THE ANCIENT EGYPTIAN BOOK OF THE DEAD

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BOOK OF THE DEAD
BOOK OF COMING FORTH BY DAY

NOT A BOOK BUT A COLLECTION OF RELIGIOUS AND MAGIC SPELLS (CHAPTERS), HYMNS, PRAYERS INTENDED AS A GUIDE TO ASSIST A DEAD PERSON'S JOURNEY THROUGH THE UNDERWORLD AND ACHIEVE ETERNAL LIFE.

NO NARRATIVE.
NO TWO COPIES THE SAME.
NO FIXED CANON BUT CERTAIN SPELLS WERE MORE IMPORTANT THAN OTHERS.
NO DEFINED ORDER OR STRUCTURE.
LATER VERSION HAD ABOUT 190 SPELLS WITH SOME ORDER.

WRITTEN MOSTLY ON PAPYRI BUT ALSO ON COFFINS, WALLS OF TOMBS, MUMMY SHROUDS ETC.

EARLIEST- C. 1500 B.C. LAST-ROMAN TIMES, C. 30 B. C.
LONGEST- NEARLY 123’
WRITTEN IN HIEROGLYPHS OR HIERATIC - SOMETIMES BOTH.

THERE APPEARS A ‘NEGATIVE CONFESSION’
(A ‘PROTESTATION OF INNOCENCE’)
A JUDGEMENT OF THE DECEASED

A TRIAL.
THE PAPYRUS OF HUNEFER
DYNASTY 19, c. 1280 B.C. BRITISH MUSEUM
ANTHROPOID COFFIN
DYNASTY 22, c. 850 B.C.
BRITISH MUSEUM
TOMB OF NEFERTERY  QV66
DYNASTY 19 c. 1255 B.C.
BOOK OF THE DEAD MUMMY SHROUD

c. 1450 B.C. BRITISH MUSEUM
PREDYNASTIC BURIAL
PRE DYNASTIC c. 3500 B.C. BRITISH MUSEUM
STEP PYRAMID

DYNASTY 3, SAQQARA c. 2660 B.C.
PHARAOH KHAFRA AND HORUS
DYNASTY 4, c. 2550 B.C. EGYPTIAN MUSEUM CAIRO
ANCIENT EGYPT RELIGION: THE SUN GOD RA

HELIOPOLIS: CULT CENTER OF THE SUN GOD ATUM, WHO CAME TO BE IDENTIFIED WITH RA AND THEN HORUS.

PAPYRUS ANI
DYNASTY 19,  c. 1275 B.C.  BRITISH MUSEUM
PYRAMID OF UNAS
DYNASTY 5, c. 2330 B.C.
TO SAY, THE LADDER IS TIED TOGETHER BY RA
BEFORE OSIRIS
THE LADDER IS TIED TOGETHER BY HORUS
UTTERANCE 305 SPELL 472
TO SAY:
HE IS PURE, WHO WAS PURIFIED IN THE MARSH OF REEDS.
RA IS PURIFIED IN THE MARSH OF REEDS.
HE IS PURE, WHO WAS PURIFIED IN THE MARSH OF REEDS.
THIS UNAS IS PURIFIED IN THE MARSH OF REEDS.
THE HAND OF UNAS IS IN THE HAND OF RA,
NUT (GODDESS OF THE SKY) TAKES HIS ARM
SHU (GOD OF THE ATMOSPHERE) LIFTS HIM UP, SHU LIFTS HIM UP.
PAPYRUS OF NESITANEBSHERU
LATE 21st EARLY 22nd DYNASTIES
 c. 940 B.C. BRITISH MUSEUM
383: TO SAY, AWAKE THOU IN PEACE, (THOU) WHOSE FACE IS BEHIND HIM IN PEACE, (THOU) WHO SEEST BEHIND HIM IN PEACE, FERRYMAN OF HEAVEN IN PEACE, FERRYMAN OF NUT IN PEACE, FERRYMAN OF THE GODS IN PEACE.

