this model, the far left lane – is being raised, and is closed to traffic.



Side of ramp being raised

Stones going up

Empty sledges coming down

Stacks of blocks ready to be hauled up ramp

Polished casing was probably white

BUILDING A TRUE PYRAMID

This model shows the most popular theory – the use of one long supply ramp. As the pyramid grew higher, the ramp was increased in height and length. The top of the pyramid was a great square platform ready to receive the next layer of stones. In the model, the fine outer casing stones are being added as each layer is finished. But some experts argue that the whole pyramid was cased from the top down at the end. The boat is delivering logs for use in ramps, rollers, and scaffolding.

Teams of men, at least 30 per sledge, pull stones up ramp

The ramp was quite narrow, and was always kept at a gentle angle

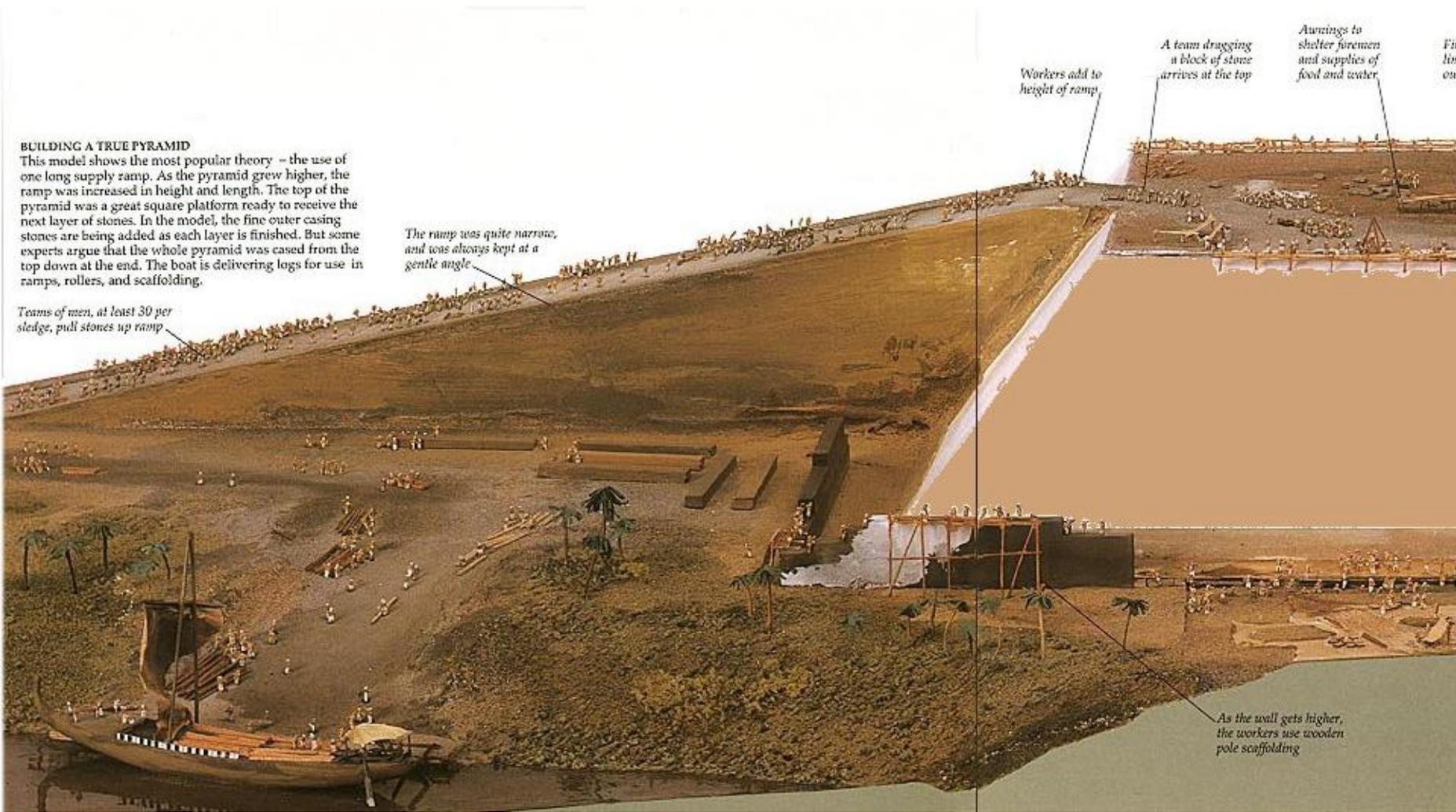
Workers add to height of ramp

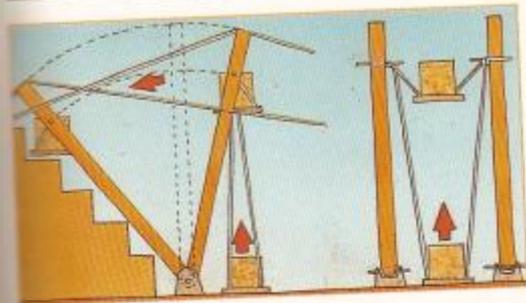
A team dragging a block of stone arrives at the top

Awnings to shelter foremen and supplies of food and water

Finishing out

As the wall gets higher, the workers use wooden pole scaffolding





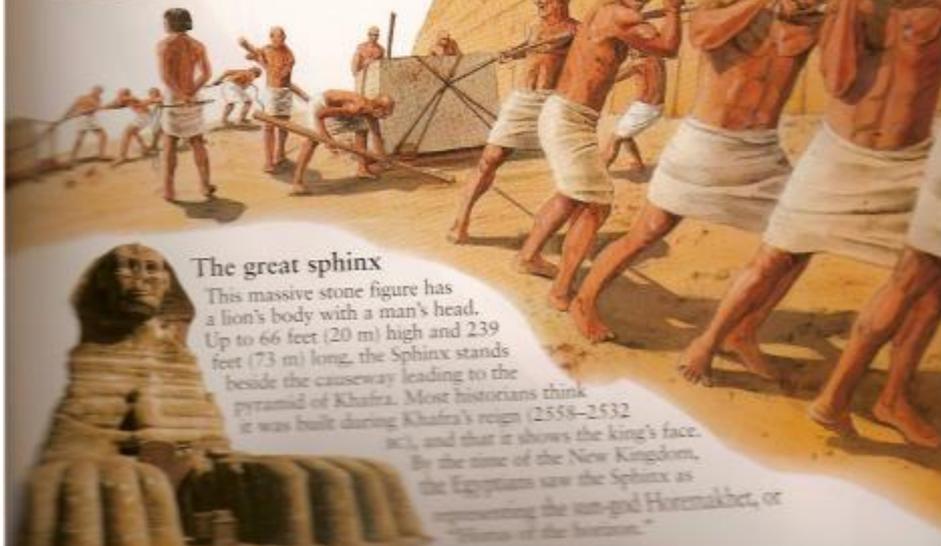
The Great Pyramid of Khufu is 480 feet (147 m) high and measures 750 feet (230 m) along each side of its base. It is the largest pyramid and the oldest of the Seven Wonders of the Ancient World.

Building work

It took up to 30,000 men more than 20 years to build the Great Pyramid. They used around 2.3 million limestone blocks, each weighing 2.5 tons or more, and hauled the blocks into place using wooden sledges and rollers. Workers may have built a single supply ramp to one side or narrower ramps winding around the pyramid. Some historians believe they may also have used lifting equipment such as the winch shown above.



Left: King Snefru, the father of Khufu, was the greatest of the royal pyramid builders. He had the first true, smooth-sided pyramid built at Meidum, and followed this with two more at Dahshur. They were built by thousands of workers during the annual floods, when farm work was impossible.



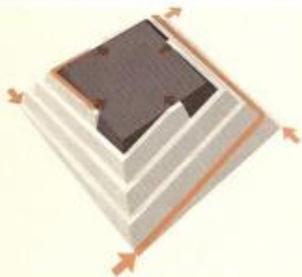
The great sphinx

This massive stone figure has a lion's body with a man's head. Up to 66 feet (20 m) high and 239 feet (73 m) long, the Sphinx stands beside the causeway leading to the pyramid of Khafra. Most historians think it was built during Khafra's reign (2558–2532 BC), and that it shows the king's face. By the time of the New Kingdom, the Egyptians saw the Sphinx as representing the sun-god Horemakhet, or "Horus of the horizon."

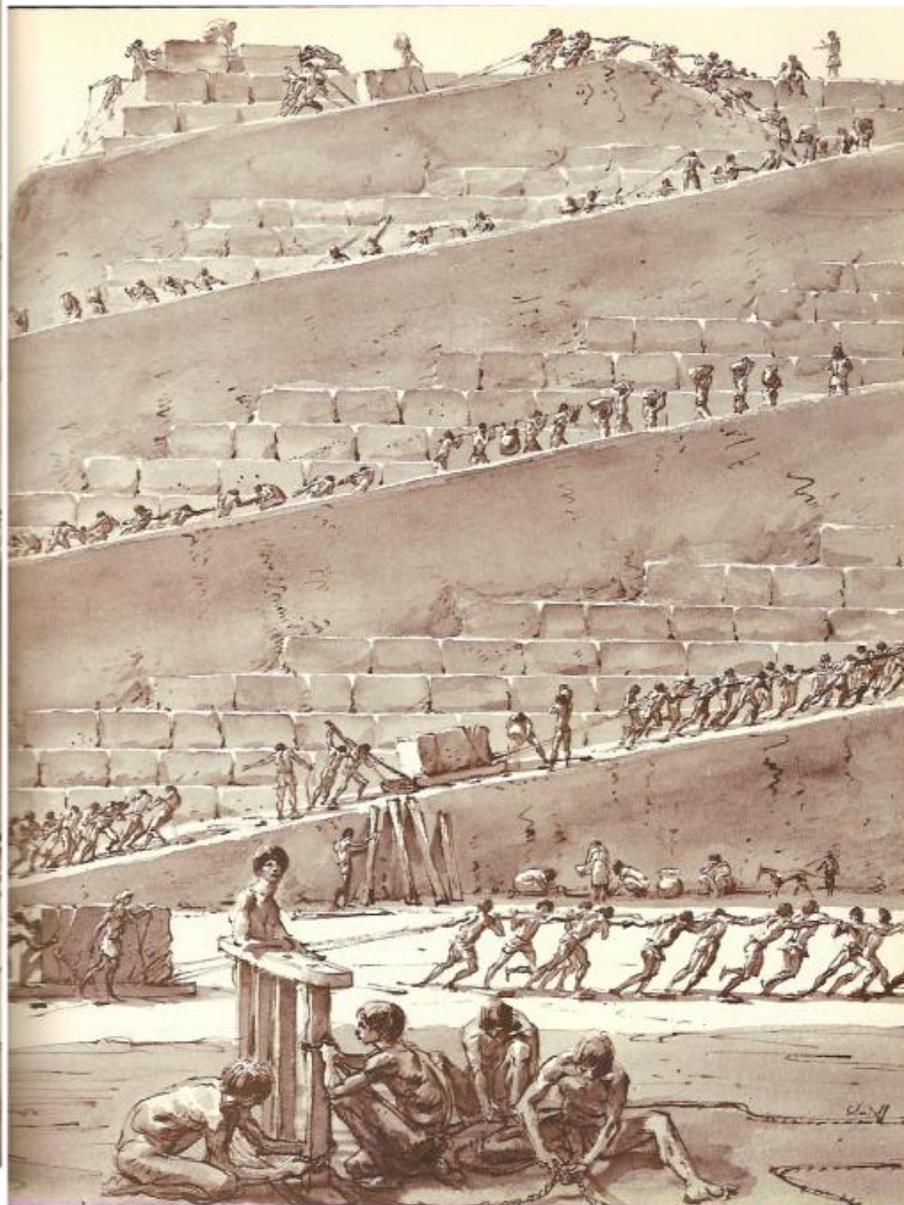
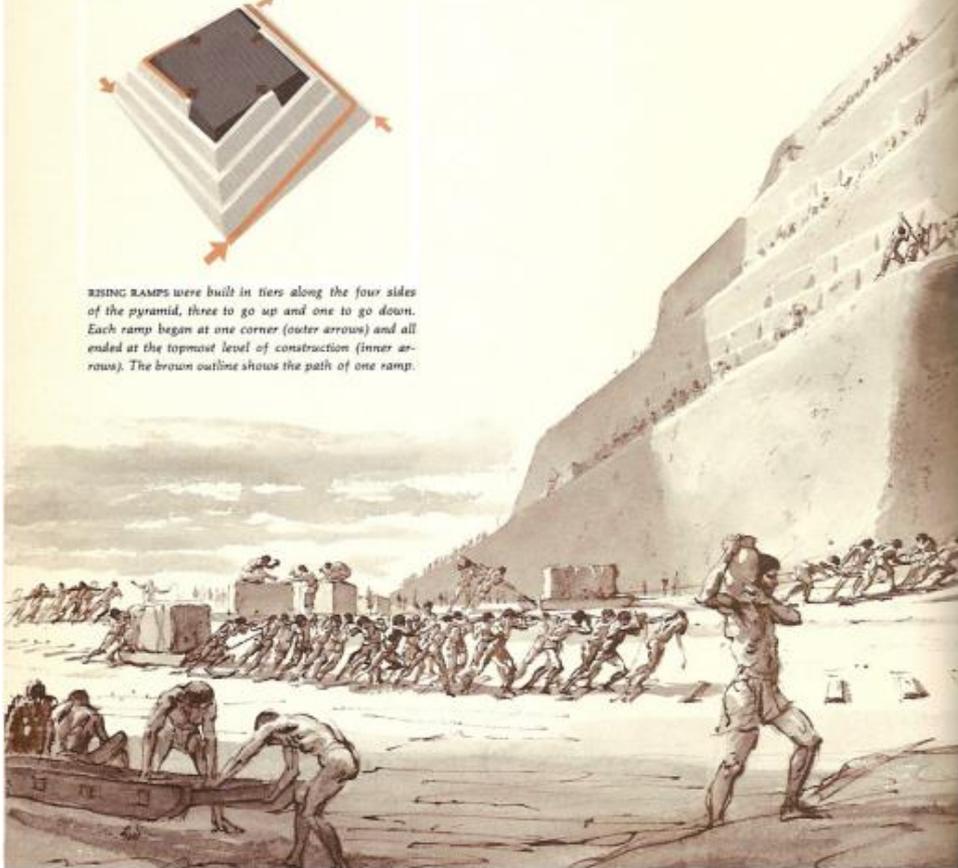
TOILING THOUSANDS ON A MONUMENTAL CONSTRUCTION JOB

