

ANCIENT EGYPTIAN LITERATURE

SUMMER 2024

George DeRise

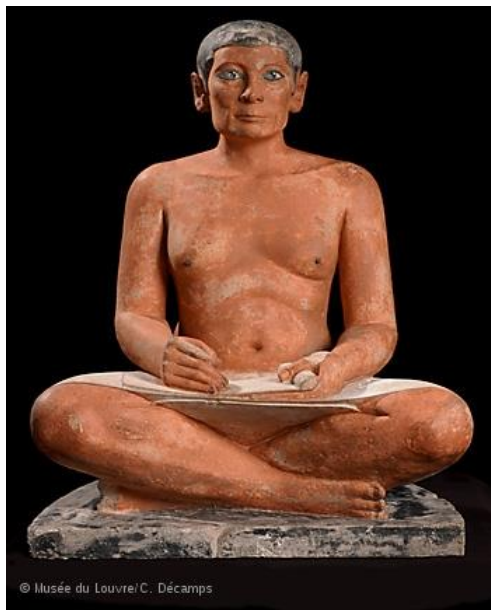




GOAL OF THE LECTURE

TO BE ABLE TO APPRECIATE
SOME OF THE WRITINGS OF
THE ANCIENT EGYPTIANS.

REFERENCES: SEE LAST PAGE



THE SEATED SCRIBE- LOUVRE

SOME PROBLEMS WITH ANCIENT EGYPTIAN LITERATURE

1. IT IS KIND OF INACCESSIBLE

Never taught in school.

Names of gods, place names; binary view of their world.

2. THE PROBLEM OF THE LANGUAGE

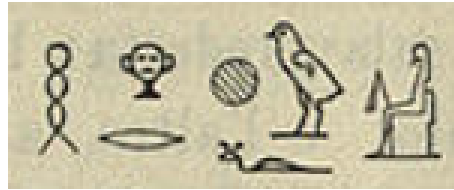
of translations.

Difficult and untranslatable expressions;
grammar, vocabulary, etc.

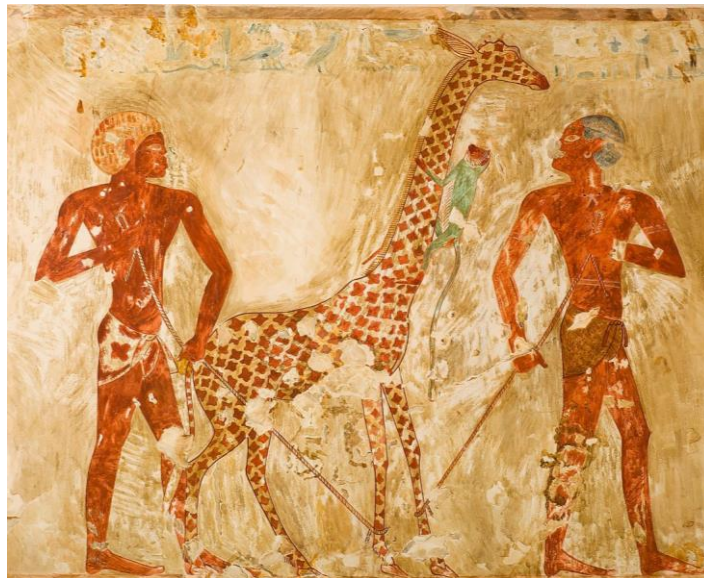


HARKHUF: c. 2290–70 BC.

Governor of Upper Egypt,
Explorer.



HR KHUF
hr *hwf*



BOY KING PEPI II TO HARKHUF

c. 2200 B.C. Dynasty 6

Come north to the residence at once!

Hurry and bring with you this pygmy whom you brought from
the land of the horizon-dwellers live, hale, and healthy,

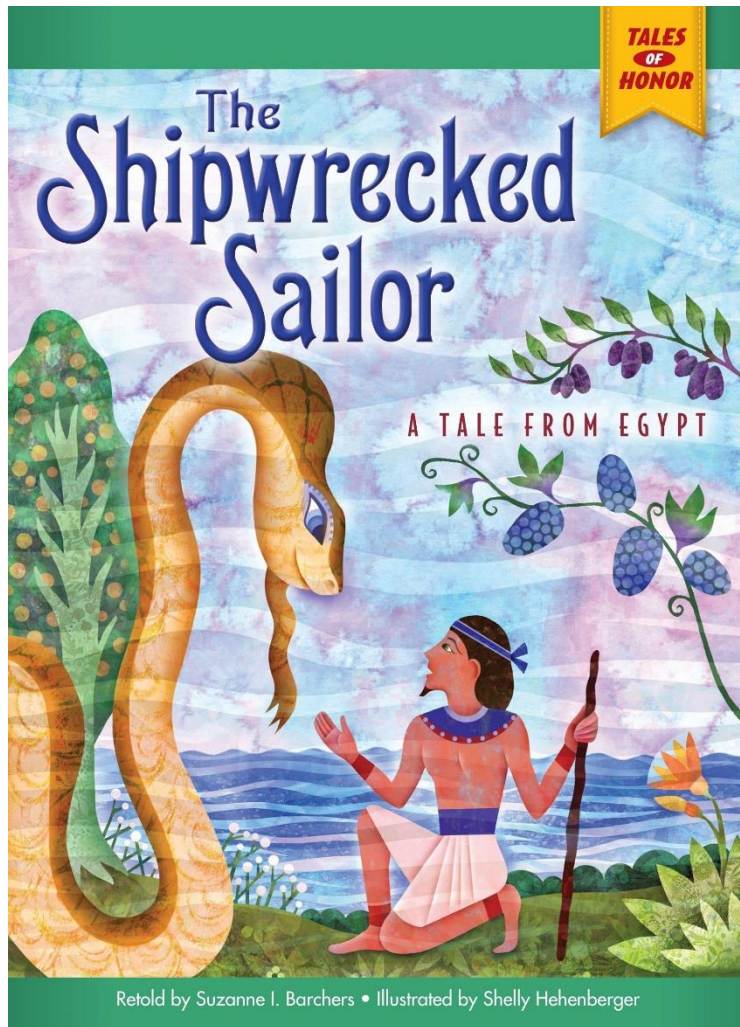
When he goes down with you into the ship,

get worthy men to be around him on deck, lest he fall into the water!

When he lies down at night, get worthy men to lie around him in his tent.

Inspect ten times at night!

My majesty desires to see this pygmy ...



TALE OF THE SHIPWRECKED SAILOR

MIDDLE TWELFTH DYNASTY

1985-1795 B.C.

CAST OF CHARACTERS:

**THE CAPTAIN OF THE SHIP, THE COUNT
HIS 'FOLLOWER', THE CAPTAIN'S ASSISTANT
THE SERPENT, THE GOD**

<https://www.amazon.com/Shipwrecked-Sailor-Egypt-Tales-Honor/dp/1939656877>



TALE OF THE SHIPWRECKED SAILOR

- THE STORY.** The Captain and his Assistant returning from an expedition.
- SUBSTORY 1.** The Assistant's story as the shipwrecked sailor.
- SUBSTORY 2.** The Serpent's story.
- SUBSTORY 1.** The Assistant departs from the Serpent and the island.
- THE STORY.** The only time the Captain speaks.

THE SHIPWRECKED SAILOR

The Captain, (a Count) and his worthy assistant are returning from a long voyage. The Captain is worried about reporting to the King because of a failed expedition. The Attendant reassures him, advising him on how to behave before the king, and stating the proverb, "The mouth of a man saves him." To encourage his master, he tells a tale of a previous voyage of his in which he overcame disaster, including meeting with a god.

SUBSTORY 1. [The Assistant tells his story] I was on a ship manned by 120 sailors. A storm caused the waves to be eight cubits high and the ship foundered and all the men were lost. I was washed up on a mysterious island. [**the Island of the Ka.**] There I found shelter and food. "I found figs and grapes there." I heard thunder and felt the earth shake and I saw a giant serpent approach. The serpent asked me three times who had brought me to the island. When I couldn't answer, the serpent took me to where it lived and asked the question three more times. I repeated my story, now saying that I was on a mission for my king.

The serpent told me not to fear and that the god has let me live and brought me to the island, and that after four months on the island I will be rescued by sailors that I knew and will return home. The serpent then related to me a tragedy that had happened to him.

SUBSTORY 2. Saying that he had been on the island with 74 of his kin plus a daughter, and that a star fell and "they went up in flames through it". The serpent advised me to be brave and to control my heart, and if I did so, I would return to my family.

SUBSTORY 1. I promised the serpent that I will tell my king of the serpent's power and will send the serpent many valuable gifts. Laughing at me, the serpent said that I am not rich, but that he (the serpent) is **Lord of PUNT** and that when I leave I will not see the island again as it will become water. My ship arrived to rescue me, and the serpent gave me many precious gifts, including spices, incense, elephants' tusks, and baboons. I returned home and gave the king the gifts I took from the island, and the king made me an attendant and gave me serfs.

ORIGINAL STORY. The Assistant's tale ends with the Captain telling him, "Do not make the excellent" (that is, do not act arrogantly) my friend,
why give water to a goose at dawn before its slaughtering in the morning?

TALE OF THE SHIPWRECKED SAILOR

Overcoming difficult situation by rhetoric-importance of perfect speech-rhetoric, “The mouth of a man saves him.”

cf. THE TEACHINGS OF PTAHHOTEP.

