

# EGYPTIAN FUNERARY PRACTICES AND THE FIRST INTERMEDIATE PERIOD



COMPILED BY HOWIE BAUM

# Mummification

- A dead person needed their body, to get to the afterlife.
- If the body was properly preserved, the spirit would reenter the body and bring it to life in the next world.
- Depending on an ancient Egyptian's social status, the process of mummification could be elaborate or simple.

# IN ANCIENT EGYPT, A FUNERAL WAS NOT JUST A FUNERAL

For the Kings, Queens, and other Royalty, it was a big operation many different parts:

- Elaborate rituals
- Mummification
- Massive tombstones
- Magic spells



**The afterlife was a serious matter because everybody wanted to go to **the Field of Reeds**, where it was peaceful for eternity.**

A funeral ceremony was thought of a way to join the physical world to the eternal world and the afterlife.

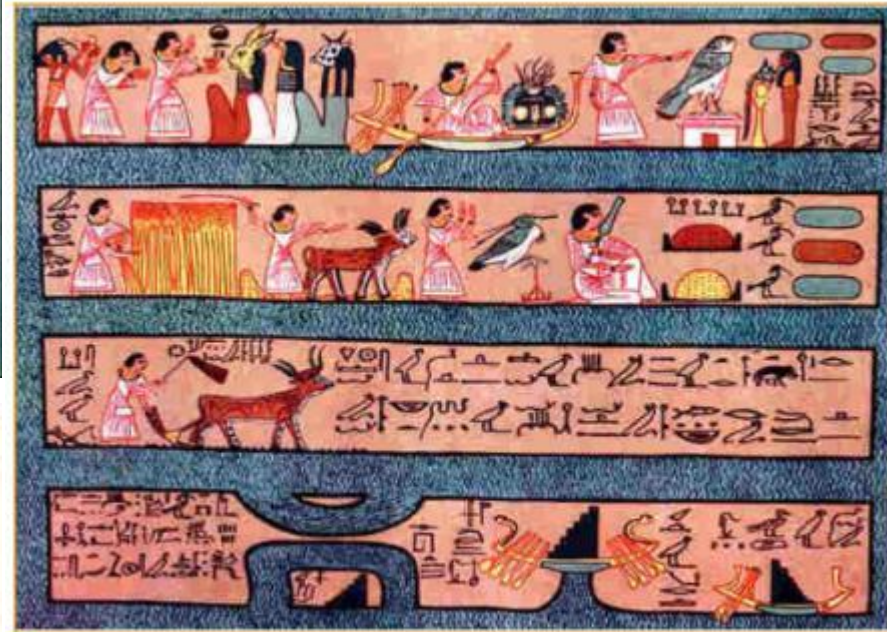
## AARU - THE FIELD OF REEDS

It was like an exalted version of mortal life in a more glorified version of Egypt.

The agriculture was plentiful, gods and humans lived together in peace, and there was plenty of work to do and food to eat and people to meet.

Because life after death was supposed to be a continuation of life on earth, most people would be required to work.

No one wanted to work in paradise as hard as they did while they did when they were alive.



*The Egyptians view of the House of Reeds (Paradise)  
from the Papyrus of Ani*



## USHABTI

The solution for not working too hard, came in the form of Ushabti.

These were magical figures that came to life when the deceased had work to do in the afterlife.

They would take their place and do the work required, leaving them to enjoy leisure time.



**After a person died, Egyptians believed that their spirit split into 3 main parts:**

- **Ba (soul)**
  - **Represented by a human-headed bird**
- **Ka (life force )**
  - **spirit double**
- **Akh – like a ghost**



# ANCIENT EGYPTIAN BURIAL PRACTICES

**Ancient Egyptians also believed that the soul was divided into 9 parts:**

- 1) Khat – The body**
- 2) Ka – the Life Force**
- 3) Ba – a human-avian conduit between heaven and earth**
- 4) Shuyet – a shadow self**
- 5) Akh – a transformed immortal self (like a ghost)**
- 6) Sahu – part of Akh**
- 7) Sechem – part of Akh**
- 8) Ab – the source of good and evil, the heart**
- 9) Ren – a secret name**

# THE DIFFERENT TYPES OF BURIAL METHODS IN ANCIENT EGYPT

Very elaborate mummification methods were used for the Burial process for Pharaohs.

**Not all ancient Egyptians could afford to mummify the dead.**

The poor would be buried in the simplest graves, along with some special possessions or pots holding foods, that they had when they were alive.

**For the poorest of people, the body was buried in hot sand which would dry it out and mummify it in a natural way.**



Plates such as this were placed in the tombs of less wealthy individuals to serve as magical substitutes for offerings of food and drink for the deceased.





## **PERSONS BURIED IN SAND WITH CLAY SLABS OR ROCKS AROUND THEM, FOR A COFFIN**

For people who weren't totally poor, a grave in the hot sand could be made and the body had 4 vertical clay slabs around it and a horizontal one on top, to create an open space for them.

Family or Friends would put jars and any special belongings, on the outside of the clay slabs.

For a special effect, red pigment ochre was put at the bottom of the grave before the deceased was laid to rest.

A space could also be created by creating a wall of rocks around them.



## **CARVED STONE SARCOPHAGUS**

A priest named Ayput was interred in a stone sarcophagus, carved in the shape of a human, a style known as anthropoid.

The mummy's wrapping were coated with tar or resin, giving it a dark color.



# EGYPTIAN FUNERARY PRACTICES

**About 2600 BCE, during the Fourth and Fifth Dynasties of the Old Kingdom, Egyptians began to mummify their dead Kings, Queens, and other Royal persons, intentionally.**

The practice continued and developed for well over 2,000 years, into the Roman Period.



## THE OPENING OF THE MOUTH CEREMONY

It would be performed by a priest or the son of the deceased, who would typically be clothed in leopard skin.

**Selected spells from "The Book of the Dead" would be recited and a calf would be sacrificed.**

# SCENE FROM THE BOOK OF THE DEAD, SHOWING A FUNERAL

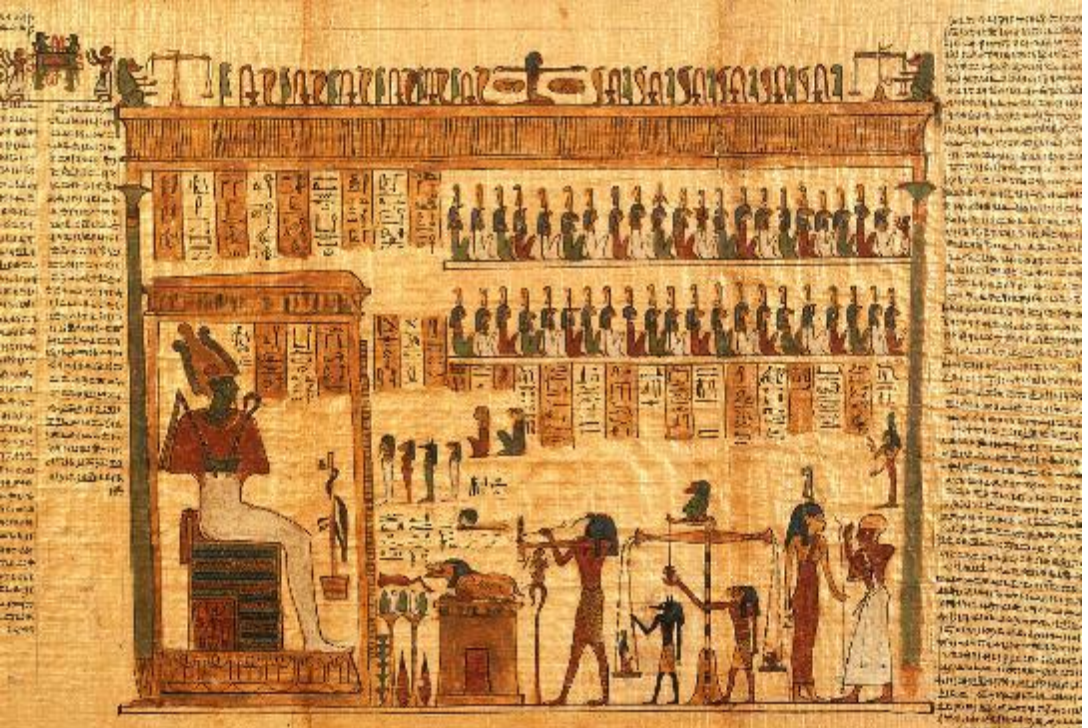
- the mummy
- the tomb
- the mourners
- the priests
- the ceremonial objects on a table
- the chest of food offerings
- Anubis - the god of death, mummification, and the afterlife



The Book of the Dead is the collection of texts the ancient Egyptians wrote, to help the dead and guide them through the Duat (underworld).

It consists of formulas, hymns, incantations, magical words and prayers.

They were written on scrolls of Papyrus paper.



# THE 4 SECTIONS OF SPELLS FROM THE BOOK OF THE DEAD

Scribes organized the 189 sections of the Book, into 4 sections, each of which had a set theme and position in the book.

## Chapters 1-16

The dead person goes into his/her tomb  
The soul passes into the Duat  
The soul returns so the body could move and speak again

## Chapters 17-63

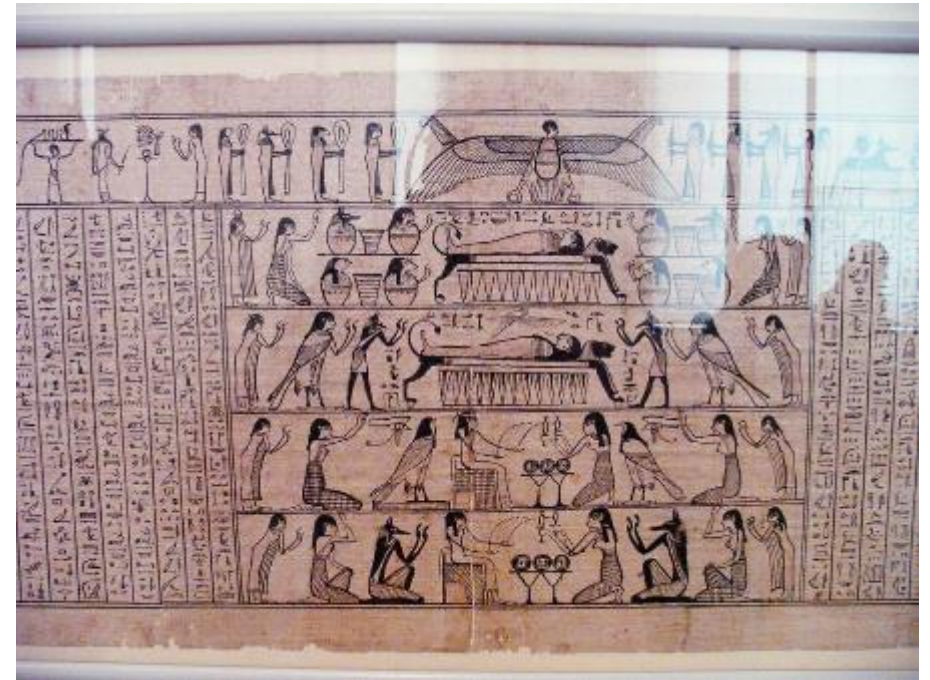
Explains the myths of the origins of the gods  
Describes places in the Duat  
Helps the dead soul live and be reborn

## Chapters 64-129

The dead soul travels the sky in the sun-boat as one of the "blessed dead"  
Soul journeys to the Duat for an audience with Osiris at sunset

## Chapters 130-189

Tells how the dead person becomes one of the gods after his/her vindication before the gods  
Details the protective amulets and food the dead needs  
Describes places in the Duat the dead will travel through.



If you would like to read more details about all of the spells, go to

[https://en.wikipedia.org/wiki/List\\_of\\_Book\\_of\\_the\\_Dead\\_spells](https://en.wikipedia.org/wiki/List_of_Book_of_the_Dead_spells)

# THE OPENING OF THE MOUTH CEREMONY

It was a very old and important funerary ritual, which was also called “The Opening of the Mouth and Eyes”.

This was done for 2 main reasons:

- 1) Ancient Egyptians believed that the dead needed to eat, drink, talk, breathe and see during their journey through the underworld and in the afterlife itself.
- 2) To help release the person’s Ba, or their instincts and personality, from their body.

That way it could unite with their Ka, which is like the life force or vital essence of a person.

Together, they would form the Akh, which is the most spiritual and immortal part of the soul.