384: UNAS COMES TO THEE, THAT THOU MAYEST FERRY HIM OVER IN THAT FERRY IN WHICH THOU FERRIEST THE GODS OVER.
MUMMY-CASE OF DJEDMAATESANKH
MUSICIAN AT THE TEMPLE OF AMUN-RE, THEBES.
DYNASTY 22 C. 850 B.C. ROYAL ONTARIO MUSEUM
TOMB OF MERERUKA
SAQQARA, DYNASTY 6, c. 2330 B.C.
THE FIVE ESSENTIAL ASPECTS OF A PERSON

THE KA
THE BA
THE NAME
THE SHADOW
THE AKH

THE BODY
THE HEART
THE KA:

THAT ASPECT OF MEN AND GODS THAT IS CONNECTED WITH THE CREATIVE LIFE FORCE.

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.
THE BA:

USUALLY TRANSLATED AS ‘SOUL’ OR ‘SPIRIT’ BUT IT WAS CLOSELY LINKED TO THE 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 NETERCHET

PAPYRUS OF NEBQED
BA REJOIN THE BODY CH.89
C. 1385 B.C. LOUVRE
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

STELA OF A MAN WITH NO NAME
DYNASTY 18 c.1370 B.C. BRITISH MUSEUM
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.
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 NETHER 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.
IOUYA’S WIFE TOUIYOU
INNER-COFFIN OF GUA
EARLY DYNASTY 12, c. 2000 B.C.
BRITISH MUSEUM
COFFIN TEXTS – COFFIN OF GUA
1185 SPELLS
INNER-COFFIN OF GUA
BOOK OF THE TWO WAYS

EL-BERSHEH, EARLY DYNASTY 12, BRITISH MUSEUM
OUTER COFFIN OF DJEHUTYNAKHT
EARLY DYNASTY 12 c. 2000 B.C.
MUSEUM OF FINE ARTS  BOSTON
BOOK OF THE DEAD
SOME KEY CHAPTERS

CH1, CH17. COMING FORTH BY DAY

CH23. OPENING OF THE MOUTH

CH147. THE ARITS

CH77, CH81A. TRANSFORMATION INTO A GOLDEN HAWK, A LOTUS-ETC.

CH6. LETTING THE SHABTY DO THE WORK IN THE UNDERWORLD

CH43. TO RETAIN ONE’S HEAD

CH59. TO HAVE AIR AND WATER

CH125. NEGATIVE CONFESSION

CH30B. THE HEART AS WITNESS-THE JUDGEMENT

CH110. FIELDS OF PEACE
MORNING SCENE

PAPYRUS ANI- HYMN TO OSIRIS
DYNASTY 19, c. 1275 B.C. BRITISH MUSEUM
THE PAPYRUS OF HUNEFER

DYNASTY 19 c. 1280 B.C. BRITISH MUSEUM

CH. 23 CEREMONY OF OPENING OF THE MOUTH
1. DJED PILLAR. LATE PERIOD 664-343 B.C. BROOKLYN
2. TIT KNOT. NEW KINGDOM 1550-1275 B.C. MET
3. HEART AMULET. NEW KINGDOM 1550-1186 B.C. MET
4. HEAD REST AMULET. LATE PERIOD 664-332 B.C. MET

AMULETS
1. DJED PILLAR OSIRIS
2. TIT KNOT OF ISIS
3. HEART AMULET
4. HEAD REST AMULET
PAPYRUS ANI-CH.77,78
TURNING INTO A GOLDEN HAWK, A GREEN HAWK
PAPYRUS OF ANI-CH. 81 A
FOR BEING TRANSFORMED INTO A LOTUS

TOMB OF TUTANKHAMUN
NEFERTEM-GOD OF THE MORNING SUN
THE SYCAMORE REPRESENTS THE PROOF OF THE PRESENCE OF WATER, AND DISPENSER OF SHADE AND FIGS.

TOMB OF SENNEDJEM TT 1  
c. 1280 B.C.