'The speech of a man saves him', but the complete silence of the Captain?

last sentence of the text, spoken by him.

Who gives water [to] a bird at dawn

when it will be slaughtered in the morning?

EGYPTIAN CUBIT \approx 20.6 in. So 8 cubits is almost 14 ft.

THE ISLAND OF THE KA

COMMENTS:

“I found figs and grapes there.”

A mysterious, enchanted island; **THE ISLAND OF THE KA. (ISLAND OF THE DOUBLE)**

PUNT. The inspiration for the mythical land described in the tale. Location: Eritrea? Somalia?



THE KA



TOMB OF MERERUKA
SAQQARA, DYNASTY 6,
c. 2330 BC

THE CREATIVE LIFE-FORCE OF AN INDIVIDUAL.
THE CORPSE HAD TO REUNITE WITH THE KA EACH NIGHT IN ORDER FOR THE KA TO RECEIVE SUSTENANCE.

TOMB STATUES WERE CONSIDERED TO BE STATUES OF THE KA OF THE DECEASED.

SOMETIMES CALLED THE DOUBLE.

FAULKNER'S DICTIONARY:

soul, spirit; essence of a being; personality;
Plural of KA, (KAW) means 'food'.

'THE ISLAND OF FOOD'

KING CHEOPS AND THE MAGICIANS

WESTCAR PAPYRUS: HYKSOS PERIOD, 1650-1550 BC

MIRACLE STORIES PERFORMED BY PRIESTS AND
MAGICIANS OF DYNASTY 4, 2613-2494 BC.



HWFV

FIRST STORY

Mostly lost.

SECOND STORY

CHIEF LECTOR UBAONER'S WIFE IS HAVING A LOVE AFFAIR WITH A TOWNSMAN.

THIRD STORY

The Chief Lector Priest Djadjaemankh saves the day for a young damsel.

FOURTH STORY

A 110 year old wise man and magician Dedi has the power to reattach a severed head, and to tame wild lions.

FIFTH STORY:

Miracle birth of three sons-future kings of the Fifth Dynasty.

STORY 2.

THE PHARAOH'S CHIEF LECTOR PRIEST'S WIFE IS HAVING AN AFFAIR WITH A TOWNSMAN.

A lector priest was a priest in ancient Egypt who recited spells and hymns during temple rituals and official ceremonies.

CHARACTERS:

KING: NEBKA

LECTOR PRIEST: UBAONER

HIS WIFE:

TOWNSMAN:



TOMB OF NEBAMUN
THEBES – DYNASTY 18

The Townsman asks, “Is there not a pavilion in the garden of Ubainer”?

THE PHARAOH'S CHIEF LECTOR PRIEST'S WIFE IS HAVING AN AFFAIR WITH A TOWNSMAN

As a present to the townsman the wife sends a box of garments to him via her handmaiden. The townsman said to the wife, "Is there a pavilion near Ubaoner's lake? Come let's spend some time there." The couple spent the day drinking and resting. In the evening the lover bathed in the lake.

The next day the caretaker informed Ubaoner of the affair. Ubaoner made a wax crocodile and said a magic spell over it. The wax figurine will come to life when the man was taking his bath in the lake of Ubaoner's house after making love to the lector priest's wife.

The crocodile (seven cubits long*) takes him to the bottom of the lake, where they remain for seven days as the lector priest visits pharaoh. When he tells Nebka the story, and calls the crocodile up again, it scared the king. Ubaoner picked it up and it turned into the wax figurine.

The king orders the crocodile to devour the townsman once and for all. Then the king has the adulterous wife brought forth, killed, and thrown in the river.

* 1 cubit \approx 20.6 in. The crocodile is 12 ft. long.

Papyrus d' Orbiney

Tale of Two Brothers

Inpw iw Biti

Anubis and Bata

𓂏𓂏𓂏𓂏𓂏𓂏
𓂏𓂏𓂏𓂏𓂏𓂏



(3,6) [𓂏𓂏] jm=k hr-tw=j hr ptr nzy=k tnr m-mnt jw jb=s r rh=f m rh n 'h3w.tj

(3,6) "Strength is great in you, for I see your strength daily." And she desired to know him as to know a young man.

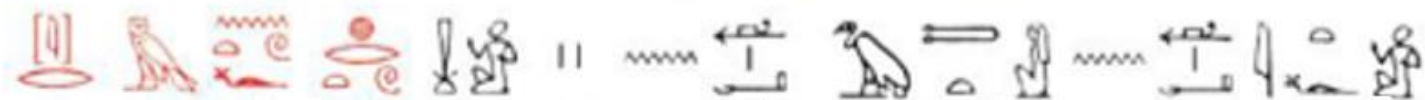
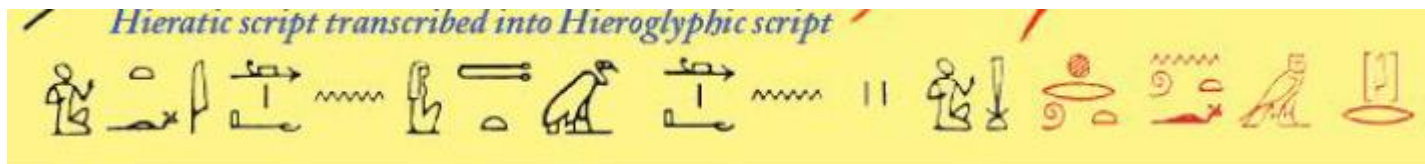
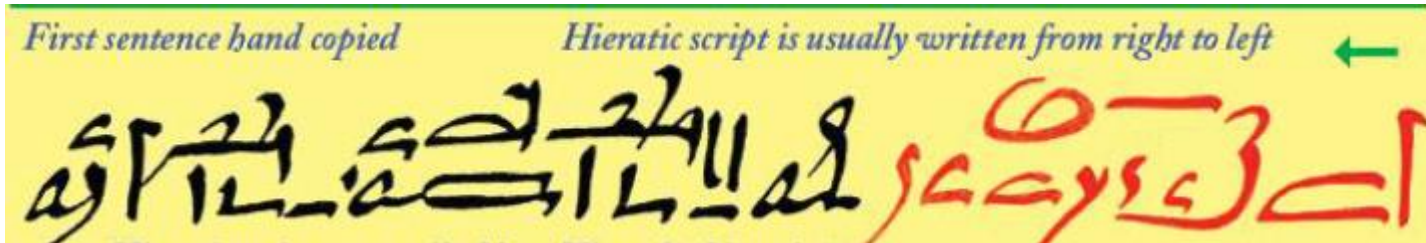


<https://olli.gmu.edu/docstore/600docs/1506-603-Tale%20of%20Two%20Brothers.pdf>

Handwritten text in Coptic script on a papyrus scroll. The text is arranged in approximately 12 horizontal lines. The script is dark brown or black, with some words or phrases highlighted in red ink. The papyrus material is aged and shows signs of wear, including a vertical crease down the center and some fraying on the right edge. The text is dense and appears to be a continuous narrative or list of items.

TALE OF THE TWO BROTHERS, PAPYRUS D'ORBINEY. BRITISH MUSEUM 10,183.1

TALE OF THE TWO BROTHERS



yr mntwf h=rtw sn 2 n w[mwtðt n w[ytf

As it (is) said brothers 2 of one mother of one father

Papyrus d' Orbiney Tale of Two Brothers Below: Inpw iw Biti Anubis and Bata

INSTRUCTION OF PTAHHOTEP

PROLOGUE, 37 MAXIMS, EPILOGUE

Composed by the vizier of King Isesi (Dynasty 5) c. 2400 B.C.

Papyrus Prisse- Biblitheque Nationale, Paris: Only complete version.
written in Middle Kingdom Dynasty 12, c. 1850 B.C.

Advice to his people on maintaining **MA-AT**,

MA-AT: harmony, justice, truth, social order.

Maxims stress: moderation, kindness, generosity, justice, truthfulness.

PROLOGUE:

Instruction of the Mayor of the
city,

the Vizier Ptahhotep, ... said:

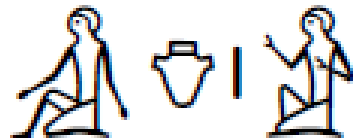
O king, my lord!

PROLOGUE

Age is here, old age arrived,
Feebleness came, weakness grows,
Childlike, one sleeps all day.
Eyes are dim, ears deaf,
Strength is waning through **weariness**,
The mouth, silenced, speaks not.
The heart, void, recalls not the past,
The bones ache throughout.
Good has become evil, all taste is gone,
What age does to people is evil In everything.
The nose, clogged, breathes not,
Painful are standing and sitting.
May this servant be ordered to make a **'staff of old age'**.

(metaphor for **'son'** or **'successor'**)

[Lichtheim Vol 1. pp 62-63.]



'weariness' –tiredness of my heart

INSTRUCTION OF PTAHHOTEP

1. Do not be haughty* because of your knowledge,
But take counsel with the unlearned man as well as with the learned,
For no one has ever attained perfection of competence,
And there is no craftsman who has acquired (full) mastery.
Good advice is rarer than emeralds,
But yet it may be found even among **women** at the grindstones.
[Simpson, 3rd ed. p. 131.]