## TOOLS USED FOR THE OPENING OF THE MOUTH CEREMONY

Special instruments were used to **ceremoniously** cut an opening for the mouth and eyes of the statue, and the priest would say:

"I have opened your mouth. I have opened your two eyes. I have opened your mouth with the instruments of Anpu."

Anpu being the Egyptian name of the god Anubis.

The instruments include the Peseshkef which a type of forked-blade, the Meskha which is a ritual adze-blade, a serpent-headed blade, an arm-shaped censor and a variety of amulets and offerings,



Ur Hekau



Pesheskef

Seb Ur





# BELIEF IN THE WEIGHING OF THE PERSON'S HEART

They believed that the heart recorded all of the good and bad deeds of a person's life and was needed for judgment in the afterlife.

After a person died, the heart was weighed against the feather of Maat (goddess of truth and justice).

**The scales were watched by Anubis (the jackal-headed god of embalming) and the results recorded by Thoth (the ibis-headed god of writing).**

If a person had led a decent life, the heart balanced with the feather and the person was rendered worthy to live forever in paradise with Osiris.



## **KA-APER – THE CHIEF LECTOR PRIEST**

This is a wood statue of him.

He was in charge of reciting prayers for the deceased in temples and funerary chapels.

It is one of the masterpieces of the private statuary of the Old Kingdom.

The eyes are inlaid; their outside rim is made of copper, the white is of opaque quartz, while the cornea is made out of rock crystal.



# Religion and Egyptian Life

- Egyptians were very interested in what was going to happen to them in the afterlife.
- Egyptians believed that everyone had a "ka," or a life force.
- When a person died, their "ka" left their bodies and became a spirit but remained at the burial site and couldn't leave.
- The "ka" had all the same needs that the person had when s/he was living.



Objects left for the "Ka." by the priests, when they put the person in the tomb.

Relatives would also bring and leave food and water, periodically.

# Burial Practices



- Egyptians believed bodies had to be preserved so a spirit could recognize it when it returned.
- So the “ka” could recognize its body, Egyptians developed a process of embalming their dead.
- Embalming allowed bodies to remain preserved for many years as mummies, or specially treated bodies wrapped in cloth.



# BURIAL PRACTICES

- The body's organs were preserved in special containers, canopic jars, and kept next to the mummies.
- The body was kept in a case called a sarcophagus.



## THE 4 TYPES OF CANOPIC JARS

There were 4 canopic jars and each had a different stopper or lid depicting:

**1.Imsety:** a person's head guarded the liver

**2.Qebhesneuf:** a falcon watched over the intestines

**3.Hapy:** a baboon protected the lungs

**4.Duamutef:** a jackal looked after the stomach



Jackal =  
Duamutef

Imsety =  
Human

Qebesenuf =  
Falcon

Hapi = Baboon

The organs were either returned to the body after embalming, or they were stored in canopic jars, carved to represent the four sons of Horus

# Preparation for the Afterlife



# Materials Used in Mummification



1. Linen
2. Sawdust
3. Lichen
4. Beeswax
5. Resin

6. Natron
7. Onion
8. Nile Mud
9. Linen Pads
10. Frankincense



# FLAX (LINEN)

The Nile river's annual floods left soil rich enough to feed a large and complex society -- and to grow a plant whose fiber was used for all kinds of household, fishing, farming, fashion and funerary necessities.

Flax was a major crop in ancient Egypt, and provided the fiber for linen, a refined yet sturdy textile that was worn by most Egyptians throughout their life.

It was also used to wrap Kings and other Royalty, as part of the mummification process.



## LINEN FABRIC

The flax fibers were woven, to make fabric for everyday wear.

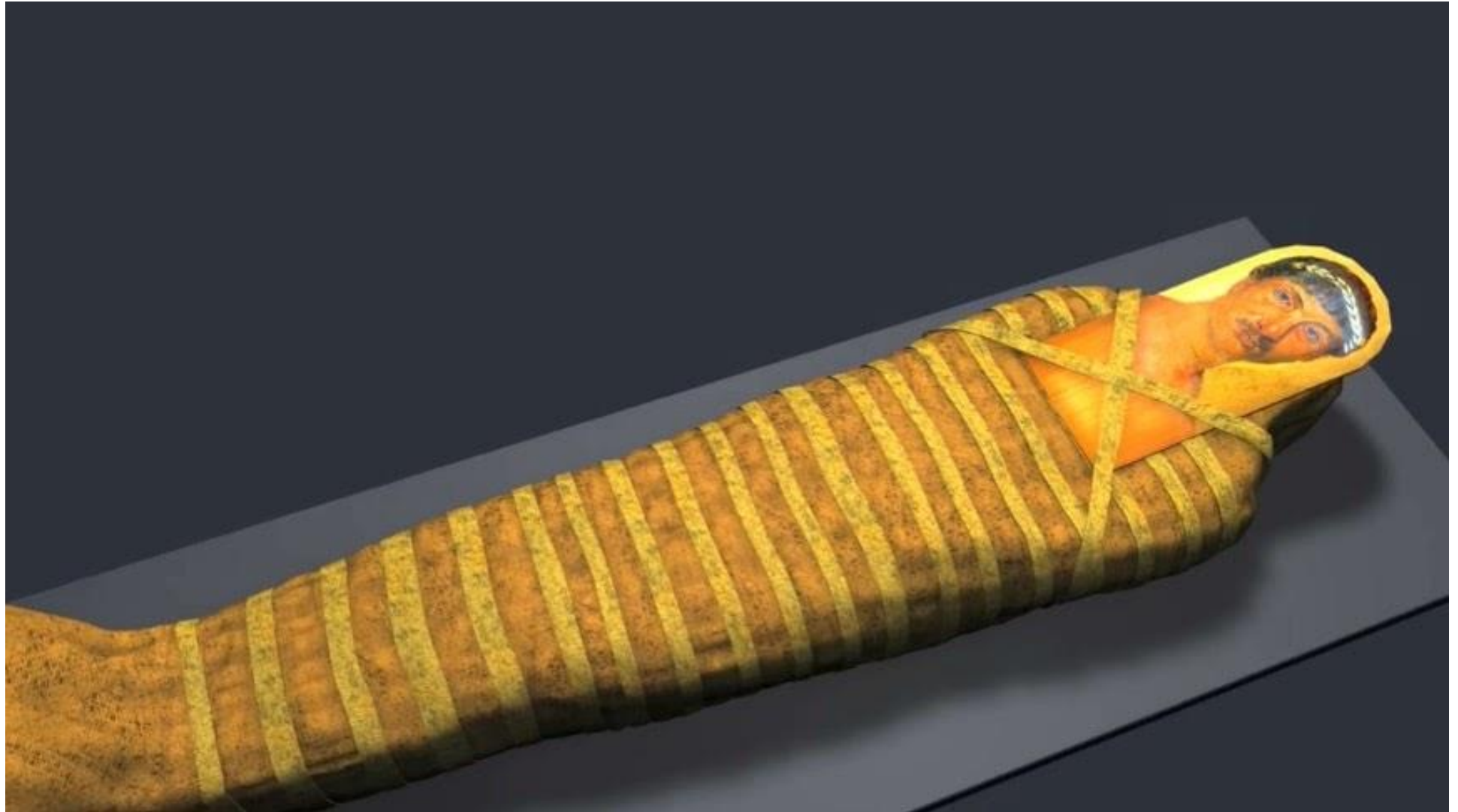
It was also used in the robes of some religious ceremonies, and in the magic rituals performed for the deceased.





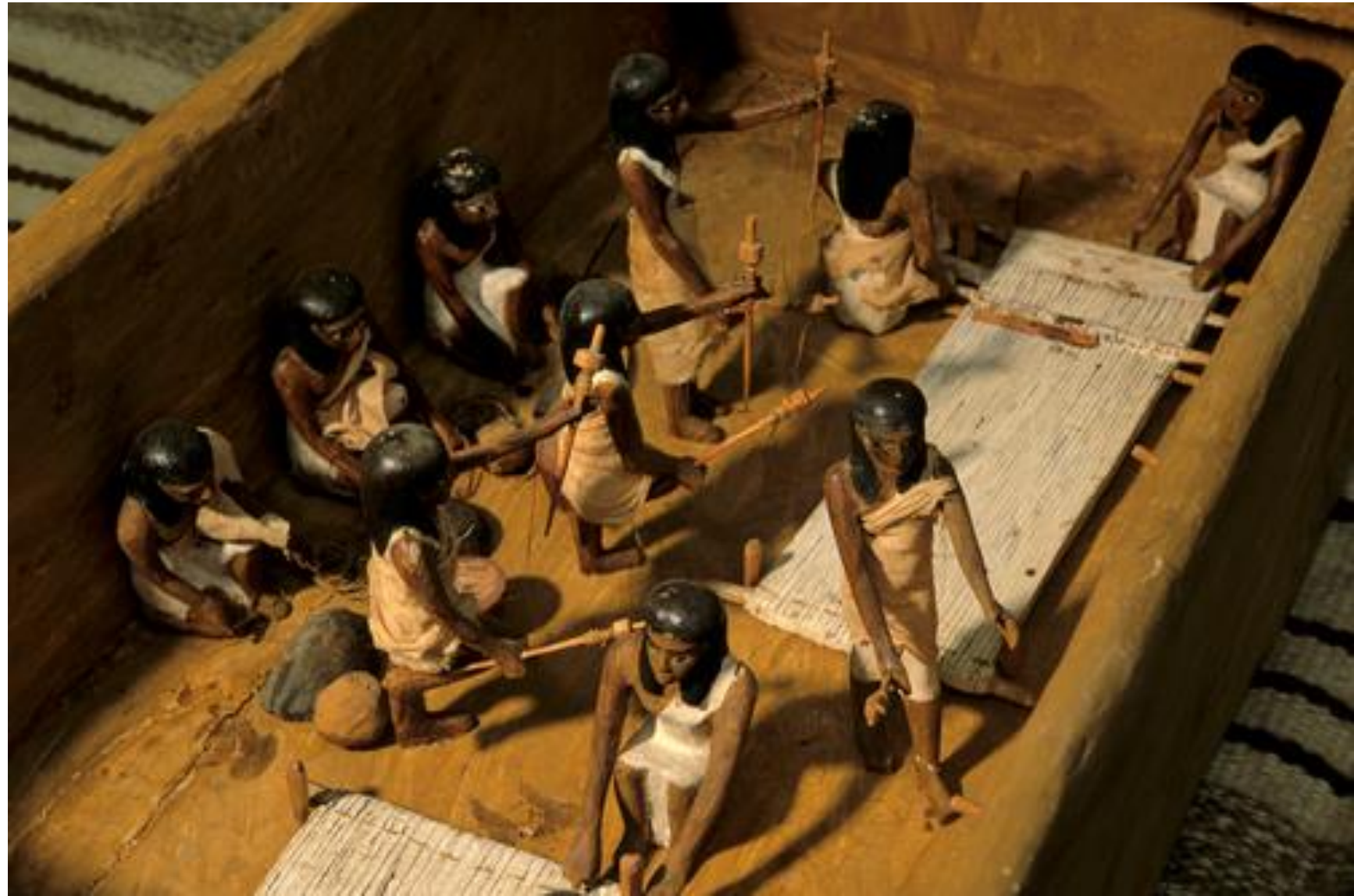
Linen fabric was used in different ways for clothing, depending on the status of a person.

It was also used to cover a person who had died, as part of the mummification process.



# MODELS ABOUT MAKING LINEN AND CLOTHING, FOUND IN A TOMB

This is a very well-preserved model of a textile workshop from the tomb of Meketre – a Middle Kingdom high steward and chancellor.

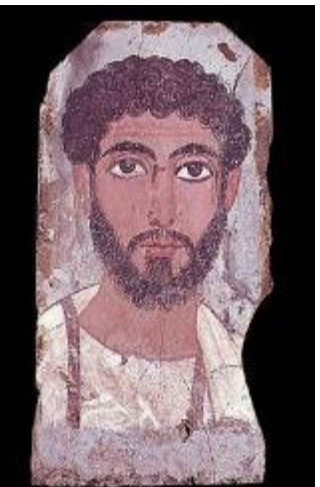


Items in the tomb, that showed the process of getting the flax plants, to make Linen for clothing.