BOOK OF THE DEAD- CHAPTER 59
"FORMULA OF BREATHING THE AIR AND CONTROLLING THE WATER IN THE REALM OF THE DEAD"

TOMB OF TUTHMOSIS III KV 34

THE SYCAMORE REPRESENTS THE PROOF OF THE PRESENCE OF WATER, AND DISPENSER OF SHADE AND FIGS.
PAPYRUS OF NAKHT-CH.83
TURNING INTO A PHOENIX
BRITISH MUSEUM

PAPYRUS OF HUNEFER-CH.83
TURNING INTO A PHOENIX
BRITISH MUSEUM
THE NEGATIVE CONFESSION
STANDARD FORMULA TO EACH OF THE 42 GODS OF THE TRIBUNAL:

HAIL, [A GOD IS NAMED]
COMING FORTH FROM [A CITY OR PLACE]
[THEN A PICTURE OF THAT GOD]
NOT HAVE I [A SIN IS NAMED]

1. OH WIDE-STRIDER, WHO CAME FORTH FROM HELIOPOLIS, I HAVE NOT DONE WRONG. (FAULKNER, 1994.)

1. HAIL, THOU WHOSE STRIDES ARE LONG, WHO COMEST FORTH FROM ANNU, I HAVE NOT DONE INIQUITY. (BUDGE, 1895)

1. OH WIDE-STRIDER, WHO CAME FORTH FROM HELIOPOLIS, I HAVE NOT DONE WRONG. (FAULKNER, 1994.)
PAPYRUS NESITANEΒΕΤΙΣΗΕΡΟU (GREENFIELD PAPYRUS) NEGATIVE CONFESSION
LATE DYNASTY 21, EARLY DYNASTY 22, c. 940 B.C. BRITISH MUSEUM
MAAT

A force or concept crucial for the existence and smooth running of the universe. The goddess Maat (feather on head) represented order, harmony, justice, truth. The gods had created Maat and lived by it as did good people. In the underworld, the heart of the deceased was weighed against the feather of Maat.
1. MAAT: ANCIENT EGYPT
2. THEMIS: ANCIENT GREECE
3. GIUSTIZIA: ITALY, RENAISSANCE
4. LADY JUSTICE: ENGLAND
THE HALL OF DOUBLE TRUTH

THE JUDGEMENT SCENE REPRESENTS THE STANDARD OF TRUTH AND JUSTICE IN CREATION, AND IN THE EVERYDAY DEALINGS AMONG PEOPLE.

BUT ALSO IN THE TRUTH OF THE DECLARATION OF INNOCENCE MADE BY THE DECEASED.

IN SHORT- MAAT
ANI, HALL OF JUDGEMENT

CHAPTER 30B: ‘OF NOT LETTING THE HEART OF THE Scribe ANI BE TAKEN FROM HIM IN THE UNDERWORLD.’
DYNASTY 19, c. 1275 B.C. BRITISH MUSEUM
CHAPTER 6 - OF MAKING USHABTIU DO WORK FOR THE DECEASED IN THE UNDERWORLD.
DYNASTY 18, c.1370 B.C. BROOKLYN MUSEUM

SHABTY

SHABTI BOX OF YUYA
c. 1390–1352 B.C. MET N.Y.
FOWLING IN THE MARSHES, TOMB OF NEBAMUN
DYNASTY 18  c. 1350 B.C. BRITISH MUSEUM
SENET GAME
BRITISH MUSEUM c. 1400-1200 B.C.

TOMB OF SENNEDJEM TT1
DYNASTY 19 c. 1250 B.C.
A PETITION TO THE RECENTLY DECEASED, TYPICALLY FOR ASSISTANCE WITH PROBLEMS OF INHERITANCE, ILLNESS, OR FERTILITY.

A WOMAN NAMED DEDI WRITES TO HER HUSBAND (DECEASED PRIEST INTEF) ON BEHALF OF HIS AFFLICTED MAIDSERVANT IMAU; THE LETTER PETITIONS INTEF TO PROTECT THE SERVANT GIRL AND “RESCUE HER” FROM THE SUPERNATURAL ENTITIES THAT COULD BE ACTING AGAINST HER, CAUSING HER ILLNESS).
THE BLIND HARPIST
EXAMPLE OF AN ORTHODOX SONG
(THUS) SPEAKS THE MUSICIAN OF THE
... THE CHIEF OF THE WORKMEN IN
THE PLACE OF TRUTH, INHERKHÂU. ...
MAKE FOR THYSELF A TOMB IN THE
HOLY LAND, THAT THY NAME MAY
LAST IN IT; THY WORKS OF THE
NECROPOLIS SHALL BE RECKONED
AND EXCELLENT SHALL BE THY PLACE
OF THE WEST.