1. Do not be arrogant* because of your knowledge;
approach the unlettered as well as the wise.
The summit of artistry cannot be reached,
nor does craftsman ever attain pure mastery.
More hidden than gems is chiseled expression
yet found among **slave girls** grinding the grain.
[Foster p. 189.]


1. Be not proud* because thou art learned ;
but discourse with the ignorant man, as with the sage.
For no limit can be set to skill,
neither is there any craftsman that possesseth full advantages.
Fair speech is more rare than the emerald
that is found by **slave-maidens** on the pebbles.

[Gunn, p. 42.]

 *hmt* female servant

1. Do not be proud* on account of your knowledge,
but discuss with the ignorant as with the wise.
The limits of art cannot be delivered;
there is no artist whose talent is fulfilled.
Fine words are more sought after than greenstone,
but can be found with the **women** at the grindstone.

[University College London]

 *hmt* woman, wife

* lit. 'Do not let your heart get big.'

The "*ib*" (**heart**) is the seat of the will and hence responsible for a person's evil deeds.

4. If you meet a disputant in action,
A poor man, not your equal,
Do not attack him because he is weak,
Let him alone, he will confute himself
Do not answer him to relieve your heart,
Do not vent yourself* against your opponent,
Wretched is he who injures a poor man,
One will wish to do what you desire,
You will beat him through the magistrates' reproof.

Lichtheim Vol 1. p. 64

* Lit. 'wash your heart.'

If you meet an opponent in his moment
Who is a poor man, and not your equal,
do not vent your heart on him by his wretchedness.
Put him on land for him to oppose himself.
Do not pour out your heart at the man facing you.
The demolition of a wretched heart is a difficult matter.

What you wish will be done;
beat him with the hostility of the officials.

University College London

If You meet a disputant in his moment (of action),
a man of little, not at all your equal,
do not be aggressive of heart because he is weak,
give him land (for) he refutes himself.

Do not answer him to relieve your heart.

Do not wash the heart* against your opponent.

Wretched is he who injures a man of little heart.

One will wish to do what your heart desires.

You will strike him with the reproof of the magistrates.

4. If thou find an arguer talking, a poor man,
that is to say not thine equal, be not scornful
toward him because he is lowly. Let him alone ;
then shall he confound himself. **Question him
not to please thine heart, neither pour out thy
wrath upon him that is before thee** ; it is shameful
to confuse a mean mind. If thou be about to
do that which is in thine heart, overcome it as a
thing rejected of princes.

- (011) heart is weary : to be tired in body and mind ;
- (013) the heart, ended : the cognitive faculties being absent, finished ;
- (032) the exactness of (every) heart : the correct, precise information given ;
- (043) heart get big (or great) : an inflated sense of personhood ;
- (050) directs the heart : to be able to conduct & control oneself, a powerful man ;
- (052) seize your heart (against) : to act aggressively against someone ;
- (057) control of heart : self-control, restraint of one's personal drives ;
- (066) aggressive of heart : the attitude of attacking another person ;
- (068) relieve your heart : to undo oneself of a psychological burden ;
- (069) wash the heart : to relieve oneself of feelings, whether they be anger or joy.

(For all 47 occurrences of the word 'heart' in Ptahhotep
see 'Wisdom of Ptahhotep, Lexicon of the Heart': van den Dungen)

IMPORTANCE OF GOOD SPEECH (PTAHHOTEP)

1. Good speech is more hidden than greenstone.
2. Make little of the evil speech.
8. Guard against reviling speech.
12. His mouth spouting evil speech.
14. The trusted man who does not vent his belly's speech.
15. If he is fluent in his speech.
17. Listen calmly to the speech of one who pleads.
25. And through gentleness of speech.

EPILOGUE. Their memory goes on in the speech of men.

Lichtheim Vol. 1.

MAXIM 18

If you want friendship to endure
In the house you enter
As master, brother, or friend,
In what ever place you enter,
Beware of approaching the women
Unhappy is the place where it is done,
Unwelcome is he who intrudes on them.
A thousand men are turned away from their good:
A short moment like a dream,
Then death comes for having known them.
Poor advice is 'shout the opponent,'
When one goes to do it the heart rejects it.
He who fails through **lust** of them,
No affair of his can prosper.
Lichtheim Vol 1. p. 68.



skn

be greedy,
lust



mi sbk

like a crocodile

If you marry a good-time girl
A joyful woman known to her town,
If she is wayward,
and revels in the moment,
do not reject her, but instead let her enjoy;
joyfulness is what marks calm water.
U. College London

If you take to wife a Spnt
Who is joyful and known by her town,
If she is 'fickle' and likes the moment,
Do not reject her, let her eat,
The joyful brings happiness.
Lichtheim, Vol. 1. p. 73.

37. If you take to wife one who is silly and frivolous,
Of light-hearted disposition, and known to her townsmen,
She may continue in her ways when at any moment
it strikes her fancy.
Do not send her away, but allow her to eat (from your table).
A light-hearted woman (at least) provides amusement.
SIMPSON 3rd ed.

if you take to wife a woman of good quality,
who is unbound of heart and known by her town,
conform her to the double law.
be pleasant to her when the moment is right,
do not separate yourself from her and let her eat,
(for) the joyful of heart confer an exact balance."
Van Dungen

PTAHHOTEP 21

When you prosper and found your house,
And love your wife with ardor,
Fill her belly, clothe her back;
Ointment soothes her body.
Gladden her heart as long as you live,
She is a fertile field for her lord.

Do not contend with her in court,
Keep her from power, restrain her—
Her eye is her storm when she gazes—
Thus will you make her stay in your house.

Lichtheim Vol. 1. p. 69.

THE WILL OF NAUNAKHTE

THE WILL OF NAUNAKHTE is a papyrus found at the workmen's village of Deir el-Medina that dates to the 20th Dynasty. (1189 BC to 1077 BC.)

THE LADY NAUNAKHTE held the title of citizen. In the 20th Dynasty all free women who were not servants or slaves got that title.

She was married twice (with eight children), first to a scribe and then to a workman.

The children were all from her second husband.

The will lays out her wishes on the inheritance of her eight children. (Four males, four females)

It first states the date of its declaration and the names of witnesses who were present when it was transcribed.

DIVORCE IN ANCIENT EGYPT

Divorce was not uncommon. Either partner could institute divorce for fault (adultery, inability to conceive, or abuse) or no fault (incompatibility).

It was very common for divorced people to remarry.

When a woman chose to divorce--if the divorce was uncontested--she could leave with what she had brought into the marriage plus a share (about one third to two thirds) of the marital joint property.

Women could serve on juries, testify in trials, inherit real estate, and disinherit ungrateful children.

(<https://fathom.lib.uchicago.edu/2/21701778/>)

WOMEN'S LEGAL RIGHTS IN THE U.S.A.

By 1900, every state has passed legislation modeled after New York's Married Women's Property Act (1848) granting married women the right to keep their own wages and to own property in their own name.

The Civil Rights Act of 1957 gave women the right to serve on federal juries, but it wasn't until 1973 that all 50 states passed similar legislation.

It was not until 1937 that the laws were changed allowing for divorce in cases where bigamy, desertion, insanity, and drunkenness were able to be proved.

TEACHING OF AMENEMOPE

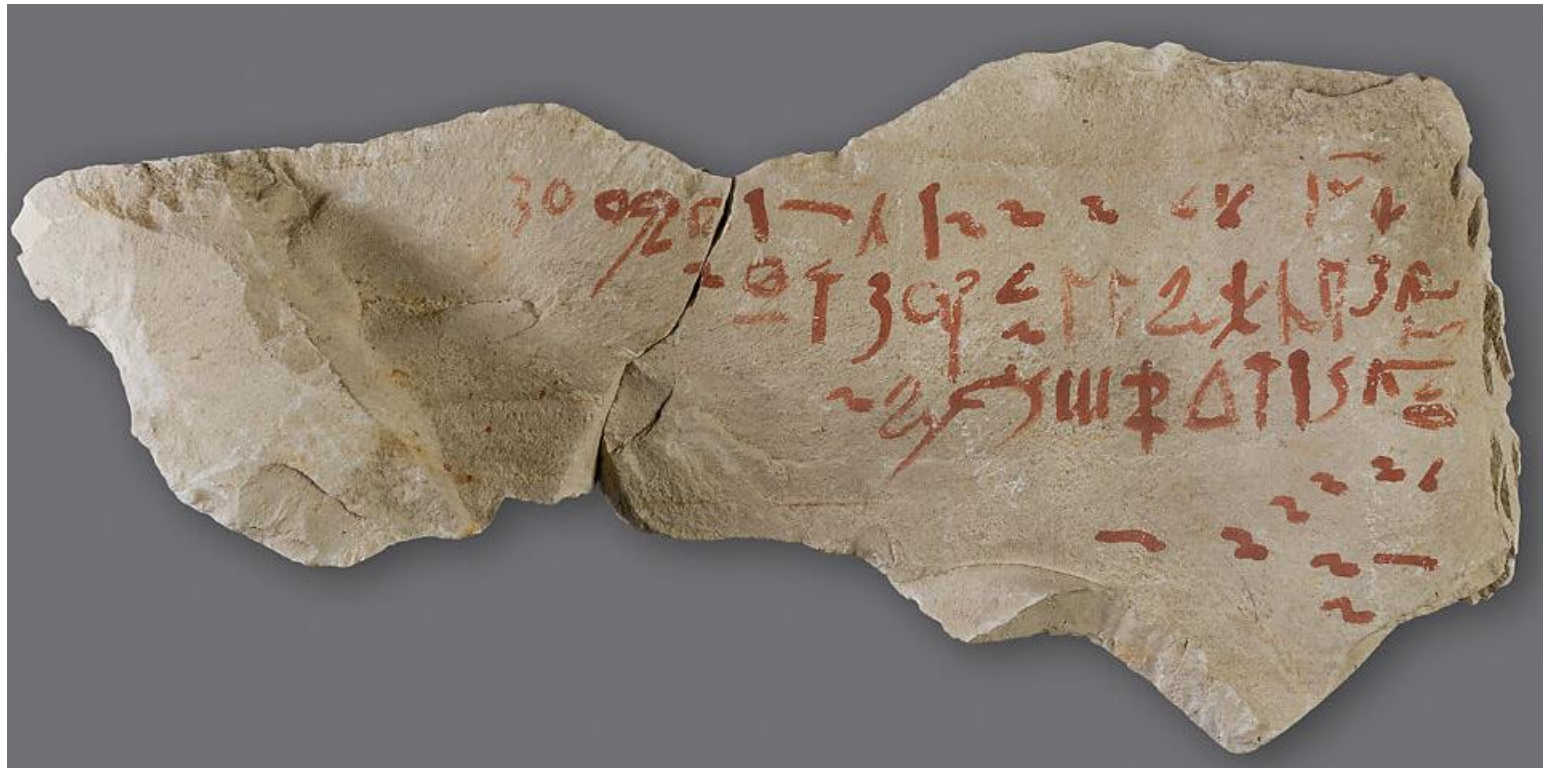
RAMESSIDE PERIOD (CA. 1300–1075 BC)