After 70 days, the body was tightly wrapped in layers of linen



The mummy was often fitted with a mask to make it recognizable to the Ka



## Egyptian Golden Funerary Masks





Sometimes the mummy was enclosed in a mummy case that resembled a human before being placed inside the coffin



The mummy was then placed in a specially prepared coffin or sarcophagus



Coffins were often elaborately decorated

Coffin of Nakhtkhnem, c. 1802-1640 BCE  
[Metropolitan Museum](#)

This one features a painted doorway, with two eyes, enabling the mummy to peer out into the land of the living



## MUMMIES FOUND RECENTLY, NEAR THE CITY OF LUXOR

Archaeologists have discovered several mummies and sarcophagi in two separate tombs near Luxor (ancient Thebes) in Egypt.

Hieroglyphs on this sarcophagus say that a man named "Thaw InkhetIf" was buried within it and he was the overseer of a mummification shrine near Thebes.

Hieroglyphs on his sarcophagus say that the people who worked in his shrine worshipped the goddess Mut who was the wife of the god Amun.

At times Amun was regarded as a powerful Egyptian god.



# Mummies Unwrapped



6

**CHARIOTS**  
were entombed  
with King Tut

0

**CAVITIES**  
were found in  
King Tut's teeth

7

**SHROUDS**  
were placed over  
each mummy

3

**PEOPLE**  
were involved in  
the mummification  
process  
(an embalmer, a cutter  
and a scribe)

4

**ORGANS**  
were removed from  
the body during  
mummification  
(the lungs, liver,  
stomach and intestines)

1

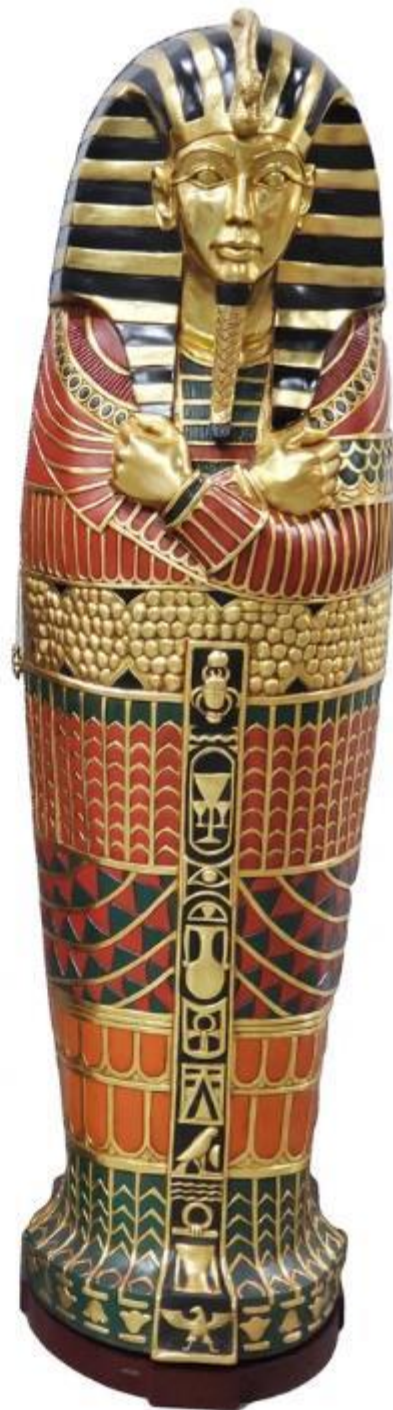
**MUMMY**  
has been issued  
his own passport  
(Ramses II for a trip to  
France)

70 **DAYS**

were required to prepare an  
ancient Egyptian mummy

63 **TOMBS**

have been discovered in  
Egypt's Valley of the Kings



## BURIAL PRACTICES

The most important object of royal tombs from the Early Dynasty was the **sarcophagus**, an open, rectangular container with a special, highly decorated lid, to hold the mummified body of Queens and Kings.

Graves contained burial goods like jewelry, food, games and other personal items of the person that died.

These items were put there to allow a safe passage for the deceased, when they would go to the underworld.



**SOME  
BEAUTIFUL  
SARCOPHAGI**







# BURIAL GRAVE GOODS

During the 3,000 year time period, there was a constant focus on eternal life and the certainty of personal existence beyond death.

This is reflected in the use of special grave goods, that were put into the tombs.

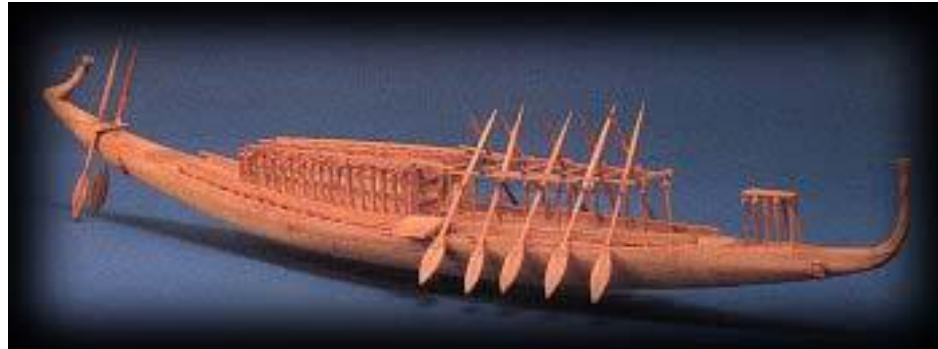


## USHABTI



## BOATS FOR THE AFTERLIFE

Many beautifully  
designed model  
boats were made, to  
go inside the tombs  
of the Pharaohs.



The boat and more than twenty other models of boats, gardens, and workshops were found in a small chamber in the tomb of Meketre, a Theban official.

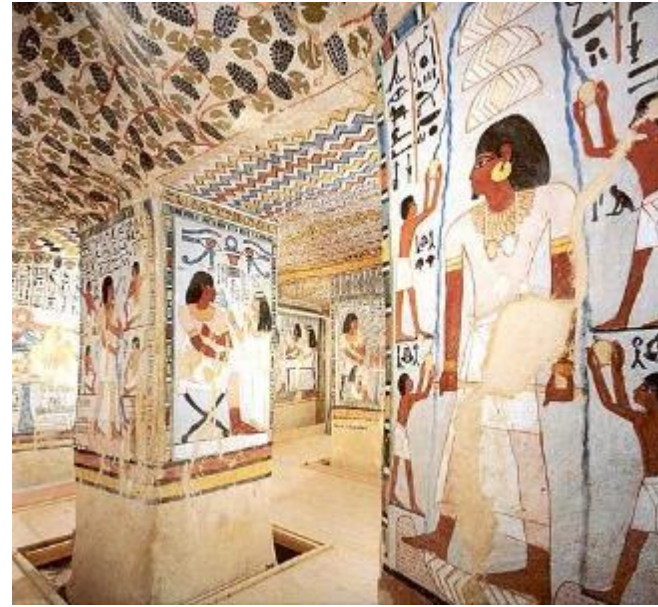


Model of a boat,  
from the Tomb  
of Ini, Gebelein.

First  
Intermediate  
Period, 10th  
Dynasty.



# The insides of tombs were designed with color wall paintings, with guidelines for the afterlife.



Egyptians believed there was great power in a name.

If someone's name was remembered, then he or she would survive in the afterlife.



That's why pharaohs' names were written in hieroglyphics in their tombs!

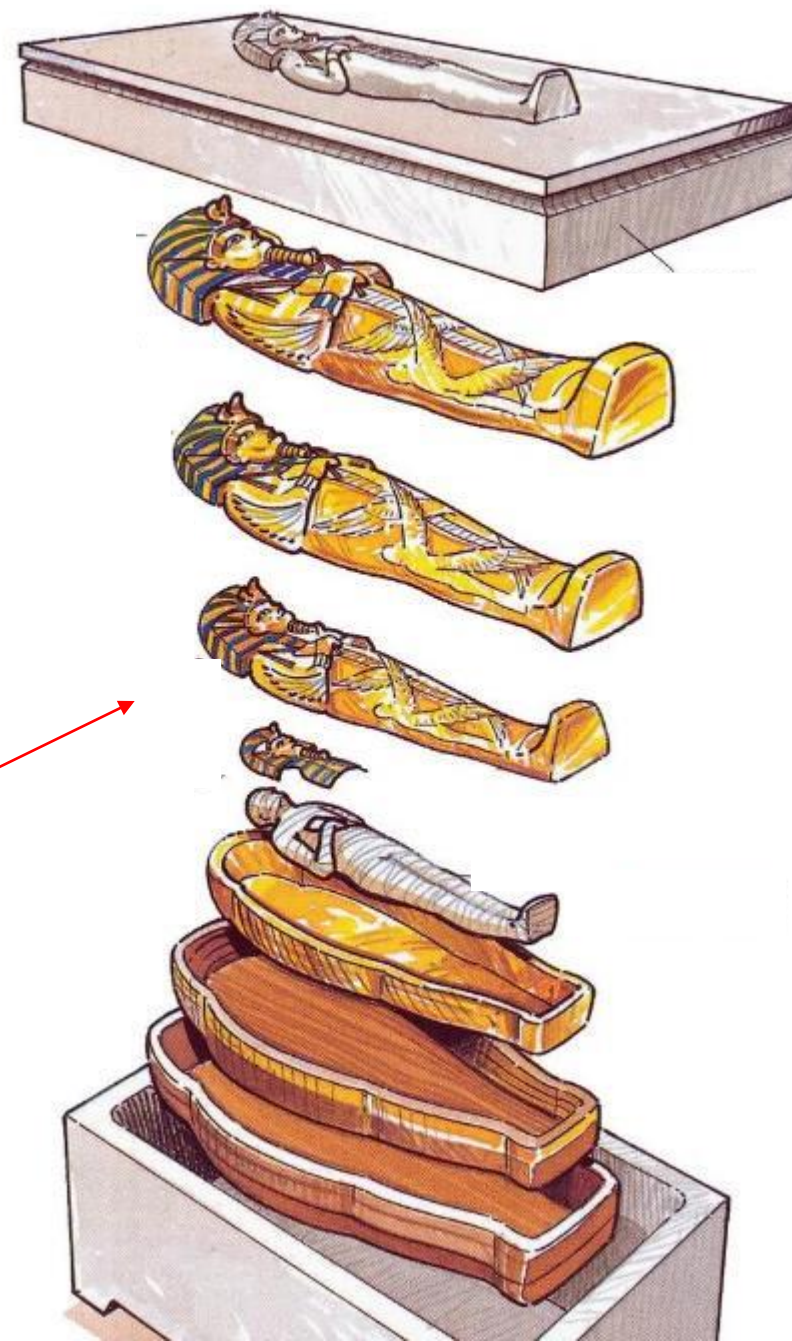
# MULTIPLE SARCOPHAGAI

For all of the Pharaohs and many of the high-ranking officials, their mummy was put in a coffin which would then fit into one or more larger and larger ones.

The stack of sarcophagi were then put into a hollowed out, stone or alabaster special bottom section that was made to hold everything.

The special lid was then put on top.

**The example to the right was of King Tutankhamen who had 3 levels of the Sarcophagi used.**

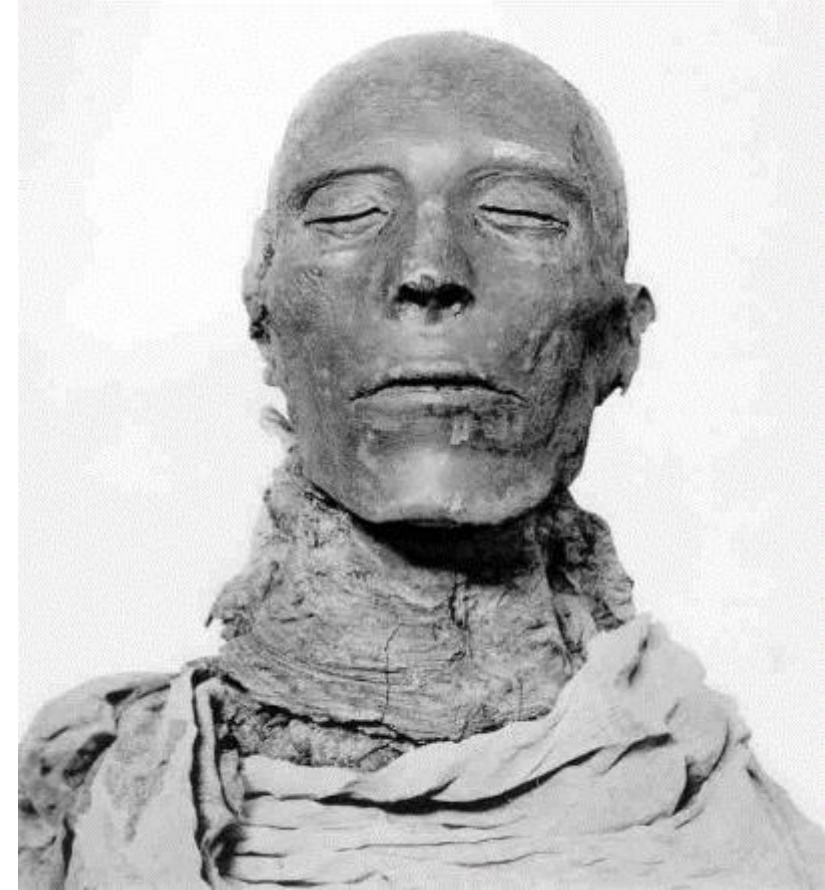


## **MUMMY OF KING SETI 1**

This is an example of an extremely well-preserved mummy, of King Seti 1.