MAKE A HOLIDAY ..., INHERKHÂU ...DO NOT LET THY HEART BE WEARY, VERILY, VERILY!
(THOU) AND THY BELOVED. DO NOT VEX THY HEART WHILE THOU EXISTETH.
MAKE HOLIDAY, VERILY, VERILY! PUT INCENSE AND FINE OIL BESIDE THEE AND GARLANDS OF LOTUS...
THE BLIND HARPIST
EXAMPLE OF A HERETICAL SONG
I HAVE HEARD THE WORDS OF IMHOTEP AND HARDEDEF
WHOSE MAXIMS ARE REPEATED INTACT AS PROVERBS.
BUT WHAT OF THEIR PLACES? THEIR WALLS ARE IN RUINS,
AND THEIR PLACES ARE NO MORE, AS IF THEY HAD NEVER EXISTED.

... MAKE HOLIDAY! DO NOT WEARY THEREOF! LO NONE IS ALLOWED TO TAKE HIS GOODS WITH HIM.
LO NONE THAT HAS GONE HAS COME BACK.

(FROM THE TOMB OF KING INTEF I?, II? OR III?. 2125-2055B.C.)
DISPUTE OF A MAN WITH HIS BA
(THE MAN WHO WAS TIRED OF LIFE)

BERLIN PAPYRUS 3024

(VIGNETTE FROM THE TOMB OF INHERKHAU TT 359)
BOOK OF THE DEAD
THE NEGATIVE CONFESSION

THREE CLASSES OF SINS

A SIN AGAINST THE GODS (INCLUDING THE KING).

A SERIOUS SIN AGAINST A PERSON OR PEOPLE.

RELATIVELY MINOR SINS OR EVEN SOCIAL IMPROPRIETIES.
A SIN AGAINST THE GODS (INCLUDING THE KING)

ANI 34:
I HAVE NOT WORKED WITCHCRAFT AGAINST THE KING.

NESITANEBSHEF 7, 40:
I HAVE NOT STOLEN THE PROPERTY OF THE GODS.
I HAVE NOT STOLEN THE... OF THE BLESSED DEAD.

SOBEKMOSE 8:
I HAVE NOT SEIZED THE PROPERTY OF THE GOD.
THE HAREM CONSPIRACY
RAMESSES III DYN. 20  1153 B.C.
JUDICIAL PAPYRUS OF TURIN

ONE OF HIS QUEENS, TIY, WANTED HER SON ON THE THRONE.

THE PLOT WAS DISCOVERED AND THE KING (SUPPOSEDLY) ORDERED A TRIAL.
A COURT OF TWELVE DECIDED ON INNOCENCE OR GUILT.

FOUR DIFFERENT TYPES OF CRIMES
1. THOSE ACTIVELY INVOLVED.
2. THOSE AWARE BUT DID NOT REPORT IT
3. 5 JUDGES WERE PUT ON TRIAL.
4. THOSE WHO RECEIVED A VERBAL REPRIMAND.

37 PEOPLE WERE ON TRIAL-31 MEN AND 6 OF THEIR WIVES.
5 OF THE JUDGES RECEIVED IN THEIR DWELLING SOME OF THE WOMEN CONSPIRATORS.
PUNISHMENTS

RECORDS OF 4 DIFFERENT PUNISHMENTS:
1. THOSE ACTIVELY INVOLVED: 14 EXECUTED OR (FORCED) SUICIDE.
2. THOSE AWARE BUT FAILED TO REPORT: 12 EXECUTED OR FORCED SUICIDE.
3. OF THE 5 ‘CAROUSING’ JUDGES 4 HAD THEIR EARS AND NOSES CUT OFF,
   1 COMMITTED SUICIDE, 1 WAS INNOCENT.
   (ONE PERSON WHO WAS MUTILATED LATER COMMITTED SUICIDE.)