THIRTY CHAPTERS

WRITTEN BY THE SCRIBE AMENEMOPE AS A LEGACY FOR HIS SON

GENRE: **WISDOM LITERATURE**

PARALLELS BETWEEN AMENEMOPE AND TEXTS IN PROVERBS, PSALMS



HIERATIC OSTRACON WITH THE BEGINNING OF "THE WISDOM OF AMENEMOPE"

MET GALLERY 127

ADOLF ERMAN, linguist, Egyptologist

PROVERBS 22:20

Hebrew word shilshom, ("three days ago") vague

Erman substituted the similar word sheloshim ("thirty")
this made good sense in context,

"thirty sayings" in proverbs 22:20
corresponding exactly to
the thirty numbered chapters in **AMENEMOPE**.

PSALM 22:20

"...thirty sayings..." 21 times

"...excellent things..." 31 times

INSTRUCTION OF AMENEMOPE, Wiki

<https://biblehub.com/proverbs/22-20.htm>

'THE TEACHING OF AMENEMOPE AND ITS CONNECTION WITH THE BOOK OF PROVERBS'

John Ruffle

PROVERBS 22:20; “Have I not written for you **thirty sayings** of counsel and knowledge?” (ESV)

AMENEMOPE, CH. 30, LINE 539; “Look to these **thirty chapters**; they inform, they educate.”

PROVERBS 22:17-18; “Incline thine ear,
and hear the words of the wise,
and apply thine heart to my doctrine;
for it is pleasant if thou keep them in thy belly,
that they may be established together upon thy lips.”

AMENEMOPE CH. 1; “Give thine ear,
and hear what I say,
and apply thine heart to apprehend;
it is good for thee to place them in thine heart,
let them rest in the casket of thy belly;
that they may act as a peg upon thy tongue.”



INSTRUCTIONS OF AMENEMHAT I

AMENEMHAT I (1985-1955 BC)

FIRST KING OF DYNASTY 12.

COREGENT WITH HIS SON SESOSTRIS I.

ASSASSINATED IN HIS 30th REGNAL YEAR

“He whom I gave my trust used it to plot.”
Lit. “He whom I gave my hands used it to plot.”



Beginning of the Instruction made by
the majesty of King AMENEMHET, the justified,
as he spoke in a revelation of truth, to his son ...
hear what I tell you

...

Beware of subjects who are nobodies,
Of whose plotting one is not aware.
Trust not a brother, know not a friend,
Make no intimates, it is worthless.
When you lie down guard your heart yourself,
For no man has adherents on the day of woe.
I gave to the beggar, I raised the orphan,
I gave success to the poor as to the wealthy;
But he who ate my food raised opposition,
He whom I gave my trust used it to plot.

[p. 136. Lichtheim Vol. 1.]

TALE OF THE ELOQUENT PEASANT



shytj nfr mdw
in hieroglyphs

Era: Middle Kingdom

(2055–1850 BC)

THE CHARACTERS:

KHUN - ANUP: The Peasant.

NEMTYNAKHT: Evil nobleman
extorting the Peasant.

RENSI: the High Steward.

PHARAOH - Nebkaura:

(Tenth Dynasty 2060-2025 BC.)

Live life according to **MA-AT**,

the goddess of truth,
justice, balance, harmony.

MA-AT: The central cultural value
of the Egyptian civilization.



THE STORY:

The peasant is bringing his goods to market.

Nemtynacht devises a scheme to steal the peasant Khun-Anup's donkeys and supplies.

A narrow public path is bounded by the nobleman's fields and a river.

Nemtynakht puts cloth on the path.

One donkey eats some barley from the field.

Nemtynakht wants to seize the donkeys.

The peasant complains and the nobleman beats him.

Nemtynakht threatens the peasant with death if he dares to complain.

Ultimately the peasant complains to the high steward Rensi who went to the magistrates to complain about Nemtynakht.

The magistrates thought Khnum-Anup was double-dealing and did nothing.

Rensi was silent to the magistrates and the peasant.

THERE FOLLOWED NINE PETITIONS TO THE HIGH STEWARD

FIRST PETITION OF KHUN - ANUP: ...'O high steward, my lord, greatest of the great, leader of all.'

When you go down to the sea of justice
And sail on it with a fair wind,
No squall shall strip away your sail
Nor will your boat be idle
No accident will affect your mast,
Your yards will not break
You will not founder when you touch land
No flood will carry you away
You will not taste the river's evils,

...

Lichtheim Vol. 1. p. 172.

Rensi goes to the king saying that he found a peasant whose speech is truly beautiful.

THIRD PETITION OF KHUN - ANUP

...

This is my third attempt to make you act
You must steer your course by minding the sail;
Ride the waves so as to do Ma'at.

Be on guard, for you could run aground through the tiller rope,
But the stability of the land is to do Ma'at.

Do not utter falsehood, for you are noble;
Do not be petty, / for you are distinguished;

...

Behold, you are a despicable scrubman,
One so grasping as to abuse / a friend,
One who would abandon his friend in favor of a fawner,
One whose brother is he who comes and brings him (a bribe).
Simpson, 3rd ed. pp. 34-35.

After the ninth petition, the peasant thought he would be executed for insubordination. But he was rewarded by the king with all of Nemtynakht's wealth!

TALE OF THE HERDSMAN

Now I had gone down to a marshy area
that approaches this pasturage.

I saw a woman there,
who was not accompanied by human servants.

My hair stood on end
while I beheld her form,
because of the smoothness of her nudity.

Never would I do what she said,
for her awful aura pervaded my limbs.

say to you:

Let us go back, oh bulls;

then: let the calves cross over,

and the small herds spend the night back at the zeriba,
the herdsmen (looking) after them/at the back thereof -

and our skiff for the return,

the bulls along with the cows set behind it;

the magicians of the herdsmen reciting the water spells, saying this:

Then when it dawned, very early,
It was done like he said,
while this goddess approaches him.
He shows himself before the lake.
that she came and
was taking off her clothes,
and disarraying her hair.

Main issue - the identity of the goddess.
The physical appearance of the goddess.
The first encounter vs. the second encounter.

TRADITIONAL INTERPRETATION

“I would never do that which she said”

Most scholars interpret this as a sexual proposal

based on the appearance of the goddess in the second encounter.

However, this sentence is pronounced after the first encounter.

ALTERNATE INTERPRETATION

Based on the herdsman’s instructions for the crossing of the cattle and the recitation of the water spell.

The goddess wants the cattle.

CONCLUSION OF STORY??

“she transformed into a woman.”

P. Mallorca 1 confirms the duality of the goddess;
supports a zoomorphic or semi-zoomorphic shape
for the goddess in the first encounter.

Another point of controversy:

The reaction of the protagonist towards the goddess.

First encounter: the herdsman is clearly in awe in the presence of the goddess,

Second encounter?

THE BA

USUALLY TRANSLATED AS 'SOUL' OR 'SPIRIT' BUT IT WAS CLOSELY LINKED TO THE HUMAN BODY-IT HAD PHYSICAL NEEDS, FOOD, DRINK AND SEX.
USUALLY DEPICTED AS A HUMAN HEADED BIRD.



