



Mansoura University
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**The Rituals of Purification and Mummification
in the Old Kingdom: Sequence, Time and
Location**

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طقوس التطهير والتحنيط في الدولة القديمة: التسلسل والوقت والمكان

الملخص:

أعطى المصريون القدماء أهمية كبيرة للخدمات الجنائزية للمتوفى من طبقة النبلاء، حيث اعتقدوا أنه من خلال هذه الطقوس والممارسات يمكن للشخص الوصول إلى العالم الآخر بأمان ومن ثم الخلود وتجمع هذه الورقة مجموعة من الأدلة الأثرية والنصية و المناظر المصورة حول هيكليين تم اقامتهما خلال الطقوس الجنائزية وهما خيمة التطهير (الابو) وورشة التحنيط (الوعبت) والتي من خلالها يناقش البحث ويستخلص وقت وتسلسل الطقوس التي تمت بعد وفاة أحد النبلاء خلال الدولة القديمة، كما يستنتج الموقع المحتمل لهذين الهيكلين في الجبانة وتم استخدام منهجية التحليل والمقارنة للأدلة المصورة بشكل أساسي إلى جانب الأدلة النصية والأثرية حول كلا المكانين لبناء ترتيب زمني للخدمات الجنائزية.

تقترح هذه الدراسة أنه خلال عصر الدولة القديمة، تم نصب خيمتين مختلفتين للتطهير في موقعين مختلفين، صُنعت الأولى في اليوم الأول من التحنيط على حافة الماء علي جوانب الجبانة لتكون هذه المحطة الأولى خلال المراسم الجنائزية الأولى حيث تم نقل الجثة إلى ورشة التحنيط أما الثانية فقد صُنعت قرب ورشة التحنيط والقبر والتي تم استخدامها أثناء عملية التحنيط ثم في تطهير الجسد خلال المراسم الجنائزية الثانية والتي تقام يوم الدفن ويستنتج هذا البحث أيضًا إلى أن الجثة تبقى عدة أيام قبل تسليمها إلى ورشة التحنيط لتحضيرها للمراسم الجنائزية بشكل مناسب وتمكين المحنطين والمسؤولين في خيمة التطهير من الحصول على الوقت الكافي للقيام بما هو ضروري لوظائفهم الشعائرية.

Abstract

The ancient Egyptians gave great importance to the funerary services for the noble deceased, as they believed that through these rituals and practices he could reach the safe afterlife and eternity. This paper brings together available archaeological, textual and pictorial evidence about two structures; the Tent of Purification “*ibw*” and the Mummification Workshop “*w^cbt*”. Through these evidence, it discusses and concludes the time and sequence of the rituals performed in the two funeral ceremonies that were made after a noble’s death in the Old Kingdom. It also deduces the possible location of these structures in the Necropolis. It uses descriptive analysis methodology for mainly pictorial evidence besides textual and archaeological ones about both places for constructing a chronological order to the funerary services. This paper proposes that during the Old Kingdom, two different tents of purification were set up in two different locations. The first *ibw* was made on the first day of mummification on the edge of a body of water on the side of the necropolis. This was the first stop during the first funerary ceremony in which the body was transported to the *w^cbt*. A second *ibw* was made near the *w^cbt* and the tomb. It was used during the embalming process and then in the purification of the body during the second ceremony which is the day of burial. This research suggests also that the body remains few days before being delivered to the *w^cbt* to prepare appropriate funeral ceremonies and enable the embalmers and officials in the *ibw* to have sufficient time to do what is necessary for their ritualistic jobs.

Keywords:

Funerary Ceremonies - Purification - Mummification - *w^cbt*
- *ibw* - Sequence

I. Introduction

One of the consequences of the death of an Ancient Egypt elite is the funerary services and the care of the dead body that insure an eternal and excellent Afterlife for the deceased. At least from the Old Kingdom to the Greco-Roman era in Egypt, many elites' tombs show the funeral procession iconography which contain these funerary rituals and services. These representations are always mingled and unorganized and do not show a precise chronological order for the events. However, in reality these rituals seem to be well organized, well prepared and have a usual timeline because of their importance for the deceased and his fate. Identifying the exact sequence of some funerary rituals is difficult, especially with the paucity of evidence like in the case of the mummification and purification of the body. Although these two rituals are extremely important for the deceased, very rare archaeological evidence had been found about their locations and sequence in the funerary services and even a few textual or pictorial references do not reveal their order and structural composition. Therefore, it is not sure when that both rituals were exactly performed after death and which of them precedes the other especially that the rare scenes showing them can be read by scholars in different ways because they do not have a certain regular direction. Furthermore, the places of these rituals are also still ambiguous because no Mummification Workshop

dating to this period had been discovered yet. The first ever to be found Embalming Workshop in Egypt date back to the Late Period and was discovered by Dr. Ramadan Hussein.¹

Some scholars studied the Old Kingdom funeral scenes like Wilson,² Blackman,³ and others but their conclusion about the sequence of rituals were not accurate as they did not present a comprehensive overview of the funeral depictions. They focused on some scenes and ignored others. Other scholars studied the Purification Tent like Grdseloff,⁴ Brovarski,⁵ Hoffmeier,⁶ and others. Unfortunately, their efforts have little improved our identification of the sequence of the rituals and their location because of the scarcity of evidence. Therefore, the order and the places of purification and mummification process remained unknown.

II. The Embalming Time for the Body after Death:

To establish a chronology of events, it is necessary to trace what had happened after death. It is certain that by the occurrence of death, the dead body was taken to the Embalmers' workshop "*w^cbt*"⁷ in order to save it from decomposition and to preserve it for the Afterlife. However, it is uncertain when the deceased was transported from his house to the *w^cbt*. Textual evidence from the Ptolemaic Period show that the body's embalming period began to be counted on the fourth day following death.⁸ Some scholars like Cannata proposed that the four-day waiting time (if executed in reality) before the mummification of the body was a tradition which was in use for confirming the death of someone and allowing his family and friends to mourn the deceased.⁹ However, no textual or archaeological evidence

about this custom during the Old Kingdom or even the dynastic Periods has been found. For Cannata, this seems to be inspired from a parallel custom from ancient Greece (the classical era) involved displaying the corpse on a bed from the day of death until the morning of the third day, when the body was transported to the burial place.¹⁰ Nevertheless, in the Old Kingdom, the time for delivering the body to the *w^cbt* could be also from two to four days especially in the case of sudden death because the embalmers and other officiants have to be available to perform the rituals for the deceased. Well-provided funeral ceremonies and deceased are necessary too and need time, which can be a reason for delaying the time of taking the cadaver to the *w^cbt*.¹¹ It is known that the mummification process in the *w^cbt* could take about 70 days¹² or less or even more depending on its quality and price. After this process, the body was taken in a prestigious procession to the tomb and rituals were performed on the road to it. The purification of the body in the *ibw* was another ritual that some few Old Kingdom funeral scenes show.¹³ Through these scenes, the purification ritual in this place could be understood as it was made after and/or before the mummification process. For revealing that, more discussions will be displayed in the following lines of this paper.

III. Textual and Archaeological Evidence about the Purification and Mummification Places and the Sequence of Rituals:

Textual Evidence: different funerary texts hinted at the Tent of Purification “*ibw*” as the Book of the Dead (BD 1) of the New Kingdom, Coffin Texts (CT 44, 45, 60 & 187d) that appeared from the First Intermediate Period and the

Pyramid Texts of the Old Kingdom (Pyr. 184a, 750 a-d, 1364-5, 2100& 2012). The Apis Embalming Ritual Papyrus (P. Vindob 3873), a text from a later era, contains information on this location as well.¹⁴ This latter papyrus (P. Vindob 3873 recto 4.13) gives details about the form of this structure which is almost as it was represented in Old Kingdom funerary scenes.¹⁵ The structure was described seemingly, as it had been shown placed near the edge of a body of water, with two entrances at either end.

