
THE RELIGIOUS GUIDANCE CONCEPT IN ANCIENT EGYPT

MOHAMMED YEHIA ZAKARIA

RESEARCHER, FACULTY OF TOURISM AND HOTELS, LUXOR UNIVERSITY, EGYPT

REHAB MAHMOUD EL-SHARNOUBY

FACULTY OF TOURISM AND HOTELS, MANSOURA UNIVERSITY, EGYPT

HASSAN REFAAT

FACULTY OF TOURISM AND HOTELS, LUXOR UNIVERSITY, EGYPT

ABSTRACT

The religious guidance notion played an influential role in ancient Egyptian daily life. In ancient Egypt, kings and people relied heavily on their gods for guidance. Many gods had influential guiding roles throughout ancient Egyptian religion, such as Re, Maat, Anubis, and Thot. They used the religious guidance during their era in various situations. The ancient Egyptians would not have built their magnificent civilizations or achieved such great success in all fields of life if they had not been religiously guided. This guiding concept has values and principles that are highly appreciated and were revealed and perceived differently. Therefore, this research investigates these concerns through an analytical approach, examining pictorial and textual sources such as paintings, archaeological evidence, and texts from ancient Egyptian literature, vocabulary, and religious writings. The paper concludes that the ancient Egyptians regarded the religious concept of guiding as similar to Maat, which has implications for all of ancient Egypt's daily, religious, and social life. This concept of religious perspective was significant in ancient Egypt from predynastic times until the late period. Moreover, there are similarities between this concept of ancient Egyptian and modern-day guiding.

KEYWORDS: Guide, Divine Guiding, Spiritual Guiding, Religion, Ancient Egypt.

INTRODUCTION

Egypt is the cradle of civilization and humanity. The majority of the various ancient Egyptian records and achievements had a correlation and basis with the Egyptian religion.

There is no doubt that ancient Egyptian religion has influenced the lives of ancient Egyptians; however, there are still several puzzling topics concerning the concept of guidance in ancient Egyptian religion that require more investigation and research. Insufficient research and attention have been paid to this topic. In addition to its significance for Egyptologists, tour guides, and researchers, this category of interest also has the potential to highlight its significance for people in their fondness for comparing and recognizing how religious guidance has evolved over time.

To fill in this research gap, this paper investigates reviewing ancient Egyptian religious literature¹, religious ritual daily life², and travel literature³. The importance of travel in ancient Egypt helps the scholar examine and analyze the subject of the paper. This is due to the nature of guiding practices in various areas of life that are related to actual and symbolic journeys. There were numerous trips undertaken for various purposes in ancient Egypt that were influenced by the Egyptian religious beliefs and background.

Moreover, the publications of ancient Egyptian religious literature⁴ and language⁵ supported the research's solid theoretical framework. It reinforced and attested to the study's arguments. This is in terms of the religious, lingual, and textual proofs needed to achieve the research's goals.

The iconographic evidence of the research arguments was considered in the study. It is the analytical framework of the pictorial sources that is relevant to the study topic. This includes an examination of academic resources pertaining to the ancient Egyptian tomb and temple wall paintings⁶.

¹ Cf. Lichtheim, M. (1973).

² Cf. Szpakowska, K. (2008); McDowell, G. A. (1966).





³ Cf. Ahmed, M. Y. Z. (2017); Bradbury, L. (1988); Köpp, J. H. (2013).



⁴ Cf. James, A. and Peter, M. (2005).


⁵ Cf. Allen, J. P. (2002); Erman A. and Grapow H. (1962); Faulkner, R. O. (2017); and Ockinga, B.G. (2005).

⁶ Cf. Porter, B., and Moss, R. L. (1978); Hartwig, M. (2004).

AN OVERVIEW OF RELIGIOUS GUIDANCE IN THE ANCIENT EGYPTIAN LANGUAGE

The guide in ancient Egyptian language was called  *sšmw* (Allen 2010: 469) or  *sšm* (Faulkner 2017: 303; Dickson 2006: 173-216). This word has many variations. For instance, *sšm* 'guidance' (Dickson 2006: 228: 217; Faulkner 2017: 303),  *sšmt* 'leader' (Faulkner 2017: 303; Dickson 2006: 213). The seated man sign⁷ in the determinative of guiding words was noticed. The hand of the human determinative was raised up, as it refers to in these linguistic words of guide. The hand was also used in many examples of officials with compound titles, such as *hrp* and *imy-r*^c, when we refer to titles of speakers of foreign languages or interpreters that include the word  (Goedicke 1960: 61).

As for the religious context, the ancient Egyptians used the word  ,  *sšmt* which was translated as 'guiding serpent' (of god) (Faulkner 2017: 303; Dickson 2006: 217; *Urk.* IV, 267; *Urk.* IV 9). This is to differentiate its religious meaning from the general lingual sense perspectives. Another ancient Egyptian term was found, *s^ck-ntr* (b IV S. 56 in *Thesaurus Linguae Aegyptiae*), which signifies god's guides. Today, when someone converts to another religion, we use the word "guide" and the conceptual meaning that it conveys that the person was guided by god.

The opposite meaning of the word "guiding" was also used in the ancient Egyptian language. According to Faulkner (2017: 369), the ancient Egyptians used the word  *th ib*, which meant 'misguided.' It was also called *thi* 'lead astray, mislead' (Faulkner 2017: 369; Dickson 2006: 282). These two words are mentioned in the texts of Sinuhe and in the tale of the eloquent peasant⁸.

THE CONCEPT OF GUIDING IN THE RELIGIOUS LINGUAL CONTEXT

The ancient Egyptian religion is one of the world's oldest religions. This is due to the ancient Egyptian history and civilization timeline. Every facet of ancient Egyptian life was influenced by religion. Rather than being a distinct category, it was integrated into society (Shaw and

⁷ This seated man raising his hand was mentioned in Gardiner's sign (GA1).

⁸ *th ib* was mentioned in the eloquent peasant B1, 189, while *thi* was mentioned in the Sinuhe tale text

B148. 202.

Nicholson 2008: 273). As a result, guidance was frequently implemented in a religious setting.

According to Henri (2011), the ancient Egyptian religion had an infinite number of gods. In comparison to other religions, it lacks dogma and a holy book. In contrast, it is affirmed that the ancient Egyptians guided, followed, and respected their religious rules and rituals, which are represented in beliefs, thoughts, and concepts. This was evident by the cult works left by ancient Egyptians and depicted on the walls of ancient Egyptian temples and tombs, as well as by materialistic objects such as statues, false doors, coffins, and others. This demonstrates that ancient Egyptian religion was regarded as dogma. The gods and goddesses of ancient Egypt guided their people in all areas of daily life.

Maat, for instance, was the sun god Re's (Atumn) daughter and was associated with Thoth, the god of wisdom (Augustyn et al. 2020). She was one of the most important goddesses in ancient Egypt. This is because of her guiding role in ancient Egyptian life and throughout the country. She represented achieving justice among the people. In ancient Egyptian society, her rules were highly appreciated and supposed to be followed.

According to Bunson (2014: 221), Maat served as a guiding principle that governed the moral framework of a nation and guided human affairs, generating a sense of lasting ethical loyalty.

