
THE CONCEPT OF GUIDING IN ANCIENT EGYPTIAN SOCIAL LIFE

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ABSTRACT

The guiding concept was crucial in ancient Egyptian social life. 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 socially guided. The ordinary people relied on the continuous guidance of their leaders during their lifetimes. The ancient Egyptians perceived guidance as a moral principle and protective way to avoid mistakes. It was also regarded as a feature of rulers and nobles. By having a guidance feature, ordinary people would respect and follow their leaders. This guiding concept has social principles that are highly appreciated and perceived differently. It has many manifestations in Egyptian society, where fathers guided sons, leaders guided subordinates, and high officials guided the kings. The guiding affiliation to Senusret II's names underscores the significance of guidance in ancient Egyptian social life, as it was a respected concept applied to all aspects of daily life. The king's name was given due to the Egyptians' high value for this guiding concept. Therefore, this research investigates these principles through an analytical approach, examining pictorial and textual sources such as paintings, archaeological evidence, and texts from ancient Egyptian literature, vocabulary, and social tales and writings. The paper concludes that the ancient Egyptians regarded the concept of guiding as similar to Maat, which has implications for all of ancient Egypt's social and daily life. This concept of social perspective was significant in ancient Egypt from predynastic times until the late period and was reflected in the ancient Egyptians' lives. The paper also deduces that tour guiding was familiar in Egyptian travels, where they invented guiding tools such as guiding travel maps. Moreover, there are similarities between this concept of ancient Egyptian and modern-day guiding.

KEYWORDS: *Guide, Social Guiding, Community Guiding, Society, Ancient Egypt.*

INTRODUCTION

Egypt is the cradle of civilization and humanity. There are numerous aspects of today's global civilization that trace their origins to ancient Egyptian civilization, including writing, the scholarly calendar, medicine, architecture, festivals, chemistry, and other fields. The majority of the various ancient Egyptian records and achievements had a relationship with Egyptian daily life and the social guiding rules that govern them.

In ancient Egypt, social life manifestations were recognized and happened for a variety of reasons, including family duties. This includes social gatherings, excursions, and attending ceremonies, events, and festivals. Personal travel is witnessed through recreational Nile journeys. Visits to major historical attractions, pilgrimage, and the graves of deceased relatives are also well documented within guidelines settings.

There is no doubt that ancient Egyptian social life has influenced the lives of ancient Egyptians; however, there are still several puzzling topics concerning the concept of guidance in ancient Egyptian livelihoods and daily life that require more investigation and research. 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 social guidance has evolved over time.






To fill in this research gap, this paper investigates reviewing ancient Egyptian literature such as (Lichtheim 1973, Simpson 2003), daily life (Cole 2015, Thrope 2021, Bunson 2014, Strouhal 1996, Hobson 1987), and travel literature (Ahmed 2012, Bradbury 1988, Köpp 2013). 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.


Moreover, the publications of ancient Egyptian language supported the research's theoretical framework (Allen 2002, Erman and Grapow 1962, Faulkner 2017, Ockinga 2005). It reinforced and attested to the study's arguments. This is in terms of the 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 paintings (Noblecourt 2007, Gilbert 2008, Diego-Espinel 2014, Harrell and Brown 1992).

AN OVERVIEW OF SOCIAL GUIDANCE IN THE ANCIENT EGYPTIAN LANGUAGE

The guide in ancient Egyptian language was called  *sšmw* (Allen 2010: 469) or guide and show the way  *sšm* (Faulkner 2017: 303; Dickson 2006: 173-216, *Urk.* IV, 119, 1, *Urk.* I, 127, 9, *Urk.* IV, 247, 6, *Urk.* V, 75, 2, *Urk.* IV, 102, 6). It has many variations. For instance, *sšm* 'guidance' (Dickson 2006: 228: 217, Faulkner 2017: 303, *Urk.* IV, 445, 7),  *sšmt* 'leader' (Faulkner 2017: 245, 303, Dickson 2006: 213). The seated man sign¹ in the determinative of guiding words was noticed. Nederhof (2017: 137-138) illustrated that it was possible and common that the ancient Egyptians used the sign  as a determinative when it refers to "man and his occupations". In this regard, he explained that it is used in , *šmsw*, "follower" (someone accompanying the king).

At the end of the *sšm* glyph, both the hieroglyphic sign and the determinatives  were inscribed with words describing the person performing the guiding action. Both of these signs were represented by legs and a human being who provided guidance. The legs were associated with on-foot travel and return trips, while guiding behavior was led by a determined individual.

The foot determinative  is also represented in the word of "guiding" in the context of travel mobility. The terms *htht*, *šnn* , *sšš* , and *sšm*  all convey meanings such as come and go, escort, lead, guide, and guidance (Dickson 2006: 29, 102, 173, 205, 216, 217, 228, *Wb* 1: 188). The word *thib* or *thi* , which means misguided or led astray (Faulkner 2017: 369, Dickson 2006: 282), demonstrated this.

The ancient Egyptians used the term *m-sš* which meant "to be at the back of" or "to follow," as evidenced by correspondence from the 19th Dynasty, specifically during the reign of Ramesses I/Seti I. This term was included in the private correspondence sent to a servant named Piay by a scribe named Mesha (Thorpe 2021: 31). Another term, *rmt nt r-hštj*, means "people under my supervision," as documented in a letter from scribe Kenyamon to charioteer Huy, dated to Ramesses II. Both terms were used to describe followers of their leaders within the social hierarchy: "This is a

¹ This seated man raising his hand was mentioned in Gardiner's sign (GA1).

missive to inform my lord, to the effect that I have taken note of my [...] message to me saying ‘Attend to the people who are under my supervision’” (Thorpe 2021: 77). They demonstrate the role of linguistically conveyed guides.

The ancient Egyptians believed that integrating into society was crucial for improving their quality of life and reducing their closeness to death. They believed that one could only truly be considered "living" when under the guidance of another. This belief was expressed linguistically through the phrase "one lives if another guides him" (Assmann 2011: 14). The following sentences demonstrate the use of guidance within linguistic contexts.