Some funerary texts described the materials of the structure of the *ibw* as well as its components. CT Spell 44 indicates that along with "He who lives in its curtain," the dead person shall enshroud himself in the *w^cb*-shroud of *ibw*.⁷ Many elements of the tent were compared to gods in CT (Spell 60). The curtain, which Tayt herself woven, is described as the garment of Ptah, and the beams as the arms of Nut. For Roode, the form of determinatives of the term '*ibw*' in Pepyankh Heny-Kem burial place at Meir that shows clearly a tent-like construction.¹⁶ The Apis Papyrus also indicated that the *ibw* was made of poles covered by linen (P. Vindob 3873 recto 4.13).¹⁷

For a better understanding of the sequence of the mummification and purification rituals, the Apis Papyrus provides important evidence about the order of rituals after death. Although the papyrus dates back to a later period than the Old Kingdom and it describes the embalming of a sacred animal, its content and the details show great similarity between the funeral services and their order in the Old Kingdom scenes. The text is not indicating the accurate time that the bull was taken to the *ibw*. Moreover, it gave no details about the description of the rituals that were performed inside this place or how long that the corps

remained inside. Nevertheless, it defines that the dead bull was received through the western door of this structure and by the end of rituals inside the Apis was taken out via the eastern entrance for to the mummification place (P. Vindob 3873 recto 4.14).

The papyrus indicates clearly that the Apis was not taken to the Embalming Workshop directly after death but rather to the *ibw*. For Vercoutter, the evidence confirming that come from a passage from two stelae of an Apis who died in the year 30 of Ramses II: *wḏḏ ḥm n ḥp r kbḥ.t r ḥtp wḥb.t* “the Majesty of the Apis went to the *kbḥ.t* to rest (afterwards) in the Embalming House”. In this context, the word *kbḥ.t* is more likely to mean “place of purification”.¹⁸ The time of construction of the *ibw* can also be identified from the Papyrus which mentioned that on the first day of the death of someone the *ibw* was made on the bank of the ‘Lake of Kings’.¹⁹ However, this day can be understood as the day of death or the first day of the mummification process period which seems to be some days after. It is mostly that this is the day in which the body was taken to the mummification place and not the day of death because as it was previously mentioned the body has to remain few days before being transferred to the *wḥbt* for preparing all the arrangement for the deceased’s funeral. Thus, this *ibw* was used for a first purifying for the cadaver on a body of water which seems to be on the edge of the cemetery. This resembles the *ibw* shown on the Old Kingdom scenes that was used during the First Funerary Ceremony representing the day of delivering the body to the *wḥbt*. Therefore, these evidence indicate that the sequence was that the corpse was firstly taken to *ibw* and then to the *wḥbt*.

One of the interesting evidence that can lead us to know the order of the rituals and the space of time between taking the body to embalming workshop and the day of burial exist in the 4th Dynasty tomb of Queen Meresankh III. On both sides of the tomb's entrance, two vertical inscriptions tell the dates of the death and the date of transportation of Meresankh to the mortuary workshop (*w^cbt*). The text on the North Side can be read;

*Z3t nswt Mr.s-^cnh rnpt Zp tpj 3bd 1 šmw sw 21 htp k3.s hpt s
r w^cbt*

“King's daughter Meresankh, Year 1, 1st of Shemu (i.e. 1st day of the summer season), day 21, going to rest of her *k3*, her going to the *w^cbt* (embalming)”.

While the text on the South Side can be read;

*hmt nswt Mr.s ^cnh rnpt (m)-ht zp tpj 3bd 2 prt sw 18 hpt.s r
jz.s nfr*

“King's wife Meresankh, Year after 1 [Year 2], 2nd of Peret (i.e. year 2, 2nd day of the winter season), day 18, her going to her beautiful tomb on the south”.²⁰

Thus, the text shows that there are 273 days between the date of her death and the day she was buried.²¹ which is longer than the traditional 70 days known for the mummification. This confirms that there were two processions, one for transporting the deceased to the mummification place and the other for collecting the mummified body to the tomb.²² The texts indicate only the departure to the embalming workshop and then after a span of time the burial of the body. Translating these texts

literally can lead to understanding that chronologically the deceased was collected and directly taken to his tomb without performing any funerary ritual before the burial. This is not consistent with the known funerary customs and beliefs of these times which impose necessary rituals on the day of burial on the way to and before/upon the tomb as some Old Kingdom funeral scenes and texts show.²³ It is clear that the text did not mention other rituals including purification and only highlighted mummification as it is the most significant ritual for the deceased.

Archaeological Evidence: it is unfortunate that rare evidence about embalming workshops employed for making the process on humans have been definitively found in the archaeological material of the Old Kingdom. Although some discovered structures at Saqqara were suspected to be workshops for human embalming, the only confirmed one from all periods dates back to the Late Period as previously mentioned. The embalming workshop of the Apis bull in Memphis of the late Period represents also an archaeological example of a functioning mummification workshop that enhances our knowledge about this place and its components.²⁴

As archaeological information about the *ibw* is rare, some scholars suggested that this construction was mostly portable and perishable, such as a tent. This was supported by the texts previously mentioned and the reality that the putrefying body emits volatile gases which make it difficult to habit in an enclosed structure completely made of stones so a tent can be more comfortable for the embalmers.²⁵ A reconstructed model of this place (Figure 1), based on tomb depictions dating back to Old Kingdom, has been

introduced by Badawy.²⁶ What confirmed that the *ibw* has to be a lightweight structure is what was mentioned in the Apis Embalming Ritual Papyrus (P. Vindob 3873).²⁷ The text hinted that this construction was made in the first day, which means rapidly, that could be the day of death itself or mostly, as the researcher suggests, the day of delivering the body to embalmers. Brovarski believes that the tent is the scene location for a ritual cleansing and washing-ceremony. He suggests that “the most essential and constant element in all the drawings of the Old Kingdom is not the temporary booth where the ritual took place but the terrace upon which the booth was erected with its slipway leading to the water’s edge”.²⁸

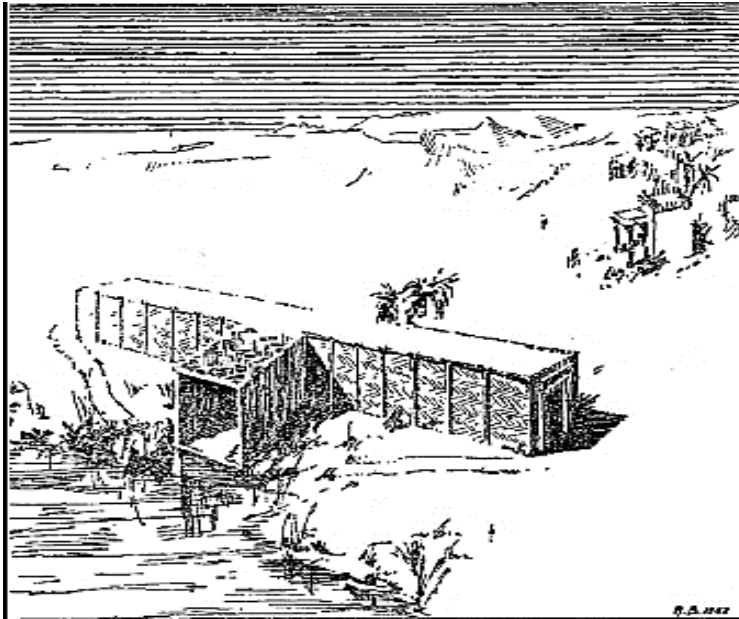


Fig. 1. Hypothetical reconstruction of the Tent of Purification. (After, Badawy 1954, p. 67, figure 49).