The Greek historian Herodotus, taken in by the tall tales of local guides, reported that 100,000 slaves had worked on the Great Pyramid. The fact is that only about 4,000 construction workers were used at a time and they were free citizens drafted for the public work. Laborers worked in gangs of 18 or 20 men, hauling the heavy stone blocks up ramps and setting them in place. Finally, from the

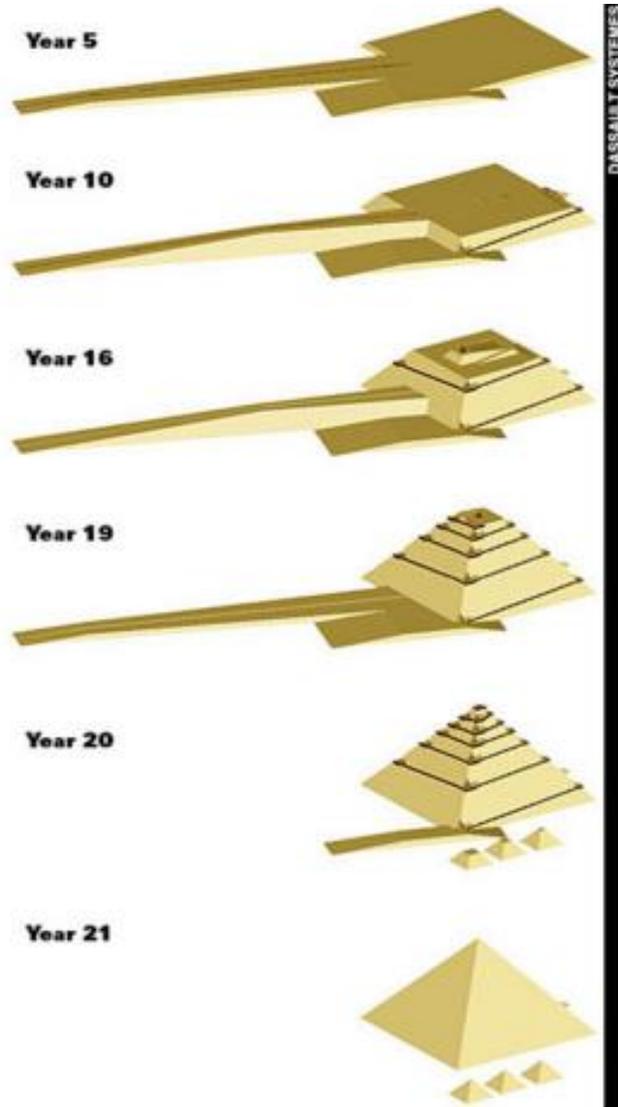
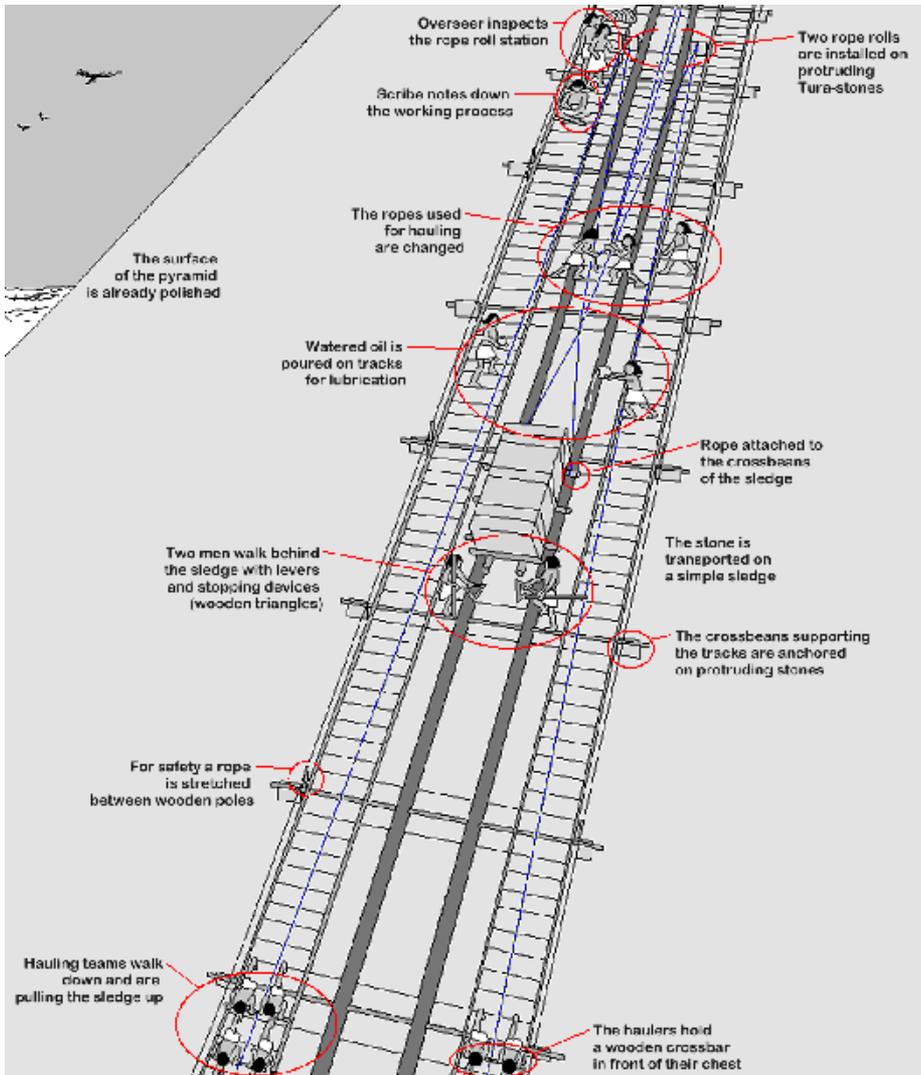
481-foot apex, masons cut down the blocks to form the smooth, sloping sides of the pyramid. Despite the great labor, some gangs were so pleased to work for the King that, as a later foreman said, they toiled "without a single man getting exhausted, without a man thirsting," and at last "came home in good spirits, sated with bread, drunk with beer, as if it were the beautiful festival of a god."



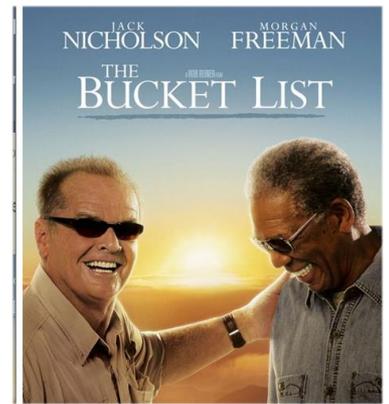
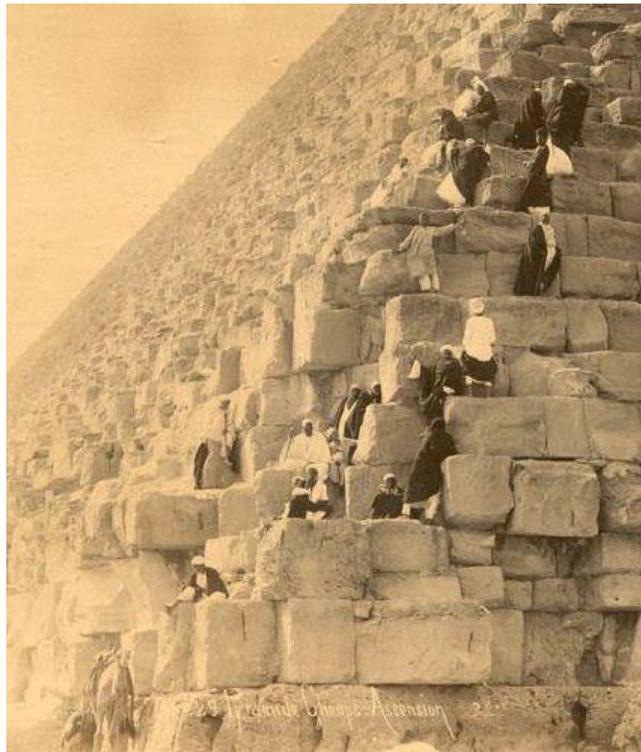
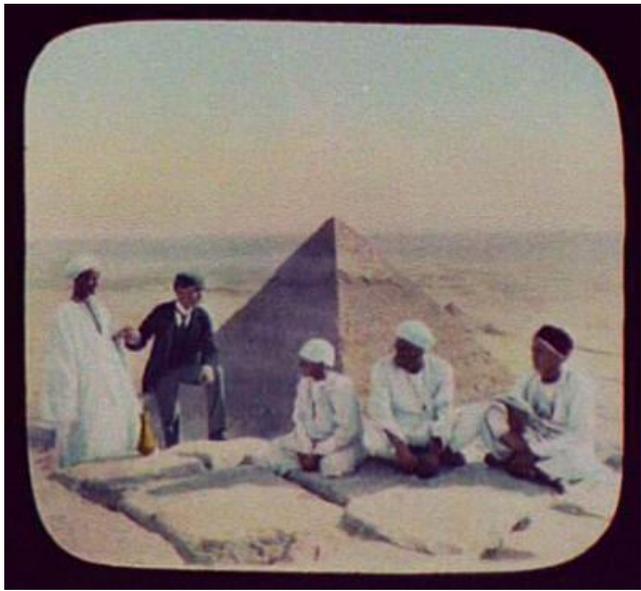
*RESHING RAMP*s were built in tiers along the four sides of the pyramid, three to go up and one to go down. Each ramp began at one corner (outer arrows) and all ended at the topmost level of construction (inner arrows). The brown outline shows the path of one ramp.