Transliteration: *jr wnn.k m sšm ḥr wd šhrw n*
ššt, ḥ(j)ḥj n.k zp nb mnḥ

Translation: “If you are a leader who is commanding the conduct of a multitude, seek out for yourself every worthwhile deed”
(Allen 2010: 490)

Comments: Allen (2010: 490) translated *sšm* as a leader, which is a synonym for a guide in the context of this phrase. It illustrates the character of ancient Egyptian leadership in terms of selecting the most worthwhile deeds.

Transliteration: [...] *sšm ḥm=i ḥ.r mtn nfr m*
šhr.w=fmnḥ.w [...]

Translation: “Who guided my Majesty on the good path by his effective plans”
(Nederhof 2009: 46)

Commentary: This sentence belongs to one of the ancient Egyptian phrases that indicate the guiding role in ancient Egypt. The context of guiding in this phrase reveals that the ancient Egyptian kings were guided by another person. This might include advisors, consultants, viziers, etc. Those individuals directed and guided the rulers of ancient Egypt on the right path with effective plans.

One of the influential figures behind the significant projects of the New Kingdom era, for instance, was Senenmut, the vizier. According to Bunson (2014: 361), Senenmut was a favorite court official of the 18th Dynasty and served as a chief counselor and ‘guide’ of Hatshepsut.

Throughout his remarkable career, Senenmut received about 80 titles, including a tutor to Queen Hatshepsut's daughter, as well as holding positions like chief administrator of estates. He ensured his immortality by designing the unique terraced temple of Deir el-Bahari (Strouhal 1996: 152). His guiding administration was attested in the wall painting in the tomb of Mereruka at Saqqara, 6th Dynasty. Certainly, Senenmut provided insightful guidance to Queen Hatshepsut, which contributed to her notable accomplishments.

THE CONCEPT OF GUIDING IN THE SOCIAL-LIFE TEXTUAL AND PICTORIAL SOURCES

THE SOCIAL GUIDING ETHICS OF TRAVEL AND SIGHTSEEING IN ANCIENT EGYPT

TRAVEL

Travel appears as a fundamental requirement of social life: "Give bread to the hungry, water to the thirsty, clothes to the naked, and a boat to those without one" (Sertima 1989: 392), with boats considered a human right for everyone². The ancient Egyptian texts, such as Amenemope's instructions, emphasize travel as a social principle valuable in daily life. The passage states that the ferryman should not accept money from those without it and accept the fare from those who do. The term *h3m* can refer to food payment or fare (Negm 1993: 167). The instruction also instructs the ferryman not to prevent people from ferrying across rivers when there are enough places available and to provide assistance and guidance in rowing when needed.

In ancient Egypt, travel was regarded as a socially demanding activity guided by fairness and justice principles. According to the social justice characteristics of the people, it was appropriate for everyone (Ahmed 2017). Furthermore, curiosity as a motivation for travel is documented, such as at the Temple of Philae, where visitor inscriptions show an interest in ancient buildings (Wildung 1975: 766) and monuments. This includes the priests, like Prince Khaemwaset (Raue 1999: 73): "Who shall enter my tomb to see what I have done on earth?" (El-Menshawy 2017: 17-18, Bryan 2009: 24). This allowed visitors and travelers to enjoy their visit while adhering to site-guiding rules. Therefore, they implemented social

² Poor and wealthy people could enjoy boat journeys for various reasons, such as recreation. For such journeys, there were specific guides in charge of guiding the group of travelers.

travel regulations. This aims at guiding and instructing visitors on how to behave and properly enjoy the sights. These rules guided and advised visitors to act appropriately, ensuring a pleasant and enjoyable experience for the ancient Egyptians and future visitors' generations.

TRAVEL GUIDELINES

These guidelines were considered visitor ethics (El-Menshawy 2017: 18). The ancient Egyptian visitors inscribed their names, ranks, and titles of guides' graffiti on simple surfaces and shared information in an informal writing environment (Peden 2001, Hobson 1987: 22). Hieroglyphic graffiti can be found in turquoise mines, Wadi Hammamat, Aswan, and alabaster quarries. Seheil, an island in the First Cataract, has one of the largest collections of hieroglyphic graffiti, showcasing dignitaries' visits from the early Old Kingdom to the Graeco-Roman period (Hobson 1987: 23). Curses are also intended to warn other visitors who may cause damage to the texts and paintings; the threat text warns visitors not to damage its writings, erase its scenes, or steal its contents, which could reflect the visitors' anticipation of bad behavior³ (Navrátilová 2013). This threat and warning text reads: "As for any person, any scribe, any learned man, any commoner, any low-born person who shall come to dishonor this tomb, (or) who shall erase its writing, (or) who shall obliterate its images..." (*Urk* VII 53, 10–12).

The ancient Egyptian, who firmly refuses to accept guidance, is metaphorically deprived of life, although he is physically alive. Individuals who have greedy tendencies and disregard their interpersonal connections eventually threaten their chances of being recognized by society in the long run. This is exemplified by the proverbial statement, "The greedy one has no tomb." In the eyes of the Egyptians, this was the mystery of connectivity; it survived death and meant immortality (Assmann 2011: 55). This quote appears to be similar to the current usage. Currently, the Egyptian government is warning visitors to protect ancient Egyptian monuments by advising them not to touch or harm them, aiming to preserve cultural heritage. Such guided warning also applied globally, originating from ancient Egypt. Thus, this modern travel behavior and its advice rules seem to have roots in ancient Egypt, and visitors to these monuments should follow these rules and pay attention to them.

³ Lichtheim (1988) differentiated between "appeal to the living" and "warning to visitors" in a site's guidance. Visitors faced bans and penalties, while offerings involved requests for presents and promises of favors from the deceased.

SIGHTSEEING INVITATION

During Thutmose III's reign, Iamnedjeh, the herald, had confidence in visitors to his tomb in Sheikh Abd al-Qurna, Thebes. He issued a textual appeal and an invitation to potential visitors. It serves as a guide for those seeking a similar future rest as the tomb owner. This reads:

[O all living . . . (damaged)] who shall enter my tomb in order to look at what I have done upon earth, consisting of what is effective on behalf of the great god, may [Amun] favor you, . . . (damaged) may you be made not to know death, and may you remember life; may the king of your time love you, and may your nose be revived with [life, according as you say 'a gift which the king gives . . .] for the ka of [Iamnedjeh].