The *ibw* structure of the Late Period found at Saqqara gives more information about the place and the form of these structures and how they looked like. The results showed that the walls are made of irregular, local Saqqara limestone blocks and mudbrick so it seems that the Old Kingdom *ibw* was maybe not a portable structure made from complete subject to destruction materials as it was believed. The *ibw* was described in the funerary texts as it has beams, a curtain and a framework of poles covered by linen or reed matting but the new discovery suggests that stones were maybe used too in the construction of this structure. The rectilinear layout, side entrance, two rooms (one of them contains a deep basin), and middle mudbrick ramp dividing the rectangular layout of the structure into two equal spaces resembles the depictions of the *ibw* found in Old Kingdom mastabas of Qar and Idu at Giza,²⁹ Mereruka at Saqqara, and Pepyankh Heny-Kem at Meir. It seems that there is a slight difference in the architectural design of the *ibw* of the Old Kingdom and Late Period as the new discovered one at Saqqara has only one side entrance while the Old Kingdom depicted *ibw* has two side entrances.³⁰ The objects found in this *ibw* structure, particularly the two jars with the black resinous substance and soiled linen in the eastern room propose that it was associated with the preparation of embalming bandages by soaking them with that substance, while the basin room is a place that was used for the dehydration of the body with natron. Also, the clay objects, including the beakers and red bowls that are similar to those found in a near Shaft M 23-II, refer to a connection with the mummification process.³¹ A distinction must be made between this Purification Tent, which is located near the

place of embalming and the tomb, and the other one, which was set up near the water on the edge of the necropolis.

Although Hassan recorded that he found some remains of a Tent of Purification in front of the valley temple of Khafre's pyramid,³² his description of the characteristics is incongruent with previous archaeological investigations of the region surrounding the valley temple, and his map of the area has later been considered to be erroneous.³³ Reisner, Ricke and Grdseloff proposed that the valley temples themselves were the place of the purification employed in the royal mummification.³⁴ Hassan introduced textual and pictorial evidence about the existence of the *ibw* from the 4th Dynasty which he claimed to be a 'washing-tent'. He also believed as other scholars like Grdseloff that the *sh ntr*³⁵ was the royal counterpart to the *ibw*.³⁶ This is supported by the existence of only the term *sh-ntr* in the Pyramid Texts while no direct mention for the *ibw*. This confirms the difference between the royal Purification place *sh-ntr*, and the private one *ibw*.³⁷ Grdseloff supposed that the *ibw* was used two times; one as the place of the embalming process and the other as the place of the 'Opening of the Mouth' ceremony.³⁸

Altenmüller suggests firstly that the term *sh ntr* alludes to a unique funeral building utilized during the ritual journey to the holy city of Sais.³⁹ This was rejected by Hoffmeier⁴⁰ who suggested that at the end of the Old Kingdom the term *ibw n w^cb* (or *ibw*) was substituted by the term *sh ntr* that suggests the same Tent of Purification. The Pyr. 1293, 1395 and 2012 mentioned also the rituals of purification related to *sh ntr* and the term *sh* may mean a canopy or tent structure. He added that the term *ibw* can be found after the

Old Kingdom in only some Middle Kingdom Coffin Texts⁴¹ and the Apis Embalming Ritual of the Late - Ptolemaic Period.⁴² It seems that the term *sh ntr* was used during the New Kingdom by the nobles as it is appeared in the funeral procession scene of Rekhmire's tomb.⁴³

With the textual and archaeological evidence previously mentioned, it can be concluded that two ceremonies were held for the deceased. In the first ceremony, in which the body was transported to the embalmers, an *ibw* was constructed on the edge of a body of water which was crossed by boats. In the second ceremony, there was another *ibw* that was constructed near the *w^cbt* where multiple rituals related to the embalming and purification were held. After the embalming and before the burial, the last purification was performed in this place.

III- Old Kingdom Pictorial Evidence about the Purification and Mummification Places and the Sequence of Rituals:

The Purification Tent was represented in some mastabas dating back to 5th and 6th dynasty and Middle Kingdom coffins.⁴⁴ The Old Kingdom representations of the *ibw* come from the mastabas of: Qar and Idu at Giza (Figures 2 & 3), Mereruka (Figure 4) and Ankhmahor at Saqqara⁴⁵ and Pepyankh Heny-Kem at Meir (Figure 5).⁴⁶ The general outlines of the represented tents show an oblong structure, with one door on each end and two walkways running from each door to the shoreline. Funerary items and food offerings were shown as they were purified therein before being taken to the tomb (Figs. 4 & 7).⁴⁷

They were maybe used also during the rituals of the Opening of the Mouth and Eye Ritual.

In general, the rituals and their sequence can be understood mainly from the Saqqara and Giza Old Kingdom private tombs and the Theban New Kingdom private tombs. It is uncommon that the Ancient Egyptian represented the *ibw* and more the *w^cbt* and therefore the rituals that were performed inside both of them. It is just in some Old Kingdom funerary depictions that these two places can be recognized. Although that the New Kingdom tombs has a plethora of funeral depictions showing more details of the funerary rituals, the two structures had never been shown. It seems that during the Old Kingdom, the *ibw* and *w^cbt* were two separate entities, even if they were near each other, as the pictorial evidence show while during the Middle and New Kingdoms they were maybe in a single structure.⁴⁸

The funeral iconographical details in the nobles' tombs always introduce different rituals and ceremonies that were made for the deceased noble after his death and during his burial day.⁴⁹ These depictions do not separate the events of transporting the deceased's body to the purification and the embalming places, which were after death, and the events of the day of burial. They show all the rituals and services for the deceased as if they were performed in just one day. The few depictions from Old Kingdom private tombs confirm that the transportation of the body was to three separate places; two Purification Tents and a Mummification Workshop. Having three different locations for these rituals must have a religious and ritualistic significance.⁵⁰ Through the scenes, it can also be concluded that the burial rites for the deceased were performed in two necessary ceremonies, separated by a considerable space of time as the corps was left during the

embalming process and then was collected after this period for being buried.⁵¹

One of the best examples showing these ceremonies is in the tomb of Pepyankh Heny-Kem at Meir which is depicted on the eastern wall and western wall of Room F.⁵² This paper will use and compare mainly these two depictions with some other scenes showing the two ceremonies for constructing the sequence of Old Kingdom funerary rituals. The scenes in Pepyankh Heny-Kem show the funeral cortege heading to and from the *ibw* and *w^cbt* and allusions to the rituals conducted therein. Showing the two places and the rituals performed is rarely depicted in ancient Egyptian art as previously mentioned. The actual interpretation of the two funeral scenes in the tomb of Pepyankh Heny-Kem is different from that of Blackman as he suggested that the eastern wall and western wall represent two ceremonies of one funeral procession; one for delivering the body to the embalmer's workshop and the other for collecting the body to be buried during the funeral day.⁵³ This research supposes that each funeral scene on each wall contains the two ceremonies at the same time without separation of their events.

The First Ceremony in Old Kingdom Funeral Services:

it aims mainly at transporting the body to the Embalming Workshop in the cemetery which is in the west. The sequence of the episodes of this ceremony can be constructed through the funeral scenes of Mereruka, Ankhmahor and Pepyankh Heny-Kem. **In episodes 1 & 2** of this ceremony, a procession was held to transport the corpse of the deceased, in a coffin, from his house to the river bank.⁵⁴ These episodes are represented, partly or fully, in some funeral scenes from Old Kingdom as the Saqqara

6th Dynasty tombs of Mereruka (Fig, 2) and Ankhmahor (Fig, 3) and in which the funerary cortege get out from a property of the deceased in the east bank, containing some of his family members and mourners, called the *pr-dt*⁵⁵. After wailing the deceased, the body in its coffin was carried from this place to the riverbank.