Furthermore, the Egyptians frequently conveyed the religious concept of divine guidance in their writings in the ancient Egyptian language. The following could be used as an example to demonstrate this:



Transliteration: *ntr w^c nḥ.w hr sšm=f*

Translation: "Sole god, under whose guidance one lives"

(Allen 2000:

344)

Commentary: We could understand from this sentence that guidance was used in religious contexts where the god used to guide the people, the kings, and all the creators.

Transliteration: *srḳ ḥtt.k im.s i^crt*

Translation: "So that your throat may breathe by means of it. An uraeus"

(Faulkner

1969: 316)

Commentary: This phrase was written in the Pyramid Texts (PT). Faulkner provided another translation of this phrase: "Horus gives you his eye so that it may guide you on the way, and your throat will be opened by means of it" (Faulkner 1978: 39). This affirms the role of Horus eye within the religious guidance that was also evident in the Coffin Text (CT): "[...] The Eye of Horus is my guide [...]" (Spell 149, CT I).

The ability to breathe in the hereafter through the guiding of the Horus eye was textually evident. It reads: "to be able to breathe in the afterlife" (Edwards 1996: 52). The PT highlights the gods' guidance, referring to Horus as the great god of the sky and the firmament. It emphasizes the connection between Horus' eyes and the guiding framework, suggesting that acquiring eyes signifies guidance (*sšm*) and protection (*nd*) (Edwards 1996: 34). Another phrase demonstrates that the eye of Horus was seen guiding the kings in their afterlives for all eternity. It reads:

Transliteration: (Ws)ir-NN. (w)d(.i) n.k ḥwntwy ḥm im(y)t
irtwy ḥr

....

(Ws)ir-NN. (w)d.n(.i) n.k sn ḥr.k wnn.sn n.k
ḥn^c.k

.....sšm.sn tw i^crtwy

Translations: Osiris-NN., I place on you the pupils in the
Eyes of Horus

....

Osiris-NN., I have placed them upon you for
you so they may exist with you for you

....so they may guide you. uraei

(Faulkner 1969: 317)

THE CONCEPT OF GUIDING IN THE RELIGIOUS TEXTUAL CONTEXTS

Religious texts are an essential component of any pre-modern culture. They are frequently revered as the word of god(s) and preserved for lengthy periods of time (Cole 2015: 11). The majority of ancient Egyptian religious texts are highly literary in nature and lack a narrative structure (Willems 2017: 603). This is due to the fact that the ancient Egyptians demonstrated an increased degree of commitment to the concept of the afterlife, exceeding that of any other civilization in ancient times (Jahn and Jahn 1998:152).

Overall, the conceptual framework of guidance within the context of religious literature could be shown as follows:

COFFIN TEXT (CT)

THE COFFIN TEXT AT GLANCE

In order to live a whole life expectancy, an ancient Egyptian had to maintain an ethical existence characterized by a harmonious relationship with the natural world, other human beings, and the eternal cosmic order known as Maat. It was expected that they would possess knowledge of their favorable and unfavorable days and would rely on magical formulas for guidance. This practice is documented in the CT: "He who understands life will live to a hundred and ten" (Strouhal 1996: 254).

The CTs provide protection against eternal hunger, thirst, and sunlight. Additionally, they provide the concept of the difficult voyage that the soul of the deceased must embark on in order to reach a destination where it can exist eternally. The soul faced numerous dangers, and, with the spells, an internal depiction of the netherworld map within the coffin ensured the deceased's navigation would be guided and his peaceful travel would reach the destination (Hobson 1987: 169).

THE COFFIN TEXT READING

The majority of the CTs are written in an early form of Middle Egyptian. They help us to have a good understanding of the Egyptian language's beginnings. The "Netherworld Guides" are a new type of funerary text found in the CTs. These give a description of various places in the Duat as well as the words that the soul *ba* needs to safely pass through them. The Book of Two Ways is the most detailed of these guides, and it is usually accompanied by a map of the regions described (Allen 2000: 322).

The Book of Two Ways from the CTs inspired several similar netherworld guides. The majority of which are inscribed in the royal tombs of the New Kingdom and the Ramesside Period. The Amduat (from the Egyptian 'he who is in the Duat') and several texts dividing the netherworld into twelve different segments (for the hours of the night), such as the Book of Gates and the Book of Caverns, were among these (Allen 2000: 323).

Additionally, the text known as the 'Book of What is in the Underworld', also referred to as the *Imy-Duat* in ancient Egyptian culture, serves as a guide for the king as he embarks on a journey with Re, the deity associated with the sun, aboard his celestial vessel. After sunset, this boat entered the realm of the dead beyond the western horizon, and the king must guide its navigation through untold risks. Consequently, the monarch feels obligated to assist in the guidance of such a vessel, despite several unknown dangers. In addition to the aforementioned requirements, the soul was further required to possess the 'Book of the Gates' and, afterward, the 'Book of the Caverns'⁹ in order to navigate through the powerful guardians positioned at the entrances of the twelve-night hours (Hobson 1987: 171). Among the many spells in the CTs that contain spiritual guiding approaches is an entire spell dedicated to 'Guide to the Paths of the Otherworld' (Spell 747-8, CT1). This reads: "[...] She who goes about, who is behind Him, who is respected, who exhales, and... behind... You shall guide her on the path of offerings; guide her "on the path to [...]" (Spell 747-8, CT1).

Interestingly, the ancient Egyptians believed that the catfish¹⁰, linked to the moon and Ra-Osiris, guided them on their symbolic voyage to the West. Old Kingdom shepherd songs and the 'Book of Caverns' depict catfish daemons guarding the horizon's entrance, so that Ra may rise in the morning and guide the *b3w* of the dead toward the west. This was attested by the text: "O these great gods within their sarcophagi, behold, I call to you, with the result that your *bas* might be powerful in the west" (Reichart 2021: 224).

⁹ The Book of Caverns is an ancient Egyptian funerary text, part of the BD, offering spells and incantations

for the deceased's protection in the afterlife. The text narrates Re's six-stage journey through the Underworld, incorporating traditional Egyptian literary elements and providing guidance for eternal happiness and moral education (Bunson 2014: 72).

¹⁰ Tilapia was also regarded as a solar bark defender. It was depicted in the Book of the Dead spell 15 'Hymn

to the Sun', guiding a boat in a turquoise pool and its waters: "You see the tilapia in its [true] form at the turquoise pool, and I behold the tilapia in its [true] nature guiding the speedy boat in its waters" (Reichart 2021: 227).

THE PYRAMID TEXTS (PT)

THE PYRAMID TEXTS AT GLANCE

The Pyramid Texts (PT) is the earliest ancient Egyptian mortuary texts. They date back to the late Old Kingdom and are considered the oldest known collection of ancient Egyptian religious texts (Allen 2005:1). The texts painted the walls of the interior chambers and corridors of the nine royal pyramids of the late Old Kingdom (Wilkinson 2016).

During the First Intermediate Period, the ancient Egyptian officials started to have the religious ceremonies of their resurrection belief (Allen 2000: 322). The priestly and personal texts are the main two components of the PT Spells (Hays 2012: 266).