(Bryan 2009: 24)

Bryan (2009: 24) confirmed that this text and the wall decorations of Iamnedjeh's appeal that are written on his tomb refer to visitors who visited his tomb in ancient Egypt. The visitors responded to his invitation to “look at what I have done on earth,” inspired by the scenes that commemorated his life.

Moreover, during Hatshepsut and Thutmose III's joint reign, royal herald Amunedjeh wrote a graffito text, which Thutmose III recorded on the Sun Temple of Userkaf (Helck 1952). Amunedjeh was responsible for controlling, organizing, and guiding journeys between the court and society (*Urk. IV, 940, Urk. IV, 966*). In his tomb, he requested visitors read his inscriptions and offer formulae for him, stating: “[there came] the royal herald Amunedjeh to see this pyramid. The Brewer and those of beer [production] ...scribe?” (*Urk. IV, 939–941, Navrátilová 2007: 31*).

The Instruction of Merikara from the 18th Dynasty emphasizes the spiritual advantages of engaging in temple service, visiting the temples which are applicable to everyone: “A man should do what profits his *ba*. In the monthly service, wear the white sandals, visit the temples and contemplate the mysteries. Enter the shrine and eat bread in the Neter's house. Offer libations, multiply the loaves, increase the daily offerings. It profits him who does it” (Clark 2000: 335).

THE GUIDING SIGHTSEEING-TRAVEL BEHAVIORS

The ancient Egyptians held numerous religious festivals to attract visitors and showcase their famous temples, sightseeing, and works of art in the cities (Teeter 2011). They were known for their reliance on the Nile River and their ability to receive visits from other cultures (Agius et al. 2012: 25), where inns and beer houses provided informal entertainments, including singing, dancing, and recitation. Boys and girls sat next to each other, and Merrymaking continued without constraint. This was textually evident at one school for scribes, when the teacher had to admonish a pupil for unseemly behavior in his cups, stating, "I hear you are neglecting your papyri and abandoning yourself to dancing. You haunt one tavern after another, driven by your thirst for beer. People avoid you as you stagger along the street. You should try to cut out drinking and realize that drunkenness robs you of your dignity. You are being false to your own spirit. The streets of the main cities in particular were no doubt thronged at night with tipsy young men, soldiers, and foreigners" (Strouhal 1996: 46).

This text demonstrates that foreign travelers are visiting ancient Egypt for leisure and suggests that contemporary nightlife social phenomena can be traced back to ancient Egypt. It also highlights the importance of the effective guidance the teacher gives the student in order to educate him on appropriate behavior within the context of social interactions. During the great local festivals, ancient Egyptian nobles welcomed visitors to their tomb chapels, including the Beautiful Feast of the Valley, where they welcomed visitors to their tomb chapels and used their front courts as banquet spaces for family members.

Families gathered at their great-grandfathers' tombs for drinking rituals before making offerings at temples for their deceased loved ones. The inscription dedicated offerings to Amun-Re and the gods of the necropolis, including Hathor, a mistress of drunkenness, referencing the feast's excesses and the royal butler's role in preparing beers (Bryan 2009: 22). The ancient Egyptian nobles guided guests to entertain them at their homes during the festival days. The husband and wife invited guests to join them for various feast ceremonies. A special place was dedicated for this occasion. As pointed out by Bryson (2018: 116), certain titles, such as *sšm-ḥb n 'Imn* (Amun festival leader) and *sšm-ḥb n 'Imn m 'Ipt-swt* (Amun festival leader at Karnak), had these roles and responsibilities.

Egyptians now enjoy their family and friends' visits to their homes, celebrating feast days, sharing memories, and taking photographs. These modern practices, originating from ancient Egypt, are considered part of

their social traditions, customs, and cultures. Likewise, the social travel behavior of purchasing souvenirs, with travelers buying gifts and souvenirs while visiting sites of interest, is similar to that of today's travelers, as Yam was a popular destination for unique gifts: "I brought from it all kinds of beautiful and rare gifts and was praised for them very greatly" (Lichtheim 1975: 25).

THE SOCIAL GUIDANCE OF FOREIGN TRAVELERS TO EGYPT

The phrase "Foreigners have become people everywhere" in the Leiden papyrus *h3stj hpr m rmtw m st nbt* (Hsu and Raduà 2020: 60) highlights ancient Egypt's popularity as a destination for foreigners due to its strong political influence and guidance role. Rekhmire's tomb (TT 100) is a prime visual example of foreign travelers visiting Egypt. Social guidance is required during such trips and events. Figure 1 shows a banquet scene with Egyptian belly dancers and music bands entertaining foreign guests with double flute music and hand clapping. The artwork features two women facing forward, moving their heads in response to the music. The painting is from the tomb of Nebamun, which dates back to the 18th Dynasty in Dra Abu el-Naga, West Thebes (Strouhal 1996: 43).

It is interesting that contemporary travelers in Egypt express pleasure in participating in gathering events and watching Egyptian belly dancer performances and accompanying music. This travel behavior is rooted in ancient Egypt, as it allows visitors to experience the cultural aspects of Egypt and learn Egypt's social life guidance through art and music.



Figure 1- Egyptian belly dancers and music bands entertain and guide foreign guests to their social events. Painting on limestone from Nebamun's tomb, West Thebes, 18th Dynasty. London-British Museum.

Source: (Strouhal 1996: 43- Fig 45)

The ancient Egyptians practiced distributing small vases containing magical water, with people exchanging wishes for a happy 'opening to a beautiful year' (*wepet renpet nefert*). The king of Egypt would send sacred water vessels to foreign rulers, believing them to promote fertility. Guests from foreign countries traveled to Egypt to obtain water from the Nile's inundation (Noblecourt 2007: 32). A tomb painting from the 18th Dynasty in Western Thebe depicts a woman participating in a formal feast, with friendly young female girls providing food, perfumes, and flowers (ibid. 33) (Figure 2). This scene demonstrates how the ancient Egyptians guided their incoming visits, which included the warm greetings, welcomes, and hospitality extended to visitors attending Egyptian events.



Figure 2- The Egyptian lady welcomes the feast's guest.