It appears that he was less than 40 years old, when he died unexpectedly.

He died in 1279 BCE, so his mummy is now 3,300 years old !







## MUMMIFICATION OF ANIMALS

For religious reasons, some animals were also mummified.

The sacred bulls from the early dynasties had their own cemetery at Sakkara.

Baboons, cats, birds, and **crocodiles**, which also had great religious significance, were sometimes mummified, especially in the later dynasties.





## **MASK OF ANUBIS TO BE WORN BY THE CHIEF EMBALMER PRIEST**

Anubis was the jackal headed god of the dead.

He was closely associated with mummification and embalming, so priests wore a mask of Anubis which fit on the top of their head, so they could see.

The mask is made from cartonnage – linen and mud plaster mixed with straw.



CANOPTIC JARS

<https://www.youtube.com/watch?v=-MQ5dL9cQX0&t=26s> go to 2.35 minutes

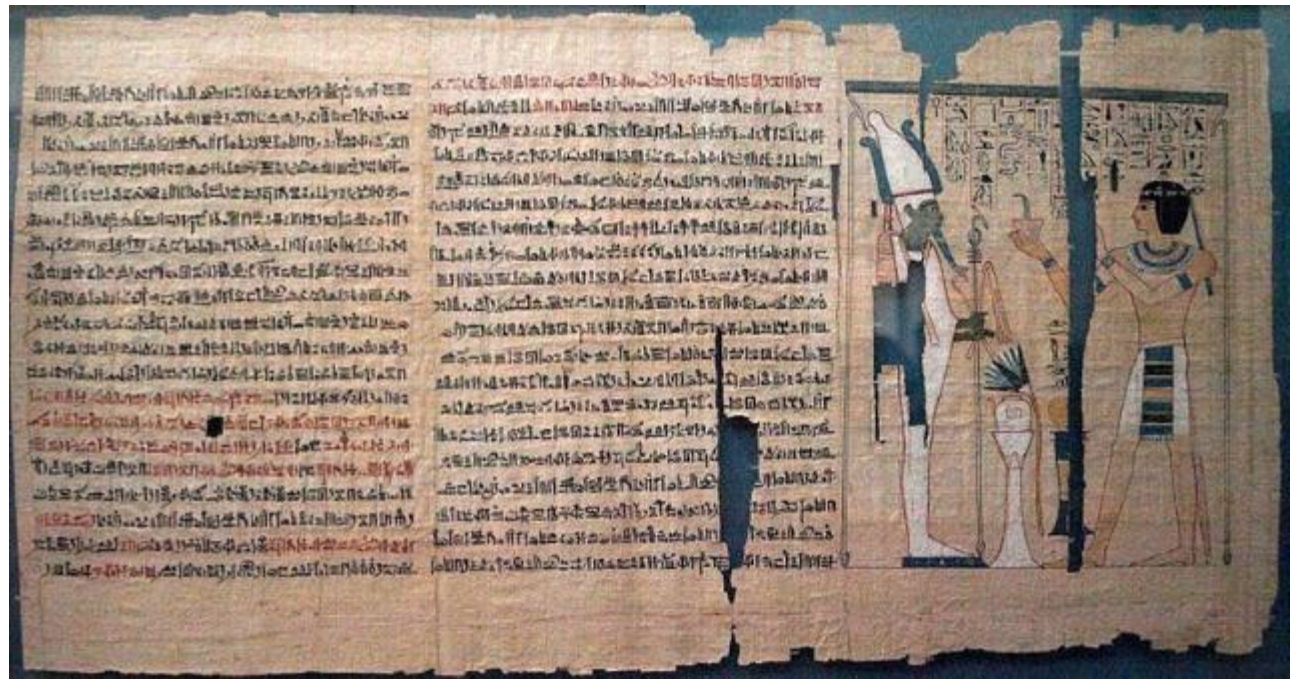
# THE BOOK OF THE DEAD

It is an ancient Egyptian funerary text generally written on papyrus and used from the beginning of the New Kingdom (around 1550 BCE) to around 50 BCE.

It contains texts of several magic spells intended to assist a dead person's journey through the **Duat, or underworld**, and into the afterlife.

It was written by many priests over a period of about 1,000 years.

It was placed in the coffin or burial chamber of the deceased.



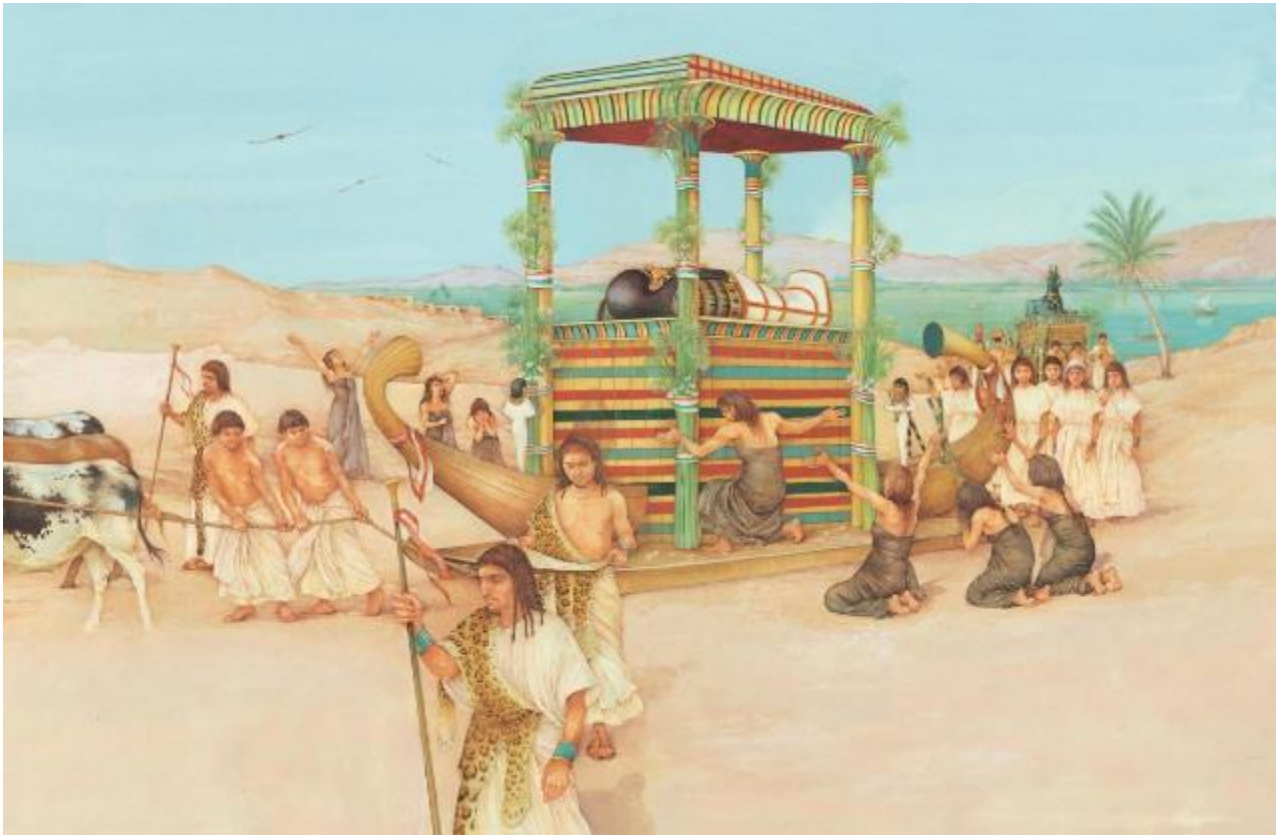
The Egyptian civilization lasted 3,000 years and throughout the time there were different versions of the Book of The Dead.

The various spells that were created by the priests depended upon the importance of the gods and goddesses of the time.

**Around 1500 B.C.E., what is called the Eighteenth Dynasty, they created the version that we see today.**

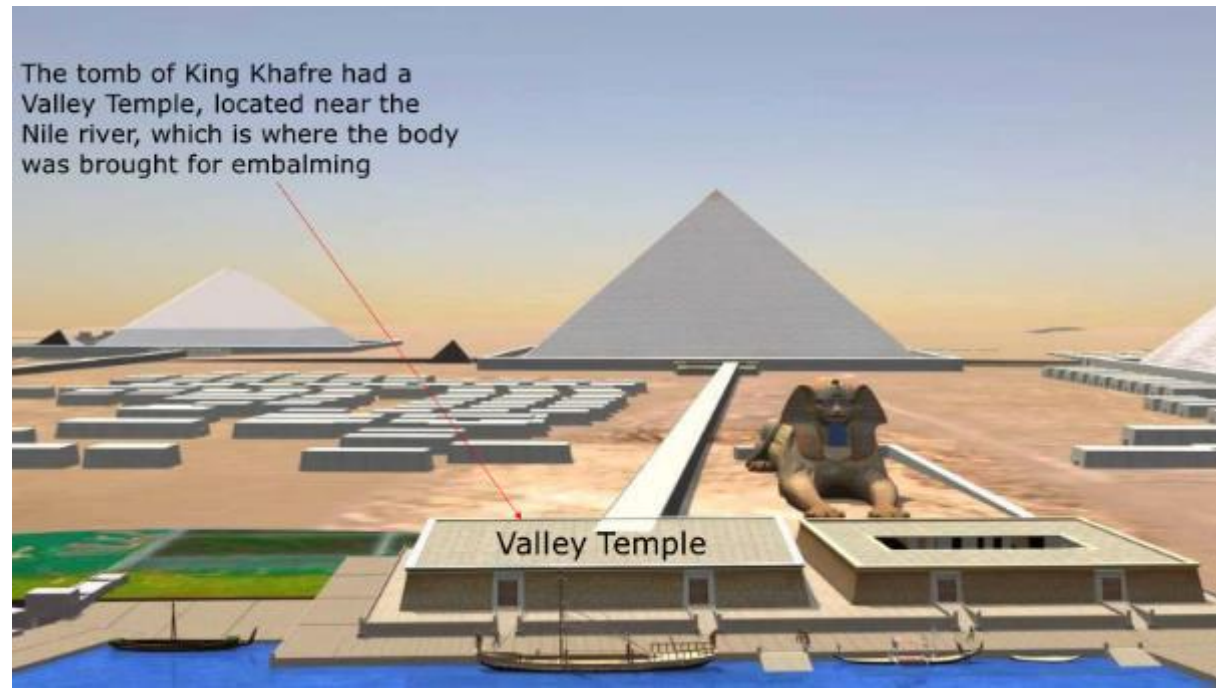
At that time, it was normal to include images of their gods.





When a King or Queen died, they were mummified through a 70-day process and put into a special, highly decorated Sarcophagus.