To climb the Cheops pyramid is not allowed anymore without special permission.
This was made in 1962

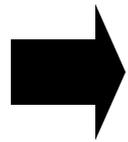




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- At end of Old Kingdom, the nobles take the pharaohs' power and land –less rain leads to poor harvest, crop failures, warfare, cost of pyramids all lead to:



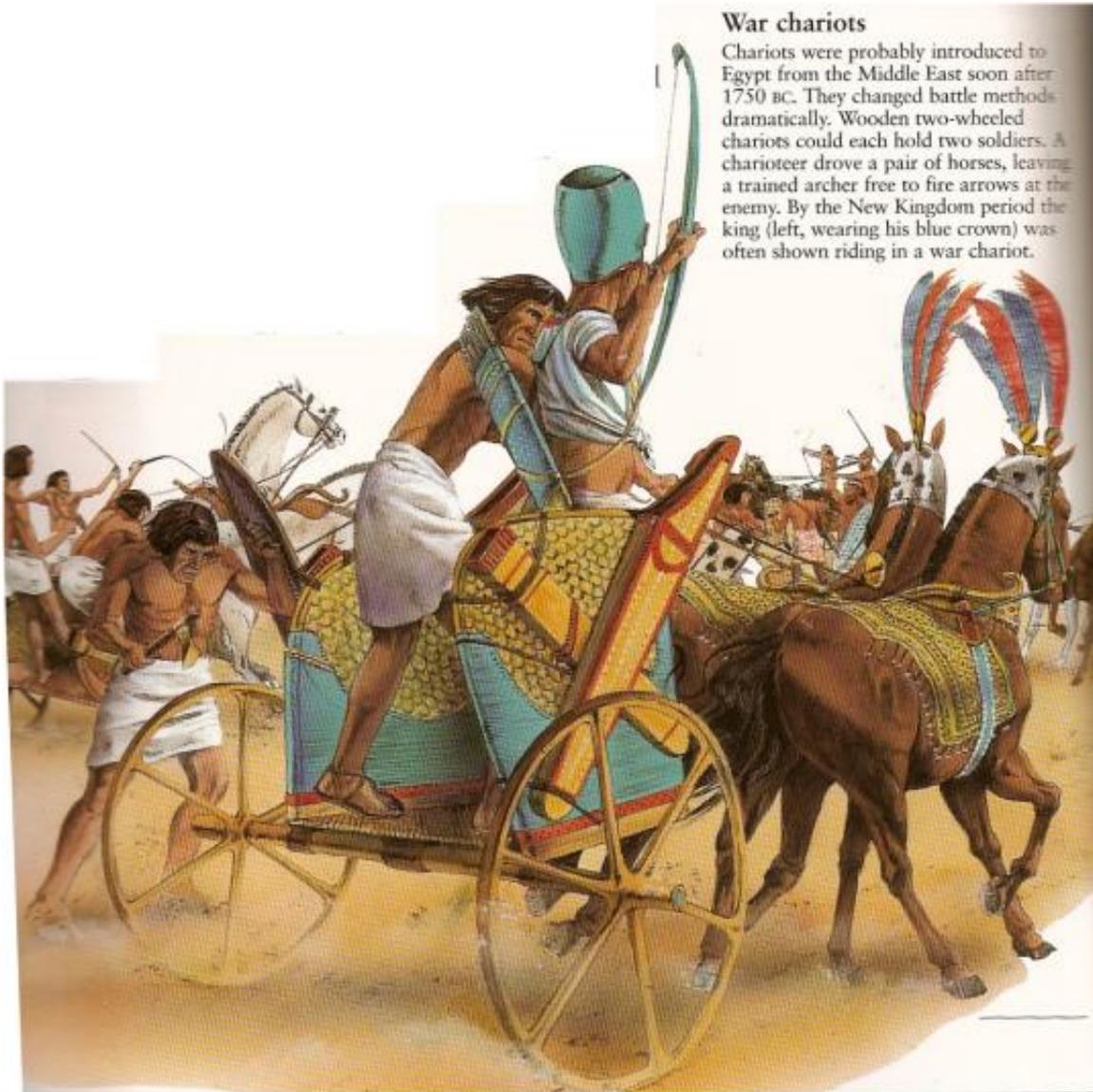
**1st Intermediate Period
(Illness)
(2200-2050 B.C)**

C. Middle Kingdom – “Golden Age”, stability, prosperity (2050-1652 B.C.)

- **New capital: Thebes**
- **1785 B.C. Dynasty XIII – Rise of Osiris cult (belief that ordinary people had afterlives), trade begins throughout the Aegean Sea**
- **Pharaohs become more concerned about the people**
- **Public works, new farmland, “ancient Suez” canal to connect Nile to Red Sea**
- **Egypt is invaded by the Hyksos from Asia**

War chariots

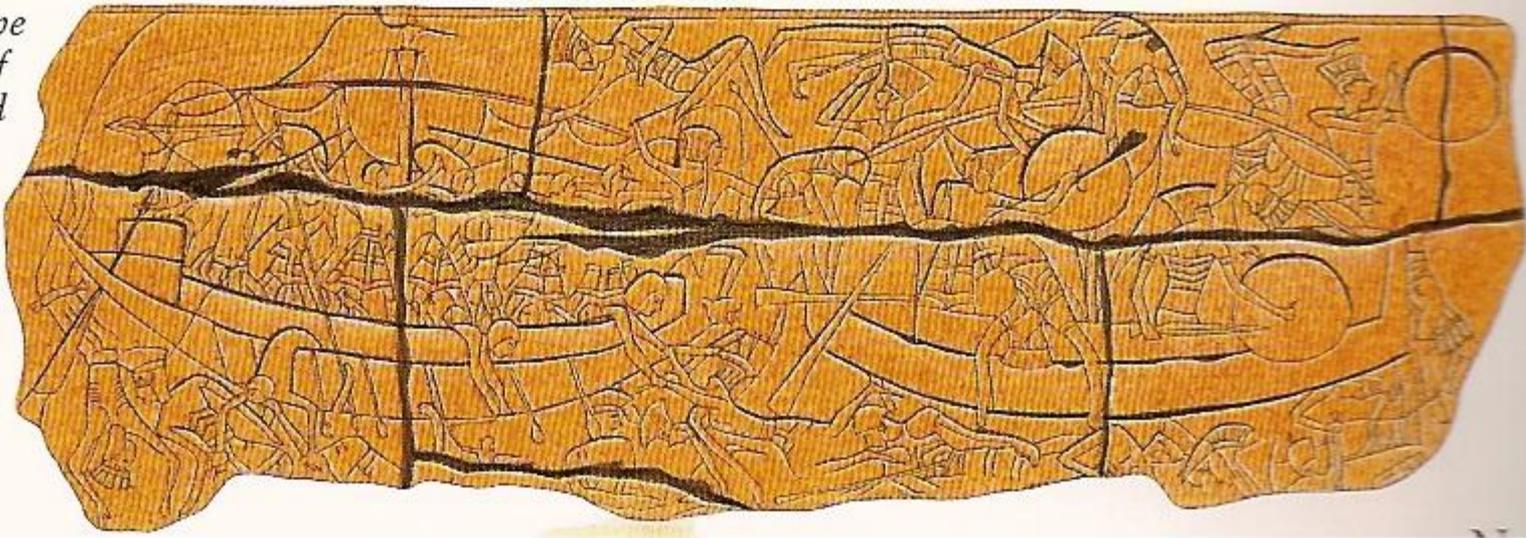
Chariots were probably introduced to Egypt from the Middle East soon after 1750 BC. They changed battle methods dramatically. Wooden two-wheeled chariots could each hold two soldiers. A charioteer drove a pair of horses, leaving a trained archer free to fire arrows at the enemy. By the New Kingdom period the king (left, wearing his blue crown) was often shown riding in a war chariot.



Egyptian expansion

The Egyptian empire was probably at its largest under the New Kingdom pharaoh Thutmose I, who ruled from 1524 to 1518 BC. He expanded south into Nubia, which was rich in gold, and gained control of Syria-Palestine as well as much of the Middle East. His grandson, Thutmose III, continued this work of expanding and protecting the empire through successful military campaigns.

Around 1176 BC, the Egyptian warships of Ramesses III defeated the invading navy of the Sea Peoples off the delta coast. This relief commemorates the Egyptian victory.



This painting shows Ramesses II – who ruled from 1279 to 1213 BC and is known as “the Great” – fighting the Hittites at the battle of Qadesh in Syria. Ramesses had a large army made up of five divisions of 5,000 men each.

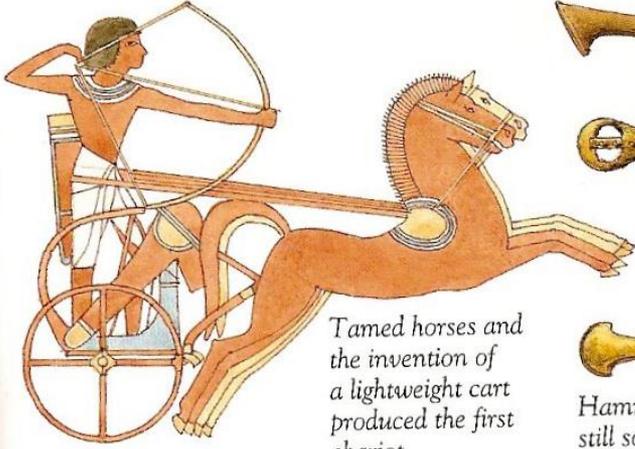
WARFARE

Soldiers
 The Egyptian army was made up of organized groups of foot soldiers and archers, as well as the later charioteers. There was a northern and a southern corps, and the overall commander was usually a son of the pharaoh. Mercenaries were hired when necessary. The Nubians were excellent archers, and Libyans were often used as infantrymen.

This wooden model of a company of marching foot soldiers dates from around 2000 BC.

This ivory bracer (above) was worn by an archer on his wrist, to protect it from the bowstring when he fired his arrows. The carving shows a pharaoh about to strike an enemy.

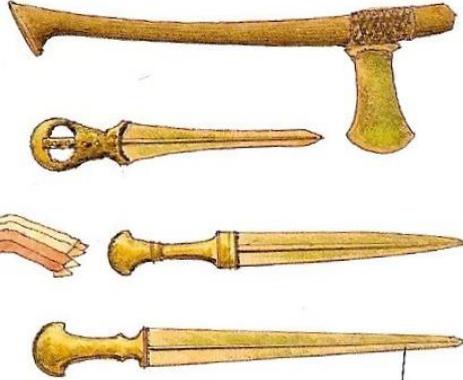
c. 2000 BC Egyptian chariot



Tamed horses and the invention of a lightweight cart produced the first chariot.

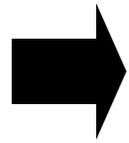
The chariot was the first terror-weapon. When Egyptian charioteers charged, enemy foot soldiers often threw down their arms and fled for their lives.

Egyptian weapons



Hammering the metal while it was still soft hardened the cutting edge.

Metal weapons appeared first in the Eastern Mediterranean area. Egyptian artisans melted copper, poured it into weapon-shaped molds, and hammered it.



2nd Intermediate Period (Illness)

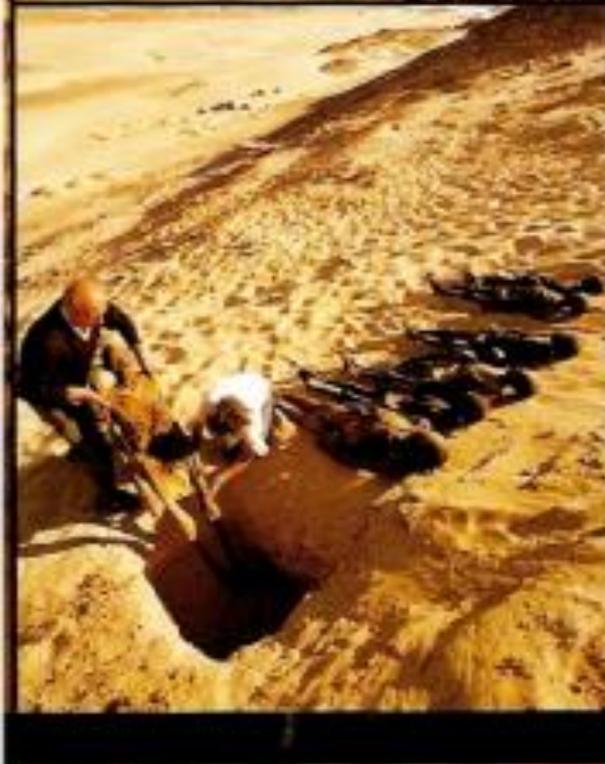
(1652-1570 B.C.) –

- Rule of Hyksos**
- Pharaoh Kamose eventually defeats the Hyksos, drives them out of Egypt**
- Egyptians learned use of horse-drawn chariots, how to use bronze in making tools and weapons from Hyksos**

D. New Kingdom (1567-1085 B.C)

1. Dynasty XXII--Introduction of bronze and new weapons, glassworking and trade. Pharaohs were buried in the Valley of the Kings.





MAKING MUMMIES

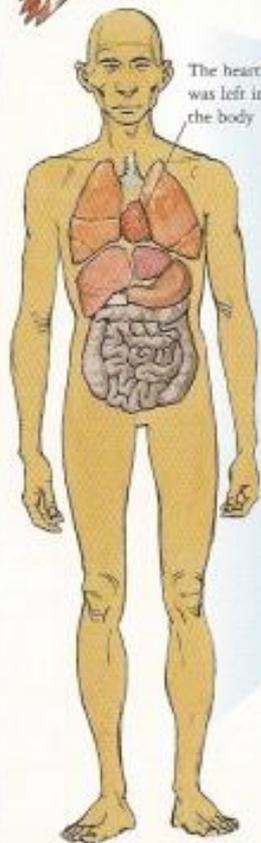
The Egyptians preserved their dead by a process called mummification. It was thought to allow people to live forever after death. The Egyptians believed that everyone had a *Ka* and a *Ba*. The *Ka* was the person's double, or soul, and the *Ba* was like the spirit. To live forever, the *Ka* and *Ba* needed to be reunited in the body after death. So it was

important to stop the body from rotting. A decayed body meant an unhappy *Ka*—and misery in the afterlife.