Source: (Noblecourt 2007: 33)

THE SOCIAL ENTERTAINMENT STORIES

There are numerous interesting social entertainment stories documented in numerous texts that demonstrate guiding activity, such as Djedi Marvel. This story from the Middle Egyptian hieratic compositions is known as "The Tales of Wonder" (Lichtheim 1975: 215), "The Story of King Kheops and the Magicians" (Blackman 1988), and "The Tale of King Cheops' Court" (Parkinson 1997: 102).

Djedi, an ancient Egyptian fictional magician (Verena 2008: 41), performed miracles during King Khufu's reign. The tale documented in the Papyrus of Westcar is set in the Old Kingdom during the 4th Dynasty, featuring King Khufu entertained by his sons (Lichtheim 1975: 215) and various priests' miracles (Crawford 2020: 1).

The Westcar papyrus describes a day in King Khufu's court. When King Khufu was entertained by his sons with tales of marvels that occurred during earlier reigns, Prince Hordedef "Djedefhor," son of King Khufu, on the other hand, suggested bringing a modern-day magician to court (Berggren 2006: 1). This magician was called Djedi and was described as a servant of extraordinary age, equipped with magic, and gifted in prophecy. The text can be read as follows:

[...] this Djedi has knowledge of the number of Iput in the wenet- sanctuary of Thoth.

Khufu asked his son to be guided by him. He spent a good deal of time to seek for these chambers, for he planned to build something similar to his horizon. And Khufu orders: "You thyself, Djedefhor, my son, may bring him to me!"

And so Djedefhor arranges his journey during the first month of the schemu-season and travels to Djed-Sneferu [...].

(Verena 2008: 41-47 and 308-310)

THE COMMUNITY'S ETHICAL GUIDING SOCIAL LIFE RULES AND REGULATIONS

The ancient Egyptian community valued elderly individuals for their knowledge and experience, leading to their guidance on wise living advice. Ani, for instance, gave a formal moral instruction, saying, "Never remain seated if a man older than yourself is standing" (Strouhal 1996: 253). This ethical concept, inherited from the ancient Egyptians, is still observed and spread in contemporary Egyptian society.

The Edict of Horemheb dates back to the 18th Dynasty law-making document, aimed at countering power abuses and strengthening Horemheb's regime. It outlined penalties for authority misuse, corruption, harsh armed forces penalties, judicial reform, and personal security measures. The document purges corruption and introduces capital

punishment for law officials (Wilkinson 2016). It is considered the guidebook for social life guidance for ancient Egyptians, emphasizing the administration of general justice. It reads:

*I placed instructions in front of them and
(made) laws [their] daily concern ... I guided
them on the path of life and I led them to the
right place.*

(Wilkinson 2016)

THE GUIDING ROLE OF HIGH- AND LOW-RANKING PEOPLE

HIGH-AND LOW-RANKING OFFICIALS

High-ranking officials, like the vizier or head estate administrator, often guided a group of people in construction stone quarries, including the guard leader (Strouhal 1996: 174). Typically, the Egyptian viziers are known for their intelligence and commitment to serving both the wealthy and the poor. Their role was to demonstrate as a manifestation of Maat, the nation's guiding ethical and moral principle (Bunson 2014: 426).

Imhotep, for instance, whose name means "he comes in peace," was a prominent Egyptian vizier and prime minister to the king Djoser, renowned for his expertise in medicine, magic, architecture, astronomy, and sacred literature, including poetry. Imhotep is considered the guiding force behind the significant architectural transformation from mud brick to stone-based monumental buildings in modern times (Clark 2000: 371-372).

Apparently, the ancient Egyptian texts mentioned that high officials relocated to new locations frequently. Mayors, viziers, and kings traveled on official government-related trips, including inspections, military and diplomatic missions (*Urk.* VII: 14–18). They participated in the royal journeys that began in predynastic times (Endesfelder 1991: 20) and were guided by the *šmsw rw*, "following of Horus," which took place every two years throughout the entire land (Baines 2004: 11).

The ancient Egyptian expeditions had both high- and low-ranking officials and leaders (Seyfried 1981: 4), with selection criteria varying based on materials and purpose. Quarrying expeditions for precious stones and jewelry required more specialists, while large block expeditions required fewer highly qualified people (Köpp 2013: 120). The selection process also included sailing personnel, personal servants, and attendants carrying luggage (Mohamed et al. 2022: 79).

PRIESTS

Priests, the highest-ranking officials in ancient Egyptian society, attended royal councils, accompanied the king during jubilee celebrations, and traveled abroad (Strouhal 1996: 231). The religious class of priests such as the Hem Ankhui, known as the "priest of the living," guided those seeking guidance at the temple (Clark 2000: 335). The bark of Isis at her temple contains pictorial evidence of priests providing guidance to travelers (Noblecourt 2007: 250). Ikhernofret was also responsible for guiding the god's annual festival, where the statue of Osiris traveled between his temple and tomb (Lichtheim 1973: 123).

Moreover, Khaemwaset, King Ramesses II's fourth son and the *sem*-priest of Ptah at Memphis, became interested in visiting Old Kingdom monuments during the 19th Dynasty. This is evident in the Pyramids of Saqqara and Giza (Kitchen 1982, El-Menshawy 2015).

Khaemwaset, a passionate historian, restored ancient Egyptian monuments, believing in the power of the kings who built them. His interest in Egypt's history led to his expertise in preserving these ancient artifacts. It reads: "[...] Very greatly did the Sem-priest, Prince Khaemwaset, desire to restore the monuments of the Kings of Upper and Lower Egypt because of what they had done, the strength of which (monuments) was falling into decay. He (i.e., Khaemwaset) set forth a decree for its (the pyramid's) sacred offerings, its water...[endowed] with a grant of land, together with its personnel [...]" (Kitchen 1982: 107).

INTERPRETER

The present-day interpreting profession has its roots in ancient Egypt (Lutskovskaia 2020: 293), with evidence from the graves of the Elephantine princes (Chrobak 2013) and the correspondence of the Egyptians with the Hittite king Hattusilis in the Amarna letters. The first mention of interpreting in a linguistically verbalized context and its practices dates back to the third millennium BC (Lutskovskaia 2020: 288, Chrobak 2013).