The PTs, as religious literature, were not intended for general Egypt's population but for monarchs to achieve their divine state post-death (James 1998: 59). The texts include hymns, incantations, and spells to guide the king in resurrection, ascension, god-related activities, purification, funerary rites, spell protection, and god realm speculation (Wilkinson 2016). Therefore, the ancient Egyptians regarded the PT as a divine guidebook, similar to the 'Book of Traversing Eternity', indicating the extent of divine guidance granted to rulers.

Moreover, Assmann (2011) describes the PT as an ancient Egyptian guidebook for the world rather than a guidebook to the realm beyond, containing a collection of celebrations for the deceased, including thirty-nine festivals in Thebes, Abydos, and Memphis. It serves as a guide for the living through sacred times and spaces: "through its sacred times and spaces, or, so to speak, through the next worldly areas of the world of the living."

Overall, the funerary texts began to be divided into several distinct proportions. This was during the Second Intermediate Period. The BD was the most important of these (Malek 2003: 102). Therefore, the PT is the oldest evident textual main source in ancient Egyptian history that indicates the concept of religious guiding approaches in context.

THE PYRAMID TEXTS READING

The majority of the PT's spells are comprised of a repeating couplet structure, wherein the first line associates a specific direct component of the deceased person with a deity, followed by an unchanging repetition in the subsequent line (Allen 2017: 33). For instance: *ns.j m-m3'j jrj*, "Maat,

my tongue is the guide of the guide-bark,” and *pr.j-jr.j šw.j-jr.j jr-pt*, “as I emerge and ascend to the sky” (PT 539.15-16, Allen 2017: 33).

The religious spells also usually guide the deceased king in the afterlife. A good example is PT 422, which has been documented in the pyramids of Pepi I, Merenre, and Pepi II, as well as in many replicas from the Middle Kingdom. The spell comprises five invocations of the monarch, functioning as indicators of a different stanza (Allen 2017: 38): *ndrw.f-n.f.k sšm.f-tw m-jtrtj-pt wd.f-tw hr-nst-Jsjr* He will take your arm to him, will lead ‘guide’ you into the sky’s double shrine, will place you on Osiris’s throne (PT 422. 12-17).

To demonstrate the necessity of guiding on the paths in the afterlife journey, Wilkinson (2016) states that in Utterance 442 of the PT of Pepi I, an inscription on his sarcophagus chamber references Osiris and the Osiris myth, introducing a new strand of theology into an ancient belief system. It reads: “Making three of you is Sirius, pure of thrones; she is your guide on the good paths of heaven, in the Field of Reeds.”

THE BOOK OF THE DEAD (BD)

THE BOOK OF THE DEAD AT GLANCE

The PTs included personal spells that revealed the hieroglyphic inscriptions. These inscriptions were painted on the burial chambers of the tombs and sarcophagi. These older spells are frequently associated with new spells of the same type. These newer funerary texts are known as “CTs” because they are most often inscribed on coffins. About twelve hundred of these spells have been found. The majority of them are personal spells. They existed to guide the soul (*ba*) of the deceased to travel safely from his tomb to life as *Akh*¹¹ in the afterlife (Allen 2000: 322). Burial chamber walls in the 18th Dynasty were occasionally decorated with BD spells (Bryan 2009: 19).

Regarding the concept of guiding the soul on its journey through the afterlife, it seems that the BD had a significant impact. Hobson (1987: 170) claims that, upon vocalizing, the soul of the dead person was guided

¹¹ The tombs of the aristocracy in the Old Kingdom frequently make mention of the concept of “*akh*” as an integral aspect of the individual's identity and spiritual existence in the realm beyond death. References to the *akh* can also be traced back to the first dynasties; however, determining its exact significance during this period remains challenging (Bickel 2017: 131).

towards the Hall of Judgement. By employing an incantation inscribed on the backside of a large scarab insect made of stone and placing it amongst the protective mummy, the soul produced its heart from its body and presented it to the gods: “O my heart, do not stand as a witness against me! Do not oppose me in the judgment. Do not be hostile to me in the presence of the Keeper of the Balance”¹².

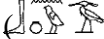
THE BOOK OF THE DEAD READING

The ancient Egyptians utilized amulets with magical powers, but written words were also popular among all classes, especially the poor and ignorant. The written word has been revered in the East for centuries, with sacred texts like the BD (Budge and King 1902: 124). Upon reviewing the Osiris mystery, it becomes apparent that the notion of guidance was indeed present and evident within the PT. According to Assmann (2011: 55), the image of the death and travel of Osiris might be seen as having dual features. One perspective suggests that the image consistently maintained the characteristics associated with Seth, representing death as a violent attack. In response, the deceased sought refuge in the afterlife's judgement, seeking safety and receiving their rightful compensation. In contrast, the death's image now depicts guardians positioned beside Osiris, serving the purpose of protecting him from Seth and his followers, as well as safeguarding against all forms of evil.

Additionally, the image included Seth's partners and subordinates, who were responsible for identifying criminals and bringing them to the law court, ultimately resulting in their cutting off their heads (Assmann 2011: 147). Therefore, in order for Osiris to protect and praise the deceased soul, it needed good guidance. This concept of guiding religious beliefs is shown in the following passage that was included in BD, Chapter 127, concerning these guardians, which are also addressed as follows: “O doormen, O doormen, who guard the gates, who gulp down bas and devour the bodies of the dead who pass by them, when they are condemned to the place of annihilation!

GIVE GOOD GUIDANCE TO THE BA OF THE EXCELLENT TRANSFIGURED ONE

he being well protected in the places of the realm of the deceased, filled with ba-power like Re, praised like Osiris!”

It is worth mentioning that the *benu* bird  (*bnw*), a significant

¹² Cf. spell 30.

symbol in Egyptian religious textual culture, signifies the rebirth of a deceased person and is often depicted near the burial bier with Isis and Nephthys. The Egyptian *benu*-bird's narratives inspired the classical phoenix tale. It depicts a life cycle ending in a burning inferno, followed by a new phoenix. The BD 29B prayer, "I am the *benu*-bird, the soul of Re, who guides the gods to the netherworld from which they go¹³," was often inscribed on these amulets. In addition, the BD 83 contains a spell for transforming into the phoenix for renewal and god connection (Bailleul-LeSuer 2012: 134; Budge and King 1902: 33).

REMARKS ON THE RELIGIOUS GUIDANCE WITHIN THE TEXTUAL SOURCES

The funerary books are the most obvious examples of the tomb scene's allusions to and equivalence with literature (Bryan 2009: 19). The PTs are the oldest works of Egyptian literature (Ahmed 2017). The PTs of the 5th and 6th Dynasties are the earliest comprehensive Egyptian religious texts (Edwards 1996: 1). They were mostly seen in royal funerary contexts. The concept of guidance in the afterlife is one of the daily journeys from death to life in the PT. The Pyramid Texts of Pepi I, the third king of the 6th Dynasty, ca. 2289–2255 B.C., are the most extensive sources of all from the Old Kingdom that attest to this. The resurrection ritual of Pepi I, which was inscribed on the burial chamber at the eastern section of the south wall, contains an important text in terms of the king's travels (Ahmed 2017).