THE BA BIRD



The heart was left in the body



INESU protected the liver



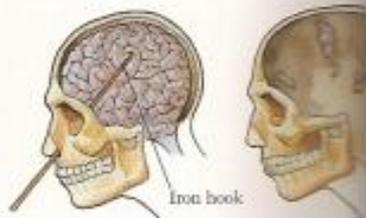
HAPY guarded the lungs



QENESUTEF guarded the stomach



DUAMUTEF watched over the intestines



Iron hook

NOSE TRICK

To remove the brain, a hook was pushed through a nostril and rotated vigorously for 20 minutes. This broke up the brain, turning it into a glue-like substance that could be drained out through the nose. The skull was then turned over and washed out with preservatives.

PRESERVING THE ORGANS

When people were mummified, the lungs, stomach, intestines, and liver were removed. These organs were washed, dried, bandaged, and placed in special containers called canopic jars. The jars were sealed with lids in the form of each organ's guardian deity and placed beside the mummy inside the tomb.



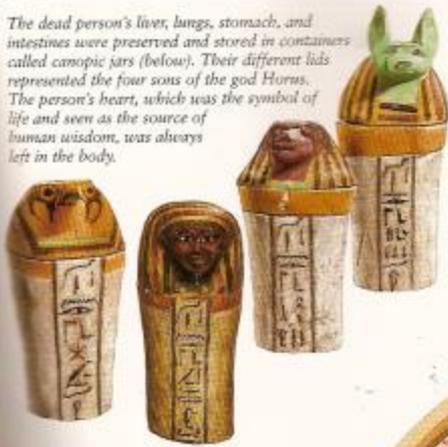
MUMMY CASES

The finished mummy was decorated with jewelry and makeup, and bandaged. Then it was placed in a wooden coffin, often human-shaped. Coffin cases of royalty and other important people were highly decorated with significant designs and hieroglyphs.

The last days of mummification, when Egypt belonged to the Roman Empire, saw a fascinating cross-fertilization of Egyptian and Greco-Roman styles. Actual portraits of the deceased (below) and in some cases a raised portrait bust (right) replaced the generic cartonnage mask.



The dead person's liver, lungs, stomach, and intestines were preserved and stored in containers called canopic jars (below). Their different lids represented the four sons of the god Horus. The person's heart, which was the symbol of life and seen as the source of human wisdom, was always left in the body.

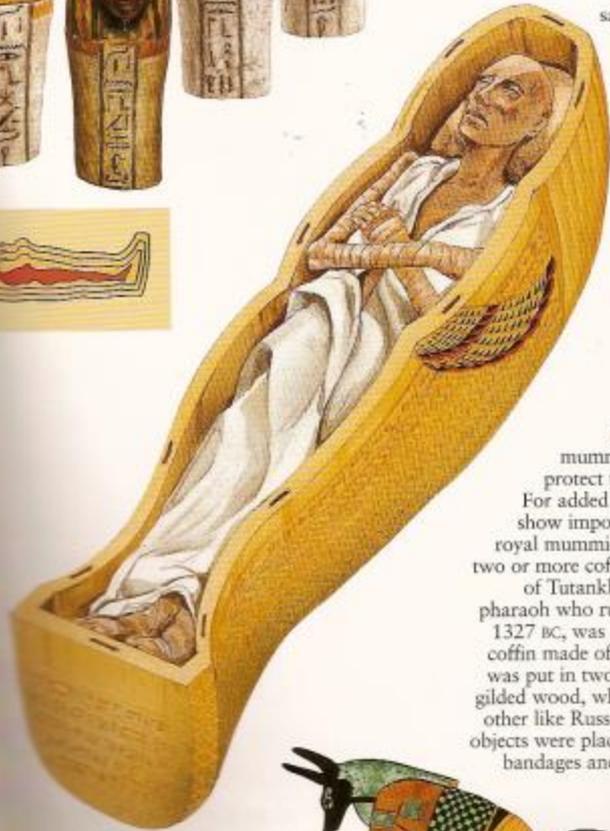


The sarcophagus

The coffins of pharaohs and important officials were given a further layer of protection. They were placed inside a stone sarcophagus. These rectangular containers were extremely heavy and must have been very difficult to move and place in the tomb. Many were beautifully carved and crafted. Some coffins were put in a rectangular wooden box instead.

Tutankhamun's three coffins were inside a stone sarcophagus, which itself was inside four gilded wooden shrines.

This inscribed, mummy-shaped figurine (right) dates from about 1350 BC. Figurines like this, called "shabtis," were put in tombs to help the dead person in the afterlife.

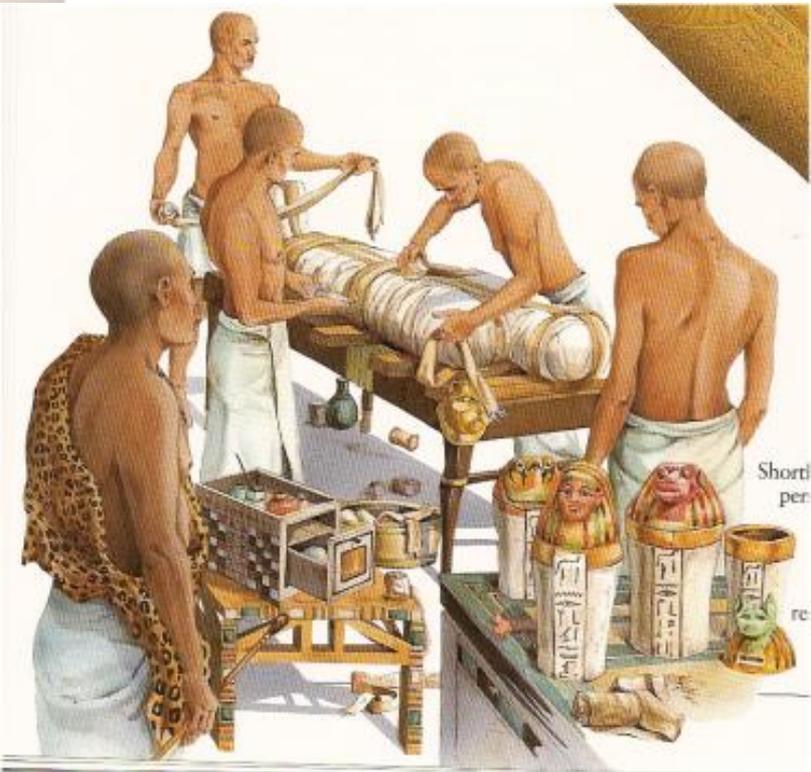


The coffin

A wooden coffin, or mummy case, was used to protect the embalmed body. For added protection, and to show important status, some royal mummies were put inside two or more coffins. The mummy of Tutankhamun, the young pharaoh who ruled from 1336 to 1327 BC, was placed in an inner coffin made of beaten gold. This was put in two further coffins of gilded wood, which fit inside each other like Russian dolls. Valuable objects were placed inside the linen bandages and within the coffin.



Most coffins were highly decorated on the inside as well as outside. They were often covered with images of gods and goddesses, magic symbols, and spells.



Short
per

re

STAGES OF MUMMIFICATION

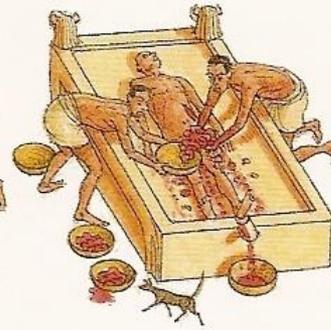
1 delivery

The family delivers the body together with linen needed for mummification. The corpse is measured for its coffin.



2 de-braining

After the body has been laid out on a stone table, the brain is often removed through the nose with hooks. The inside of the skull is then washed out.



3 gutting

The corpse is cut open down the left side and the internal organs (except the heart and kidneys) are removed for separate preservation.



4 washing and stuffing

The body is washed with fragrant palm wine before the inner cavity is stuffed with water-absorbing natron and a temporary packing.



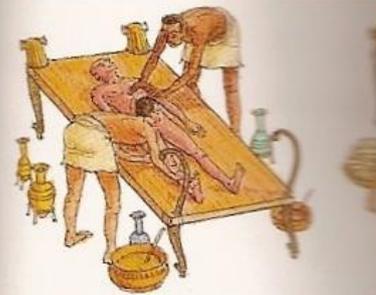
5 drying

To remove all vestiges of rot-inducing moisture the body is covered with natron and left for forty days.



6 cleaning and packing

Using Nile water, traces of natron are cleaned from the dried-out corpse. The empty body cavity is packed with sawdust and linen rags, and the head with resin-soaked linen.



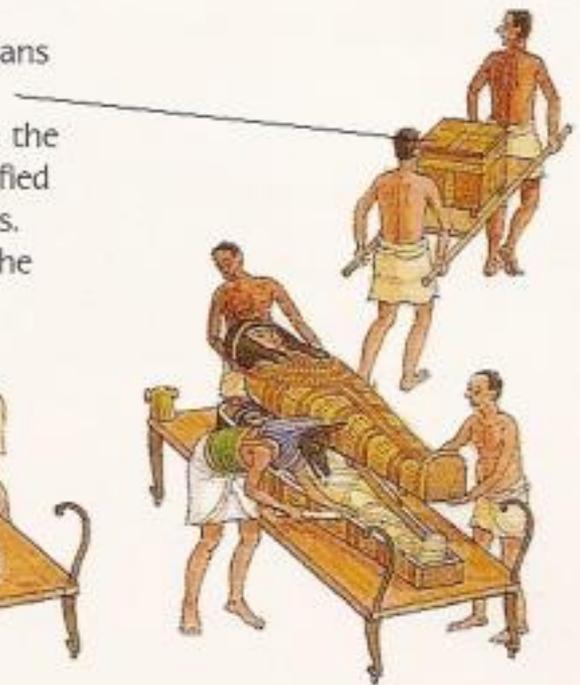
7 oiling

The body is transferred to a wooden table. Here its skin is rubbed with oils, the nose holes plugged, the eye sockets stuffed, and a final coating of resin applied.



canopic chest

The corpse's internal organs (except the heart and kidneys, which are left in the body) have been mummified and stored in canopic jars. These are assembled in the canopic chest.



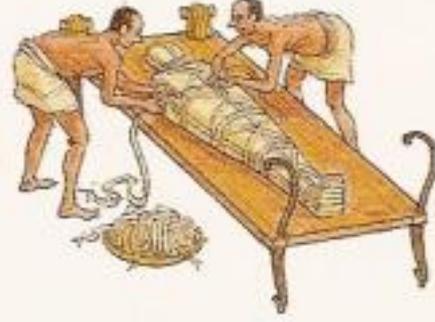
8 wrapping

Reciting spells at each stage, the embalmers start to bandage the body, beginning with the limbs.



9 protecting

In a process that takes many days, the entire corpse is wrapped in hundreds of yards of linen bandages. Protective amulets are placed within the bandaging.



10 securing

The well-wrapped corpse is secured with linen cords and placed within a linen shroud.



11 finishing

Adorned with a painted face mask, the body is lowered into its coffin. The jackal-headed priest places a papyrus Book of the Dead beside the body.

The Egyptians believed that to enjoy eternal life, the body should be preserved and placed in a tomb with its possessions. Prayers and spells insured that the soul had an endless supply of food.

3 The mummy

They then wrap the body in many yards of linen. As they wind the layers around, they place

jewelry and amulets, or charms, between the layers and pray for the man's soul.