Interpretation of non-Egyptian languages existed in the earliest times of Egyptian history and was recorded in the late Old Kingdom (Cole 2015: 64), with a greater emphasis on it at the end of the Middle Kingdom evident in wisdom literature. The 13th Dynasty stela depicts a foreign language interpreter. During the New Kingdom, the Intef 18th Dynasty inscription expresses the interpreter's linguistic nature (Cole 2015: 77, *Urk.*

IV 969, 7–14). This is attested by the inscription in the stela CG 20765: *wh^c mdw h3s.wt nb.(w)t* one who interprets the languages of all foreign lands (Cole 2015: 78). This supports the association between the ancient origin of interpretation and the tour guide profession in recent times.

In ancient Egypt, translation was viewed as a social concept, with a group of priests interpreting and working on writings in temples. They became guides and interpreters of divine speech, similar to Thoth, the gods' interpreter. Thoth was the spiritual inspiration for guiding people in the appropriate direction, and he was the interpreter of the two lands. It reads, "Tell it to the Interpreter of the Two Lands: Who is the Interpreter of the Two Lands? It is Thoth" (Simpson 2003: 276) and "I am a knower of things, one guided by Thoth" (Lichtheim 1988: 71).

Indeed, interpreter and tour guide in ancient Egypt were closely related, as interpreters guided ancient Egyptian travelers through unclear aspects. This profession was witnessed throughout ancient Egyptian history. The ancient Egyptians frequently visited foreign countries, requiring the presence of an interpreter. Chrobak (2013: 93) acknowledged that interpreters were likely present on every overseas journey. This was also agreed upon with Herman (2002:16), who revealed that text from King Nefirirka-Re's period suggests interpreters were part of an expedition abroad, as they were mentioned alongside sailors and other travelers. Further, interpreters also served in Egyptian armies and at dynastic courts.

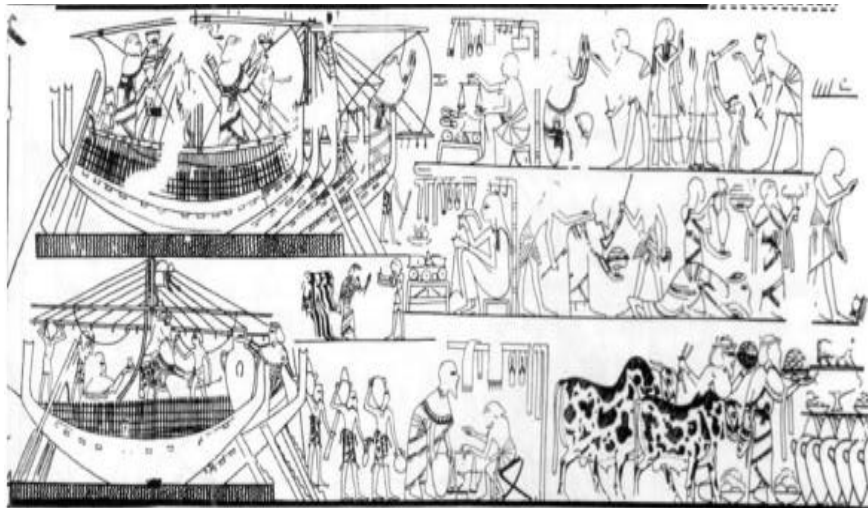
THE GUIDING SOCIAL ROLE FOR ENHANCING FOREIGN RELATIONSHIPS

THE ETHNIC DIVERSITY

The ancient Egyptians acknowledged ethnic diversity through interactions with foreigners in royal and private settings, both within and outside their borders (Woodcock 2014: 1). This diversity necessitated guidance for communication and understanding, leading to improved connections between the ancient Egyptians and others. They made significant efforts to improve guided relations between Egypt and its neighbors, influenced by sociopolitical and socioeconomic impacts on the Egyptian state.

Diplomats in ancient Egypt supported rulers' relations and relied on hospitality and gift-exchange institutions for self-sufficiency. The Amarna letters and the fictional Tale of Wenamun were significant evidence for visitors to Byblos in the Levant, who could be detained for years before their missions were accepted (Baines 2016: 128). The ancient Egyptian artists showcased cultural diversity through guided visits.

During the Middle Kingdom, Egyptian cities were accessible for foreign commerce missions, with official permission granted by the monarchy. This is evident in graphical representations like the tombs of Khnumhotep II at Beni Hasan, which depict 37 travelers from Asiatics (Syria) visiting Egypt during Senusret II's rule. The scene of Kenamun in Thebes shows a Syrian delegation traveling to Egypt on a diplomatic and business mission, with mostly Syrian ships guided by a Syrian ambassador and Egyptian individuals present (Figure 3). These depictions of maritime transportation and foreign tribute in Egypt allude to the country's maritime diplomatic and commercial travel journeys (Gilbert 2008: 61).



**Figure 3- The Syrian ambassador and his delegation arrival in Egypt
The tomb of Kenamun at Thebes**

Source: (Gilbert 2008: 62)

Throughout the New Kingdom, Egypt experienced increased commercial expeditions and foreign travelers, with the Deir el Bahri temple walls depicting the leader Nehesi and an escort of an officer and eight soldiers, showcasing the warm welcome of these groups (Qademesh 1997: 19–20).

THE SOCIAL INTERACTIONS

Ancient Egyptians communicated with people speaking different languages in various aspects of life, including politics, economics, military, religion, and private matters (Chrobak 2013: 88). Herodotus identified seven castes in Egypt, including priests, warriors, cow shepherds, livestock farmers, small traders, dragomans (interpreters), and helmsmen, highlighting the international connections between Egypt and surrounding countries and the role of interpreters (Lutskovskaia 2020: 289).

The ancient Egyptian interpreters were essential to communication across various regions, including Africa, Mesopotamia (Iraq and northeastern Syria), and the ancient Near East, which extended from Crete (modern Greece) to Mesopotamia as well as Elam (Iran), and on the other hand, from the Anatolian Plateau (Turkey) (Ahmed 2017). Their ability to speak multiple languages and their presence in these regions allowed them to guide the travelers, complete journeys, and establish oral interpretation history. Egypt valued Asia as a large market and customer for exporting its products, including wood and oils. Its geographical location, like Byblos, increased its importance as an intermediary in trade with distant Mesopotamia, Antolia, the Aegean Sea islands, and Palestine (Qadamesh 1997: 60).