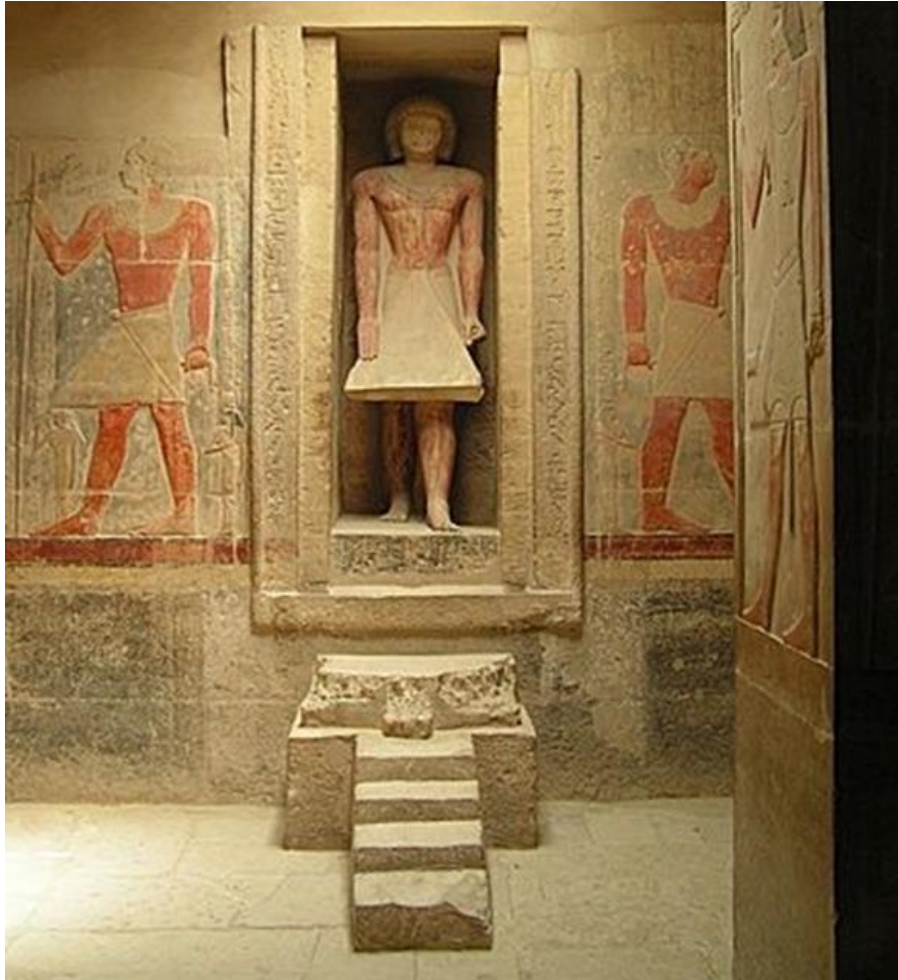
PAPYRUS ANI: CHAPTER 89
LETTING SOUL REJOIN BODY IN THE AFTERWORLD.

THE KA

SOMETIMES CALLED THE DOUBLE.

THE CORPSE HAD TO REUNITE WITH THE KA EACH NIGHT
IN ORDER FOR THE KA TO RECEIVE SUSTENANCE.

TOMB STATUES WERE CONSIDERED TO BE STATUES OF THE KA OF THE DECEASED.

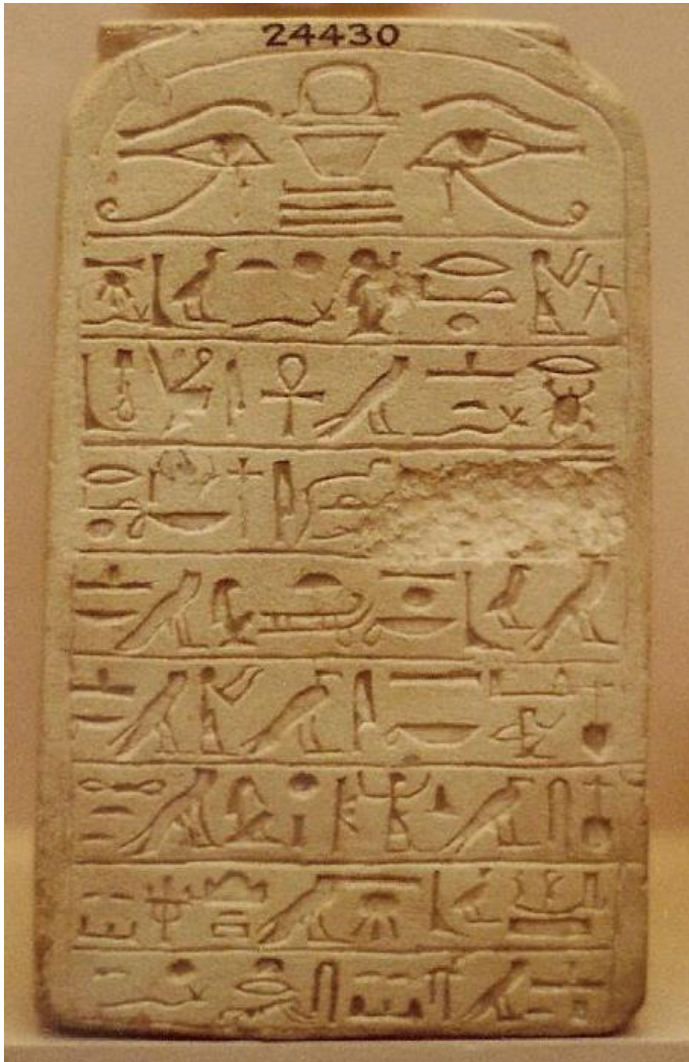


TOMB OF MERERUKA

SAQQARA, DYNASTY 6, c.
2330B.C.

THE NAME

NOT MERELY AN ABSTRACT SYMBOL BUT A PHYSICAL MANIFESTATION OF THE PERSON. DESTRUCTION OF THE NAME ON A MONUMENT OR STATUE WAS EQUIVALENT TO THE OBLITERATION OF HIS/ HER MEMORY AND EXISTENCE.



CH. 25 B.D.
A MAN TO REMEMBER HIS NAME
IN THE UNDERWORLD

THE PHYSICAL BODY

THE BODY HAD TO BE PRESERVED (MUMMIFIED) SO THAT THE KA AND THE BA WOULD BE ABLE TO RECOGNIZE IT IN THE NETER WORLD WHEN THE KA GOES TO GET FOOD AND THE BA LEAVES THE TOMB IN THE DAY TO RETURN THERE AT NIGHT.



MUMMY OF IOUYA (YUYA)

DYNASTY 18, c. 1390 B.C.

THE SHADOW

THE EGYPTIAN WORD FOR SHADOW HAD THE CONNOTATIONS OF 'SHADE' OR 'PROTECTION'. e.g. A SUNSHADE



THE AKH

THE IMMORTAL, TRANSFORMED SELF WHICH WAS A MAGICAL UNION OF THE BA AND KA. AN 'ENLIGHTENED SPIRIT,' ENDURING AND UNCHANGED FOR ETERNITY.

IT COULD RETURN TO EARTH AS A GHOST TO HAUNT THE LIVING IF SOME WRONG HAD BEEN DONE.



TOMB OF INHERKHAU TT359

**DISPUTE OF A MAN WITH HIS BA
(THE MAN WHO WAS TIRED OF LIFE)**

BERLIN PAPYRUS 3024

"MY BA WILL NOT CONVERSE WITH ME."

THE MAN WHO WAS TIRED OF LIFE

A very depressed man wants to go to the West (i.e. to die) and his Ba argues against this.

First lines or sheet missing. The man's Ba (soul) already said something.

The man responds: I opened my mouth to my Ba, to answer what it had said: This is too great for me today, My Ba will not converse with me! It is too great for exaggeration. It is like deserting me!..

...

The Ba responds: "Are you not a man ? Are you not alive ? What do you gain by complaining about life like a man of wealth?"

The debate continues...

The man promises prosperity in death to his Ba in an attempt to persuade it. The Ba doesn't fall for the man's argument; instead it urges the man to forget his thoughts of death and enjoy life.

...

(This is totally opposite to what an ancient Egyptian would think. The man would want to live; the Ba to be in the afterlife.)

DISPUTE OF A MAN WITH HIS BA

The Ba then tells the man two stories- plights of others worse than his.

1. A man loses his wife and children to crocodiles.
2. A man argues with his wife about dinner. (?)

The man, unconvinced of the Ba's reasoning, cites the evil and hardship of the world by reciting three very depressing verses.

Lo, my name reeks

Lo, more than carrion smell

On summer days of burning sky.

Lo, my name reeks

Lo, more than a catch of fish

On fishing days of burning sky

Lo, my name reeks

Lo, more than ducks smell,

More than reed-coverts full of waterfowl.

Lo, my name reeks

Lo, more than fishermen smell,

More than the marsh-pools where they fish.

Lo, my name reeks

Lo, more than crocodiles smell,

More than a shore-site full of crocodiles

To whom shall I speak today
Brothers are mean
The friends of today do not love.
To whom shall I speak today?
Hearts are greedy,
Everyone robs his comrade's goods
To whom shall I speak today ?
Kindness has perished.
Insolence assaults everyone.
To whom shall I speak today ?
One is content with evil,
Goodness is cast to the ground everywhere.

Death is before me today
<like> a sick man's recovery,
Like going outdoors after confinement.
Death is before me today
Like the fragrance of myrrh,
Like sitting under sail on breeze day.
Death is before me today
Like the fragrance of lotus,
Like sitting on the shore of drunkenness
Death is before me today
Like a well-trodden way,
Like a man's coming home from warfare.