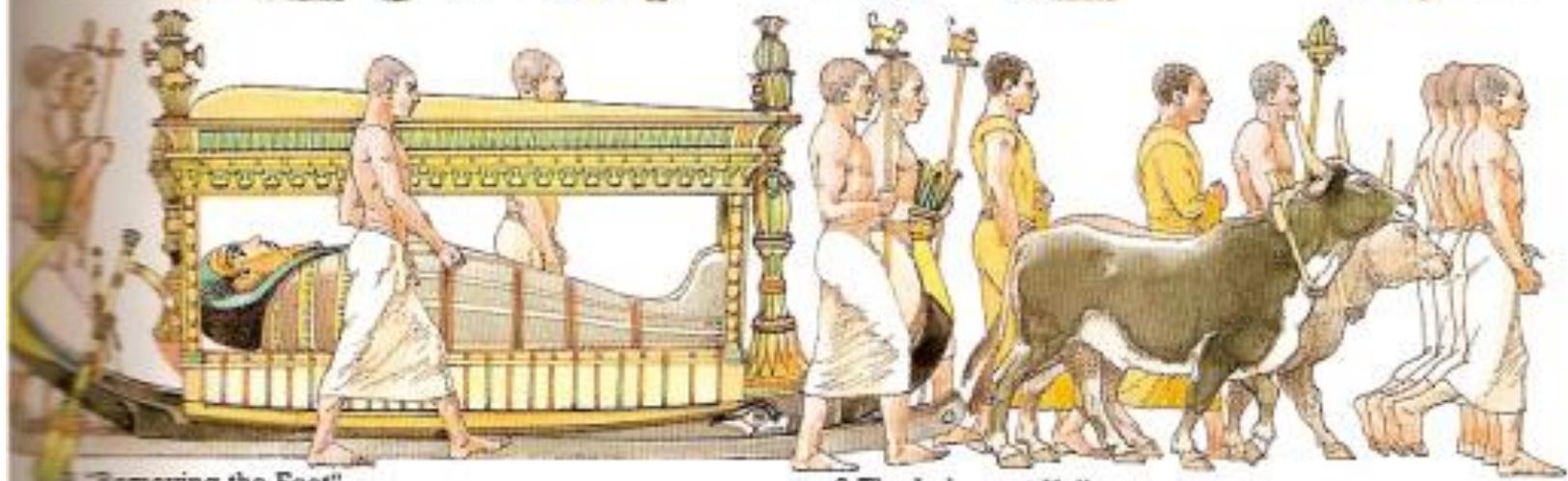
A life after death

Hori's brother has just died, so here you can see how the Egyptians preserve a body for the afterlife.

4 Masks of the gods

On the mummy they place a mask that is a portrait of the dead man. The whole process takes 70 days,

and during that time, the embalmers put on animal masks and act the roles of the gods.



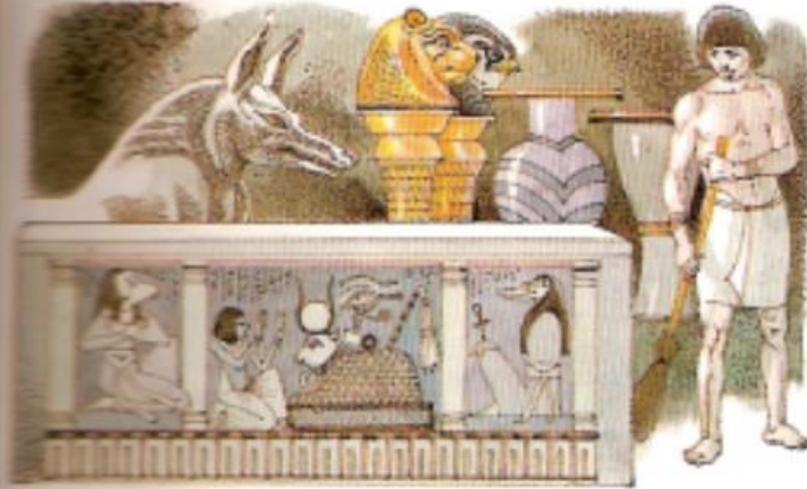
Removing the Food

The Judgment Hall

8 "Removing the Foot"

A priest sweeps the chamber where the coffin lies in the rite of "Removing the Foot." By

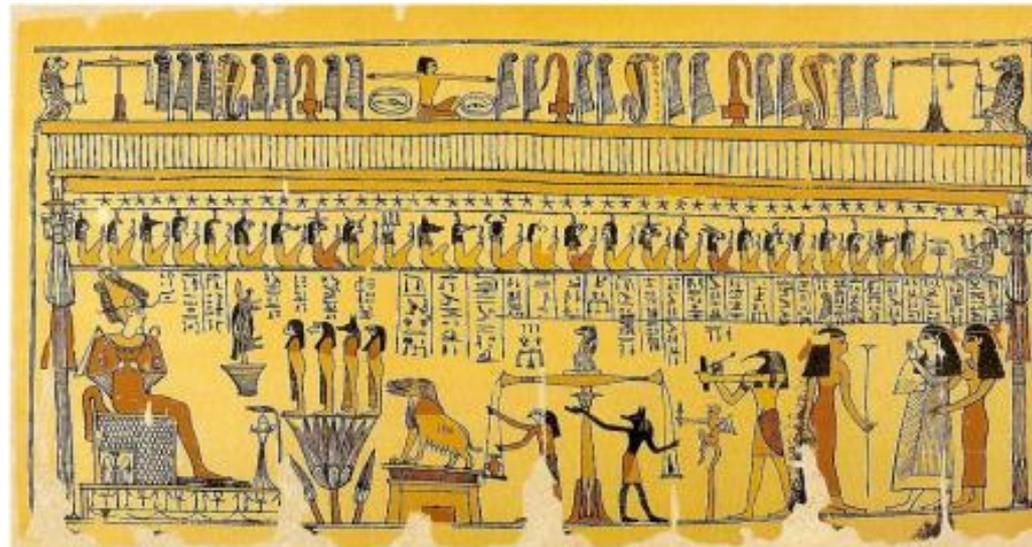
removing any traces of human life, the Egyptians believe they can keep evil away from the tomb.



9 The Judgment Hall

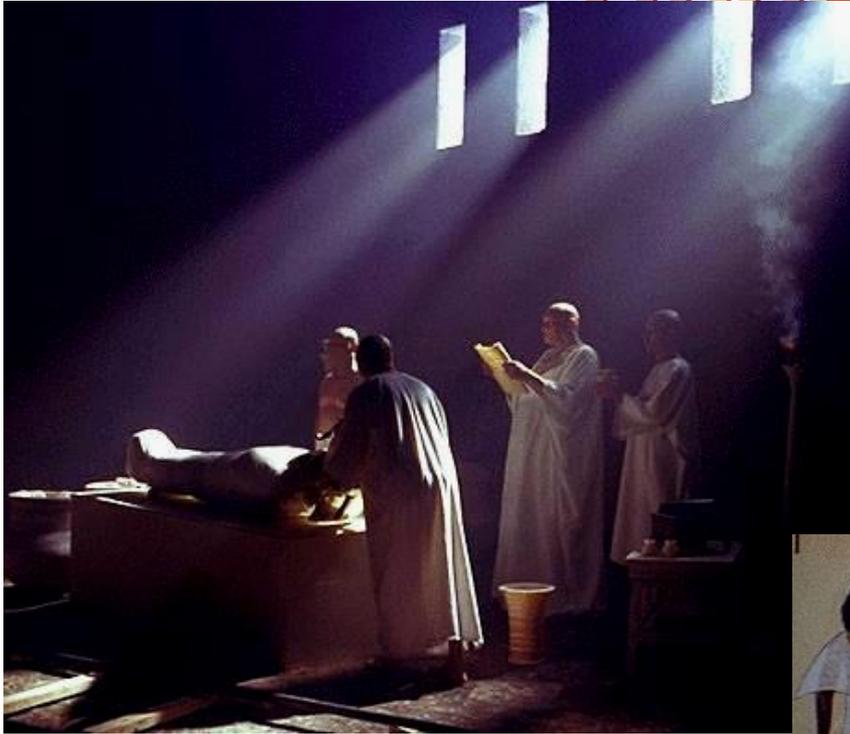
After a feast, the funeral is over. The Egyptians believed the man's soul had by then arrived in the

Judgment Hall of Osiris, to be weighed against a feather. If the two balance, it means he led a good life.



(Above) A depiction of the heart of the deceased being weighed against the feather of Maat, the goddess of truth. The ancient Egyptians believed that only those who had been honest in this life could make the journey into the land of eternal life. Note the jackal-headed god Anubis, who is adjusting the right-hand balance of the scale in the deceased's favor.
(Opposite) A silver likeness of Psusennes I, the second ruler of the 21st Dynasty.

Preparations for the Underworld



**Priests protected
your KA, or soul-
spirit**

**ANUBIS weighs the
dead person's heart
against a feather.**



Materials Used in



1. Linen

2. Sawdust

3. Lichen

4. Beeswax

Pads

5. Resin

6. Natron

7. Onion

8. Nile Mud

9. Linen

10.

Preparation for the Afterlife



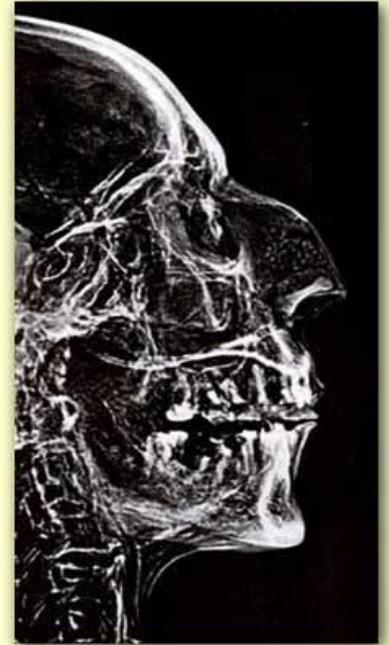
Egyptian Mummies



Seti I
1291-1278 B. C. E.



Queen Tiye,
wife of
Amenhotep II
1210-1200 B. C. E.

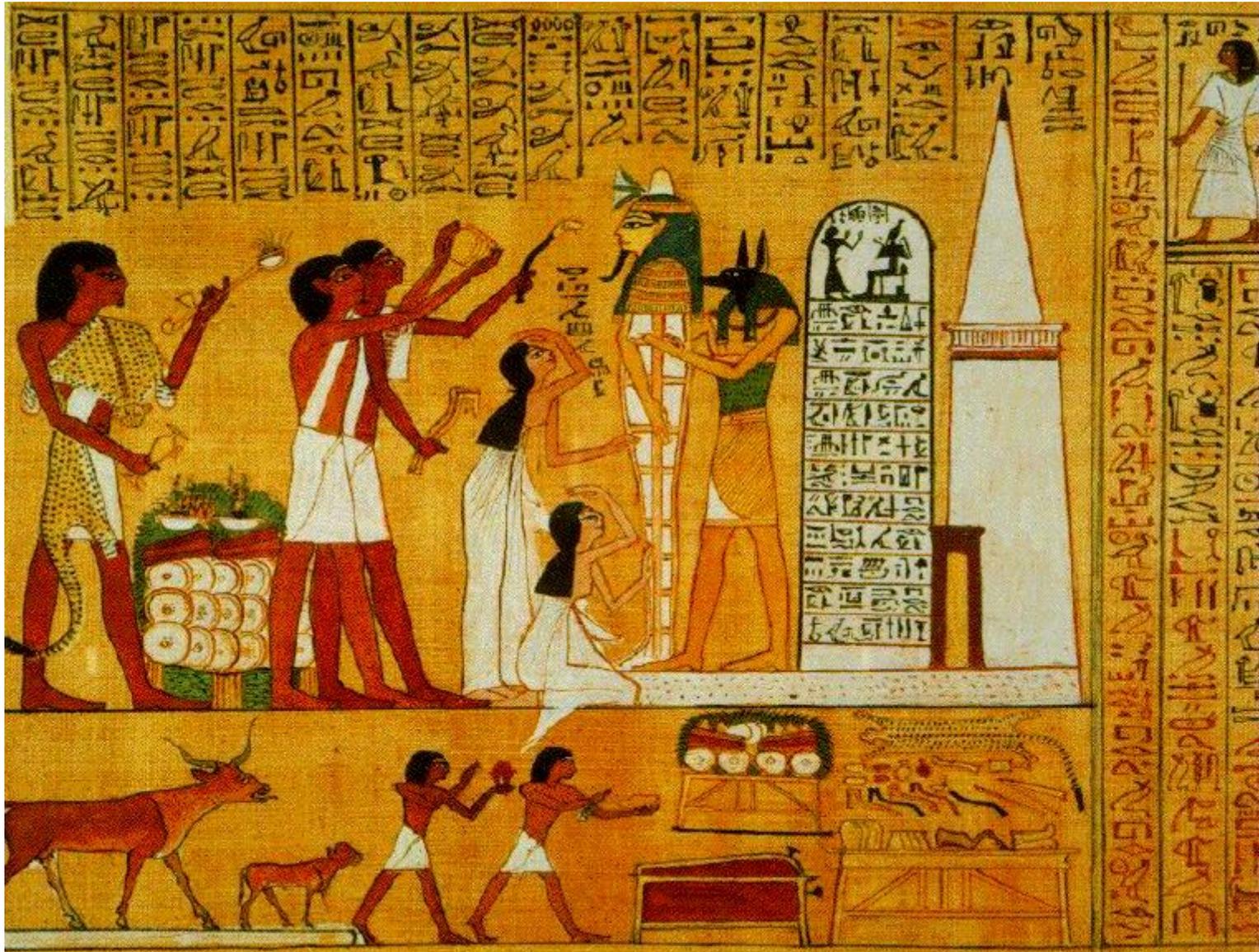


Ramses II
1279-1212 B. C. E.