THE CONCEPT OF GUIDING IN THE SOCIAL-LIFE LITERARY CONTEXT

THE INSTRUCTION OF AMENEMOPE

The ancient Egyptian wisdom literature, primarily secular, provides instruction texts from the Middle and New Kingdom eras. It focuses on Egyptian culture, social rules, and human morals, emphasizing ethics in civilization and interactions with others. The Instruction of Amenemope, written during the Ramesside Era. It provides guidelines for success and happiness in social life.

Amenemope, an agricultural official in Akhmin during the New Kingdom, wrote his Instructions for his son, reflecting Maat's spirit (Bunson 2014: 29) and emphasizing inner characteristics, attitudes, and behaviors for a happy life in challenging social situations. The instructions also demonstrated ethical principles, guiding the son of Kanakht to live in prosperity by respecting and following these attitudes and advice: The guide for well-being [...] (Simpson 2003: 216).

THE LOVE SONGS OF PAPYRUS HARRIS

The love songs on Papyrus Harris date back to the New Kingdom. Its text includes the intention to embark on a recreational and romantic picnic with his life partner. A helmsman guides the ferry, which journeys downstream to visit Ankh Tawy, a "life of the two lands" designation in Memphis (Simpson 2003: 308-310).

The narrator carries a bundle of reeds to create a romantic atmosphere in a love song. He asks Ptah, the Lord of Maat, to fulfill his wish and grant permission for his couple to spend the night with him. The song's beauty is highlighted through metaphors, such as drinking wine from the river. The Memphis divine triad, consisting of Ptah, Sekhmet, and Nefertum, is also

mentioned (Simpson 2003: 310). Consequently, the narrator used three metaphors to convey the meaning of these three deities: reeds, lotus leaves, and lotus flowers, where the couples hope to experience happiness on their romantic trip through the lyrics of the song and while spending time together. It reads: "I am sailing downstream on the ferry, (guided) by the hand of the helmsman, with my bundle of reeds on my shoulder" (Simpson 2003: 310).

Additionally, the Nakht-Sobek songs from Papyrus Chester Beatty are ancient Egyptian love songs that address the guiding term. The verses found in a box of manuscripts were written by the scribe Nakht-Sobek of the Necropolis. The term "guiding" is used as a compliment and filtration between lovers, as one guides the other's spirit in life. The song reads:

"Oh door bolt, I will open (you)!
Oh lock, you are my fate,
You are my guiding spirit,
And our ox will be butchered for you inside."
(Simpson 2003: 331)

THE INSTRUCTIONS OF PTAHHOTEP

The ancient Egyptian teachers taught historical lessons to their students, as evidenced by a Ramesside period plate depicting the Hyksos' struggle and lessons from Amenmhat I's Instructions (Lichtheim 1975; El-Menshawy 2015). This demonstrates a commitment to studying past lessons, guiding and benefiting from them in the present and future. In this regard, Redford (1986: 5) pointed out that knowledge of past historical events was praised by subsequent generations, promoting cultural and social recognition during the New Kingdom.

Ptahhotep's teachings are considered one of the most unique educational guides in the world, focusing on the core concept of Maat, the guiding principle that governed the civic and social aspects of ancient Egyptian society (Bunson 2014: 228). The work belongs to the Old Kingdom. It aims to present cardinal virtues such as self-control, moderation, kindness, generosity, justice, and truthfulness, which are to be practiced equally towards all people (Lichtheim 1973: 61).

The ancient Egyptian vizier Ptahhotep emphasized the importance of receiving guidance from trusted individuals, stating that if a son had strayed, he should disregard incorrect consultations to avoid trouble. Instead, he should be fearless in seeking guidance to avoid making

mistakes in life. He used the metaphor of those who were guided by the right individuals as if they were bootless and unable to cross. It reads:

***If he strays, neglects your counsel,
Disobeys all that is said,
His mouth spouting evil speech,
Punish him for all his talk!
They hate him who crosses you,
His guilt was fated in the womb;
He whom they guide cannot go wrong,
Whom they make bootless cannot cross.***

(Lichtheim 1973: 66-67)

Wilkinson (2016) translates the above-mentioned sentence, 'He whom they guide cannot go wrong', and to 'He who is guided by (the gods) cannot go wrong'. Both versions refer to the concept of "educational guidance" in ancient Egypt in social and religious contexts.

The vizier Ptahhotep reveals the significance of guiding for the second time in his instructions. To ensure appreciation by nobles, a person should be a good listener and listen to others. Prior to giving a speech, one should think about getting the necessary guidance and not hesitate to do so. It seems that the context of guiding here is critical in terms of providing wise consultation. This reads:

*If a man's son accepts his father's words,
No plan of his will go wrong.
Teach your son to be a hearer,
One who will be valued by the nobles;
**One who guides his speech by what he was
told,**
One regarded as a hearer.*

(Lichtheim 1973:74)

THE NARRATIVE OF THE ELOQUENT PEASANT

The peasantry of the Middle Kingdom complaints demonstrates the high status of rhetoric devoted to elegant expression during that time (Erman 2016: 116). The text combines a short story with a poem about justice (Simpson 2003: 25), presenting a serious discourse on the need for justice and a parable on the utility of fine speech (Lichtheim 1973: 169).

Khunanup ("Khun-Anup"), a peasant from the Sekhet-Hemat, was a tale's figure during Nebkaure's reign, the king of Herakleopolis and Akthoes.