The Ba responds: "Now throw complaint on the [wood-pile]"
But when it is wished that you attain the West, that your body joins the earth,
I shall alight after you have become weary, and then
we shall dwell together!"

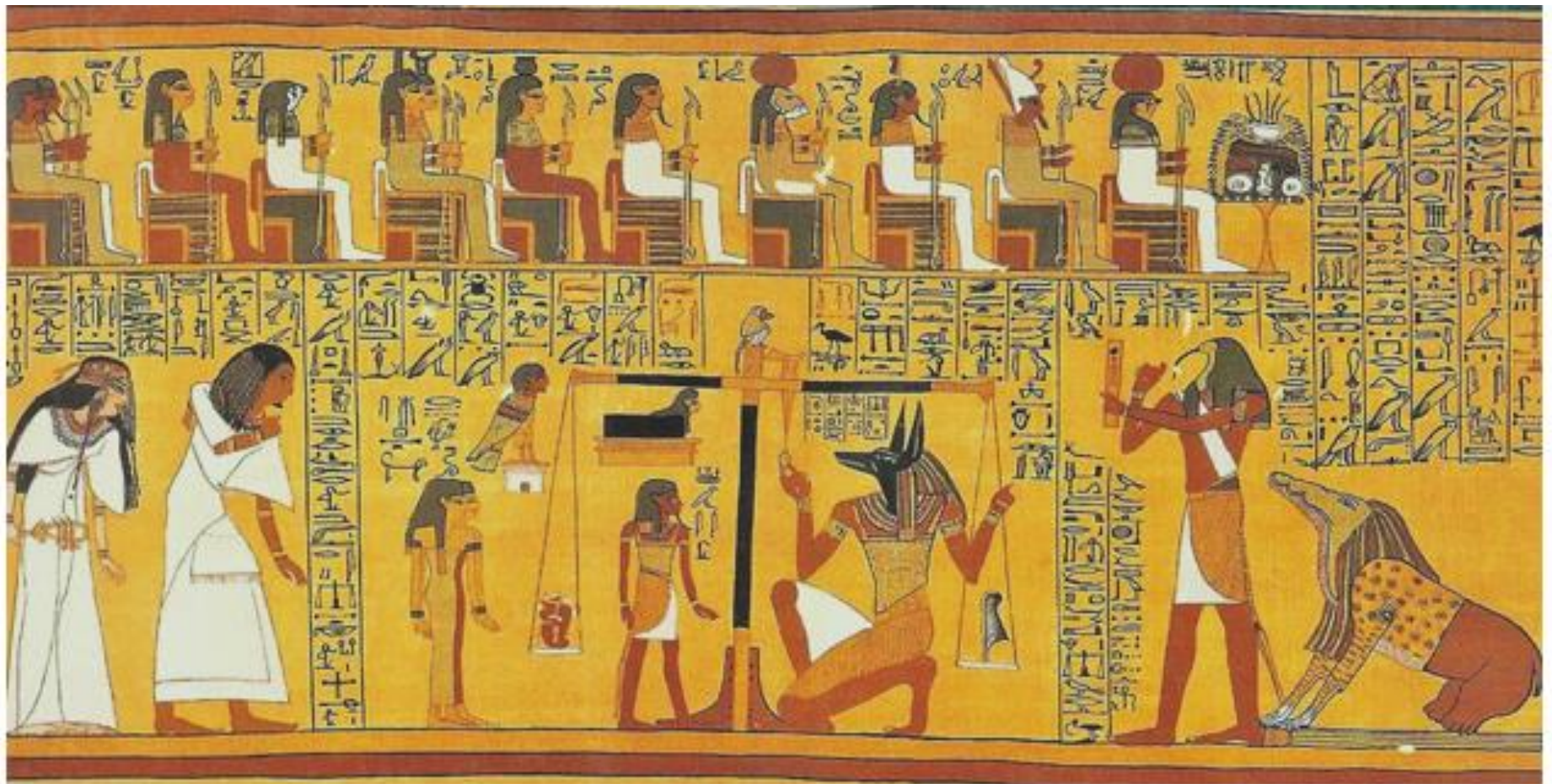
Hieroglyphic text from Papyrus Berlin 3024, consisting of four vertical columns of symbols.

Death is before me today, as the fragrance of myrrh, as when one sitteth under the sail on a windy day. Death is before me today as the fragrance of lotus, as when one sitteth on the shore of drunkenness. Death is before me today, as...

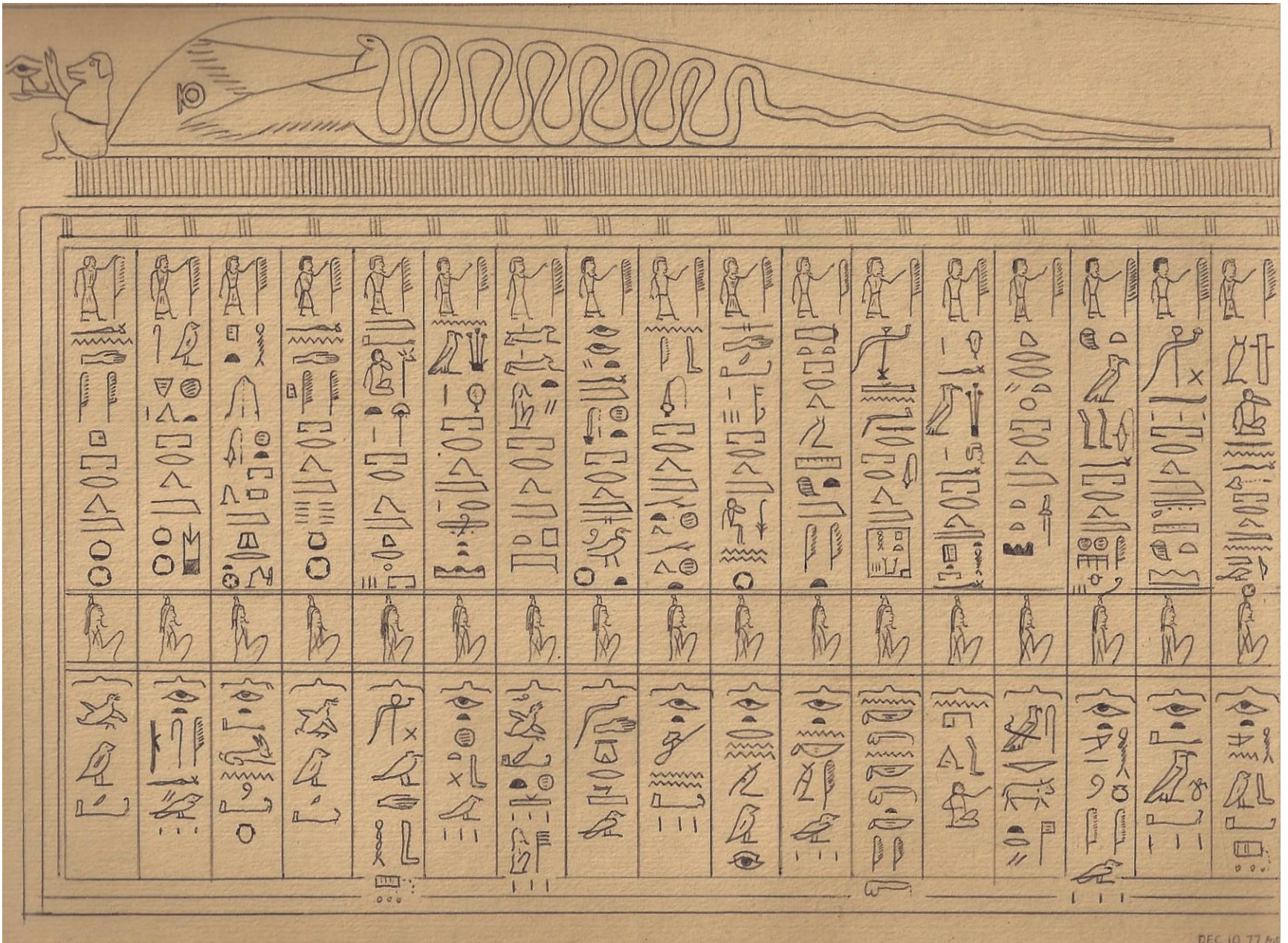
Hieroglyphic text from Papyrus Berlin 3024, consisting of five vertical columns of symbols.

t iw m(w)t m-hr-i min mi sty n-
 tyw mi hmst hr htaw
 hrw taw iw m(w)t m-hr-t min
 mi sty sšnw, mi hmst hr mryt
 nt tht iw mt m-hr-i min mi

46
 78



THE BOOK OF THE DEAD



CHAPTER 125 NEGATIVE CONFESSION - NESITANEBETISHERU

THE FUNERARY PAPYRUS OF PRINCESS NESITANEBTASHRU,
DAUGHTER OF PAINETCHEM II AND NESI-KHENSU,
PRIESTESS OF AMEN-RA AT THEBES, ABOUT B.C. 970.

Hail, **A GOD**, who comest forth from **A CITY, A PLACE**, I have not **COMMITTED A SIN**.