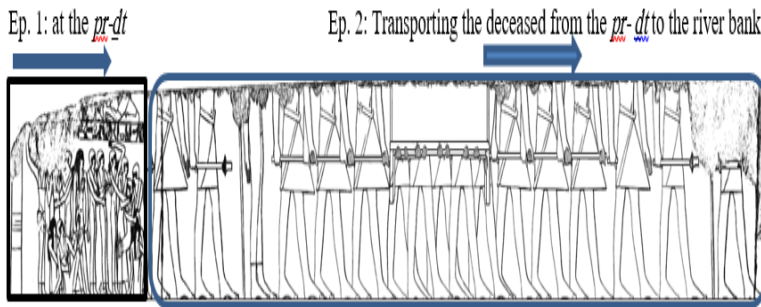


Fig. 2. The funeral procession scene in Mereruka, 6th Dynasty, Saqqara (After, Duell 1938, pls. 130).

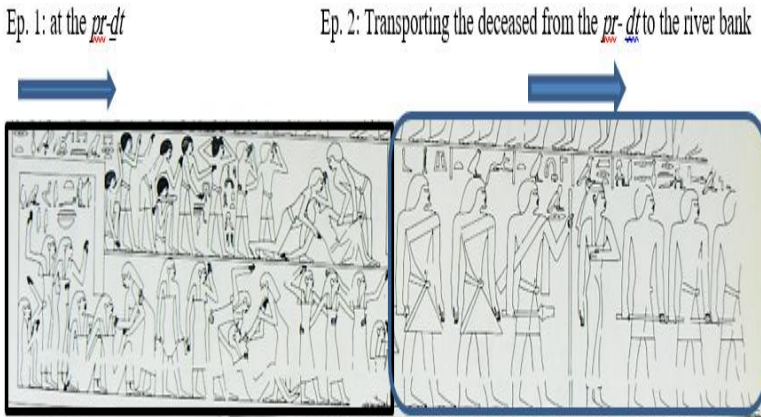
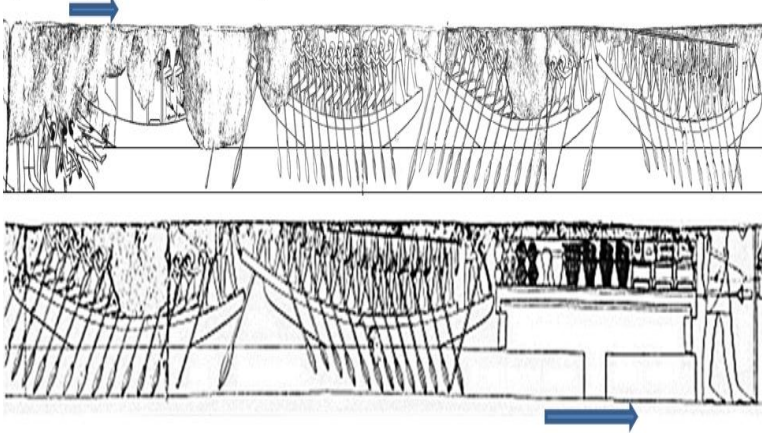


Fig. 3. The funeral procession in the Ankhmahor, 6th Dynasty, Saqqara (After Kanawati, N., and Hassan 1997, II, pl. 56).

Episode 3 (Figs. 4 & 5) of the first ceremony includes loading the funerary boats and traversing with the body of the deceased over the water while **Episode 4** (Figs. 4& 5) shows the arrival to the west bank and the heading to the *ibw*. In some scenes like that of Mereruka, the arrival of the boats was directly on a pier taking the form of *ibw* which is almost a choice by the artist for reducing the drawing space of this place. In the two funeral scenes of Pepyankh Heny-Kem, the *ibw* was not shown directly on the edge of the river as in Mereruka but little bit faraway as after the arrival of the boats,⁵⁶ the participants are shown heading with the coffin to this structure.⁵⁷ However, it can be confirmed that the *ibw* was used, after crossing of the water, to purify the deceased before entering the sacred area of the cemetery where he will be taken to the embalmers' workshop.⁵⁸ This is the first time of purification to the body before being mummified. The form given to the *ibw* as the hieroglyphs *ḥ.w.y p.t* 'doors of heaven' in the funeral scene of Mereruka and the term 'portal of the horizon' in CT Spell 60 of suggests that the *ibw* served as the entryway to the underworld on a metaphorical level. As the funeral show, this was the first stop for the funeral cortege after the crossing of the water which confirms that this is the entrance to the necropolis.

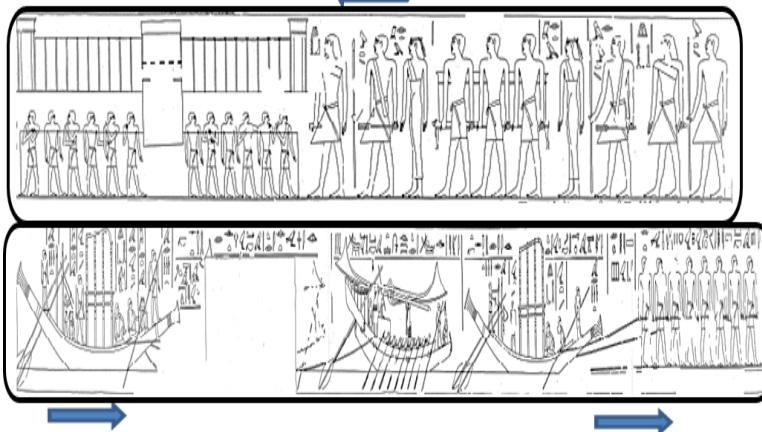
Ep. 3: Loading the boats and the crossing of the river



Ep. 4: Arrival to the Tent of Purification at the west

Fig. 4. Part of the funeral scene in Mereruka, 6th Dynasty, Saqqara (After, Duell 1938, pls. 130).

Ep 4: Heading and arrival to the Tent of Purification



Ep 3: Crossing to the west with the deceased's body

Ep 4: Arrival to the west

Fig.5. The first ceremony on the east wall of the tomb of Pepyankh Heny-Kem (After Blackman 1953, Pl. XLII).

In **Episode 5 & 6** (Fig. 6), the funeral procession leaves the *ibw* with the coffin and arrives at the *w'bt*. The depiction shows that upon the arrival at the place of mummification, some rituals were performed and the food and drink offerings were presented to the body.⁵⁹ After delivering the corps to the embalmers for being mummified during a certain period, the procession would return to the east which is the end of the first ceremony. It is only in the tomb of Pepyankh Heny-Kem that this detailed sequence can be seen as the Egyptians tended not to show the mummification place.

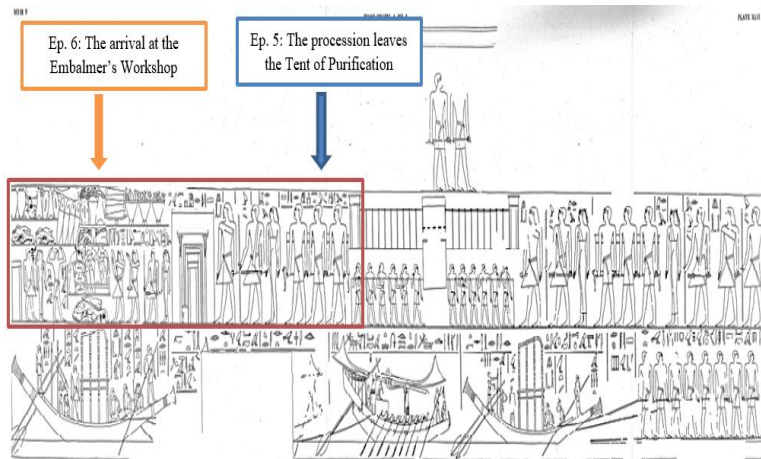


Fig. 6. The episodes of purification and mummification places in the first ceremony on the east wall of tomb of Pepyankh Heny-Kem (After Blackman 1953, Pl. XLII).