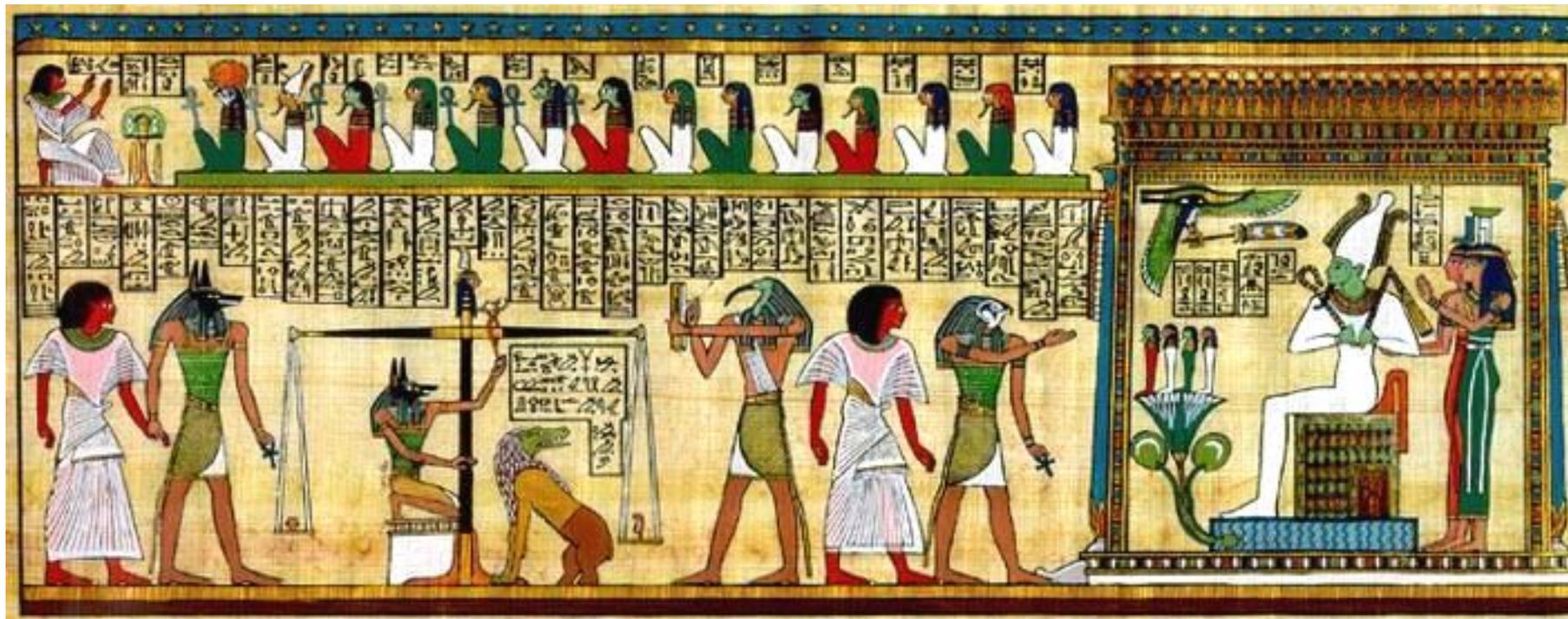
Egyptian Beliefs

- The Egyptians believed that the balance of order and chaos in the universe could only be maintained by the gods and goddesses and their representative on Earth, the king or Pharaoh. Originally, these deities represented the aspects of nature, the sky, sun, land, and river.

Egyptian *Book of the Dead*



The Final Judgement



Anubis

Horus

Osiris

Egyptian Creation Myth



The Goddess Nut

Egyptian Gods & Goddesses: “The Sacred ‘Trinity’”



Osiris
Horus



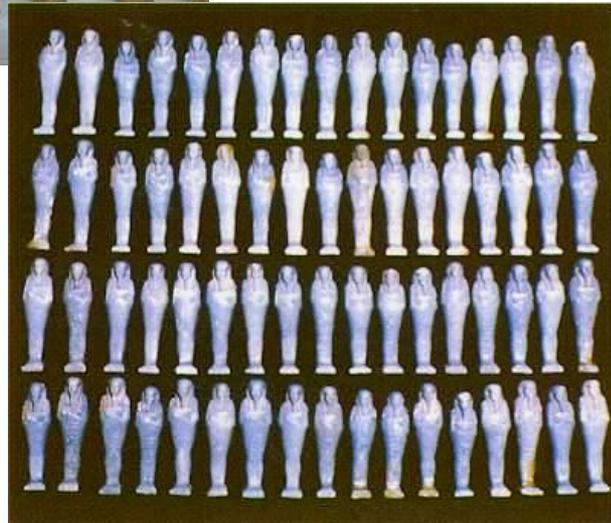
Isis

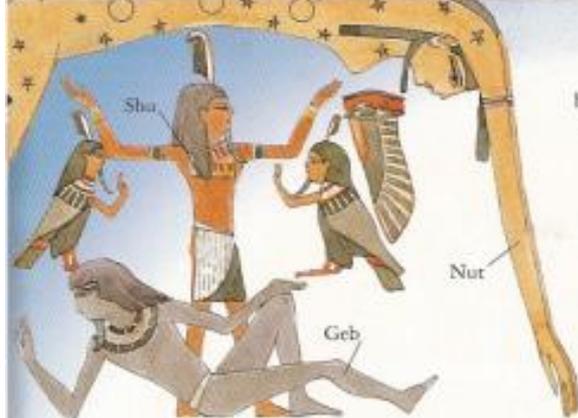


The Ankh – The “Cross” of Life



Shabtis: The Pharaoh's Servants





IN THE BEGINNING...

According to the Egyptians, the world began with the creator-god Atum ("the All") rising up from the waters of chaos. Two of his children, the air-god Shu and his sister-wife Tefnut (goddess of damp air) gave birth to Geb, the god of the Earth, and Nut, the overarching goddess of the sky.



HOLY HOMES

Certain deities were particularly useful around the house. The friendly she-hippo goddess, Tawaret (*left*), who sometimes had lion and/or crocodile limbs, kept an eye on women in childbirth. The dwarf Bes (*right*) was fierce but kept away evil spirits and helped couples to produce children. People often wore a carving of him around their necks for luck.



FACING THE GODS

The Egyptians worshiped hundreds of gods and goddesses, who were responsible for everything that happened, from the flooding of the Nile to the appearance of the sun in the sky. The Egyptians also believed that the gods judged them after death in the Underworld, a grim region where monsters lurked in dark corners. Only those who had lived good lives escaped.



EYE SPY

Horus, the pharaohs' own god, once had his missing left eye kindly restored by the goddess of love. After that, the Horus-eye (or *wadjet*-eye) became a very popular symbol of healing and protection. Horus-eye jewelry was often buried with the dead.

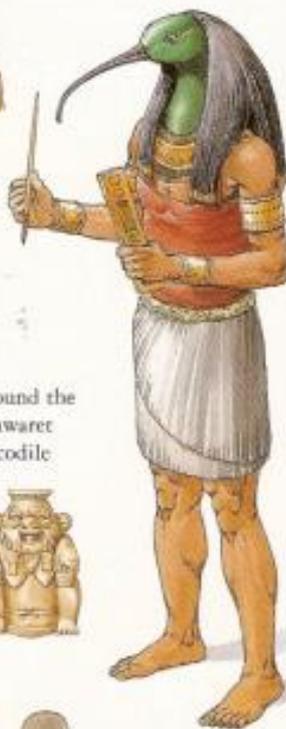


3 HEART OF THE MATTER

In the Hall of Judgment, the heart of the deceased was placed on one side of a balance. To the ancient Egyptians, the heart was the center of a person's personality, containing all their memories. This is the reason the Egyptians took special care to leave the heart in the body of the deceased.

2 THOTH

Holding a reed pen, the ibis-headed god, Thoth, recorded the verdict on the deceased person's soul. Thoth was the god of writing and knowledge. He was associated with the moon, too, because his curved ibis beak looked like a crescent moon.



1 YOU ARE CHARGED...

Deep in the Underworld, a dead person (or, rather, his spirit, or soul) met the King of Death face to face. Quivering with fear, he listened to a list of the bad things he had done in his lifetime. He must then deny the charges. If successful, he moved on to the even more frightening "weighing of the heart" ceremony....

Deviser of the Dead

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ARE CHARGED...

In the Underworld, a dead person, his spirit, or soul met Death face to face. With fear, he listened to a list of things he had done in life. He must then deny each charge. If successful, he moved on to the next stage of the "weighing of the heart" ceremony....

Devourer of the Dead

The Devourer has the head of a crocodile, the front body of a lion, and the rear end of a hippo.

6 DEAD WATCHER

The god Anubis—jackal-headed and the color of a rotting corpse—played a part in everything that happened after death. He kept an eye on mummification and offered a helping hand when a dead person was judged in the Underworld.

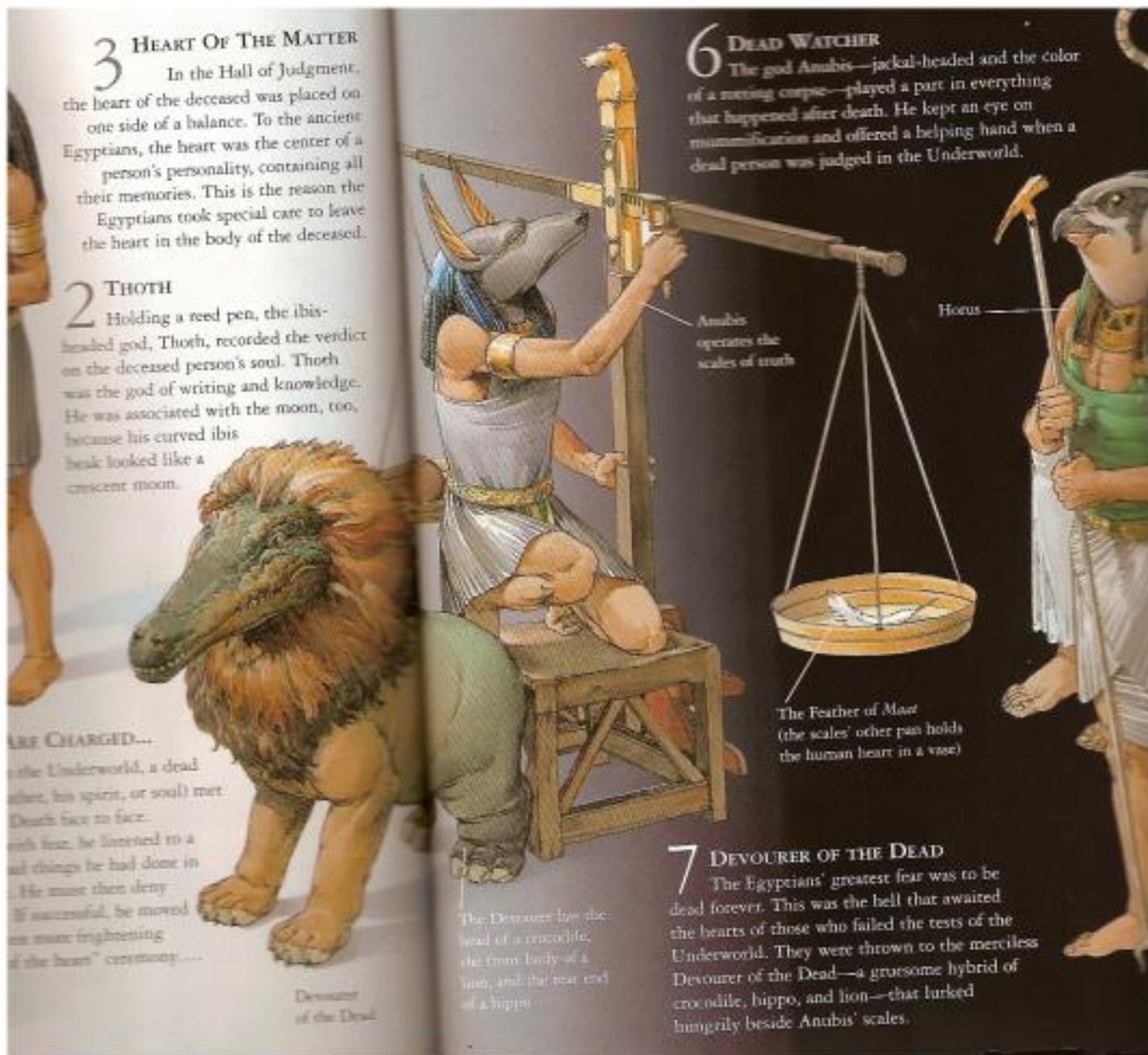
Anubis operates the scales of truth

Horus

The Feather of Maat (the scales' other pan holds the human heart in a vase)

7 DEVOURER OF THE DEAD

The Egyptians' greatest fear was to be dead forever. This was the hell that awaited the hearts of those who failed the tests of the Underworld. They were thrown to the merciless Devourer of the Dead—a gruesome hybrid of crocodile, hippo, and lion—that lurked hungrily beside Anubis' scales.