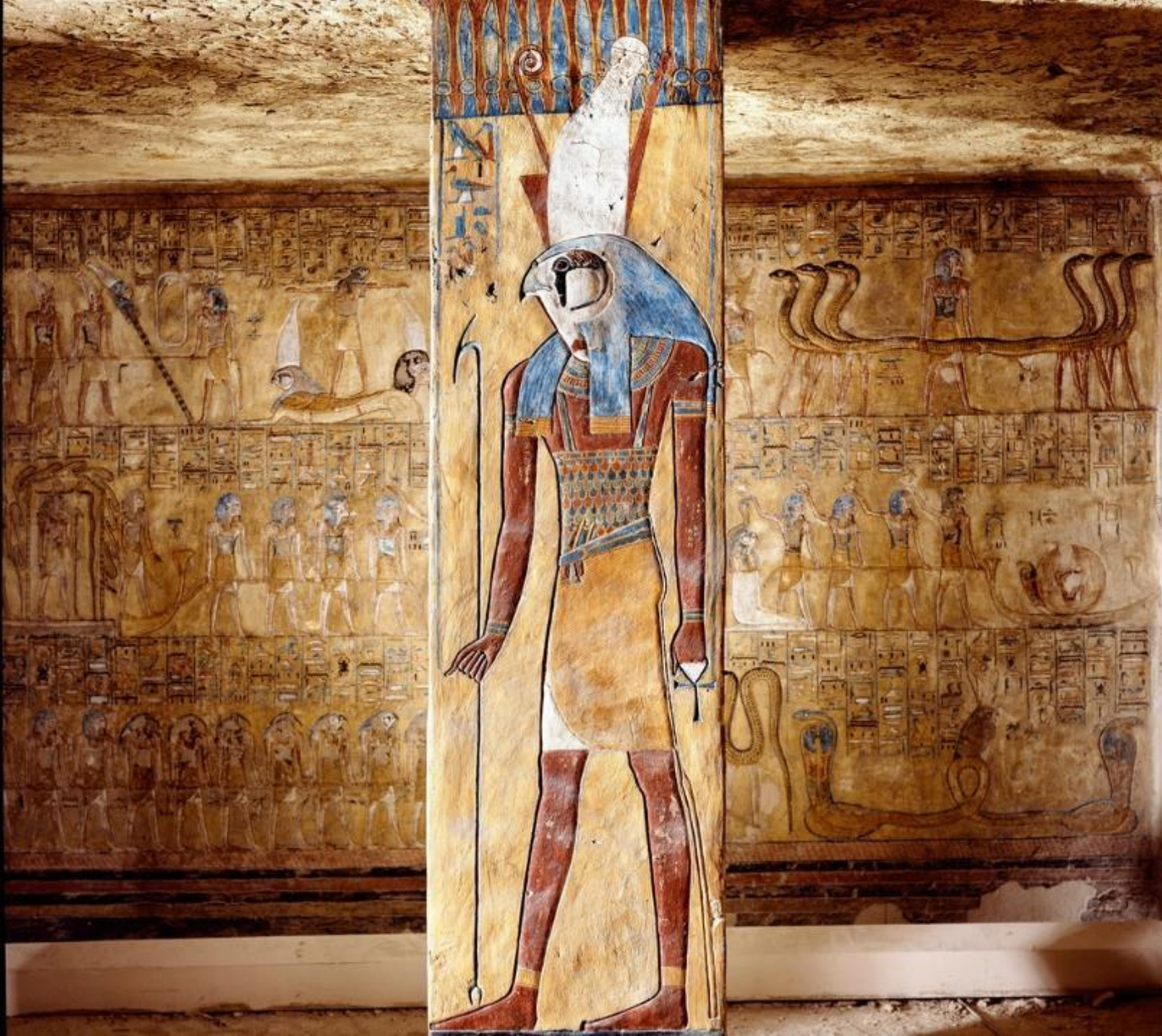
It was put onto a special platform that was moved by people and strong oxen, to the Valley Temple and then moved along a causeway, out to the Pyramid where they were buried.



**A FEAST OF RICH COLOR AND  
DETAIL, THE FAR WALL OF THE  
EXQUISITE BURIAL CHAMBER OF  
SETI I DEPICTS THE JOURNEY OF  
THE DEAD KING, AS DESCRIBED IN  
THE BOOK OF THE DEAD.**

PHOTOGRAPH BY ARALDO DE LUCA





**THE TOMB OF QUEEN TAUSERT, OF THE 19TH DYNASTY, IS DECORATED WITH SCENES FROM THE BOOK OF THE DEAD.**

**HORUS, THE FALCON GOD AND SON OF OSIRIS, STANDS IN FRONT.**

PHOTOGRAPH BY ARALDO DE LUCA

**SIMPLE IN FORM,  
MUTED IN COLOR,  
THE ART IN THE  
TOMB OF  
THUTMOSE III  
DEPICTS THE  
DEFEAT OF THE  
SERPENT OF  
CHAOS, APEP, A  
KEY EPISODE OF  
THE BOOK OF THE  
DEAD.**

PHOTOGRAPH BY ARALDO DE  
LUCA







**BUILT FOR  
SENNEFER, CHIEF  
NOBLEMAN OF  
THEBES, THE  
DECORATIONS OF  
THIS TOMB IN  
SHEIKH ABD EL  
QURNA DEPICT THE  
TRANQUIL  
PLEASURES OF THE  
AFTERLIFE.**

PHOTOGRAPH BY ARALDO DE  
LUCA

**OBJECTS  
ACCOMPANIED THE  
DEAD ON THEIR  
JOURNEY, SUCH AS  
THE PECTORAL  
DEPICTING  
AHMOSE I, FOUND  
IN THE COFFIN OF  
HIS MOTHER.**

PHOTOGRAPH BY  
CORBIS/CORDON PRESS





## **HISTORY OF THE SHAPE OF MODERN TOMBSTONES**

**If the typical Egyptian stela looks suspiciously like a traditional tombstone, the reason is because traditional tombstones are a modern rendition of these ancient markers, with the rounded top section.**

Stela (pl. stelae) is a Latin word derived from the Greek stele, which means pillar or vertical tablet.

In ancient Egypt, stelae are slabs of stone or wood, of many different shapes, usually bearing inscriptions, reliefs or paintings.

## **FALSE DOOR OF THE ROYAL SEALER NEFERIU, OLD KINGDOM—FIRST INTERMEDIATE PERIOD, DYNASTY**

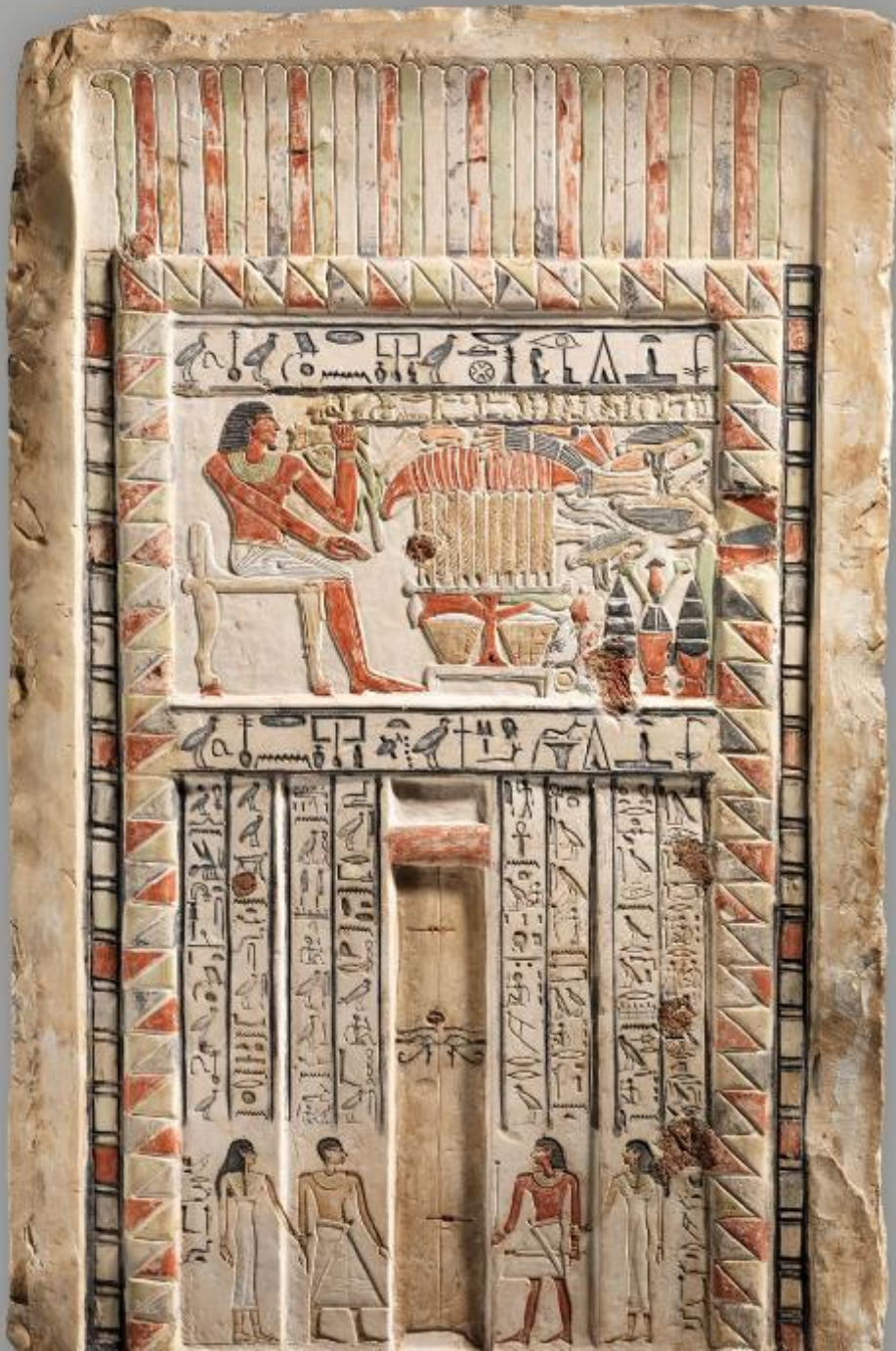
Image courtesy of metropolitan museum of art,  
[www.Metmuseum.Org](http://www.Metmuseum.Org).

Another form of funerary art is called the  
“false door.”

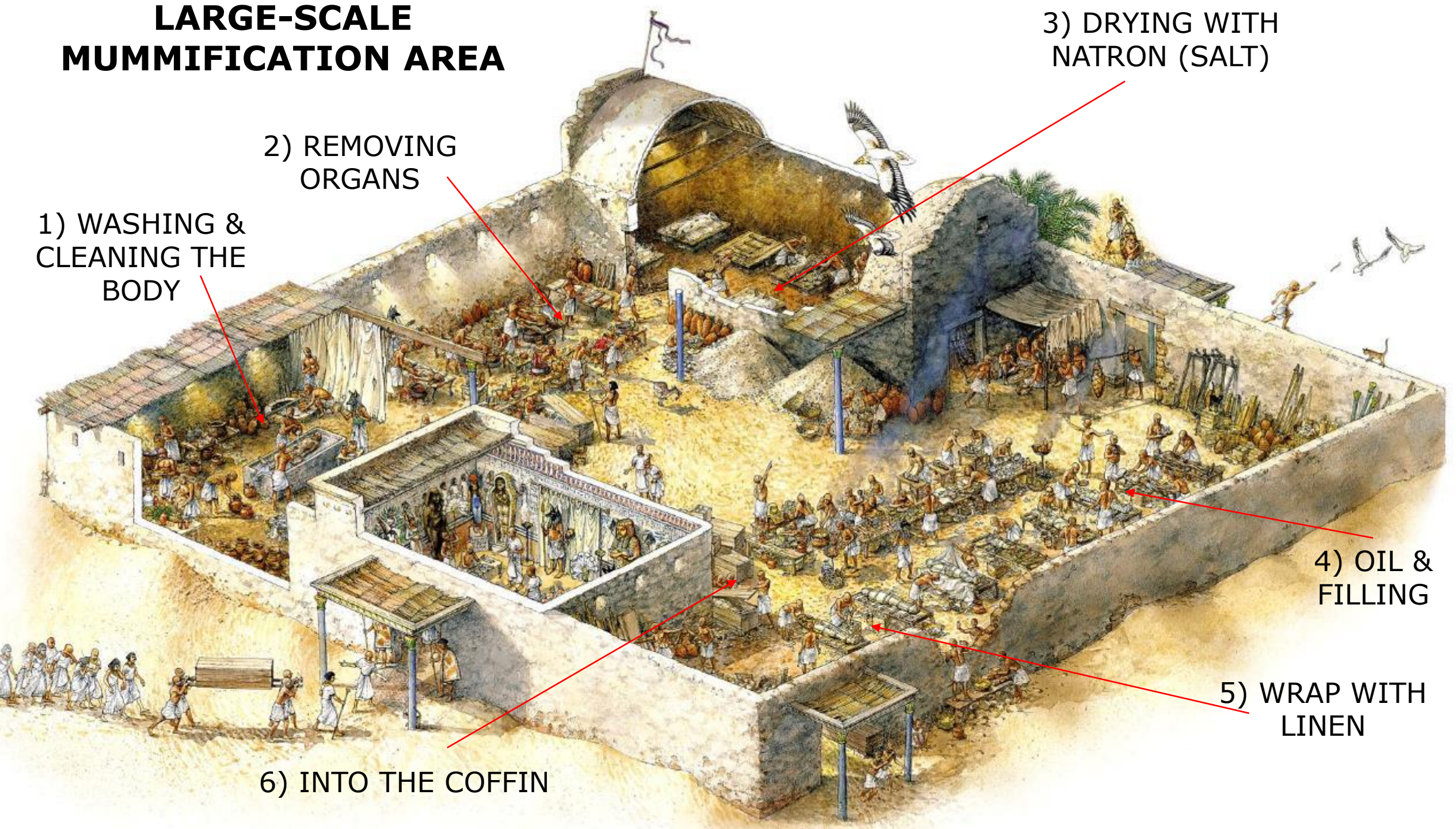
The false door acted as a gateway  
between the living world and the afterlife.