Blackman supposed that the funeral depictions on the east wall of the tomb F show only the first ceremony. He argued that “the bearers did not leave the sarcophagus with the

embalmers, but took it away with them”.⁶⁰ He proposed also that “the two figures on the third register may have formed a part of the group carrying the now empty sarcophagus”.⁶¹ This is obviously a wrong interpretation because the sequence of the episodes after the Embalmer’s Workshop, shown in the upper register, is incomplete and the remaining part, in almost the center, shows only two bearers carrying the coffin. The large spaces at the end and the beginning of this register most probably was showing directly some details of the second ceremony including collecting the body from *w^cbt* and heading to the *ibw* and finally to the tomb.⁶² In contrary of what Blackman said, the funeral scene on the east wall represents the two funeral ceremonies without separation of the events which is usual in all the ancient Egyptian funerary scenes.

The Second Ceremony in Old Kingdome Funeral Services: (Figs. 7, 8 &9): this ceremony represents the funeral day on which the burial was conducted. It is just after the end of the embalming time. The dramatic episodes of this day can be identified via the funeral scenes of Qar, Mereruka and Pepyankh Heny-Kem.

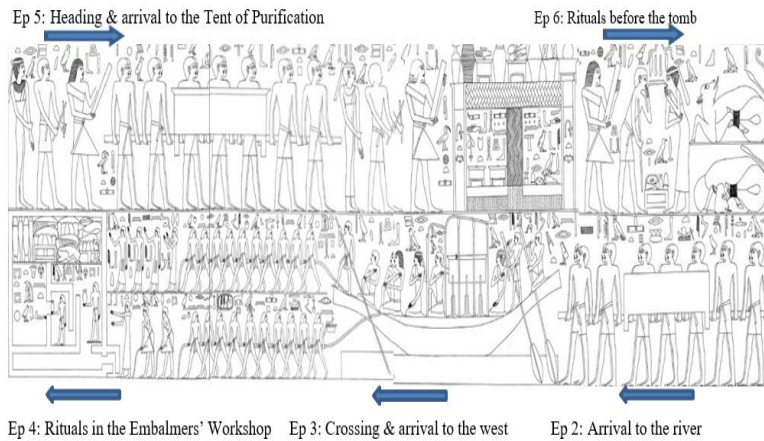
In **Episode 1** of this ending ceremony, the cortege firstly comes to take the empty coffin from almost the house/property of the deceased where the household and friend of the deceased as well as other participants would regroup. Then, in **Episode 2** the funeral cortege moves from the house of the deceased to the riverbank as what had happened in the first ceremony. After that, **Episode 3** shows that by the arrival at the river, the coffin was mounted on a boat and ready for making the crossing to the west. The coffin was accompanied by many officiants including the lector priest, kites and embalmer.⁶³ These

episodes can be also understood from the first three episodes shown in the funeral scenes of Mereruka and Ankhmahor. It seems that the similar parts of the two funeral ceremonies, here the three first episodes, were most likely represented by icons bearing a dual meaning.

In **episode 4**, the cortege arrived to the west and moved directly to collect the mummified body, after being placed in it coffin, from the *w^cbt*.⁶⁴ At this time, the funerary officiants perform final rituals upon the mummified corpse before leaving the *w^cbt*. In **episode 5**, the procession leaves the *w^cbt* by way of the back door with the deceased on his coffin. This can be understood from the scene of Pepyankh Heny-Kem as the text above the bearers (Fig. 9- 5 c2) says: “Behold, this is the escorting of an honored one”. The sequence of events after that is clearly identified with the vertical text above the door, behind the Master-Embalmer, which says: “An escorting to the Tent of Purification.”⁶⁵ The distance between the *ibw* and the *w^cbt* structures seems to be short” which is confirmed by the mummification complex of Saqqara.⁶⁶

In **episode 6** (Fig. 9), the procession proceeds to the *ibw* as it can be seen in the tomb of Pepyankh Heny-Kem. In the tomb of Mereruka (Fig. 7), the cortege was shown leaving from the *ibw* directly towards the tomb. It seems that the artist wanted to show a part of the first ceremony and the last important part of the second ceremony including rituals before placing the deceased in his tomb. In **episode 7**, the arrival is to the *ibw* where rituals related to the mummification were almost certainly performed upon the mummy that could contain the Opening the Mouth besides and/or the preparation of the body to the process.⁶⁷ In this second installation of the *ibw*, the deceased was also

prepared with the last purification ritual before entering the Netherworld which is mostly symbolic for the body. In **episode 8**, the procession leaves the *ibw* and proceeds to the tomb where before it some rituals would be conducted for the deceased who by placing him in his final rest, the second ceremony ends.



*Fig. 7. Funeral procession in the tomb of Qar, 6th Dynasty, Giza (After Simpson, W. K., *The Mastabas of Qar and Idu G7101 and 7102*, vol. II, Boston, 1976, Fig. 24).*

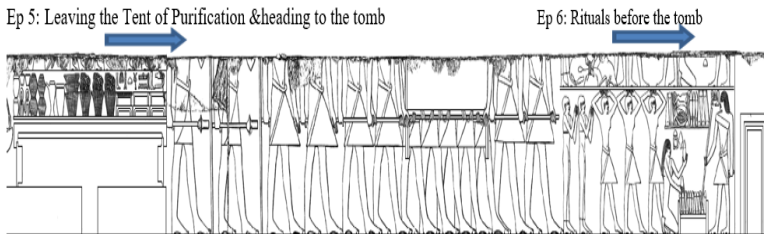


Fig. 8. Part of the funeral procession scene in the tomb of Mereruka, 6th Dynasty, Saqqara (After, Duell 1938, pls. 130).

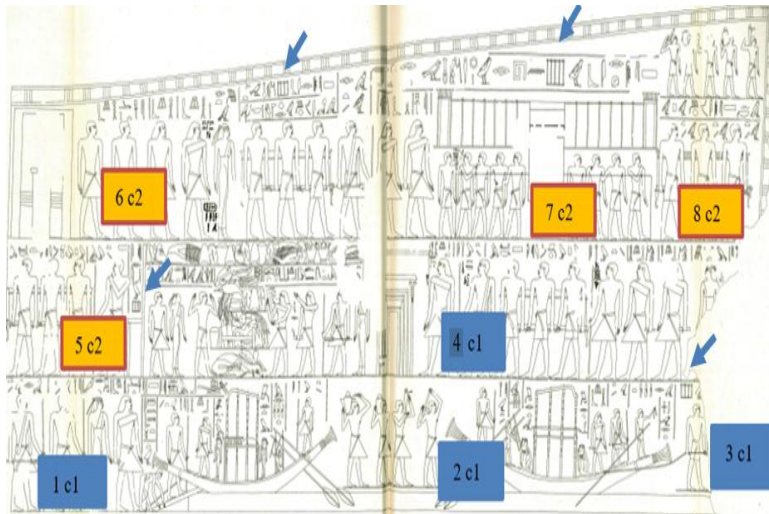


Fig. 9. The two funeral ceremonies on the east wall of tomb of Pepyankh Heny-Kem (After Blackman 1953, Pl. XLII).

The sequence of rituals in the eastern wall of the funeral scene in Pepyankh Heny-Kem (Fig. 9) seems to represent the two funerary ceremonies. The first four episodes of the first ceremony (C1) are represented in the lowest register and a part of the second register as follows:

In Episode 1: The funeral cortege arrives to the riverbank

In Episode 2: crossing to the west

In Episode 3: arrival to the west and heading to the Tent of Purification

In Episode 4: heading to the embalmers' workshop and performing Rituals therein.

The word “*ibw*” in the right hand caption of the lowest register (3 C1) confirms that the procession's first destination was to the Purification Tent, before entering the cemetery. This means that the body was in his coffin and

will be purified before being transferred to the embalmers in the first ceremony. However, these episodes could be read as a part of the second ceremony too if it could be suggested that the *ibw* was visited twice during the funeral day; one by the empty coffin and the other with the embalmed body and before placing the deceased in his tomb. Thus, the artist seems to make iconographies with double meaning as it had been mentioned before. This is because of the repetitive events in the two ceremonies.