The gods always guided the ancient Egyptians on their actual journeys. Some of these journeys were thought to be in the form of religious obedience and undertaken for the sake of the gods. This was evident in the CT: "[...] There live falcons, ducks, jackals in movement, pigs in the desert, hippopotami in the marshes, people, corn, and shoals of fish, fish in the waters which are in the Nile, and, in accordance with the command of Atum, should govern them and nourish them with this mouth of mine. My life is what is in their nostrils; I guide their breath into their throats [...]" (Spell 80, CT I).

As the Kings of Egypt ruled both Upper and Lower Egypt, it appears they needed to demonstrate their wisdom in ruling Egypt during their lives and reflect this matter in their afterlife. As a result, the dead

¹³ Their "divine souls came forth upon earth to do the will of "their doubles, let therefore the soul of the Osiris come "forth to do the will of his double." The Bennu was also the soul of Osiris, and thus the amulet brought with it the protection of both Osiris and Ra (Budge and King 1902: 33).

devoured gods such as Thot, Re, Hathor, Osiris¹⁴, and others. This was evident in the poetic text that depicts how the guiding snake was placed on the dead's forehead not only to protect the ancient Egyptians but also to guide them in their afterlives. According to Erman (2016: 5), this guiding snake was the Uraeus snake, and the king's diadem is supposed to burn up the deceased's enemies: "It guides me on a fair path to the place where the great god is" (Spell 428, CT I). This was also textually evident in the utterances 273-274 of the PT: "His kas are about him; his qualities are under his feet; his gods are upon him; his serpents are on his brow; his guiding snake is on his forehead; -----, his powers protect him."

Moreover, the royal funerary practices and PTs suggest that certain incantations were modified to protect the king or pyramid from snakes. In some cases, snakes were asked to guard passageways against enemies, assuming a protective role similar to that of the uraeus in royal or temple settings (Bickel 2017: 125). This suggests the meaning of guiding drawing script in the guiding word *sšmt*, 'guiding serpent (of god)'.

Certainly, the divine guiding concept was also represented and addressed in a variety of ways in the religious context of the CTs. One of them reads: "Life and strength have been given to me on the horizon, and every god is under my influence. I am a primeval one of the earth, a guide of the sole Lord, I *knwt*-serpent of Ijarakhti. I live the life; I will not be wiped out, nor will my name be wiped out in this land forever" (Spell 316, CT I). "I am a *nrt*-snake, a soul in the bark 'Ordainer of Power.' I am the mistress of the oar in the Bark of Governance. I am the mistress of life, the serpent-guide of the sunshine on fair paths. I am she who strengthens the lashings [on?] the steering oars on the western ways. I am the third one, mistress of brightness, who guides the great ones who are languid on the paths of the wakeful. I am the mistress of splendor on the paths of the cloudy sky. I am the mistress of the winds on the Island of Joy. I am the mistress of strength who guides those who are in their caverns. I am Jatl, or mistress of the northern sky, who strengthened" (Spell 332, CT I).

¹⁴ For further readings, Cf. Spell 1040, CT1 "[...] I am one who was born in Rostau, and power is given to me by my lord Re-Harakhte; my dignity is in Pe when I cleanse Osiris. I have received acclamation in Rostau in the guidance of the gods on their mounds for I am one of their guides [...]"

THE GUIDING ROLE OF THE ANCIENT EGYPTIAN GODS

The Egyptians called the sun Ra, the sun god Ra, or Re, and believed the sky was made of water and resembled the sea. At night, Re launched the "night boat" across the under-sky, while the stars sailed across the sky above the earth. Each journey lasted twelve hours, resulting in a 24-hour day—the ancestor of our modern 24-hour day (Allen 2000: 21). This was evident in the CT: "[...] Anubis is content(?), Khnum is content(?) [thereby(?), gods, the sun guides us, and loud is our cry: shall I indeed be alone? I have no brother or son [...]" (Spell 54, CT I).

One of the key gods in terms of his guiding and influential role throughout ancient Egypt was Anubis. His name was Anpu in Greek, and he was referred to be the 'Opener of the Way' for the deceased and the guide to the afterlife (Bunson 2014: 42). Anpu, a divine jackal, is a crucial figure in divination ceremonies, serving as the ultimate guide through unknown regions due to his ability to see in the darkness (Clark 2000: 351). He presided over embalming rituals and received please in mortuary prayers.

Anubis was often depicted as a black jackal or dog (Bunson 2014: 42). He serves as the spiritual guide who facilitates the journey into an inner life known as the Duat. The initiation process serves as a prerequisite for beginning the transforming journey that leads to the realization of one's spiritual heritage and enables the traveler to progress through the sacred regions. The deity is represented as a jackal-headed figure, symbolizing its cautious nature and role as a protector of isolated locations (Clark 2000: 168-169). The significance of the guiding role of Anubis was visually evident in association with the deceased. Anubis, a god with a jackal head, is represented in the embalmment tent and in the BD's judgment scene¹⁵. He guided Hunefer to his judgment day and reviewed his life's actions. Anubis was deeply involved in recording his actions and was responsible for the scale¹⁶, demonstrating his primary

¹⁵ This scene was carved on papyrus. It dates back to c. 1300 B.C., during the reign of Seti I. The scene

originated from the tomb of the scribe Hunefer in Thebes, and it is currently on display at the British Museum (G62/dc24) (British Museum 2023).

¹⁶ According to Hobson (1987: 171), Anubis, who is responsible for preserving balance, carefully

positioned the heart within a weighing pan and assessed its weight in relation to the feather of Maat. Anubis

granted a slight degree of mercy to the heart while he moved a weight along the upper pillar of the scale.

Thoth carefully awaited, holding a writing instrument, for the heart to complete its assessment of

responsibility in the afterlife after weighing his deeds on earth.

Moreover, CT 31 demonstrates Anubis' presence in Busiris. It represents the commemoration of the deceased through a ritual offering under Anubis' guidance upon their arrival in the necropolis. Busiris serves as the intermediary stage in the symbolic voyage of the deceased's boat from the northern region to Abydos, where they encounter an image of young birds (Bommas 2017: 162).

Aside from Anubis, Thoth also appeared in the ancient Egyptian texts, either alone or in conjunction with other gods. He was sometimes mentioned in the context of travel. This can be noticed in the text about the man who was tired and weary of life. The narrator's depression and sadness can be read in his passage when he contemplates suicide. He begged the gods Thoth and Khonsu for mercy, wisdom, and guidance. The narrator refers to the god Re's guidance, stating that he would hear his words and be guided by them through his solar bark to transfer his soul *b3* to meet him in the heavens after his death in the afterlife journey. He also believed that, after his death, he might find happiness and overcome the difficulties that he faced during his lifetime.

In general, Thoth was the spiritual inspiration for guiding the ancient Egyptians in the appropriate direction. It appears that such guidance was given to kings, judges, priests, and high officials to remind them that they must rule and judge based on their social life concerns with justice in accordance with this life principle. Lichtheim (1988: 71) mentioned the inscription found on the stela of the Chief Priest Rudjahau (The British Museum stela-BM 159) from Abydos¹⁷, which provides evidence of this assertion¹⁸: "I am a knower of things, one guided by Thoth."