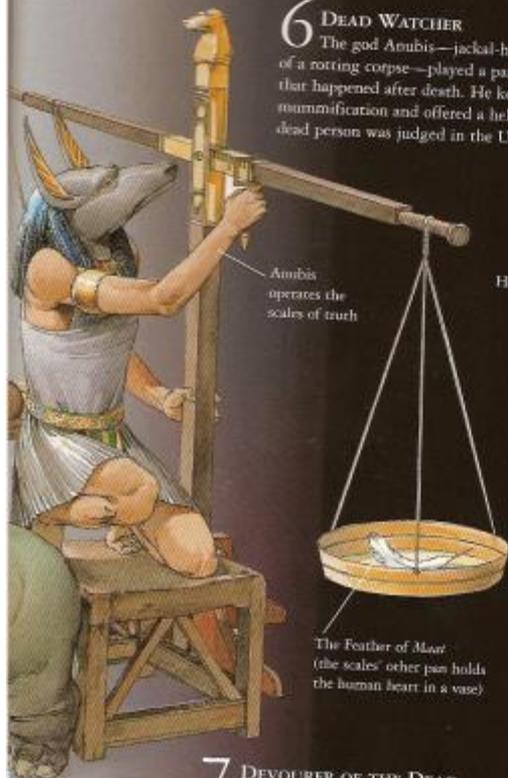


4 PERFECT BALANCE

Anubis weighed the heart of the deceased—the essence of their being—against the Feather of *Maat*, which represented goodness and truth. If the two balanced exactly, the dead person was said to have spoken truly. He could then approach the throne of Osiris. The failures wished they had never existed....

6 DEAD WATCHER

The god Anubis—jackal-headed and the color of a rotting corpse—played a part in everything that happened after death. He kept an eye on mummification and offered a helping hand when a dead person was judged in the Underworld.



Anubis operates the scales of truth

The Feather of *Maat*
(the scales' other pan holds the human heart in a vase)

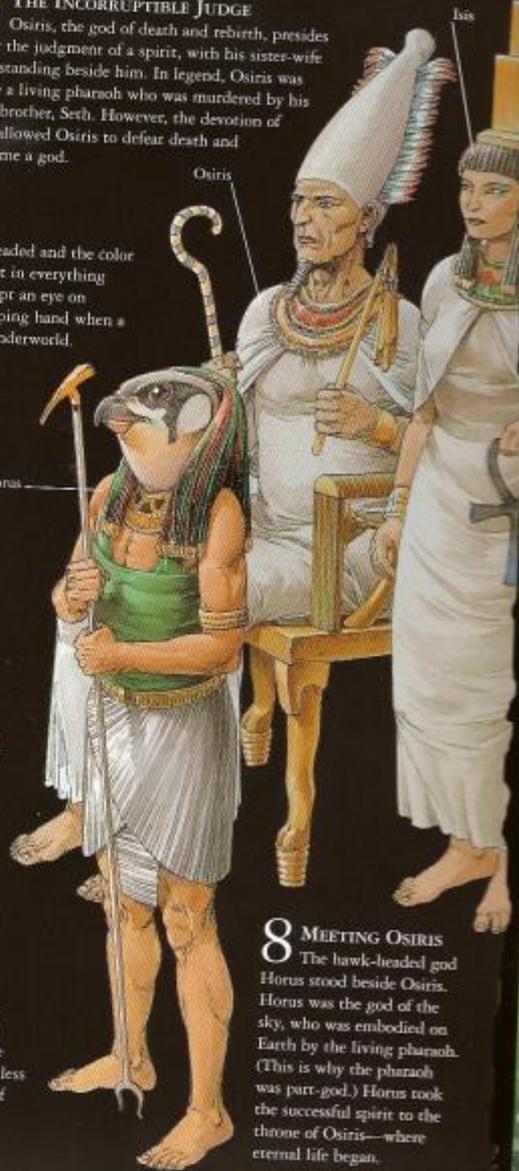
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The Devourer has the head of a crocodile, the front body of a lion, and the rear end of a hippo.

5 THE INCORRUPTIBLE JUDGE

Osiris, the god of death and rebirth, presides over the judgment of a spirit, with his sister-wife Isis standing beside him. In legend, Osiris was once a living pharaoh who was murdered by his evil brother, Seth. However, the devotion of Isis allowed Osiris to defeat death and become a god.



Osiris

Isis

Horus

8 MEETING OSIRIS

The hawk-headed god Horus stood beside Osiris. Horus was the god of the sky, who was embodied on Earth by the living pharaoh. (This is why the pharaoh was part-god.) Horus took the successful spirit to the throne of Osiris—where eternal life began.

Ptah: Creator-god of Memphis represented as a mummy.

Hathor: Sky-goddess who sometimes took the form of a cow.

Sekhmet: Lioness-goddess whose breath made the desert a



Khnum: Ram-headed creator god associated with the Nile flood.

Ra: Hawk-headed sun-god.

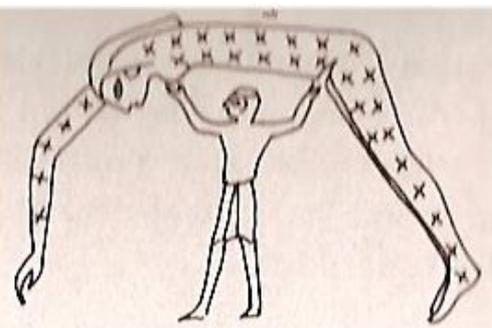
Bastet: Cat-goddess whose ferocity became associated with the moon.

Sobek: Crocodile-god whose sweat made the Nile.

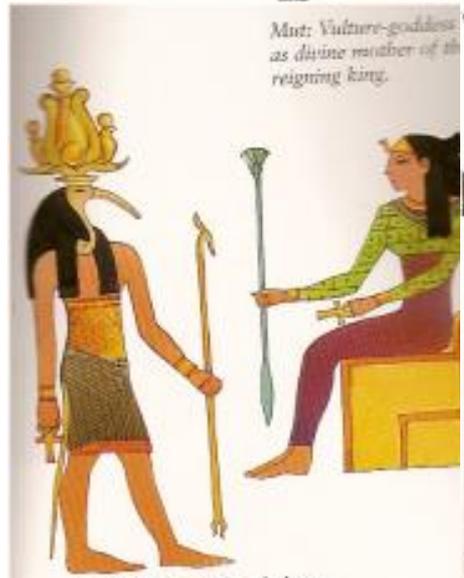
Mut: Vulture-goddess as divine mother of the reigning king.

Horus: Falcon-headed god represented by the pharaoh.

Nephthys: Sister of Isis who protected the dead.



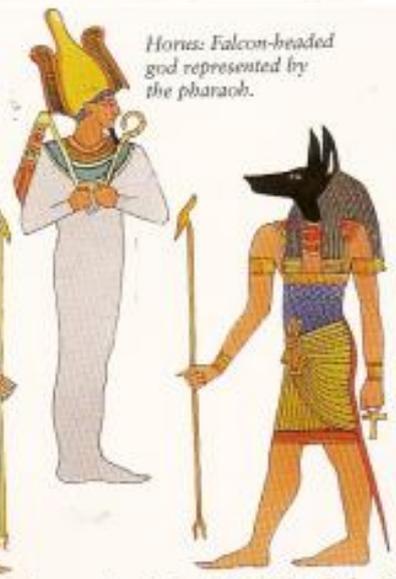
The Egyptian story of Creation is depicted by the arched body of Nut, representing the sky, held up by Geb, the Earth god



Thoth: Ibis-headed or baboon god of learning and writing.



Osiris: God of the dead, the underworld, and resurrection.



Anubis: Jackal-headed god of the dead and embalming.



Isis: Goddess of motherhood, wife of Osiris, and mother of Horus.

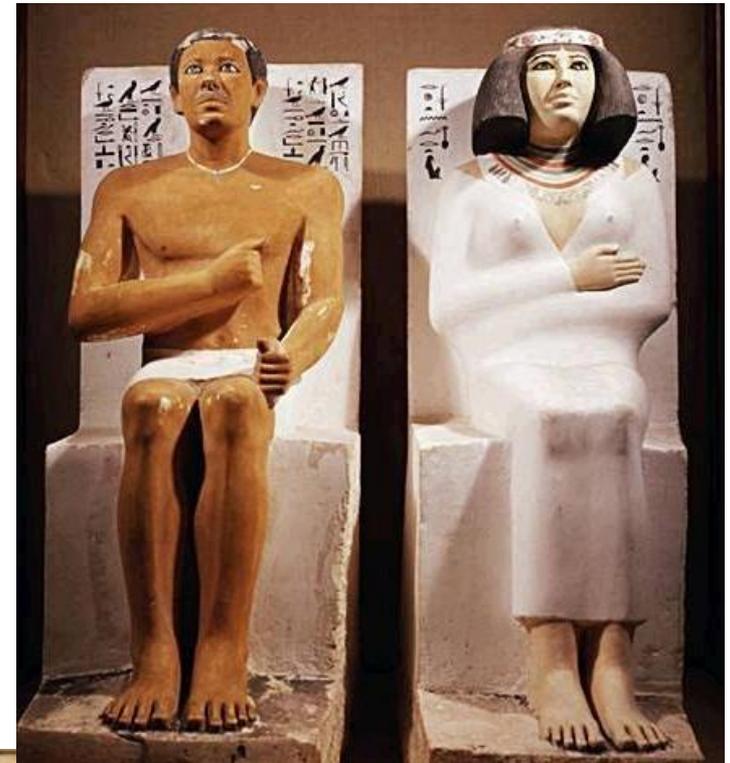
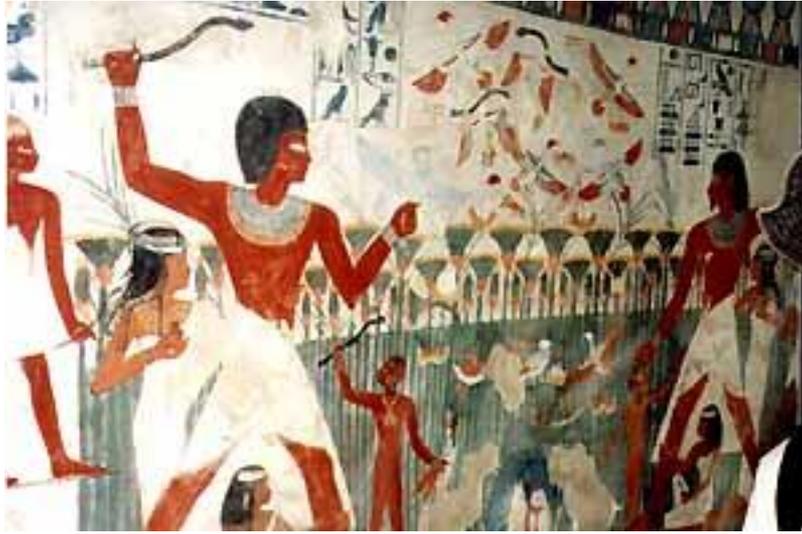




- 1 Rameses VII
- 2 Rameses IV
- 3 Son of Rameses III
- 4 Rameses XI
- 5 Sons of Rameses II
- 6 Rameses IX
- 7 Rameses II
- 8 Merenptah
- 9 Rameses V / VI
- 10 Amenmesse
- 11 Rameses III
- 13 Bey
- 14 Twosret / Sethnakht
- 15 Seti II
- 16 Rameses I
- 17 Sety I
- 18 Rameses X
- 19 Mentuherkepshef
- 20 Hatshepsut & Thutmose I
- 34 Thutmose III
- 35 Amenhotep II
- 36 Maiherpri
- 38 Thutmose I
- 42 Thutmose II or wife of Thutmose III
- 15
- 43 Thutmose IV
- 45 Userhet
- 46 Yuya & Thuya
- 47 Siptah
- 57 Horemheb
- 62 Tutankhamen