By comparing this scene with the other funeral scenes of the Old Kingdom, it can be suggested that the last episode on the left hand side of the second register represents the fifth episode of the Second Ceremony (C2) and the upper register depicted the rest of its events (Fig. 9) which occurred during the day of burial:

In Episode 5: the procession leaves the Embalmers' Workshop with the deceased in his coffin

In Episode 6: the heading to the Purification tent

In Episode 7: arrival to the tent of purification and performing Rituals therein

In Episode 8: leaving the purification tent and proceeding to the tomb.

Conclusion

- This paper collects pictorial and textual evidence dating back to the Old Kingdom as well as the available archaeological discoveries from the Old Kingdom and later periods about the Tent of Purification '*ibw*' and the Embalmers' Workshop '*w'bt*'. The examination of these sources aimed at

leading to a more developed understanding of the sequence of Purification and mummification rituals in the Old Kingdom funeral services for the deceased. It tried to conclude through the available archaeological records, especially the funeral scenes, the location of the two places in which these rituals were performed as well as the approximate time for each ritual in the necropolis.

- After the death of an elite, the body was the object of a series of rituals that guarantee an eternal and perfect Afterlife for the deceased. These rituals and funerary services were mainly depicted in the funeral procession scenes but in non-clear chronological order. The funerary texts of the Old Kingdom do not indicate obvious details for the sequence nor the location of the *ibw* and the *w^cbt*. However, it seems that there was a usual arrangement that was respected by the individuals as it is inherited funeral beliefs and customs.
- The paucity of archaeological evidence about the *ibw* and the *w^cbt* dating to the Old Kingdom formed another obstacle for identifying the location and the nature of these structures as well as their sequence in the funerary services and rituals. However, with the first and only discovered human embalming workshop in Egypt by Dr. Hussein and the Apis Embalming Ritual Papyrus, an approximate comparison between these evidence and the funeral scene can be made for constructing

the order and identifying the possible locations for the two places.

- By the death of a noble during the Old Kingdom, there were two elaborate funeral ceremonies were held. The rituals upon the deceased and their order were decisive details for his destiny in the Afterlife. The body was a prominent feature during the first ceremony the body was taken from the house of the deceased to the *w^cbt* and in the second ceremony was taken from the *w^cbt* to the tomb.
- It is unsure when the deceased was taken from his house to the *w^cbt*. Some scholars such as Cannata believes that the dead body was taken to the mummification place after four days for confirming the death and allowing the household, relatives and friends mourn to the deceased which seems to be an inspired custom from Greece (classical period). By calculating the time needed for preparing appropriate and well-provided funerary services for the deceased, especially in the case of sudden death, it seems that there was a waiting period from two to four days before delivering the body to the *w^cbt*. The waiting time would enable the embalmers and other officiants to be available for participating in the performance of the rituals for the deceased and preparing the *ibw*. A replete and well-supplied funerary services were significant for the deceased and need time that could delay the time of delivering the deceased in place of embalming.

- The period of the mummification process varied depending on the quality and the price paid to the embalmers but the traditional average number of days was about 70 days. After this period, the body was collected during a second funerary ceremony accompanied by different rituals on the road to the tomb and near it.
- The “*ibw*” is traced in some spells of the Pyramid Texts, Coffin Texts, the Book of the Dead and the later period text of the Apis Embalming Ritual Papyrus (P. Vindob 3873). The description in this papyrus shows that the *ibw* of the Old Kingdom, shown in the funeral scenes, and the Late Period one are almost identical. There is also a great similarity between the described funeral services and their suggested order with that of the funeral scenes. After death, a first *ibw* was set up on the edge of the water, referred to as the ‘Lake of Kings’, for purifying the body and before the mummification process. This was in the first funeral ceremony in which the body was delivered to the *w^cbt*.
- It was always believed that the *ibw* was made of only lightweight materials because in some funerary texts as CT Spell 44 referred that it has a curtain and CT Spell 60 hinted at woven fabric. The determinative of the word ‘*ibw*’ resembles largely the form of a tent. The Apis papyrus indicated also that the *ibw* was made out of poles covered by linen and contained two doors.

- The Apis papyrus indicates that the dead bull was received through the western door of this structure and by the end of rituals inside the Apis was taken out via the eastern doorway as the corpse was carried to the embalming workshop (P. Vindob 3873 recto 4.14).
- Because of the rare archaeological evidence about the *ibw*, it was thought to be a portable and perishable structure like a tent. Purifying a dead body subject to decomposition in such lightweight structure supports this suggestion. The construction of the *ibw* on the first day, as the Apis Papyrus referred, expresses a speed in implementation which support the idea that this structure was a simple tent or a booth.
- The *ibw* of the Late Period found at Saqqara revealed that the walls of this structure are made of limestone and mudbrick which shows that parts of the Old Kingdom *ibw* could be made of stones as well, with other materials. Therefore, it seems to be a simple structure but mostly not a portable one. The found evidence confirmed its connection with the embalming process.
- The inscriptions on the sides of the entrance of 4th Dynasty tomb of Queen Meresankh III indicate a span of time between the day of death and the burial. This proves that the funerary ceremonies were held one for delivering the deceased to the Embalmers and the other for the burial.

- The Old Kingdom pictorial evidence about the Purification and mummification places and the Sequence of rituals can be understood through funeral scenes the mastabas of: Qar and Idu at Giza (Figures 2 & 3), Mereruka (Figure 4) and Ankhmahor at Saqqara and Pepyankh Heny-Kem at Meir (Figure 5).
- The Old Kingdom depictions showed that the cortege takes the body from the *w^cbt* to another structure which is the *ibw*. This confirms that the two structures were separated.
- Some of these Old Kingdom scenes show that the deceased's household, relatives and friends as well as the funerary officiant and other different participants come to take the deceased to the *w^cbt*. Then and after the period of mummification, a funeral cortege comes to collect the body and carry it to the tomb.
- Nevertheless, these scenes are mixed and the archaeological about the place of purification and mummification are rare which represent a difficulty to determine the sequence of these rituals. Among all the ancient Egyptian funeral scenes, it is only in Pepyankh Heny-Kem that the sequence of rituals appears with more obvious details.
- After death, the sequence of Old Kingdom funerary services of the first ceremony can be identified via the funeral scenes of Mereruka, Ankhmahor and Pepyankh Heny-Kem which

contains the most detailed funeral processions scenes of the Old Kingdom. The goal of this first ceremony was to hand over the deceased to the Embalmers' Workshop. The sequence of this ceremony can be concluded in six steps.

- **In the 1st and 2nd steps of the First Ceremony**, the cortege takes the deceased in his coffin and moves from his house or his *pr-ḏt* (property) to a body of water which is maybe a canal, a lake or a branch of the Nile River. In **3rd step**, a water journey of funerary boats with the body of the deceased crosses to the necropolis. Then in **the 4th step**, the boats arrive to the west bank and takes their way to the *ibw* where some rituals were performed. After that, in **the 5th and 6th steps**, the cortege leaves the *ibw* with the deceased in his coffin and arrives at the *w^cbt*, where some rites were conducted for the body. By bringing the corps to the Embalmers' Workshop, the participants would return back to their residences for continuing their daily life activities until the mummification period ends and the time of the Second Ceremony comes.
- In the first Ceremony, the body's first stop after traversing the river was the *ibw* which was metaphorically on the entry-point to the realm of the dead. The necropolis and its edge beside the river were like the gateway that lead to the Netherworld. In this gateway that separated the world of the living from the world of the dead, a first *ibw* was set up to

prepare the deceased to enter this sacred world, purified and complete, which is a holy place but can be accessed by the living people. The second *ibw* was must be made near the tomb during the last rituals before the deceased enter the Netherworld.