PRINCE PENTAWERE, QUEEN TIY’S SON WAS GIVEN THE OPTION OF SUICIDE.
RAMESSES III WAS MURDERED DURING THE HAREM CONSPIRACY BY THE CUTTING OF HIS THROAT.
THE FATE OF QUEEN TIY?
THE GODDESS MAAT WAS THE DAUGHTER OF RA FROM THE PRIMORDIAL MOUND OF CREATION. SHE SYMBOLIZED BOTH COSMIC ORDER AND SOCIAL HARMONY. PTAHHOTEP’S TEACHING WAS A GUIDE TO OBTAINING THIS "SOCIAL ORDER".

LINES 1-66 BRITISH MUSEUM
LATE 18TH DYNASTY
PTAHOTEP

24. IF YOU ARE A MAN OF WORTH WHO SITS IN HIS MASTER’S COUNCIL, CONCENTRATE ON EXCELLENCE, YOUR SILENCE IS BETTER THAN CHATTER. ...SPEAK WHEN YOU KNOW YOU HAVE A SOLUTION,...

25. IF YOU ARE MIGHTY, GAIN RESPECT THROUGH KNOWLEDGE AND THROUGH GENTLENESS OF SPEECH. ... DON'T BE HAUGHTY LEST YOU BE HUMBLED, ...

BOOK OF THE DEAD

PAPYRUS OF ANI 32. ... I HAVE NOT MULTIPLIED WORDS IN SPEAKING.

PAPYRUS OF NESITANEDETISHHERU 32. ... I HAVE NOT MULTIPLIED WORDS IN SPEAKING.

PAPYRUS OF SOBEKMOSE 17. ... I HAVE NOT RUN AT THE MOUTH.

OTHER MINOR SINS FROM ANI- 4, DONE HARM. 17,31, EAVESDOPPED. 36, SPOKEN SCORNFULLY.
THE MAXIMS OF PTAHHOTEP
MINOR ‘SINS’

4. ...DO NOT VENT YOURSELF AGAINST YOUR OPPONENT,...
(DO NOT POUR OUT YOUR HEART AT THE MAN FACING YOU,...)
LIT. ‘WASH YOUR HEART’
8. ...BUT AN OUTBURST SHOULD NOT BE REPEATED. ...

BOOK OF THE DEAD - THE NEGATIVE CONFESSION

PAPYRUS OF ANI 19.
HAIL,... WHO COMEST FORTH FROM ... I HAVE NOT BEEN ANGRY WITHOUT JUST CAUSE.

ANI 25. ...I HAVE NOT BEEN ANGRY.

PAPYRUS OF NESITANEbetisheru 20. ...I HAVE NOT BEEN ANGRY CAUSELESSLY.

PAPYRUS OF SOBEKMOSE 23. ...I HAVE NOT BEEN HOT TEMPERED.
PROLOGUE: MY WEARINESS, LIT. ‘TIREDNESS OF MY HEART’

MAXIM 4: VENT, LIT. ‘WASHING OF THE HEART’
RELIEVING ONE’S FEELINGS WHETHER ANGER OR JOY.

GET ANGRY

MAXIM 18; ANCIENT EGYPTIAN WORD FOR LUST

LIKE A CROCODILE
FROM THE PAPYRUS OF ANI

11. HAIL, QERRTI, WHO COMEST FORTH FROM AMENTET, I HAVE NOT COMMITTED ADULTERY.

20. HAIL, TUTU, WHO COMEST FORTH FROM ATI, I HAVE NOT DEBAUCHED THE WIFE OF ANY MAN.

21. HAIL, UAMENTI, WHO COMEST FORTH FROM THE KHEBT CHAMBER, I HAVE NOT DEBAUCHED THE WIVES OF OTHER MEN.
"Inpw iw Biti
Anubis and Bata"

(3,6) "jm=k hr-tw=f hr ptr n3y=k jnr m-mnt jw jb=s r rh=f m rh n vh 3w.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
HOMOSEXUALITY IN ANCIENT EGYPT?

KHNUMHOTEP AND NIANKHKHNUM ROYAL SERVANTS SHARED THE TITLE OF OVERSEER OF THE MANICURISTS IN THE PALACE OF KING NYUSERRE

"ROYAL CONFIDANTS" IN THEIR JOINT TOMB

THE FIRST RECORDED SAME-SEX COUPLE?