This notion seems to be reflected in people's general guiding attitudes and behaviors. It's possible that the ancient Egyptians regarded it as a custom and ethics in the community. As a result, it could be seen as an

truthfulness, guiding him to properly document the resulting judgment.

¹⁷ This stela belongs to the Chief Priest Rudjahau from Abydos, late 11th Dynasty, in addition to another similar stela at Cairo Museum 20514. For further readings, cf. PM V, 95; Faulkner, (1951: 47-52); Lichtheim 1988: 71.

¹⁸ This was found in lines 3 and 4, while lines 8 and 9 contain another metaphaphorical expression of the guiding: "when leading the 'poling', the guide on the Horns ways of the Netherworld" (Lichtheim 1988: 72).

act of overall social fairness¹⁹ and was evident in the context of the eloquent peasant "petitioner" speech.

Additionally, this conception was probably considered a respectable and polite way of addressing his complaint by mentioning statements that contained guidance: "And the land voyages [were] in accordance with your guidance" (Simpson 2003: 39).

Ancient Egyptian texts, such as the Famine Stela, emphasize the importance of divine and spiritual guidance provided by god Re's souls during daily life crises. It suggests consulting with the chief lector priest of Imhotep as a religious guiding figure to help the King of Egypt overcome challenges and disasters caused by the Nile inundation and other natural disasters.

THE RELIGIOUS GUIDING PRINCIPLES AND ACTIVITIES AT THE TEMPLE

The moral principles taught at Edfu Temple established the virtues of courage, loyalty, and self-awareness as the benchmark for both students and instructors within the philosophical framework. The 'Book of Overcoming the Demon' and the 'Book of Repulsing the Crocodile' outlined ancient conflicts and provided a guide for fighting Set's influence (Clark 2000: 329). These guidebooks, despite appearing religious, represent ethical principles and regulations governing community social life activities, revealing historical occurrences and the mythological narrative of Set.

Furthermore, the 'Book of Launching the King on Processions' and the 'Book of the Conduct of the Order' provide detailed guidance on the proper procedures, personnel, and equipment for priesthood members in Edfu's ceremonial escort, covering ritual purifications, ceremonial clothing, footwear, and food practices observed by the priesthood (Clark 2000: 330).

According to several scholars, the interpreter who works at the temple to guide visitors was also recognized in ancient Egypt. For instance, Abdel-Ghany and Ahmed (2020: 104) regarded the psychiatrists in ancient Egypt as being responsible for interpreting the dreams. They defined a person of this profession as someone who assigned himself and his time to those who needed to interpret their dreams during the evening at the temple.

¹⁹ For further readings, cf. Van Blerk, N. J. (2010).

Dream interpretation services were publicly revealed through a guide sign on interpreters' lodgings, likely on the god's temple road. Interpretation techniques evolved over time, with three types of interpreters: priests, doctors, and private ones. Hor-Sebennytos, an ancient Egyptian interpreter, was famous, as shown in the Ebres papyrus. This was evident on the first page of the Ebres papyrus. This was textually evident. It reads: The healer talks about himself: "I belong to Re, and he said to me, it is who protects him against his enemies; Toth is his guide; he who makes it possible for the writing to speak; who makes (medical) books; he who gives the power to the learned ones and the doctors in his retinue" (ibid.).

Moreover, offerings held significant importance in ancient Egyptian culture and religion, serving as a source of ongoing benefits and drawing considerable attention from the general population. The offerings played a crucial role in reaching the goals of resurrection and immortality that guided the deceased into the afterlife.

Given that food and beverages are considered the primary sources of nutrition and energy throughout an individual's lifetime, it is reasonable to expect that they will provide the deceased with the capacity to engage in activities similar to those pursued during their lifetime (Elsharnouby 2019: 34). Therefore, it was one of the necessary guiding factors to survive in the afterworld.

All types of offerings depicted on the temples and tomb walls, including food, appear to have been regarded as a resource for pleasing the gods. These offerings and staves would result in the establishment of the ancient Egyptians' life guidelines. Many spells in the CT had such guiding concepts confirmed²⁰. For example, "[...] Come, place for me this *hp*-cord, I make for me that guideline, set right this plumbline, that I may set up the guideline for these gods [...]" (Spell 115, CT I). "[...] Come, place this for me, set up the staves for me, make its guideline for me, bring me food offerings, and propitiate the Great Ones in his *wrrt*-crown for me, for to me belongs this altar. Everyone who guards the altar(?) of every god helps himself(?) [...]" (Spell 116, CT I).

²⁰ For further CT examples, "[...] I give incense and water to my dead father because I have offered an *imJ-tree*, because I have uprooted an acacia, because it is I who see my pool, for I have dug it in company with Seth; because [...] who dug his canal, who guided his measuring cord [...]"

THE CONCEPT OF GUIDING IN THE RELIGIOUS LITERARY CONTEXT

In the Old Kingdom era, immortality among the celestial bodies was limited to kings and their relatives. The First Intermediate Period witnessed higher social status granted access to the afterlife, such as nobles and priests, and subsequently to the general population while the New Kingdom the lower social status individuals such as peasants, buried with papyrus scrolls containing significant verses extracted from the BD (Jahn and Jahn 1998: 152). As a result, this historical development has influenced the guiding principle in the religious literary context.

The Theban Recension, a collection of texts, guides the Osirian journey, known as *Per em Hru*, or 'Chapters of Going Forth by Day.' This work focuses on the deceased's judgment, aiming to gain "justification" and enter the Osirian realm. The concept of psychostasia is prominently depicted in various literary works, tombs, and coffins (Clark 2000: 276).

The concept of guiding in the religious literary context was demonstrated as a sort of ancient Egyptian practical guiding behavior and one of the ethical manners. Assmann (2011: 53) reveals that the tomb in ancient Egypt was the first place where moral conversations and social virtue were mentioned, serving as the "pre-school" of ethics and literature. Fathers were 'guiding' teachers, teaching their sons the rules of living with others. These family instructions were inherited to ensure the continuation of the father's existence, making the tomb the "pre-school" of both ethics and literature.

THE MAXIMS OF PTAHHOTEP

The maxims of Ptahhotep are considered one of the greatest works and masterpieces of ancient Egyptian literature. It may date back to the late 6th Dynasty of the Old Kingdom. However, some scholars believe it dates back to the 12th Dynasty and was composed during the Middle Kingdom (Simpson 2003: 129). The Maxims have been preserved in ten different variations, documented on papyri and ostraca, and were found at Deir El-Medina, in Thebes (Bunson 2014: 228). There are many indications in the text about the usage of guiding words during the lifetime and afterlife.

This text's goal is quite practical and pragmatic. This is because it provides guidelines for behavior aimed at helping the reader or listener achieve success in life and be successful, both personally and financially. At the same time, the text is morally significant due to its emphasis on

Maat and doing what is right. It is also extremely optimistic in its overall attitude, suggesting that if one behaves properly, everything will be fine (Simpson 2003: 129). It is also considered an example of the physical experience of mortality (Assmann 2011: 53).