It would be placed in the tomb for when  
the person would awake again to pass  
through to their next stage of life.

The false door was seen almost as a  
spiritual necessity in ancient Egypt.



# LARGE-SCALE MUMMIFICATION AREA



1) WASHING &  
CLEANING THE  
BODY

2) REMOVING  
ORGANS

3) DRYING WITH  
NATRON (SALT)

4) OIL &  
FILLING

5) WRAP WITH  
LINEN

6) INTO THE COFFIN

# EGYPTIAN ARTIFACTS ARE IN 39 MUSEUMS AROUND THE WORLD

## THIS LIST OF THE MAIN 15 MUSEUMS CONTAIN OVER 6,611,500 ARTIFACTS

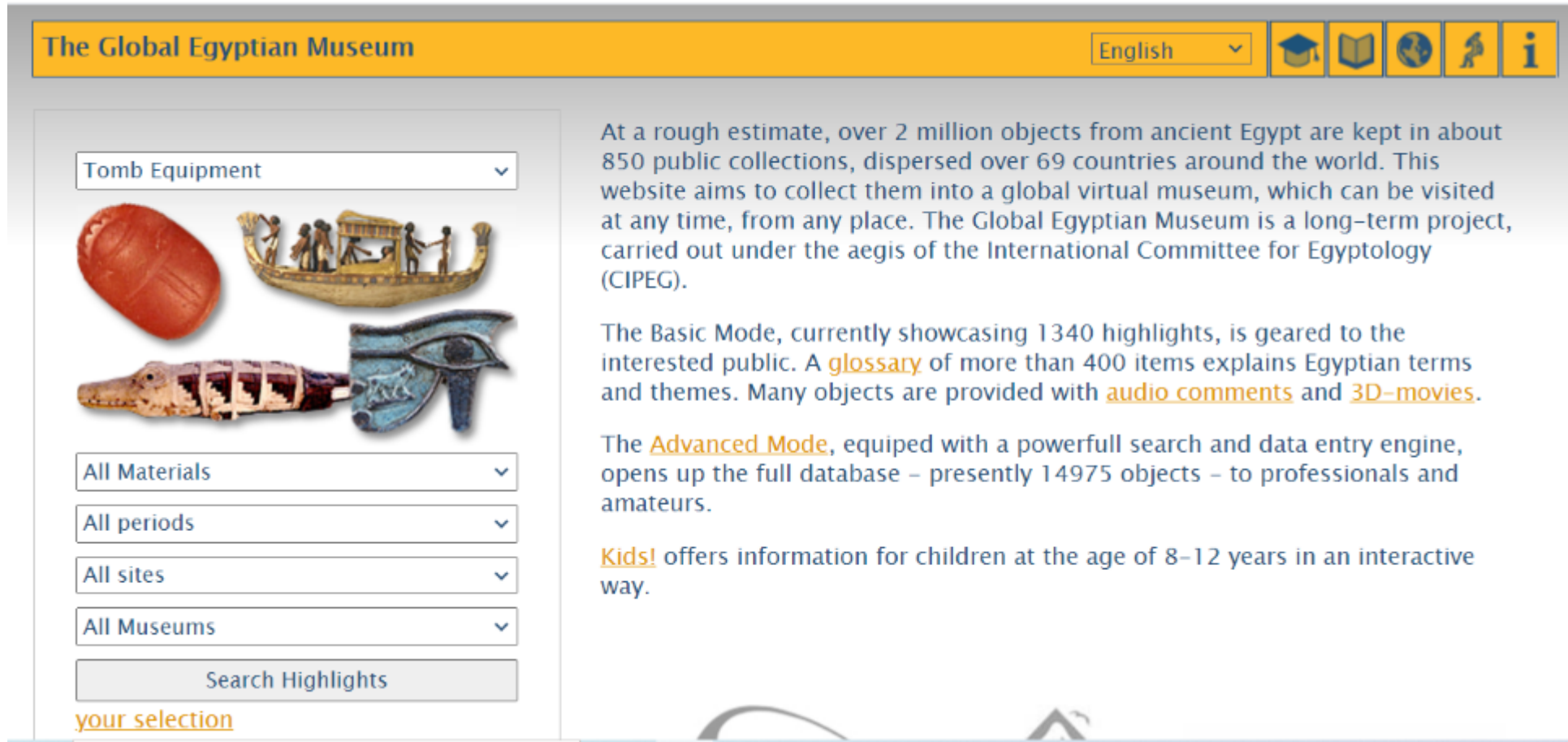
- 1) **The British Museum in London** - 100,000 artifacts (not including The Windorf collection, which includes over 6,000,000 artifacts from prehistoric times in Egypt and Sudan).
- 2) **The Egyptian Museum at the New Berlin Museum in Germany** hosts about 80,000 artifacts.
- 3) **The Petrie Museum** in the United Kingdom hosts about 80,000 artifacts.
- 4) **The Louvre Museum in Paris**, France displays about 50,000 Egyptian artifacts.
- 5) **The Museum of Fine Arts in Boston**, USA displays around 45,000 artifacts.
- 6) 42,000 Egyptian artifacts reside in the **Kelsey Museum of Archaeology in Ann Arbor, Michigan**.
- 7) The **Ashmolean Museum in Oxford, UK** displays 40,000 Egyptian artifacts.

- 8) **The Egyptian Museum in Torino, Italy** displays 32,500 ancient Egyptian artifacts.
- 9) **The Oriental Institute in Chicago** USA hosts 30,000 artifacts.
- 10) **The Metropolitan Museum for Arts in New York**, displays 26,000 artifacts.
- 11) **The Royal Ontario Museum in Canada** hosts 25,000 Egyptian artifacts.
- 12) **Phoebe A. Hearst Museum of Anthropology in California** displays over 17,000 Egyptian artifacts.
- 13) **The Fitzwilliam Museum in Cambridge, UK** hosts nearly 16,000 ancient Egyptian pieces.
- 14) **The World Museum in Liverpool, UK** displays around 16,000 Egyptian monuments.
- 15) Over 12,000 ancient Egyptian artifacts reside in **the Kunsthistorisches Art Museum in Vienna, Austria**
- 16) **The Egyptian Museum in Cairo has over 120,000 artifacts**

**Over 6,611,500 objects from ancient Egypt are kept in about 850 public collections, dispersed over 69 countries around the world.**

This website aims to collect them into a global virtual museum, which can be visited at any time, from any place. The Global Egyptian Museum is a long-term project, carried out under the aegis of the International Committee for Egyptology (CIPEG).


Their web address is: <http://www.globalegyptianmuseum.org/default.aspx>



The screenshot shows the website's header with the title "The Global Egyptian Museum" and a language dropdown set to "English". Navigation icons for home, search, and information are visible. The main content area features a sidebar with filters: "Tomb Equipment" (selected), "All Materials", "All periods", "All sites", and "All Museums", along with a "Search Highlights" button. The main text area contains an introductory paragraph, a description of the "Basic Mode" (showcasing 1340 highlights), and a description of the "Advanced Mode" (providing access to 14975 objects). A "Kids!" section is also mentioned.

**The Global Egyptian Museum** English

Tomb Equipment



All Materials

All periods

All sites

All Museums

Search Highlights

[your selection](#)

At a rough estimate, over 2 million objects from ancient Egypt are kept in about 850 public collections, dispersed over 69 countries around the world. This website aims to collect them into a global virtual museum, which can be visited at any time, from any place. The Global Egyptian Museum is a long-term project, carried out under the aegis of the International Committee for Egyptology (CIPEG).

The Basic Mode, currently showcasing 1340 highlights, is geared to the interested public. A [glossary](#) of more than 400 items explains Egyptian terms and themes. Many objects are provided with [audio comments](#) and [3D-movies](#).

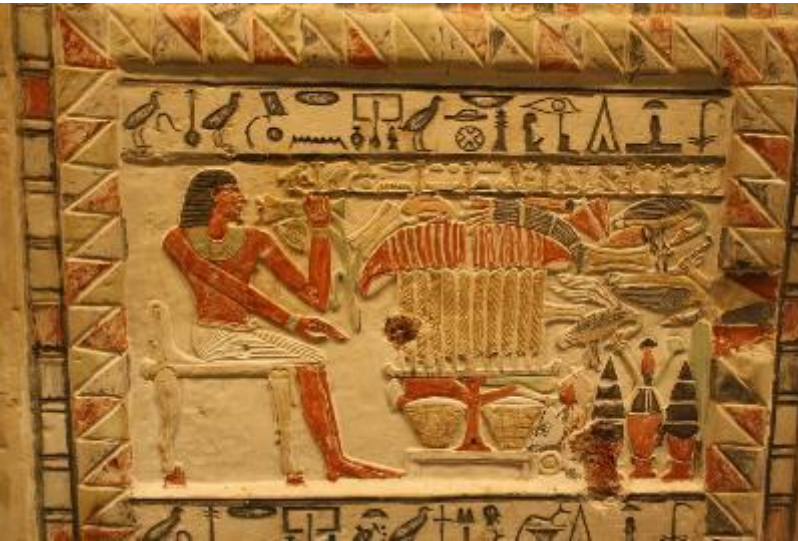
The [Advanced Mode](#), equipped with a powerful search and data entry engine, opens up the full database – presently 14975 objects – to professionals and amateurs.

[Kids!](#) offers information for children at the age of 8–12 years in an interactive way.



# THE FIRST INTERMEDIATE PERIOD

2181 to 2055 BCE  
(126 years)



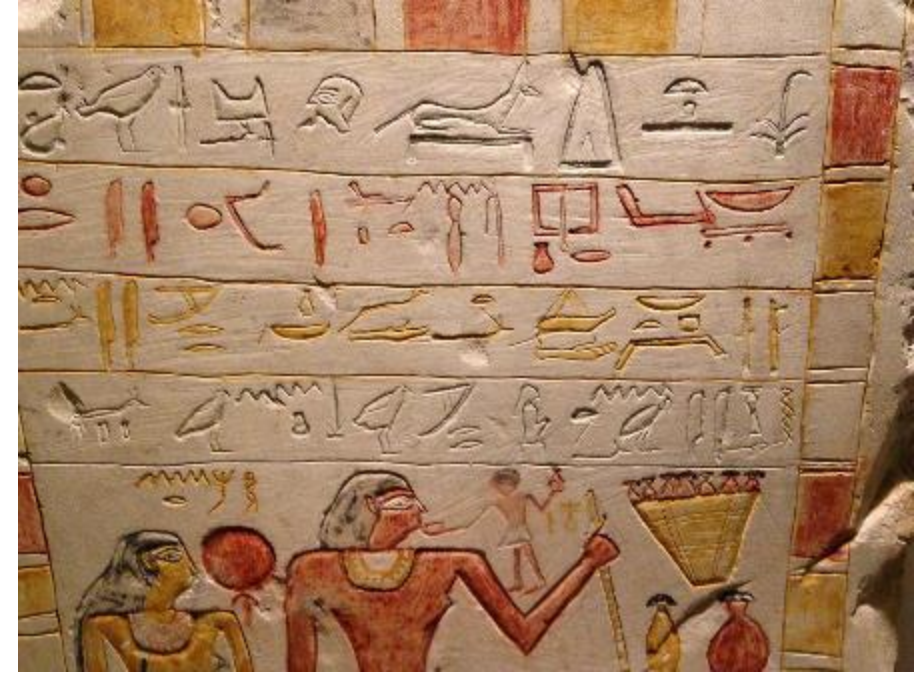
# THE FIRST INTERMEDIATE PERIOD

It was a period of political conflict and instability, lasting 100 to 126 years and **spanning the 7<sup>th</sup> to the first part of the 11<sup>th</sup> Dynasty.**

