

البحث رقم (٢)

The Materials and the Tools of the Mummification Process (Analytical Study)

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The human nature makes the human think of his future after death and the ancient Egyptian believed so much in the afterlife with gods. That's why they prepared for it during one's life, in order to ensure luxury and comfort in the afterlife, so the tombs were rich with things buried with the deceased. The Egyptian was afraid to be forgotten after his death. That's why he needed to ensure the offerings to be kept in his tomb, so he endowed land to provide these offerings; he also kept his memory on stone and made a memorable funeral to keep his memory amongst the livings. In early Old Kingdom, kings allowed family members and high officials to be buried around them like in Giza plateau and in early 5th dynasty, nobles had the right to have funerary rituals and they followed the model of the king in it. In the 6th dynasty, anyone could make a funeral that fits his wealth and position, and that indicates a religious democracy in that time. So our source to funerary procession comes from the private tombs of high officials, pyramid text and the story of Sinuhe. The details of the procession: 1st step: The procession begins at the house of the deceased, it is not sure whether the mummy joins it at the other side of the river or it was delivered to the house after embalming. 2nd step: The procession goes out of the house to the river. 3rd step: The procession crosses the Nile from the east bank, city of living to the West Bank, the city of dead; it is like transferring the deceased to afterlife. 4th step: On landing on the West Bank they start the purification ritual. 5th step: The coffin is placed on a sledge or kept on the boat that will be placed on the sledge to be dragged across the desert to the burial site. 6th step: "Pulling the coffin this way and that" ritual. 7th step: The Tekenu procession. Tekenu is a bundle wrapped on an animal skin and placed on a sledge and dragged along as a part of the funeral procession. It appears as a wrapped human with the head free, in kneeling pose or in fetal position like pre-dynastic burial position, or as a cocoon as symbol of rebirth. The Tekenu plays the role of the deceased; it is pulled by 3 priests followed by a large chest that contains unguents for the next ritual. 8th step: The opening of the mouth ritual. The Sem priest is wrapped in animal skin envelops all his body, with only head free, he is kneeling on a low couch similar to that placed on it the Tekenu. This ritual was carried over from the final stage of making ka statues as it was made on it, latter it was performed on the mummy directly. All these steps achieve the eternal and everlasting life to the deceased.