He lived in the "Desert of Natron," a small oasis west of the Delta. His wife was Marye, or Merit (Erman 2016: 116, Simpson 2003: 26, Lichtheim 1973: 170). This text provides numerous guiding indications for the conceptual framework as follows:

- Khunanup's second petition accuses Nemtynakht of "Dehutinekht." This petition was delivered to Rensi, son of Meru, the high steward (Erman 2016: 121). A peasant used contrasts and contradictions, including guidance, to emphasize his point, illustrate his complaint, and seek justice. It reads: "But he that can see is turned blind; he that can hear is deaf; and he that should be the guide has become the one that leads astray" (Erman 2016: 122) or "A leader now leads astray!" (Lichtheim 1973: 174).
- Another reading is "For he who used to guide now guides but to confusion" (Simpson 2003: 32). This translation suggests that when a peasant sought justice, he used the "guiding" term to find the truth and resolve his problem. The peasant used contradictory terms to demonstrate his right to submit a second petition, using powerful and emotional words to impress Rensi. He believed that if his petition was not resolved, the one who sees would become blind; the one who hears would become deaf, and the one who needs a guide to know the truth would become lost and confused.
- The peasant came to make his petition for the seventh time to the Chief Steward and used the metaphor expression, saying, "O Chief Steward, my lord, you are the rudder of the entire land, and the land voyages in accordance with your guidance. You are the equal of Thoth, the one who judges without discrimination (Simpson 2003: 39). The peasant here used the analogy containing 'guidance, land, and voyage' words to praise Rensi, reminding him of Thoth's fairness.
- The social characteristics of the supposed good leader in Egyptian society were correlated with Maat. This was revealed in this tale once the peasant made his first petition. It reads: "O high steward, my lord, greatest of the great, leader of all! ... Permit me to exalt your name in this land in accordance with every good law. A leader untainted by greed, a noble unpolluted by vice, one who obliterates deceit, one who nurtures Maat, one who answers the plea of him who raises his voice. I shall speak, and (surely) you will hearken: Fulfill Maat, O exalted one, exalted even by those who are themselves exalted (Simpson 2003: 29). In another translation, let me make your name in this land according to all the good rules: leader free of greed, great man free of baseness, destroyer of

falsehood, creator of rightness, who comes at the voice of the caller! When I speak, may you hear! Do justice, o praised one who is praised by the praised; Remove my grief; I am burdened. Examine me; I am in need!" (Lichtheim 1973: 172).

The ancient Egyptian kings maintained power by promoting dignitaries and strengthening their position through co-opting emerging social sectors (Moreno-García 2017: 93). Their authority was evident throughout the 3rd Dynasty, with a prominent tomb as an eternal symbol of royalty (James 1998: 47). Hence, monarchs were revered as primary guides of the state, regarded as divine figures. Their commands had religious and political significance, requiring the highest respect and obedience from people.

Therefore, Senusret II, a famous king from the Middle Kingdom, has the guiding word *sšm* in his Horus name which was commonly translated as "The One Who Has Guided the Two Lands" (Leprohon 2013: 66). His name suggests that guiding was a social feature, proves of its profession in ancient Egypt and highlights its social aspect. Clayton (1994: 83) claims that Senusret II played an important role in maintaining friendly relations with Egypt's various nomarchs, or provincial governors, who were almost as wealthy as the king. Callender (2004: 152) also states that during Senusret II's reign, Egypt experienced peace and prosperity without military campaigns, and trade between Egypt and the Near East expanded.

Thus, the name's connection to the two lands signifies the travel context relevant to the guide's tasks, indicating continuous guidance over the entire land. Overall, Senusret II's Horus name refers to the general guidance and leadership of the two lands, as also seen in his Nepty name⁴, which means "The one who has caused Maat to appear" and is believed to be responsible for the implementation of justice in ancient Egypt. The overall estimated meaning of combining these two royal names is one who guides the two lands with justice recorded in Khnumhotep II's tomb and are depicted as follows:



Transliteration:

sšmw-ḥwy

⁴ The Louvre Museum houses another inscription of the Nepty Name variant. Cf. C70.

Translation: Horus "The one who has guided the Two Lands"
 (Leprohon 2013: 59, Gauthier 1907: 295)



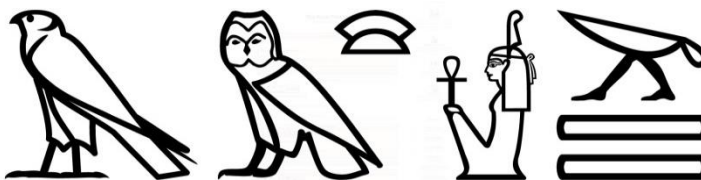
Transliteration: *šh^ci-m³t*
 Translation: Nebty "The one who has caused Maat to appear "
 (Leprohon 2013: 59, Gauthier 1907: 295)

Another Nebty Name variant can also be seen below:



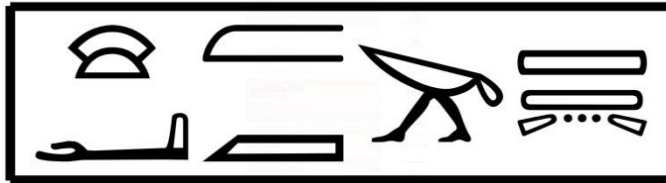
Transliteration: *Nbty šh^ci-m³t*
 Translation: Nebty "The one who has caused Maat to appear"
 (Gauthier 1907: 295)

Likewise, the king Djedhor (Tachos/Teos), who belongs to the 30th Dynasty (380–343 B.C.E.) during the Late Period, had the Horus title, which consisted of *m³t* and *sšm*. This can be seen as follows:



Transliteration: *hr ḥꜥ m m3ꜥt sšm t3wy*
Translation: Horus "The one who has appeared through Maat and guided the Two Lands"
(Leprohon 2013: 182)

Another Horus Name variant can also be seen below:



Transliteration: *ḥꜥ m m3ꜥt sšm t3wy*
Translation: "The one who has appeared through Maat and guided the Two Lands"
(Leprohon 2013: 172, Gauthier 1907: 183)

THE OLDEST SURVIVING "GUIDING MAP" IN THE WORLD

Indeed, the ancient Egyptians were masters of both sea and land navigation. This was reflected by the invention of the oldest "geological map" in the world (Harrell and Brown 1992: 81, Strouhal 1996: 174).

The ancient Egyptians were masters of both sea and land navigation, as evidenced by the invention of the oldest "geological map" in the world (Harrell and Brown 1992: 81; Strouhal 1996: 174). The map was used to search for mines at Wadi el-Hammamat (Ryan 2002: 103). They also invented the plumb lines to test and measure the water's depth (Hart 1990: 39). Amennakhte⁵, son of Ipuw, drew the map and was the author⁶ (Harrell and Brown 1992: 104).