**Little is known about the 7<sup>th</sup> and 8<sup>th</sup> Dynasties due to a lack of written evidence.**

**The Old Kingdom fell due to problems with:**

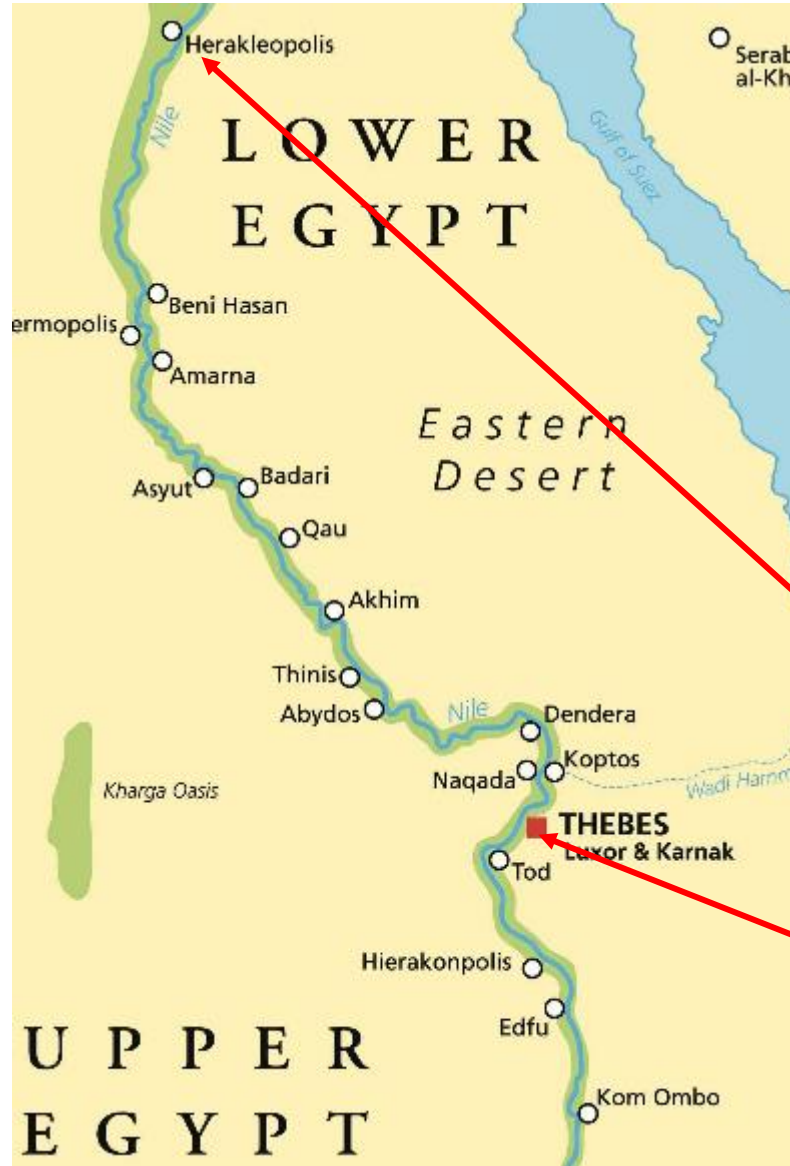
- 1) Difficulties of the King's succession from the Sixth Dynasty
- 2) The rising power of provincial monarchs, called nomarchs (provincial governors)
- 3) A drier climate that resulted in widespread famine.





This relief from a First Intermediate Period tomb shows the degradation of the hieroglyphic forms.

Instead of being expertly carved in neat rows of small print, these hieroglyphs are clumsily engraved in a floating mass of uneven characters.



## THE FIRST INTERMEDIATE PERIOD

It was a time of conflict, both within Egypt, and from invaders.

It was also a time of disease and famine.

Egypt was again divided into 2 different kingdoms:

- 1) A family of rulers in Herakleopolis in Lower Egypt
- 2) Another family of rulers in Thebes, in Upper Egypt.

# NOMES

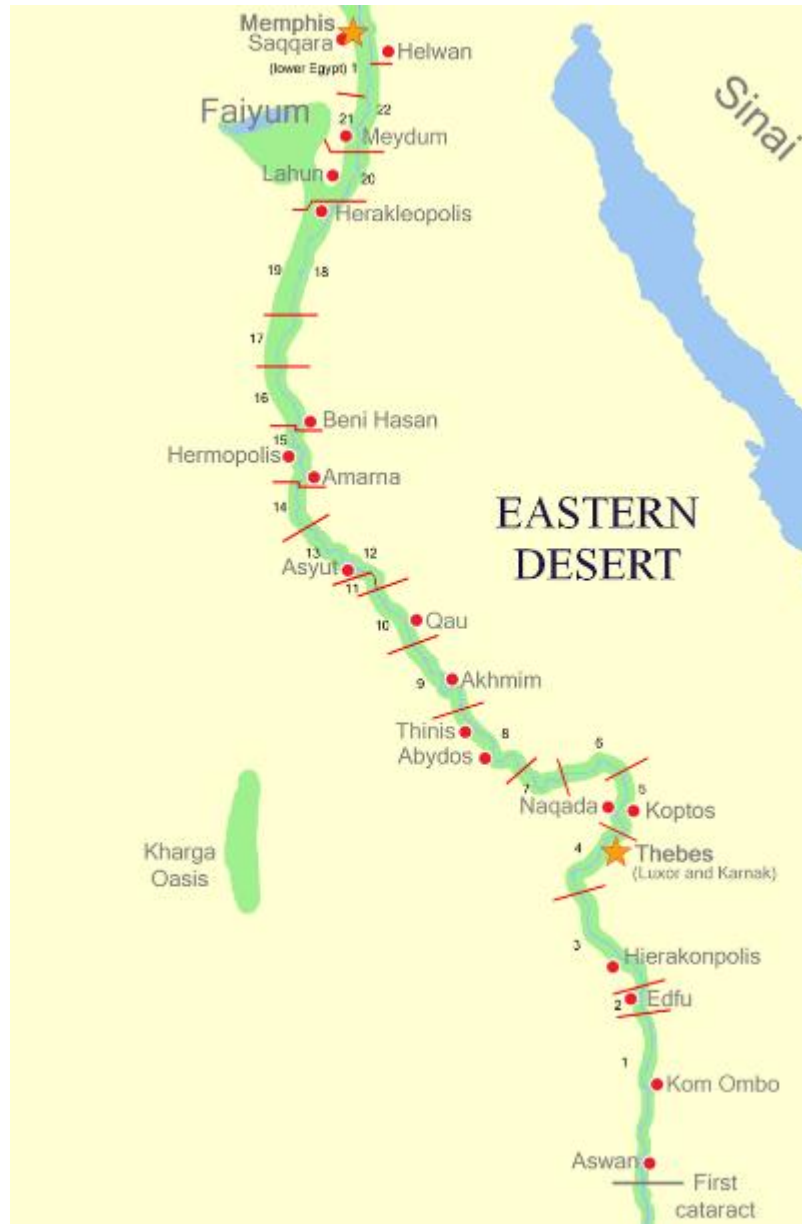
## UPPER EGYPT NOMES

A nome was a territorial division in ancient Egypt.

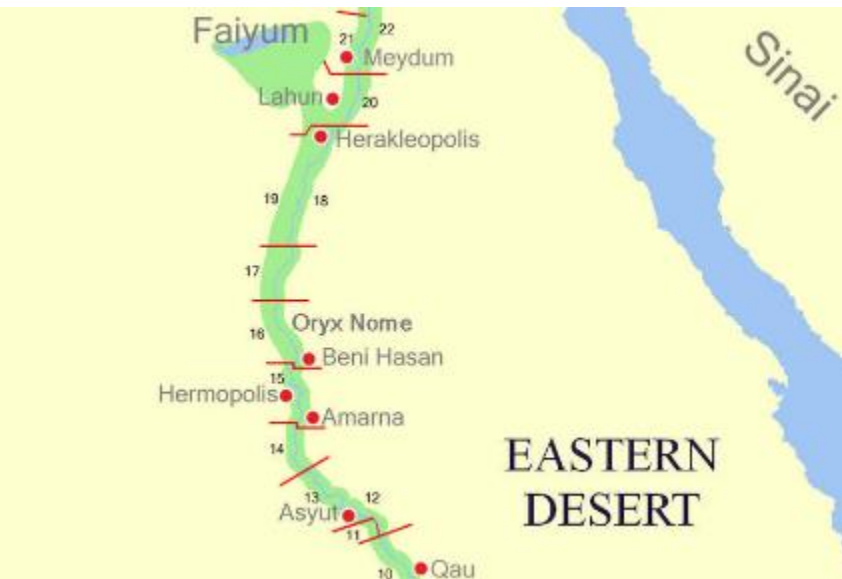
Each of the 42 nomes was ruled by a nomarch (Provincial Governor and remained very stable for 3,000 years.

The term nome comes from Ancient Greek, meaning "district."

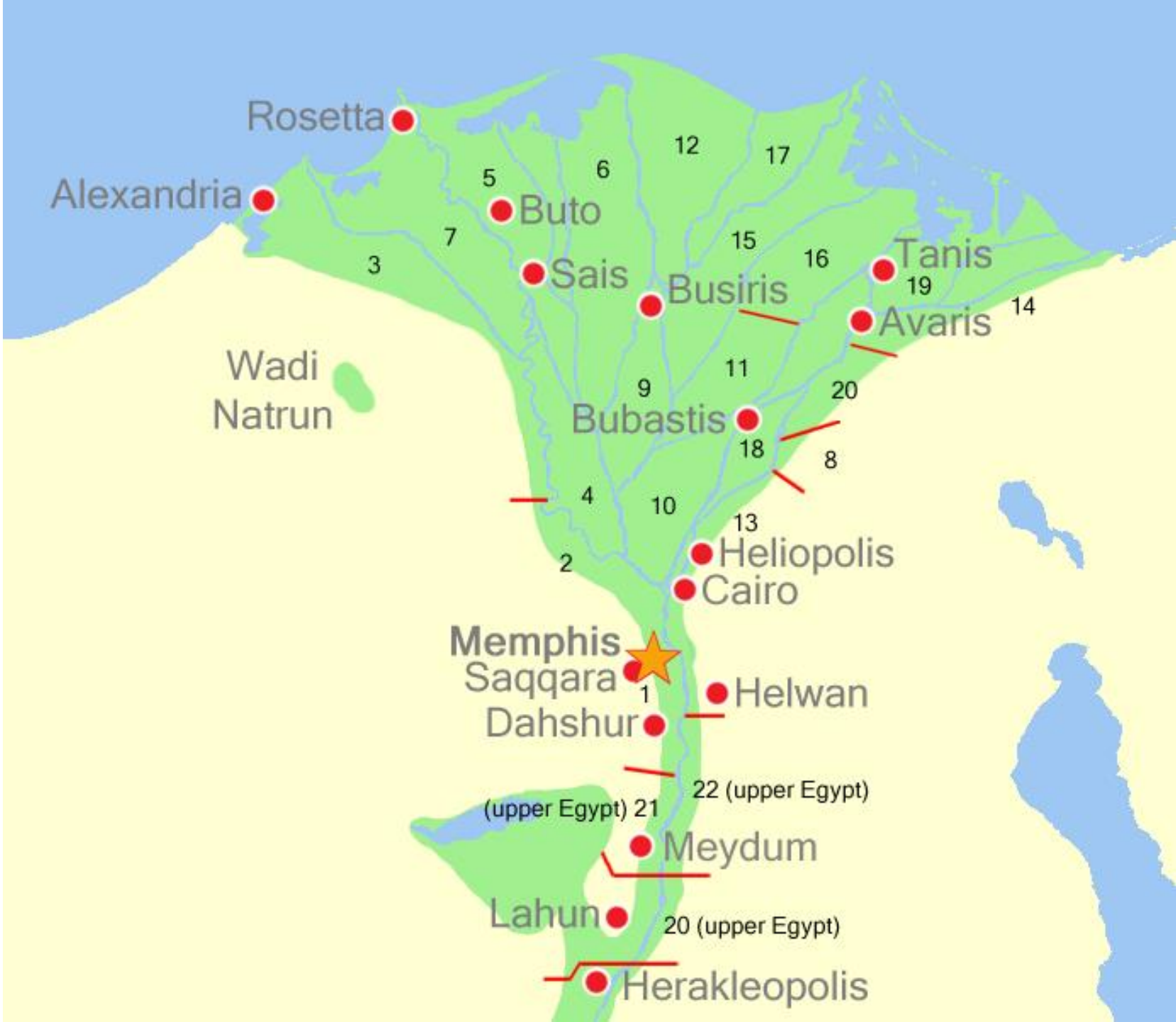
These nomes originally existed as autonomous city-states, but later began to unify. According to ancient tradition, the ruler Menes completed the final unification.