- The sequence of Old Kingdom funerary services of the Second Ceremony can be concluded from the tombs of Qar, Mereruka and Pepyankh Heny-Kem. This ceremony represents the day of burial in which the body was collected from the *w^cbt* to conduct some additional rituals on the road and near the tomb as well as in another *ibw*. It can be summed up in eight steps.
- In the **1st and 2nd step of the Second ceremony**, the funeral cortege takes the empty coffin from the deceased's house and moves to the riverbank then in the **3rd step** the coffin is mounted on a boat for crossing the water. These steps can be understood from the funeral scenes of Mereruka and Ankhmahor. The repetitive funerary steps in the First and Second ceremony has maybe a double meaning.
- In **4th step**, the cortege arrives to the west and moves to the *w^cbt* for collecting the mummified body. Then in **5th step**, the cortege moves from the *w^cbt* with the mummified deceased and heads to another *ibw* as one of the texts in the funeral scene of Pepyankh Heny-Kem (Figure 9) indicated. This second *ibw* is used during this second ceremony and

not far from the *w^cbt* as the mummification complex of Saqqara shows.

- In **6th step**, the cortege moves towards to the *ibw* as it can be seen in the tomb of Pepyankh Heny-Kem. In **7th step**, the procession arrives to the *ibw* in which rituals related to the embalming were conducted such as the preparation of the body which is confirmed by the discovery of Dr. Hussein in Saqqara and maybe the Opening the Mouth ritual. The Old Kingdom scenes shows that the last visited place, before the burial of the deceased in his tomb, is the *ibw* which proposes that the deceased was purified for the last time before moving to the Netherworld. The *ibw* was clearly not a part of the embalming workshop or in its same structure as some scholars claimed. The funeral scenes especially of Pepyankh Heny-Kem separated clearly the structures and even showed that there are two purification tents in two different locations and an independent workshop.
- After that, in the **8th and last step**, the cortege moves from the *ibw* and head to the tomb where near it some rituals is performed for the deceased.
- In sum, this paper concludes that during the funerary services of the Old Kingdom, the sequence of purification and mummification rituals are separated into two funerary ceremonies; the day of transporting the deceased to the embalming workshop and the day of burial. The purification

was made one time before the mummification and another one after it as two *ibw* tents of purification were made in two different places. On the first day of mummification, the first one was constructed on the edge of a body of water on the necropolis's side. This was used during the first ceremony dedicated to the transportation of the body to the *wabt* which was after few days of the death of the noble. A second one, is during the second ceremony which is the day of burial which was after the end of the mummification of the body. This tent was installed near the *wabt* and tomb. It was used during the mummification as well as most likely symbolic purification rituals included in the Opening the Mouth on the day of burial.

¹ Hussein , R. B., “The Saqqara Saite Tombs Project: An Overview March 2016-December 2019” in *Guardian of Ancient Egypt Studies in Honor of Zahi Hawass*, Volume II, Czech Institute of Egyptology, 2021, p. 19-25.

² Wilson, J. A., “Funeral Services of the Egyptian Old Kingdom” in *JNES* III, 1944.

³ Blackman, A. M., *The Rock Tombs of Meir*, V, London, 1953.

⁴ Grdseloff, B., *Das ägyptische Reinigungszelt: archäologische Untersuchung, Das ägyptische reinigungszelt, archäologische untersuchung*, Études Égyptiennes 1, IFAO, le Caire, 1941.

⁵ Hoffmeier, J. K., “The Possible Origin of the Tent of Purification in the Egyptian Funerary Cult” in *SAK* 9, 1981, p. 167-177.

⁶ Brovarski, E., “The Doors of Heaven” in *Orientalia* 46, 1977, p. 107-110.

⁷ The term *wabt* can be translated as ‘a pure place’; Wörterbuch I, p. 284.

⁸ There are two texts from the Ptolemaic Period (stela Cairo CG 31099 & stela BM 886) display the dates of someone's death and the day that the embalming ritual started, in both the date of death is four days before the start of mummification process. See more about this discussion in; Shore, A. F., 'Human and divine mummification', in A. B. Lloyd (ed.), *Studies in Pharaonic religion and society in honor of J. Gwyn Griffiths*, London, 1992, p. 226-235. Another administrative document in demotic (P. Leiden 374 (73 BC)) indicate that the embalmers have agreed to make sure a corpse is returned within four days if it is accidentally handed to them; Cannata, M., *The realia of Egyptian burial practices in the Ptolemaic Period (332-30 BC)*, Oxford, 2009, p. 331.

⁹ Cannata 2009, p. 348.

¹⁰ Cannata 2009, p. 339.

¹¹ The importance of provision to the dead can be understood in the funeral scene caption of Qar (pl. 3) at Giza *šms m ḥtp šbt jmḥw smr w^cty Q̄r*, "conducting in peace to the Shabet-boat the well-provided sole companion Qar." See more in Zienelabdein, M., *The Funeral Procession: A Comparative Study between Saqqara Old Kingdom and Theban New Kingdom Private Tombs*, unpublished PhD thesis, Minia University, 2016, p. 24-44.

¹² According to Shore, this was motivated by the 70-day period when the star Sirius, also known as Osiris, vanished from the night sky, signifying the interval between Osiris' mythological death and resurrection ; Shore 1992, p. 226.

¹³ The purification rites seem to be solar in origin, but after that, they were a part of the ceremonial that was mainly Osirian; Griffiths, J. G., *The Origins of Osiris and His Cult*, Brill, 1980, p. 69.

¹⁴ The Apis papyrus is the work of two scribes written in hieratic-demotic script, concerning the embalming of an Apis bull. Different suggestions were presented for the date of the papyrus; some scholars believe that it was written during the middle of the 2nd century BC, others dates the papyrus to a period falling within the 26th dynasty, and a third group considers the papyrus dates to the 1st century CE. see more about th Apis Papyrus; Pinch, G., *Egyptian Mythology: A Guide to the Gods, Goddesses, and Traditions of Ancient Egypt*, Oxford University Press, 2004; Riggs, G., *Unwrapping Ancient Egypt: The*

Shroud, the Secret and the Sacred, Bloomsbury Publishing 2014; Vos R.L., *The Apis Embalming Ritual - P. Vindob. 3873*. Peeters publishers, 1992; Vos. R. L., *The Apis Embalming Ritual: P. Vindob. 3873*, Volume 50 of *Orientalia Lovaniensia analecta* (p. 1,3). Peeters Publishers, 1993.

¹⁵ See the funeral scenes of Mereruka (Figure 2 &4) and Ankhmahor at Saqqara (Figure 3), Qar and Idu at Giza (Figures 7), and Pepyankh Heny-Kem at Meir (Figure 5, 6 &9).

¹⁶ Roode, S., 'Observations on the ibw-tent: preliminary results', *PalArch's Journal of Archaeology of Egypt/Egyptology 0*, 2003, p. 3.

¹⁷ Meyrat, P., 'Topography-related problems in the Apis embalming ritual', in J. F. Quack (ed.), *Ägyptische Rituale der griechisch-römischen Zeit*, Tübingen, 2014, p. 258.

¹⁸ Vos 1993, p. 145 : *LA I* (1975), p. 346-347.

¹⁹ The exact identity of this place is uncertain. Vos suggests this is Lake Abusir for more see; Vos, 1993.

²⁰ For more see; Smith, W. S., "Inscriptional Evidence for the History of the Fourth Dynasty" in *JNES* 11, The University of Chicago Press, 1952, p. 116, 126 (A1), fig. 4; Duham, D. & Simpson, W. K., *The Mastaba of queen Mersyankh III, G 7530-7540*, Giza Mastabas 1, Boston, 1974, p. 4, 8, pl. II a, fig. 2; Spalinger, A., "Dated Texts of the Old Kingdom" in *SAK* 21, 1994, p. 288-289 (1, 2), 292; N. C. Strudwick, *Texts from the Pyramid Age*, (Society of Biblical Lit, 2005), 380.