This papyrus map was found in Deir el-Medina in Thebes. It dates back to the 20th Dynasty, during the reign of Ramess IV. It's registered monument number P. Turin, 1879, 1899, 1969, and is currently housed in the Egyptian Museum in Turin (Harrell and Brown 1992:81). The map depicts

⁵ Amennakhte, a 20th Dynasty official, served as the chief administrative officer of Deir el-Medina, where Ramesses IV's tomb builders lived. For further readings, cf. Bunson (2014: 33) and Harrell and Brown (1992: 104).

⁶ Amennakhte, renowned for his artistic and scribal abilities, was tasked by Ramesenakhte, the High Priest of Amun in Thebes, to design the map. For further reading, see Harrell and Brown (1992: 81–105) and Gardiner (1959).

the Wadi Hammamat, Wadis Atalla, and el-Sid, encompassing over 15 kilometers of hills, a *bekhen*-stone quarry, and a gold mine and settlement at Bir Umm Fawakhir. It includes hieratic script notes for functionalities like wadi route destinations, distance between quarry and mine, and gold deposits (Klemm and Klemm 2013: 144). Natural wadis, such as the Wadi Hammamat, which connected the Nile Valley to the Red Sea, were common desert routes. To keep travelers on track, its routes were frequently marked with stone cairns, stelae, huts, and small shrines (Steve 2013: 7). Due to the large number of participants in the expedition, the desert guides assumed they would carry this map with them to guide them during their land travels (Figure 4).



Figure 4- The world's oldest surviving guiding map fragments of Turin papyrus. Source: (Harrell and Brown 1992: 84, Fig. 3)

THE GUIDED TRAVELS TO THE RED SEA AND SINAI

Ammenemes III's inscription on the Serabit El-Khadem temple in Sinai depicts an ancient Egyptian festival that might be held in conjunction with the opening of the gallery of mining activities. This event has “a thousand of bread, beer, oxen, geese, incense, perfumes, and all things whereon a god lives” (Mansour 2011: 48). Such an event was performed by the goddess Hathor, the lady of turquoise, who acted in a similar way to our understanding of a tour guide today.

help of a desert guide, interpreter, or Nubian" (Chrobak 2013: 92), is another example of tour guide presence in ancient Egypt.

Moreover, the Harris Papyrus details the guided journey itinerary to Punt, where Punt chiefs bring goods to Egypt and reach Coptos' desert area. The goods are unloaded, placed on donkeys, and transported by men to the land (the desert road) before being refilled in the boats on the river at Coptos' gate (Qademesh 1997: 58).

DISCUSSION AND CONCLUSION

Senusret II, one of the kings of the 12th Dynasty, cherished the concept of guidance, as he often referred to himself as the guide of the entire land. The textual and pictorial ancient Egyptian sources proved that, from the predynastic to the end of the New Kingdom period, the concept of guiding perspective was crucial in Egyptian social life.

The eloquent peasant tale, for instance, emphasizes the importance of a guide in ancient Egyptian society as a social and ethical code. It asserts the necessity of guidance in social-life principles: "He who is supposed to be the guide is the one who leads astray," highlighting the contrast between guiding and leading astray.

Khunanup's second petition employed guidance, referring to counseling to resolve problems. In the 7th time, the land looked like a boat with a rudder, and Rensi, the Chief Steward, was responsible for guiding people safely. The peasant revered Rensi as a guide who made decisions based on his wisdom. This metaphor proves the existence of the tour guide and highlights the importance of guidance during ancient Egypt's voyages and the influence of Thoth on voyage guidance.

Moreover, Khunanup described Rensi's preeminent task as similar to the role they held in high-ranking positions. The peasant used a metaphor and analogy to describe this role, possibly referring to a tour guide on land voyages who had full control and wisdom to make wise decisions on land voyages. Today, the Egyptians use the same description when addressing a speech, submitting a request, making a petition to a high-ranking official, and praising them.

The instruction of Ptahhotep provides evidence that the modern concept of "educational guidance" originated in ancient Egypt. He wisely compared a boat to a guide, as a boat is needed for crossing rivers or seas, while a guide ensures one is heading in the right direction. According to

Amenemope, a father's guidance for his children is regarded as a guide for his personal and professional lives. This tradition continues in Egyptian families today.

According to the 'Tale of King Cheops' story, the concept of "guiding" was alluded to as follows:

- Ancient Egyptian kings often sought guidance from certain individuals to entertain them or explore unknown locations during their leisure time. For instance, King Khufu requested his son, Prince Djedefhor, to bring him the magician Djedi to guide him to the chambers.
- Djedefhor seems to have served as a tour guide, accompanying and guiding Djedi on his journey to meet King Khufu.
- When Djedefhor found Djedi, he promised his father, King Khufu, to guide him to his ancestors, who were now buried in the necropolis.

The love song of Papyrus Harris suggests:

- There was a guided voyage that was conducted on the ferry for romantic purposes.
- There was a special recreational trip designed only for the couples.
- The helmsman acted as a tour guide on the ferry boat, as Egypt has it today, for the felucca ride that is designed for couples on the Nile River.
- The romantic atmosphere between couples includes a love song, ferry sailing, bundle of reeds, Memphis visit, wine, lotus flower, and leaf, along with a guided tour by the helmsman.

The interpretation profession has its roots in ancient Egypt, where interpreters were crucial in guiding travelers across various regions for various purposes such as recreation, trade, diplomacy, exploration, and mining expeditions. They were essential for facilitating and guiding peaceful journeys and often dealing with foreign enemies or captives that required mutual understanding and guiding social communication.

The ancient Egyptians had specific rules for visiting monuments, such as tombs and temples, which are similar to those of modern tour travelers (El-Menshawy 2015: 18). The 5th Dynasty threat text on Ty's tomb (Garnot 1938) was evident in a text warning everyone entering the tomb who is unclean and eats foods one dislikes that the tomb owner will sue them in

front of the greatest god in the place of judgment. The priests played a crucial role in preserving and protecting ancient Egyptian monuments.

Today, each tourist destination, such as Luxor, has special provisions for visiting cultural attractions and landmarks, guiding visitors to enjoy their visit while adhering to the rules of the sights.

As discussed, there are many similarities between the concept of ancient Egyptian and modern-day guiding. This study deduces that tour-guiding was prevalent in ancient Egypt, with priests and interpreters guiding specific trips based on their religious and social influence.

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