- I. Hail, Fenti, who comest forth from Khemenu (Hermopolis), I have not committed robbery.
- II. Hail, Usekht-nemmet, who comest forth from Anu (Heliopolis), I have not done iniquity.
- III. Hail, Hept-khet, who comest forth from Kher-aha, I have not robbed with violence.
- IV. Hail, Fenti, who comest forth from Khemenu, I have not committed robbery.
- V. Hail, Amkhaibit, who comest forth from Qerti, I have not filched the grain offerings.
- VI. Hail, Nehaher, who comest forth from Restau, I have not acted deceitfully.
- VII. Hail, Ruruti, who comest forth from Heaven, I have not stolen the property of the gods.
- VIII. Hail, Artiemkhet, who comest forth from Saut (Sais), I have not spoken lies.
- IX. Hail, Neba, who comest forth [and] retreatest, I have not stirred up revolt.
- X. Hail, Setqesu, who comest forth from Hensu (Herakleopolis), I have made none to weep.
- XI. Hail, Bast, who comest forth from Shetait, I have not committed fraud.
- XII. Hail, Hetchnesert, who comest forth from Het-ka-Ptah (Memphis), I have not lain with men.
- XIII. Hail, Herfliaf, who comest forth from thy shrine, I have attacked no man.
- XIV. Hail, Qerti, who comest forth from Amenti, I have not killed the cattle of the god.
- XV. Hail, Taretuif, who comest forth from the darkness, I have not uttered evil words.
- XVI. Hail, Hetchabehu, who comest forth from Tashet (Fayyum), I have seized upon no man.
- XVII. Hail, Amsenf, who comest forth from Nem (?), I have not laid waste ploughed land.

BANQUET AND HARPER'S SONGS IN THE NEW KINGDOM



https://www.osirisnet.net/docu/banquet_harpiste/e_banquet_harpiste_03.htm

TOMB OF NAKHT, TT52: THE FAMOUS BLIND HARPIST SINGING ALONE

Skepticism about life in the hereafter.

Useless to set up a tomb.

Just worry about the affairs of today.

PARADOX:

Deceased tomb designed for idyllic life in the Sekhet-hotep (fields of peace).

Harper singing a cynical song about afterlife in these 'idyllic fields of peace'.



**TOMB OF INERKHAU
TT359 AND TT 299**

A Song sung by the Harpist ... in the Place of Truth,
Inherkhawy, who says: “I am this man, this worthy one...”

All who come into being as flesh pass on,
and have since God walked the earth;
and young blood mounts to their places.
The busy fluttering souls and bright transfigured spirits
who people the world below
and those who shine in the stars with Orion.
They built their mansions, they built their tombs
and all men rest in the grave.
So set your home well in the sacred land
that your good name last because of it.

The waters flow north, the wind blows south,
and each man goes to his hour.
So, seize the day! Hold holiday!
Be unwearied, unceasing, alive,
you and your own true love;
Let not your heart be troubled during your sojourn on earth,
but seize the day as it passes!

HARPER'S SONG TOMB INHERKHAU

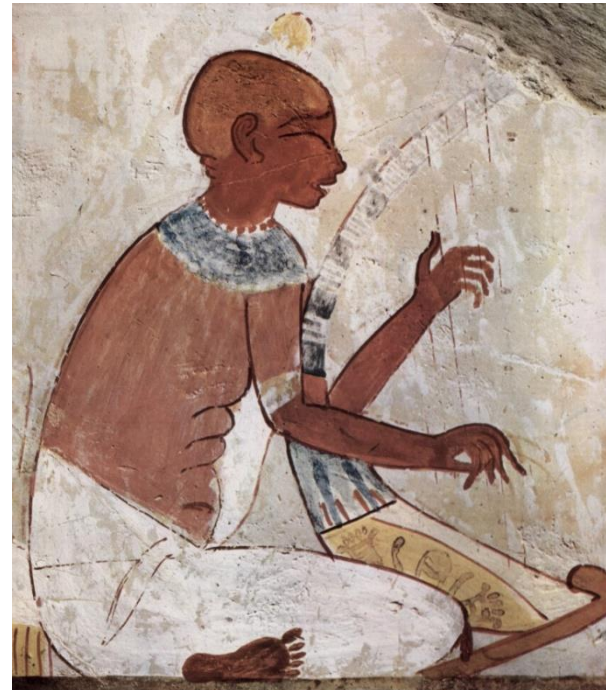
Poem and hieroglyphs explained on youtube.

<https://www.youtube.com/watch?v=7Zgb1HRLITc>

HARPER'S SONG TOMB OF INTEF

...
The gods who were before rest in their tombs,
Blessed nobles too are buried in their tombs.
(Yet) those who built tombs,
Their places are gone,
What has become of them ?
I have heard the words of Imhotep and Hardedef,
Whose sayings are recited whole.
What of their places ?
Their walls have crumbled,
Their places are gone,
As though they had never been!
None comes from there,
To tell of then state,
To tell of their needs,
To calm our hearts,
Until we go where they have gone!

...
Lichtheim Vol. 1. p. 196.

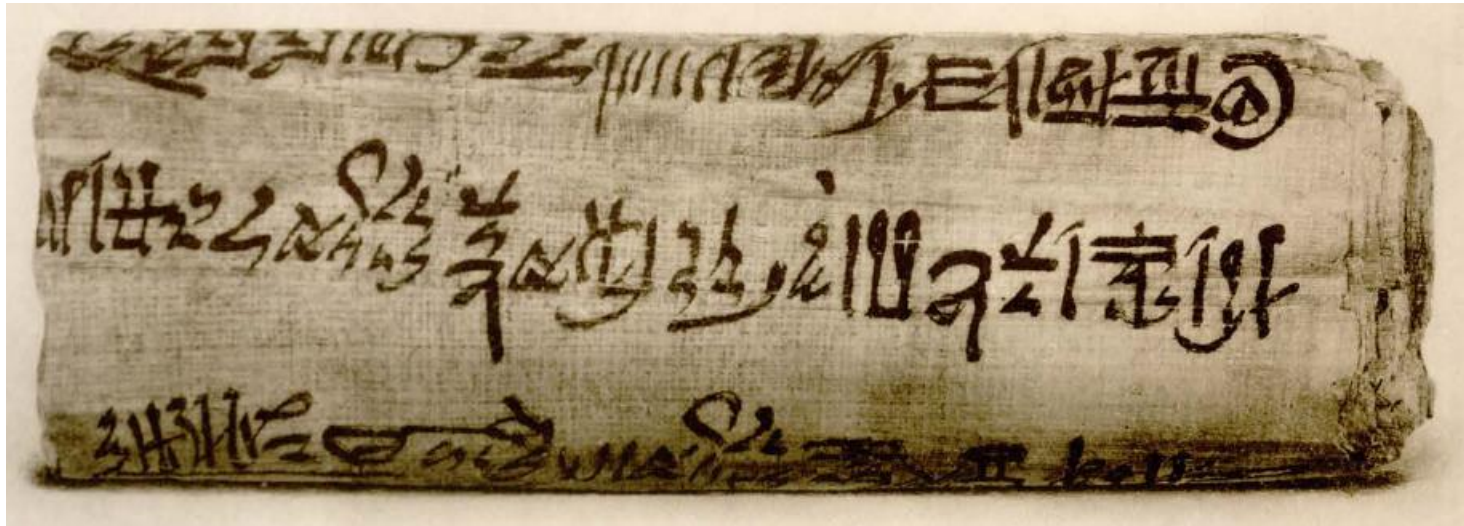
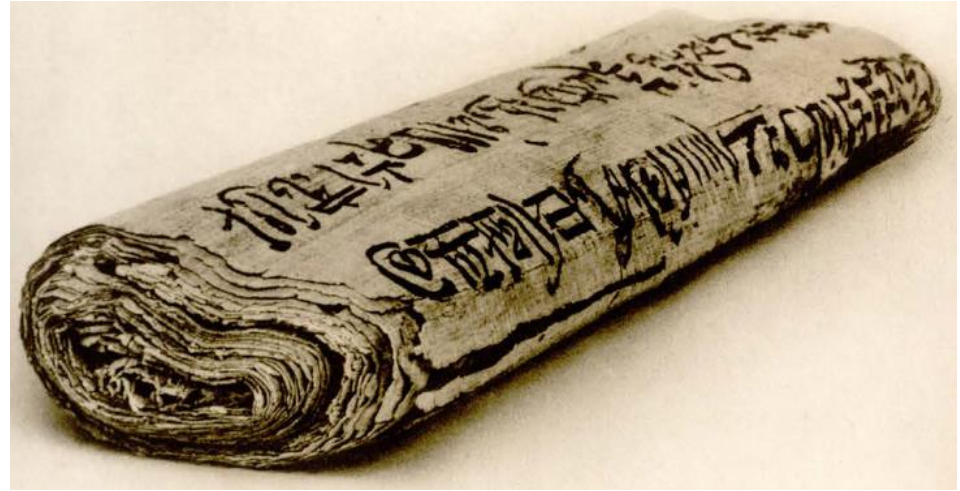


LOVE POETRY

PAPYRUS CHESTER BEATTY I

PAPYRUS HARRIS 500

cf. SONG OF SOLOMON



PAPYRUS CHESTER BEATTY I

BRITISH MUSEUM

LOVE POETRY

Survive only from the Ramesside Period 13th-12th centuries BC.
A community of elite craftsmen working on the tombs
of the kings (Deir el - Medina).