Egyptian Nobility

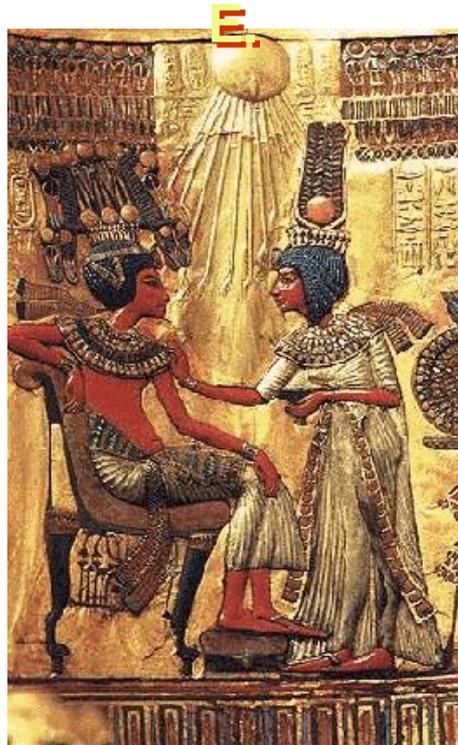


Some Famous Egyptian Pharaohs

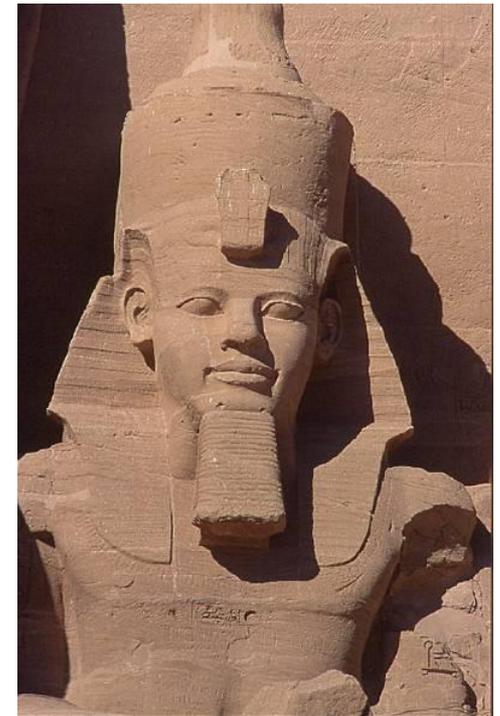


**Thutmose
III
1504-1450 B. C.
E.**

**Tutankhamon
1336-1327 B. C.**



E.



**Ramses II
1279-1212 B. C.
E.**

2. Rule of Hatshepsut (1498-1483 BC)(M)

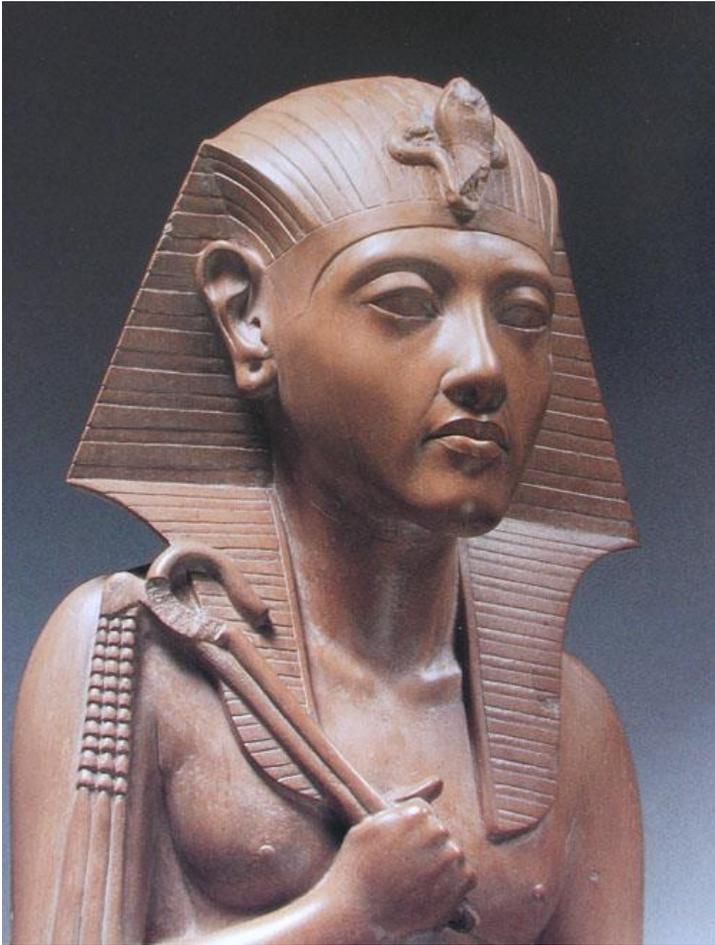
a. first female Pharaoh, dedicated to peace

b. built many temples, monuments, buildings to herself – Deir el-Bahri

c. advanced trade by sending out many expeditions (M)



Hatshepsut

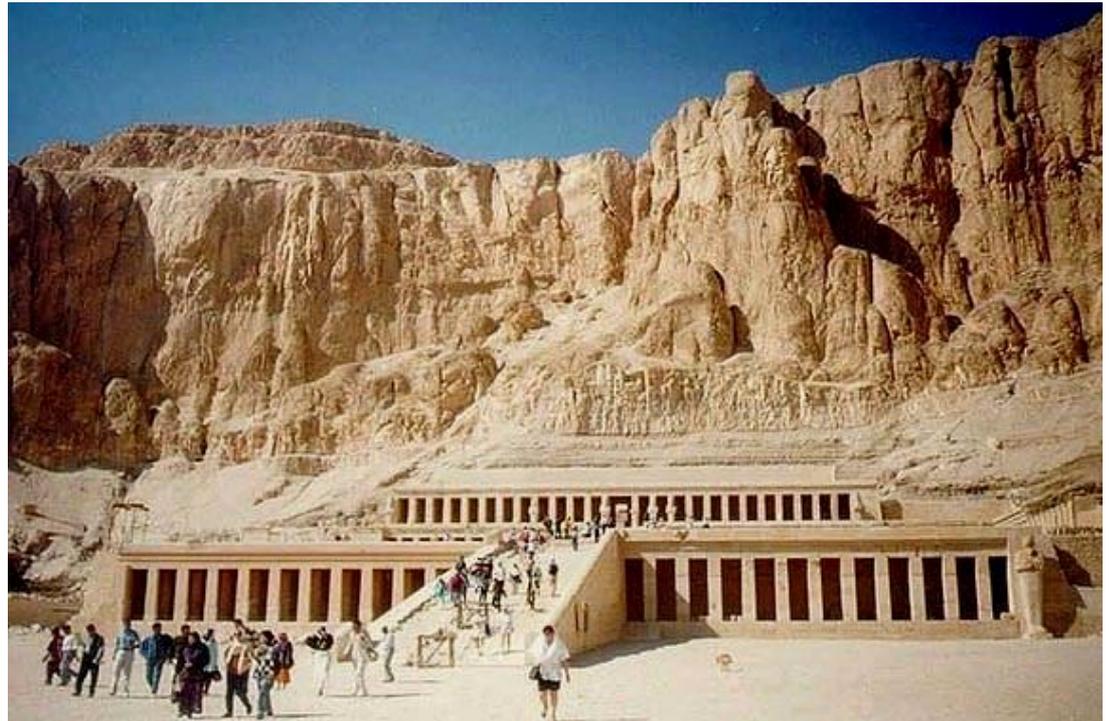


Her statue and mummy

The Valley of the Queens

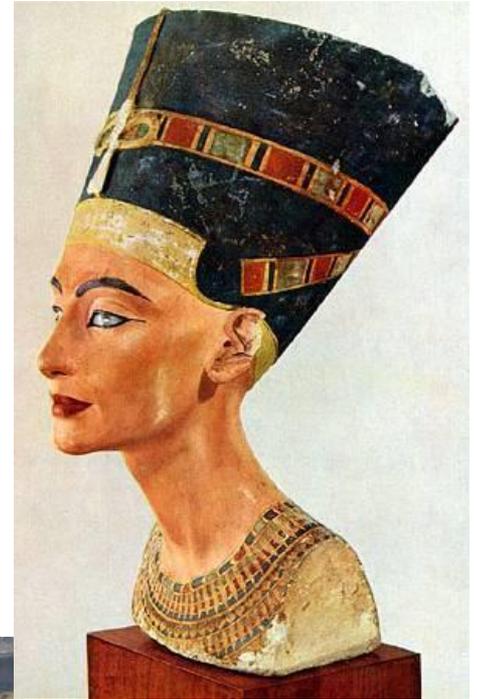
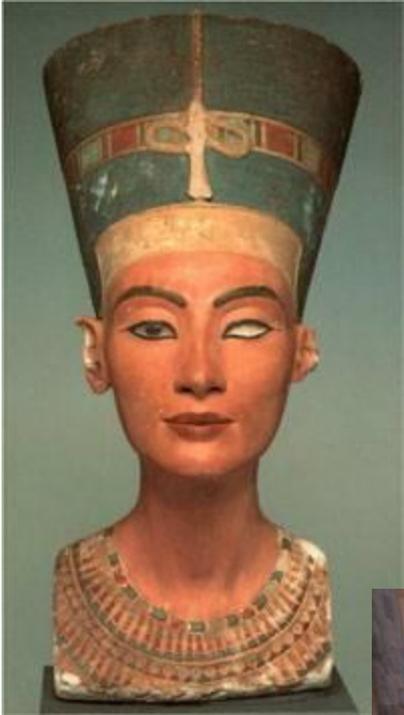


1473-1458 B. C.
E.



Temple of Queen
Hatshepsut

Queen Nefertiti



3. Thutmose III –(1504-1450 b.c.)actual reign
 - a. Believed strongly in military conquest.
 - b. After 16 conquests, he ruled from the Euphrates to the Nile.

4. Amenhotep IV (changes his name to Akhenaton)(1350-1334 b.c.)
 - a. wanted to bring about a religious revolution
 - b. concept of monotheism (Aton—sun god)
 - c. Priests were supposed to remove ALL other of gods from temples.
 - d. Revolution failed, kingdom in disorder

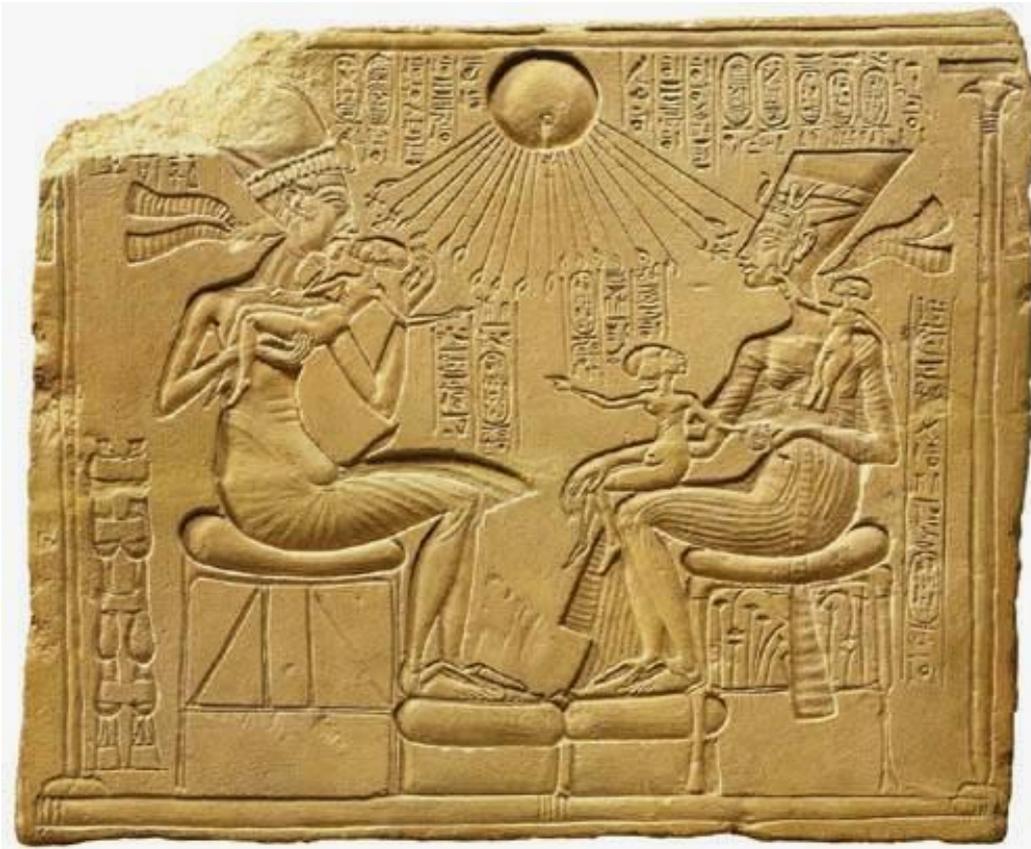
statues

Akhanaton' wife—the most reproduced image of a woman in Egypt's history....

Queen Nefertiti!
Mother of Ankhesenamen,
(Tut's wife)



Ankhenaton: First Monotheist?



1352-1336 B. C.
E.