DEPICTED IN THE TOMB WITH THEIR RESPECTIVE FAMILIES. KHNUMHOTEP HAD A WIFE BY THE NAME OF KHENUT.
BOOK OF THE DEAD OF NEBSENI: 27. HAIL, THOU WHOSE FACE IS [TURNED] BACKWARDS, WHO COMESTFORTH FROM THE DWELLING, I HAVE NOT COMMITTED ACTS OF IMPURITY, NEITHER HAVE I LAIN WITH MEN.


BOOK OF THE DEAD OF LADY ANHAI: CH.125 INTRODUCTION: I HAVE NOT COMMITTED ADULTERY WITH A MARRIED WOMAN.
2. HAIL, EATER OF SHADES, WHO COMEST FORTH FROM QUERRET:...I THE OSIRIS ANHAI, THE SINGERT OF AMEN, TRIUMPHANT, HAVE NOT COMMITTED ADULTERY WITH A MARRIED WOMAN.
1. DO NOT COPULATE WITH A WOMAN-BOY. (HOMOSEXUALITY?)

2. YOU SHOULD NOT HAVE SEX WITH A WOMAN BOY. (BOY PROSTITUTE?)

3. DO NOT HAVE SEX WITH A BOY.

4. DO NOT HAVE INTERCOURSE WITH A WOMAN WITH (?) A CHILD.

5. THIS MAXIM IS AN INJUNCTION AGAINST ILLICIT SEXUAL INTERCOURSE
   IT IS VERY OBSCURE AND HAS BEEN OMITTED HERE.

6. CONCERNING UNNATURAL SIN. (1906, 1912)

7. DO NOT HAVE SEX WITH A CHILD WOMAN.

n.K        nk        Hmt        Xrd

LIT. NOT YOU COPULATE (WITH) WOMAN CHILD.

IL TRADUTTORE È UN TRADITORE
THE TRANSLATOR IS A TRAITOR

BUT CONTEXT IS CRUCIAL!
MY ‘TAKE’ ON THE BOOK OF THE DEAD

IT IS AN EXTREMELY DIFFICULT ‘BOOK’ PARTLY BECAUSE OF THE MANY GODS MENTIONED, OBSCURE ‘MYTHOLOGICAL’ TERMS, WRITTEN IN AN ANCIENT SEMITIC-HAMITIC LANGUAGE ETC. MANY OF THE HYMN ARE AS BEAUTIFUL AS THOSE OF THE BIBLE IF OBSCURE NAMES ETC. ARE ‘MODIFIED’.

IN A SENSE IT IS SUPERIOR TO THE BIBLE. THERE IS ABSOLUTELY NO BATTLE OR VICTORY OVER ANY CONTEMPORARY ENEMY IN ANY OF THE 192 CHAPTERS. THE ANCIENT EGYPTIANS WERE A HIGHLY ETHICAL PEOPLE.

LIFE, PROSPERITY, HEALTH
FROM THE LECTURE: ‘THE MAXIMS OF PTAH HOTE P MAXIM 32.’ REFERENCES:
1. SIMPSON, WILLIAM. THE LITERATURE OF ANCIENT EGYPT (NEW EDITION)
2. PARKINSON, R.B. THE TALE OF SINUHE AND OTHER ANCIENT EGYPTIAN STORIES
3. WILKINSON, TOBY. WRITINGS FROM ANCIENT EGYPT (MAXIM 31.)
4. ERMAN, ADOLF. THE ANCIENT EGYPTIANS-A SOURCE BOOK OF THEIR WRITINGS
5. LICHTHEIM, MIRIAM. ANCIENT EGYPTIAN LITERATURE-VOL.1 THE OLD AND MIDDLE KINGDOMS
6. GUNN, BATTISCOMBE. THE INSTRUCTION OF PTAH-HOTEP
7. UNIVERSITY COLLEGE LONDON. TEACHING OF PTAH HOTE P

https://www.ucl.ac.uk/museums-static/digitalegypt/literature/ptahhotep.html

HIEROGLYPHS: NEDERHOF, MARK-JAN. PTAH HOTE P, INSTRUCTION OF

TO DOWNLOAD A BOOK WITH COMPLETE COLOR REPRODUCTIONS OF THE PAPYRUS OF ANI GO TO
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(THese BOOKS ARE IN THE PUBLIC DOMAIN)

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