²¹ Andrews, C., *Egyptian Mummies*, Harvard University Press, 2004, p. 11; Capel A. K, Markoe, G., *Mistress of the House, Mistress of Heaven: Women in Ancient Egypt*, Hudson Hills, 1996, p. 104.

²² This can be concluded through the Old Kingdom funeral scenes of Pepyankh Heny-Kem.

²³ Some rituals were made on the top of the tomb which is mentioned on the false door of tomb of a Ptahhotep I at Saqqara see; *Urk.*, I, p.189; B *Urk.*, I, p. 199, 200; and the false door of the 6th Dynasty Mastaba of Neferseshemre at Saqqara see; A & B; Kanawati, N. and Abdel-Raziq, M., *The Teti Cemetery at Saqqara III. The Tombs of Neferseshemere and Seankhuiprah, ACE Reports*; 11, Warminster, Aris and Phillips, 1998, p. 35-36, pl. 58

²⁴ It is important to know that the Theban structure (Grave IX) was suggested to be workshop for embalming during the Late Period. It was also reemployed as a tomb in the Ptolemaic Period; Budka, J., *Bestattungsbrauch und Friedhofsstruktur im Asasif: eine Untersuchung der spätzeitlichen Befunde anhand der Ergebnisse der österreichischen Ausgrabungen in den Jahren 1969-1977*, Vienna, 2010, p. 135-142.

²⁵ Aufderheide, A. C., *The Scientific Study of Mummies*, Cambridge University Press, 2003, p. 236.

²⁶ Badawy, A., *A history of Egyptian architecture*. Cairo, 1954, p. 67.

²⁷ See more in Vos 1993.

²⁸ Brovanski 1977, p. 108-109.

²⁹ Simpson 1972, figs. 24 and 35.

³⁰ Hussein 2021, p. 24-25.

³¹ Hussein 2021, p. 25.

³² Hassan, S., *Excavations at Giza IV*, Cairo, 1943, 69 ff.

³³ Roode 2003, p. 3.

³⁴ For a summary of their views see; Edwards, I. E. S., *The Pyramids of Egypt*, London 1961, p. 110-111.

³⁵ For further information about the term *sh ntr* see; Hoffmeier, J., “the Possible Origins of the Tent of Purification in the Egyptian Funerary Cult” in *SAK* 9, 1981, p. 175- 190; Manassa, C., *Late Egyptian Underworld Sarcophagi and Related Texts from the Nectanebid Period*, I, Wiesbaden, 2007, I, p. 176; Gardiner, A., *Egyptian Hieratic Texts, Series I: Literary texts of the New kingdom*, 1, Leipzig, 1911, p. 18. §16, 3.

³⁶ Hassan 1943, 69 ff.

³⁷ Roode 2003, p. 5.

³⁸ Grdseloff 1941, p. 39-40.

³⁹ Altenmüller 1972, p. 302.

⁴⁰ Hoffmeier 1981, p. 167-180.

⁴¹ The (CT Spell I, 188a [44]) is a Middle Kingdom Text that shows the *ibw* as it was used as to an Embalming Workshop too.

⁴² Hoffmeier (1981: 168-173)

⁴³ Davies, N. de G., *The tomb of Rekhmira at Thebes*, vol. II, N. Y., 1943, p. 89, 94.

⁴⁴ This Tent has disappeared from the funerary scenes of the New Kingdom.

⁴⁵ According to Badawy, the funeral scene in this tomb contains also an *ibw-tent*; see more in Badawy, A., *The tomb of Ny-hetep-Ptah at Giza and the tomb of 'Anchm'ahor at Saqqara*, University of California Press, 1978.

⁴⁶ Grdseloff, B., "Nouvelles données concernant la tente de purification", in *Annales du Service des Antiquités de l'Égypte* 51, 1951, p. 129-140.

⁴⁷ Roode 2003, p. 3.

⁴⁸ A clear indication of this can be found in CT Spell 60 that deals with the hourly vision around the mummification bed; see Willems, H., *Chests of Life: A Study of the Typology and Conceptual Development of Middle Kingdom Standard Class Coffins*, MVEOL 25, Leiden, 1988, p. 141-159; Assmann, J., *Egyptian mortuary liturgies. In Studies in Egyptology presented to Miriam Lichtheim*, Vol. I, p. 1- 45. Jerusalem, 1990, p. 19-21.

⁴⁹ The most of funeral procession scenes come from Theban nobles' tombs for more about the funeral procession scenes in the Old and New Kingdoms see; Zienelabdein 2016.

⁵⁰ In the funeral scene in the tomb of Qar (pl. 7) at Giza, the embalmers' workshop contain a caption saying; *hrt-jb nt w^cbt h^c w*, "inner room of the *w^cbt* of attending" which shows that there is a room of purification inside the embalming place; Simpson 1976, p. 6.

⁵¹ Grdseloff 1941, p. 4; Blackman 1953, p. 50.

⁵² For the plan of the tomb; see Blackman 1953: Plate 1.

⁵³ Blackman 1953, p. 50- 56.

⁵⁴ As Memphite and its cemeteries exist in the west, the crossing seems to be for a canal

⁵⁵ This place seems to be a property or storehouse of the deceased's funerary provisions. For more see; Zeinelabdein, M. A., "The *pr-dt* in the Old Kingdom" in *Minia Journal of Tourism and Hospitality Research* Volume 2, special Issue, December 2018; Wilson 1944, p. 203, note 12; Kamrin, J., *The Cosmos of Khnumhotep II at Beni Hasan*, Routledge, 2013, p.71; for more about the term referring to the private property see; Perepelkin, J. J., *Privateigentum in der Vorstellung der*

Ägypter des Alten Reichs, trans. R. Müller-Wollermann, Tübingen, 1986, p. 193-198.

⁵⁶ Blackman 1953, pl. 42, 43.

⁵⁷ This is almost a choice of the artist to limit the needed space for this ritual to enable him to continue the rest of the funeral ritual sequence. It seems also that the tent was installed on the edge of the west bank where the purification ritual can be made easily because of the abundance of water that will be used for the purification.

⁵⁸ It is important to note that the necropolis (*B dsr*) was a sacred place and performing purification rituals upon the body, funerary equipment and food offering, people, etc. had to undergo the prescribed ablutions. Some texts in old Kingdom tombs warn unclean people from entering the tomb; *Urk.* I, 49. 1-2; 50.16; 122.14

⁵⁹ Blackman 1953, p. 53.

⁶⁰ Blackman 1953, p. 50.

⁶¹ Blackman 1953, p. 53.

⁶² The coffin was maybe really taken by the bearers to keep it in safe for the second journey or for making with it the so-called pilgrimage to the sacred cities of Delta.

⁶³ The funeral scene shown on the lower register of the west wall of the tomb of Pepyankh Heny-Kem had the rest of the word *ibw* above the last man dragging the boat that arrived to the west. This maybe means that a purification Tent was set up for the empty coffin as it has to be purified before entering to the sacred cemetery and it will contain the purified body of the deceased.

⁶⁴ The sequence episode including the arrival and direct heading to the mummification place was only depicted in the Old Kingdom tomb of Qar; Simpson, W. K., *The Mastabas of Qar and Idu G7101 and 7102*, vol. II, Boston, 1976, p. 6 & Fig. 24.

⁶⁵ In the tombs of Qar and Idu, the Purification Tent was shown as an oblong structure while more details appeared in the tomb of Mereruka and Pepyankh Heny-Kem.

⁶⁶ The newly found evidence about the two structures in Saqqara from later period support that both structures were in a Mummification Complex in the cemetery; Hussein 2021, p. 23.

⁶⁷ Hussein 2021, p. 24-25.