An old vizier nearing retirement wrote the text. He wished for his son, also named Ptahhotep, to succeed him (Simpson 2003: 129). Its context serves as the motive for the instruction of the son (Assmann 2011: 53). The passages contain wise advice from a father to his son on how to be successful in life by properly raising and guiding his grandson. He emphasized the need for good behavior in dealing with his grandson. This is evident in the rewards he must provide to his son for effectively managing the father's business. "Then do everything good for him," he said, demonstrating this.

The passage also suggests that if his future son's "mouth prattles on with vile talk," he should impose the appropriate penalty. The vizier then used a guiding sense word to maintain religious morality. The vizier demonstrates to his son the right attitude, behavior, and lifestyle that he must have when dealing with the grandson in terms of respecting the gods. Such reverence for the gods is required because they keep people from making mistakes in their lives: "For he whom the gods guide is one who cannot err, and he whom they leave stranded is unable to cross the river" (Simpson 2003: 135–136).

RAMOSE LETTER TO HIS SISTER

The recognition of divine guidance and the profound respect for deities were common social habits that characterized ancient Egyptian culture and familial relationships. This was apparent in the private correspondence, which includes matters of a personal nature.

Thorpe (2021: 41) discusses a letter written by Ramose to his sister Sherire during Akhenaten's reign. The letter contains gaps, making it difficult to interpret its social structure and personalities. Ramose appeals to the Aten instead of traditional deities and expresses dissatisfaction with her lack of interaction. "A further communication to Towy: "How are you? Are you alright? Now here I am calling upon the Aten. Rejoice, rejoice. See, I am all right; guidance has been given to me".

This letter highlights the role of ancient Egyptian deities, particularly Aten, in guiding family members. Additionally, it illustrates how much the deities' heavenly guidance improved the well-being and living conditions of the ancient Egyptians.

Moreover, this personal letter serves as evidence of the change in the subject of worship during the reign of Akhenaten, as well as the spread of the new religious ideology among all people. This evidence suggests that the individuals had the ability to directly petition the Aten for their requests without the need for an intermediary (Thorpe 2021: 42).

THE MAN WHO WAS TIRED AND WEARY OF LIFE

The man who was tired and weary of life is a well-known text preserved in a single manuscript from the 12th Dynasty (Lichtheim 1973: 163). It dates from the Middle Kingdom and is preserved on Papyrus Berlin 3024 (Simpson 2003: 178; Faulkner 1956: 21).

The text was considered a debate between a man and his "soul" ("*b3*") about his suicide (Simpson 2003: 178; Lichtheim 1973: 163). Although Faulkner (1956: 21) has seen the text as a conversation between a man and his soul about suicidal behavior (to die or not to die). The *b3* is a particular form of spiritual essence that, according to the ancient Egyptian faith, was thought to survive beyond the physical death of the human body (Hsu and Raduà 2020: 75).

Moreover, according to Lichtheim (1973: 163), the man who suffers from life longs for death. His *b3*, angered by his complaints, threatens to leave him. As a result, he asks his *b3* to stay with him rather than reject his death wish.

Souls balancing scales can embark on a risky journey to Aaru, where they live in peace and pleasure for eternity. Heavy hearts fall into Ammit's jaws, causing restlessness in the Duat. The symbolic journeys require a guide in the Field of Rushes: "You shall set with Orion in the western sky; your third is Sothis, pure of thrones; she is your guide on the sky's good paths, in the Field of Rushes" (Utterance 442- Lichtheim 1973: 45-46).

In this narrative, the man is documenting a symbolic dialogue with the *b3*, hoping for soul guidance. The narrator believes the *b3* guides him to be strong and patient, relying on divine guidance rather than human guidance. Due to the person's intense depression, he seems like a deceased person while still being alive. Only his name is alive, despite the fact that he appears to be dead. This dialogue is regarded as a warning because such a condition could lead him astray, causing him to become dissatisfied with his life and an unreligious person. It reads:

What my ba said to me:

“Are you not a man? At least you are alive!

*So what do you gain by pondering on your life like the owner of a tomb,
One who speaks to him who passes by about his life on earth?*

Indeed, you are just drifting; you are not / in control of yourself,

And any rogue could say,

I shall guide you. *’ You are, in effect, dead, although your name still
lives. The beyond is the place of rest, the desire of the heart;*

(Simpson 2003: 180)

THE CONCEPT OF GUIDING IN THE RELIGIOUS ARCHAEOLOGICAL AND PICTORIAL CONTEXT

The guiding significance was noticed in the afterlife, as it was essential in the social and religious interactions within ancient Egyptian life. This concept was depicted within the context of religious archaeological and graphic representations. An example would be the iconic artwork depicting the judgment scene from the BD.

According to Assmann (2011: 39), the image of death as isolation is inferred from the image of life as social connectivity. Two maxims, “One lives if another guides him” and “One lives if his name is mentioned,” refer to a single ancient Egyptian concept of life based on the principle of social “connectivity.” A solitary person is not capable of life, as there must be someone else to guide them. However, a person is not dead as long as there are others to mention their name, as long as the bond of connectivity is not broken. The Egyptians understood that a person lived in two spheres: the physical sphere and the social sphere.

Although there were many paintings on the walls of mastabas, for example, in Giza and Saqqara during the Old Kingdom period, the significance of Osiris worship increased during the Middle Kingdom. This is due to the desire of ancient Egyptians, who were more interested in visiting one of Osiris's sacred sites. From a religious standpoint, the Egyptians were more eager than ever before to stay beside Osiris and make offerings to the deities. This was clearly evident on the walls of the noble tombs during this time period. The tomb of Dage was one of the tombs depicted on its walls, and many scenes of Abydos visits were included (Sertima 1989: 163).

Moreover, there are many representations in New Kingdom tombs and temples that depict papyri-formed boats in the context of funerary or religious ceremonies. They are portrayed as funerary boats transporting the deceased's mummy across the river to the necropolis on the west

bank. They were also shown as pilgrimage boats in which the deceased journeyed to the holy places of Abydos and Busiris (Jones 1990: 60).

The pilgrimage to Abydos was well known in ancient Egypt. Numerous archaeological objects and pictorial sources on tombs depict it. The presence of model boats carrying mummies and mourners in some tombs represented a pilgrimage to Abydos (James 1998: 82). The primary reason for the ancient Egyptians to travel for this purpose appears to have been in search of divine guidance.

This was evident in the ancient Egyptian writings during the Middle Kingdom. It says: *wd3 m hd r 3bdw*, which means travel downstream (north) to Abydos. It was inscribed in the tomb of Intefiker and his wife (TT 60), along with the scene of Abydos religious trip. Similarly, *n5yt m hnt*, which means to travel southward, is another phrase that indicates the implication of pilgrimage to the opposite navigation on the Nile. Such visual representations were also found at the Tomb of Amenmhat, which is also known as Ameni (Tomb 2), at Beni Hassan (Ahmed 2012: 84).

CONCLUSION

From predynastic times to the late period, the concept of guiding viewpoints played a crucial role in Egyptian religion. Certain phrases found in religious literature attest to the assertion that the ancient Egyptians employed specific terms to convey the significance of heavenly guidance.