Most elaborate series of songs- a cycle of seven stanzas.
Papyrus Chester Beatty I, Dublin; other love songs follow the cycle.

Basic form to all the poems - direct first-person speech
of either a young man or a young woman.
A monologue addressed to the speaker's own heart.

In the seven stanzas of Papyrus Chester Beatty I
there is a regular alternation of male and female speakers.

The lovers refer to each other as "brother" and "sister."

LOVE POETRY

Sister without rival
most beautiful of all,
she looks like the star-goddess, rising
at the start of the good New Year.
Perfect and bright, shining skin,
seductive in her eyes when she glances,
sweet in her lips when she speaks,
and never a word too many.
Slender neck, shining body,
her hair is true lapis,
her arm gathers gold,
her fingers are like lotus flowers,
ample behind, tight waist,
her thighs extend her beauty,
shapely in stride when she steps on the earth.
She has stolen my heart with her embrace,
She has made the neck of every man
turn round at the sight of her.
Whoever embraces her is happy,
he is like the head of lovers,
and she is seen going outside
like That Goddess, the One Goddess.

UNIVERSITY COLLEGE LONDON

The One, the sister without peer,
The handsomest of all!
She looks like the rising morning star
At the start of a happy year.
Shining bright, fair of skin,
Lovely the look of her eyes,
Sweet the speech of her lips,
She has not a word too much.
Upright neck, shining breast,
Hair true lapis lazuli;
Arms surpassing gold,
Fingers like lotus buds.
Heavy thighs, narrow waist,
Her legs parade her beauty;
With graceful step she treads the ground,
Captures my heart by her movements.
She causes all men's necks
To turn about to see her;
Joy has he whom she embraces,
He is like the first of men!
When she steps outside she seems
Like that other One.

LICHTHEIM VOL. 2 p. 182.

I [BOY]

My beloved is unrivaled,
There is none to equal her,
She is beautiful beyond all women.
Behold, she is like the star which appears
At the onset of a prosperous year.
Exquisite is her splendor,
Gleaming is her complexion,
Brilliant are her gazing eyes.
Sweet are her lips when they speak,
For she is not given to excessive speech.
High is her neck,
Resplendent are her breasts,
Of pure lapis lazuli is her hair.
Her arms surpass (even) gold,
Like lotus flowers are her fingers.
Her buttocks are soft, her waist is slender,
And her thighs extend her beauty.
Charming are her movements as she strolls on the earth
That she seizes my heart in her embrace.
She causes the necks of all men to turn to watch her,
And everyone rejoices who embraces her,
For he is first among (all) lovers.
When she goes outside, she is revealed
As that goddess without rival.

PAPYRUS CHESTER BEATTY I
LOVE SONGS - SEVEN STANZAS
SIMPSON pp 322-327.

II [GIRL]

My lover enkindles my heart by his voice,
Causing yearning for him to seize me.

Though he is the neighbor of my mother's house,
I am unable to go to him.

Wise is my mother in commanding me:

“Give up looking after such things!”

Behold, my heart is tormented when it remembers him,
For love of him takes hold of me.

Behold, he is senseless,
But yet I am exactly like him.

He knows nothing of my desire to embrace him
Or that he should contact my mother.

Oh my beloved! I have been fated for you
By the Golden Goddess of women.

Come to me, that I may see your beauty,
And my father and mother will be happy.

All my people will rejoice together because of you,
They will rejoice because of you, my beloved

III [BOY]

My heart was unable to see her beauty

While I was sitting within her house.

Then I met Mehy on a chariot

On the road with his lusty youths,

And I did not know if I could prevail before him,

Or if I could just pass casually by him.

But behold, the river is like a road,

And I do not know any place for my feet.

Oh my heart, you are not the brightest!

Why would you (think to) pass by Mehy?

Behold, if I pass in front of him,

I would tell him of my perplexity.

“Look! I am yours!” I would say to him,

And he would bellow out my name.

But (then) he would assign me

To the coterie of the headman of his followers.

IV [GIRL]

My heart swiftly betakes itself to flight
Since I have remembered my love for you.
It does not permit me to walk like an ordinary person,
But leaps from its proper place.
It does not permit me to put on a dress,
Nor can I don my mantle.
I put no makeup on my eyes
Nor anoint myself in any way.
“Do not delay! Go straight to (his) house!”
So it says to me each time I think of him.
Do not create folly for me, my heart.
Why do you act like a fool?
Sit quietly, and your lover will come to you,
And many others as well.
Do not let people to say about me,
“She is a woman distraught by love.”
Be strong each time you remember him;
Oh my heart, do not take flight!

V [BOY]

I worship the Golden Goddess ,

I adore Her Majesty,

I exalt the Mistress of heaven,

I make praises for Hathor

And acclamation for my Mistress.

I appeal to her that she may hear my petitions,

That my Mistress may grant (my beloved) to me.

She has come of her own accord to see me;

A wonderful thing it is which has befallen me!

I am joyful, I exult, I have become sublime,

Since it was announced, “Ah! Behold! It is she!”

Behold, she has come, and the young men bow down

Through the extent of (their) love for her.

I shall sing praises to my Goddess,

That she may grant me my beloved as a boon.

It has been three days yesterday

Since (I made) my petitions in her name,

And it has been five days since she left me.

VI [GIRL]

I passed near his house
And found his door open,
My lover standing beside his mother,
And all his brothers and sisters with him.
Love for him seizes the hearts
Of all who pass by on the road.
Oh excellent youth! Without equal!
Outstanding in character!
He gazes at me whenever I pass by,
And I keep my joy to myself.
How with bliss is my heart delighted,
For my lover is in my sight.
Would that my mother knew my desire,
And that (the same desire) had now entered into her!
Golden Goddess! Oh establish him in her heart!
Then shall I hasten to my lover.
I shall kiss him in the presence of his family
And not be embarrassed by the people.
I shall rejoice because they are aware
That he has been intimate with me.
I shall celebrate festivals for my Goddess,
My heart leaps to burst forth (from my breast)
And to let me gaze upon my lover tonight.
How happy (I am) in thus passing by!

VII [BOY]

It is seven days yesterday that I have not seen my beloved!

Affliction has spread throughout me,

My limbs have become heavy,

And I have forgotten my own body.

Even if the foremost physicians were to attend me,

My heart would not be soothed by their medicines.

As for the magicians, there are no resources in them,

And my affliction cannot be cured.

Only (if someone were to) say to me,

“Look! It is she!” would revive me,

For her name alone can refresh me.

The coming and going of her messengers

Is the one thing which can revive my heart.

More beneficial to me than all medicines is my beloved,

She is better than all medical skill.

My healing is her coming in to me;

(Let me but) see her, and then I will be healthy.

Let her open her eyes, and my body will be vigorous,

Let her speak, and I shall be firm.

When I embrace her, she banishes (all) ill from me.

But it has been seven days since she left me.



**IL TRADUTTORE È UN TRADITORE
THE TRANSLATOR IS A TRAITOR**

SOME PROBLEMS FOR THE TRANSLATOR

Translating from a Western language to an ancient language; the complexities of the ancient Egyptian language and scripts; of grammar, idioms.

The problem of damaged papyri.

The scribes have more liberty in selecting the spelling of their words.

The importance of the meaning given by the unpronounced determinatives that led Ancient Egyptians to consider that seeing a text is even more explicit than hearing.

Certain words or phrases are untranslatable.

How to blend a totally literal translation with a freer translation, but still be true to the text. A balance between too few, or too many footnotes; too vague or too technical footnotes.

Sometimes passages are difficult to understand because they have no parallels in the language data at hand.

Handwritten Coptic text in a large, stylized script, consisting of approximately six lines of text.

Third story
KING CHEOPS
AND THE
MAGICIANS

ERMAN, pp.
Ixxviii- Ixxix.

Handwritten Coptic text in a smaller, more regular script, consisting of approximately six lines of text.

hbt, n gm'wt sy dd'in wf d'd'-m'nh : hwy
'wd', h'w'k r sy n pr' : ('nh w'd', sb), 'pr n'k b.
m n'f'r' nt h'w' 'h'k . th n h'w'k r h'bb
n m' : h'w' s'u h'nt m h'd m h'nt
tw'k hr m' : s'aw n'f'w n sy'k, tw'k hr
m' : s'ht'f h'f'f' n'f'w tw 'b'k r

"... a diversion, but I could find none." And Zazamonkh said unto him : " If / thy majesty would but betake thee to the lake of the Great House ! Man thee a boat / with all fair damsels from the inner apartments of thy palace. Then will the heart of thy majesty be diverted, / when thou shalt see how they row to and fro. / Then as thou viewest the pleasant nesting-places of thy lake, and / viewest its fields and its pleasant banks, thine heart will . . .

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Vol. 2. The New Kingdom. University of California Press, 1976.

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Yale University Press, 2003.

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PARKINSON, R. B. THE TALE OF SINUHE and Other Ancient Egyptian Poems,

Oxford University Press, 1997. Reissued-2009.

*WILKINSON, TOBY. WRITINGS FROM ANCIENT EGYPT,

Penguin Books, 2016.

- Wilkinson seems a good choice for your first attempt in studying Ancient Egyptian Literature.

ADDENDUM:

FOR THE ASSASSINATION OF RAMESES III just Google

'Harem Conspiracy Wikipedia'