## MIDDLE EGYPT NOMES



# LOWER EGYPT NOMES



# EGYPTIAN KINGS DURING THE FIRST INTERMEDIATE PERIOD (little is known about most of them and there weren't any Queens)

## Dynasties 7 and 8 (2181 – 2161 BCE)

- Neterkare
- Menkare
- Neferkare
- Neferkare neby
- Djedkamaare
- Nefer-kakhendure
- Merenhor
- Sneferka
- Wadjetkare
- Qakare Iby

## Dynasties 9 and 10 Herakleopolitan (2160 – 2040 BCE)

- Meryibre Khety
- Merykare
- Kaneferre
- Nebkaure Akhtoy

## Dynasty 11 – Theban (2134 – 1991 BCE)

- Montuhotep I (Tepy-aa)
- Intef I (Sehertawy)
- Intef II (Wahankh)
- Intef III (Nakhtnebtepnefer)
- Mentuhotep II (Nebhetepre)
- START OF THE MIDDLE KINGDOM**
- Mentuhotep III (Sankhkare)
- Mentuhotep IV (Nebtawyre)

## KING INTEF II



Intef II was a King of the Eleventh dynasty, during the First Intermediate Period.

His capital was located at Thebes.

After the death of the nomarch Ankhtifi, Intef II was able to unite all the southern nomes, down to the First Cataract of the Nile.

After this he clashed with his main rivals, the nomarchs of Herakleopolis and he was eventually victorious, extending his rule north to the thirteenth nome.



## KING INTEF II

Stele (engraved plaque) of Intef II, receiving an offering from the small male figure in front of him.

Behind are three of his wives, Mery, Iutu, and Iru.

This dates to the end of the first Intermediate Period, the 11th dynasty.

This is when Montuhotep II was pushing north and eventually overcame the Herakleopolis dynasty and reunited Egypt.







## **King Mentuhotep II**

He was the 6<sup>th</sup> ruler of the Eleventh Dynasty and reigned for 51 years.

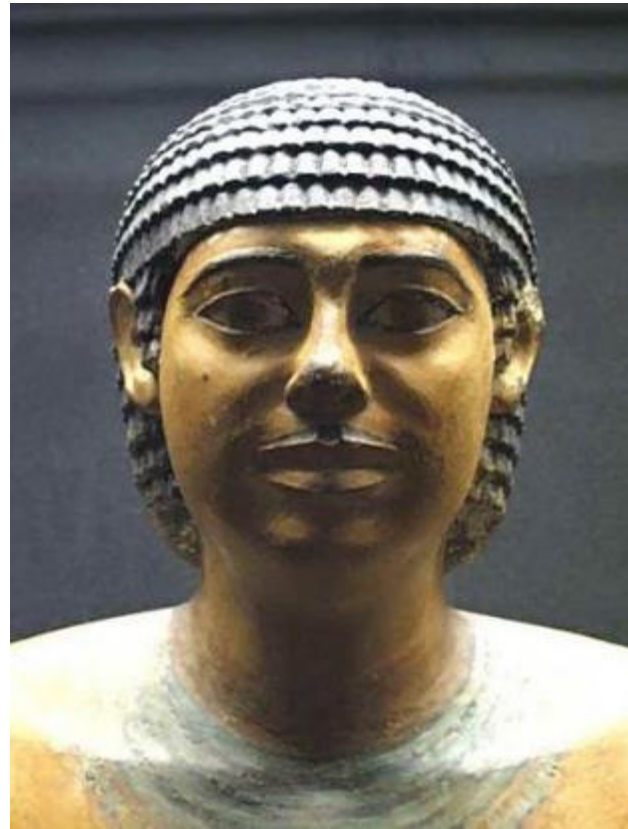
**He is credited with reuniting Egypt, thus ending the turbulent First Intermediate Period.**

**He became the first King of the Middle Kingdom.**

He became King after his father Intef III was on the throne.

He was, in turn succeeded by his son Mentuhotep III.

# THE INCREASE IN CREATIVE WRITING AND ART, DURING THE FIRST INTERMEDIATE PERIOD



## THE IPUWER PAPYRUS

**During this Period, there was a lot of creativity for people to write new types of literature.**

A particularly important piece is the Ipuwer Papyrus, often called the Lamentations or Admonitions of Ipuwer.

It may refer to a decline in international relations and a general impoverishment in Egypt.





A lot is known about the Pre-Unification Theban Art Style.

The Theban kings of the Pre-Unification Eleventh Dynasty, used art to reinforce the legitimacy of their rule.

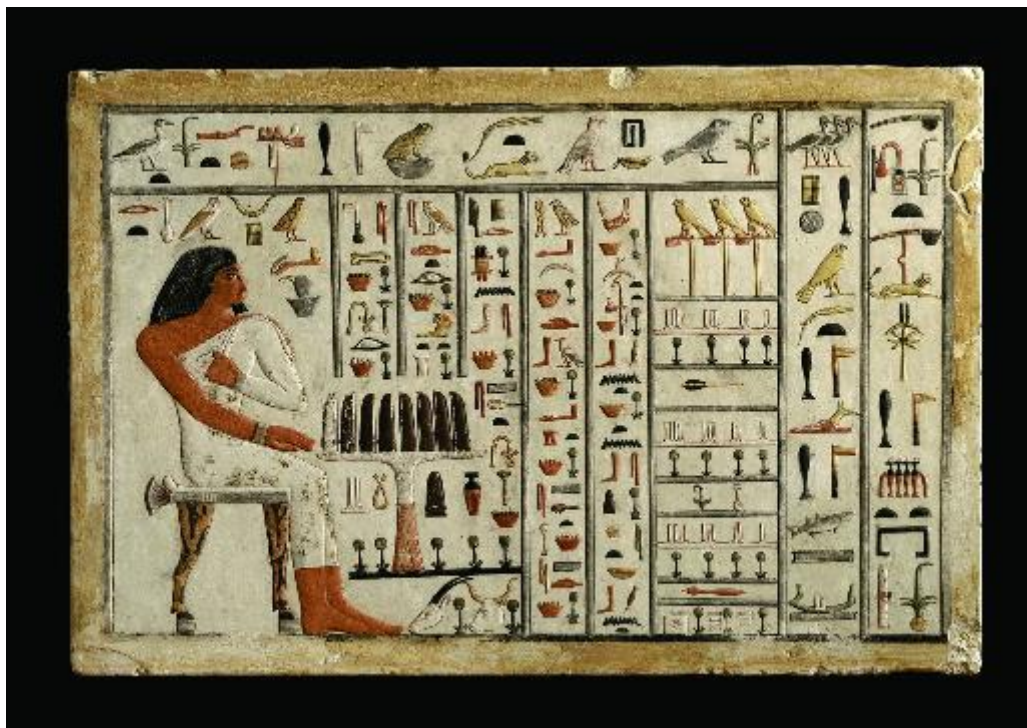
Many royal workshops were created, forming a distinctive Upper Egyptian style of art different from the Old Kingdom types.



Tomb inscription of  
Neferkhau in  
Heracleopolis.

From the First  
Intermediate  
Egyptian Kingdom,  
likely during the  
10th Dynasty.





## THEBAN PERIOD ARTWORK

These artworks show that the artisans took on new interpretations of traditional scenes.

They employed the use of bright colors in their paintings and changed and distorted the proportions of the human figure.

This distinctive style was especially evident in the rectangular slab stelae found in the tombs at Naga el-Deir.







## ANCIENT EGYPTIAN WOOD SHOP

As this 4,000-years-old model suggests, wealthy Ancient Egyptian estates & temples had a workshop for laborers skilled in carpentry.

Here we see a dozen carpenters working in a small workshop

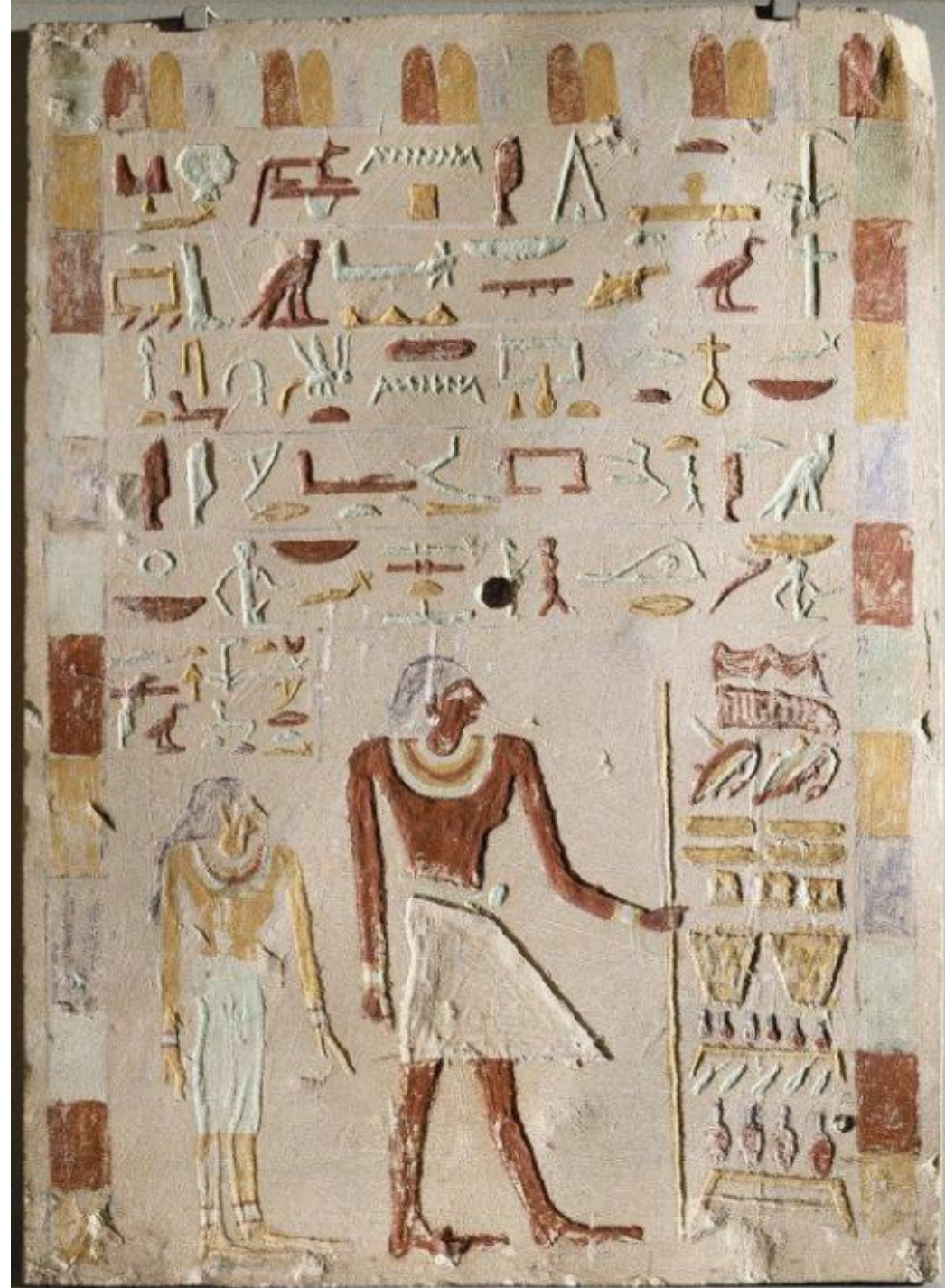
On the large, white chest a number of tools, very similar to those still used today, are displayed : chisels, axes, saws & blades of various sizes.



Model of a carpentry workshop in painted wood  
11<sup>th</sup> Dynasty ( 2134 - 1994 BCE)







**THE END**



# BIBLIOGRAPHY