Guidance symbolism was often used in religious contexts where the god guided the people, the kings, and all the creators. The hand depicted in the hieroglyphic guide word *s5m* could be Horus arm. This was included in the CT: “which are in the hand(s) of Horus when he travels to the guideline on the horizon” (Spell 397, CT I). Thoth also was associated with guidance through his arm: “[...] I am Thoth who approaches the Great Ladies; I have come that I may seek out the Eye of Horus [...]; it is my arm brings and guides you; it is my arm which severs you [...]” (Spell 249, CT I).

As discussed in the study, the snake was used for religious guidance, which means ‘guiding serpent’ (of god). The research deduces that ancient Egyptian texts depict how the guiding snake was placed on the dead's forehead. This was not only to protect the ancient Egyptians but also to guide them in their afterlives.

In addition, there were religious traditions and rituals that followed

particular thoughts and principles. This encompasses the ideas, beliefs, and values that motivate their attitude toward life and the hereafter. The depicted cult paintings from ancient Egypt, which include offerings, proved that the dead were guided by texts that were used for magical and sacred ceremonies. The discovered CTs and PTs, as well as depictions on the walls of ancient Egyptian tombs and temples, further supported this theory. For instance, the deceased's tomb had the *hꜥp di nsw* formula, which served as their guide to survive in the hereafter.

Overall, Anubis served as a guide for the deceased. This is documented in the Papyrus BD of Hunefer (*hꜥw-nfr*). Anubis' primary duty was to guide the deceased through the funerary scene of the afterlife after weighing his deeds on earth through his heart on the day of judgment. Such conceptual meaning was painted on the walls of the tombs.

Maat was also regarded as a divine guide for achieving justice and authority. The ancient Egyptian religious texts and setting, as well as tomb visuals, all made allusion to this concept. Maat kept the elements of the world in their proper places. She was also realized when justice was served, so the concept of Maat guided Egypt with authority and stability based on its religious concept. Based on a concept comparable to Maat, the Egyptians associated life and the afterlife with obedience to the gods. The religious guidance notion had significant effects on daily, religious, and social life in ancient Egypt.

Moreover, the ancient and modern-day Egyptians have similarities in religious guiding concepts. In ancient Egypt, the concept of guidance was emphasized through writings, journeys, and rituals for funerals.

In a religious writing context, *sꜥm* was translated as 'guiding' (of god), and it is similar to present times. When someone today converts or reverts²¹ to a different religion, we use the term "guided by God" and the conceptual meaning that it conveys: "You surely cannot guide whoever you like, O Prophet, but it is Allah Who guides whoever He wills, and He knows best who are fit to be guided" (Quran.com; Surah Al-Qasas 28: Verse 56).

According to the ancient and current Egyptians, the deity always guided them on their actual journeys. Some of these journeys were thought to be godly obedience, such as pilgrimage.

²¹ In English, a person who leaves behind the previous religion and picks up a new one is called a "convert," although Muslims refer to such a person as a "revert." For further reading, cf. learnreligions.com.

The priest also guided the participants through religious rituals for funerals. The lector priest recited the 'Opening of the Mouth' ritual for the mourners through funeral rituals: "My mouth is open! My mouth was split open by Shu (the god of the air) with that metal 'spear' of his that he used to split open the mouths of the gods. I am the powerful one. I shall sit beside her, who is in the great breath of the sky!" (Hobson 1987: 171; BD Spell 23).

In ancient Egypt, the helmsman, a member of the deceased family, was seen as a guiding figure in the final journey to the grave. Today, there is a person who guided the mourners to the location of the deceased's grave. He is a member of the deceased family.


As illustrated in the study, the god willing was an important component of the divine guidance in ancient Egypt: "See, I am all right; guidance has been given to me", while the present Egyptian Muslims, among all Muslims worldwide, say to Allah, "Guide us along the Straight Path" (Quran.com; Surah Al-Fatihah 1: Verse 6), meaning guide, direct, lead, and grant us the correct guidance.

Moreover, in today's Egyptian Muslims who rely on Allah's guidance, saying "In Shaa Allah" (God willing) before taking actions according to: "And never say of anything, 'I will definitely do this tomorrow, without adding,' if Allah so wills!" But if you forget, then remember your Lord and say, "I trust my Lord will guide me to what is more right than this" (Quran.com; Surah Al-Kahf 18: Verses 23 and 24). Likewise, the Egyptian Christians 'Copts' who also rely on the statement: "Guide me in Your truth and teach me, for You are the God of my salvation; all day long I wait for You" (Coptic Church.net; Biblehub.com; Psalms 25:5). Therefore, such a divine concept of guidance is still present in modern-day Egyptian society that existed in ancient Egypt, where the guiding role is a continuous, crucial aspect of their faith and reflected in their lifestyle.

BIBLIOGRAPHY

- Abdel-Ghany, M., and Ahmed, D. A. (2020). Psychiatrists in Ancient Egypt. *Journal of the Faculty of Tourism and Hotels-University of Sadat City*, Vol. 4, Issue (2/1), 100-113.
- Ahmed, M. Y. (2012). *Tourism and Travel in Ancient Egypt*. [Master's Thesis]. Fayoum University in Egypt.
- Ahmed, M. Y. Z. (2017). *Tourism and travel in ancient Egypt: Travel like an Egyptian*. Pro Audio Voices;

- Allen, J. (2010). *Middle Egyptian: An introduction to the language and culture of hieroglyphs* (2nd ed.). UK: Cambridge University Press.
- _____. (2017). The Pyramid Texts as Literature. In S. Bickel, and L. Iglesias, *Studies in Ancient Egyptian Funerary Literature* (pp. 29-43). Paris: Peeters.
- _____. (2005). *The Ancient Egyptian Pyramid Texts. Writings from the Ancient World, Number 23*. Atlanta: Society of Biblical Literature.
- _____. (2002). *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*. London.
- _____. (2000). *The Ancient Egyptian Pyramid Texts. Writings from the Ancient World, Number 23*. Atlanta: Society of Biblical Literature.
- Assmann, J. (2011). *Death and salvation in ancient Egypt*. Cornell University Press.
- Augustyn, A., Zeidan, A. and Zelako, A., (2020). *Maat*: encyclopedia Britannica.
- Bailleul-LeSuer, R. (2012). *Between heaven and earth: Birds in ancient Egypt*. Oriental Institute Museum of the University of Chicago.
- Bible Hub, (2023, Nov 28). Retrieved from <https://biblehub.com/psalms/25-5.htm>
- Bickel, S. (2017). Everybody's afterlife?., Pharaonisation "in the Pyramid Texts. In S. Bickel, and L. Iglesias., *Studies in Ancient Egyptian Funerary Literature* (pp. 119-148). Paris: Peeters.
- Bommas, M. (2017). Middle Kingdom box coffin fragments from Assiut: the unpublished coffin boards Birmingham S1Bir and S1NY. In *Studies in Ancient Egyptian funerary literature* (pp. 149-180). Peeters Publishers.
- Bradbury, L. (1988). Reflections on Traveling to "God's Land" and Punt in the Middle Kingdom. *Journal of the American Research Center in Egypt* (25), 127-156.
- British Museum (BM) EA 9505 Collection Online (2022, Sep 21). Retrieved from https://www.britishmuseum.org/collection/object/Y_EA9505
- Bryan, B. M. (2009). Memory and knowledge in Egyptian tomb painting. *Studies in the History of Art* (74), 18-39.

- Budge, E. A. W., and King, L. W. (1902). *Books on Egypt and Chaldaea* (Vol. II). K. Paul, Trench, Trübner. London. Trench, Trubner and Co., Lx" Paternoster House, Charing Cross Road.
- Bunson, M. (2014). *Encyclopedia of ancient Egypt*. Infobase Publishing.
- Clark, R. (2000). *The sacred tradition in ancient Egypt: the esoteric wisdom revealed*. Llewellyn Worldwide.
- Cole, E. C. (2015). *Interpretation and Authority: The Social Functions of Translation in Ancient Egypt*. [Doctoral dissertation]. UCLA.
- Coptic Church, (2023, Nov 28). Retrieved from <https://www.copticchurch.net/bible?r=Psalms+25&version=NKJV&showVN=1>
- Dickson, P. (2006). *Dictionary of middle Egyptian in Gardiner classification order*. San Francisco, California, U.S.A.
- Edwards, S. O. (1996). *The Symbolism of the Eye of Horus in the Pyramid Texts*. [PhD Thesis]. University College of Swansea.
- Elsharnouby, R. (2019). Unpublished Votive Stela from the Egyptian Museum in Cairo (CG34058). *IJTHM*, 2(2), 27-49.
- Erman A. and Grapow H.(1962). *Wörterbuch der Aegyptischen Sprache*, 5vols. Akademie-Verlag. Berlin.
- Erman, A. (2016). *The Literature of the Ancient Egyptians: Poems, narratives, and manuals of instruction from the third and second millennia BC*. New York: Routledge.
- Faulkner, R. O. (2017). *A Concise Dictionary of Middle Egyptian Modernized by Boris Jegerović*. Rome and London: Butler and Tanner Ltd.
- _____. (1978). *The Ancient Egyptian Coffin Texts. (3 Vols)*. Warminster: Aris and Phillips.
- _____. (1969). *The Ancient Egyptian Pyramid Texts*. Oxford: Clarendon Press.
- _____. (1956). The man who was tired of life. *JEA*,42(1), 21-40.
- _____. (1951). *The Stela of Rudj'ahau*. *JEA* (37), 47-52.
- Goedicke, H. (1960). The Title  in the Old Kingdom. *JEA*, 46(1), 60-64.
- Hartwig, M. (2004). *"Tomb painting and identity in Ancient Thebes, 1419-1372 BCE"*. Brepols.

- Hays, H. M. (2012). *The Organization of the Pyramid Texts: Typology and Disposition (Volume 1). Probleme de Ägyptologie. Vol. Band 31.* Leiden: Brill.
- Henri, F. (2011). *Ancient Egyptian Religion: An Interpretation.* Mineola: Dover Publications, INC.
- Hobson, C. (1987). *Exploring the world of the Pharaohs: A complete guide to Ancient Egypt.* Christine Hobson. Thames and Hudson. 2000. UK. The Paul Press Limited.
- Hsu, S. W., and Raduà, J. L. (2020). The Expression of Emotions in Ancient Egypt and Mesopotamia: An Introduction. In *The Expression of Emotions in Ancient Egypt and Mesopotamia* (pp. 1-22). Brill.
- Jahn, W., and Jahn, R. (1998). *Egypt: Nile, desert and people.* Translated by Manuela Kunkel and Ian Portman. Cairo: AUC.
- James, A. and Peter, M. (2005). *The Ancient Egyptian Pyramid Texts.* Netherlands.
- James, T. G. H. (1998). *A short history of ancient Egypt: From Predynastic to Roman times.* JHU Press.
- Jones, D. (1990). *Model Boats from the Tomb of Tut'ankhamun.* Oxford: Griffith Institute.
- Köpp, J. H. (2013). Travel. In E. Frood and W. Wendrich (Eds.). *UCLA Encyclopedia of Egyptology 1(1)*, 1-14.
- Learn Religions, (2023, Nov 28). Retrieved from <https://www.learnreligions.com/convert-or-revert-to-islam-2004197>
- Lichtheim, M. (1988). *Ancient Egyptian autobiographies chiefly of the Middle Kingdom: a study and an anthology* (Vol. 84). Universitätsverlag Vandenhoeck and Ruprecht.
- _____. (1973). *Ancient Egyptian Literature, Vol. 1*, 163–69. London: University of California.
- Malek, J. (2003). "The Old Kingdom (c.2160-2055 BC)". In I. Shaw, *The Oxford History of Ancient Egypt.* (pp. 83–107). Oxford: Oxford University Press.
- McDowell, G. A. (1966). Daily Life in Ancient Egypt. *Scientific American Vol. 275 (6)*, 100-105.
- Ockinga, B.G. (2005). *A Concise Grammar of Middle Egyptian.* Mainz am Rhein.
- Porter, B., and Moss, R. L. (PM) (1978). *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings, III,*

Part 2. Oxford: Griffith Institute.

Quran, (2023, Nov 28). Retrieved from

<https://quran.com/en/al-fatihah/6/tafsirs>

<https://quran.com/28?startingVerse=56>

<https://quran.com/18?startingVerse=23>

Reichart, J. (2021). *Pure and Fresh: A Typology of Formal Garden Scenes from Private Eighteenth Dynasty Theban Tombs Prior to the Amarna Period*. [Master's Thesis]. The American University in Cairo. AUC Knowledge Fountain.

Sertima V. I. (1989). "Egypt revisited". *JAC* 10/2, pp.117-82.

Shaw, I., and Nicholson, T. P. (2008). *The British Museum Dictionary of Ancient Egypt*. London: British Museum Press.

Simpson, W. K. (2003). *The Literature of Ancient Egypt an Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry*. London: Library of Congress and the British Library.

Strouhal, E. (1996). *Life of the Ancient Egyptians*. Cairo: AUC.

Szpakowska, K. (2008). *Daily Life in Ancient Egypt*. Malden: Blackwell Publishing.

Thesaurus Linguae Aegyptiae, (2023, Nov 23). Retrieved from

<https://aaew.bbaw.de/tla/servlet/DzaIdx?f=0&l=0&tr=&ue=Einf%FC>

[hru](https://aaew.bbaw.de/tla/servlet/DzaIdx?f=0&l=0&tr=&ue=Einf%FC)

[ng+des+Gottes&wb=0&pa=&be=&bc=search+%28BStNr.%29](https://aaew.bbaw.de/tla/servlet/DzaIdx?f=0&l=0&tr=&ue=Einf%FC)

Thorpe, S. (2021). *Daily Life in Ancient Egyptian Personal*

Correspondence, 1-125.

Urk. (1904- 1957). *Urkunden des Ägyptischen Altertums*, I-VIII, Berlin and Leipzig.

Van Blerk, N. J. (2010). The manifestation of justice in ancient Egyptian law, with specific reference to the tale of the eloquent peasant. *JSS* 19(2), 584-598.

Wilkinson, T. (2016). *Writings from ancient Egypt*. Penguin UK.

Willems, H., (2017). *The Method of 'Sequencing' in Analyzing Egyptian Funerary Texts. The Example of Coffin Texts Spells 283 and 296*.