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THE ROLE OF THE KA IN THE PROCESS OF CREATION AND BIRTH

Teodor Lekov

The Ancient Egyptians have rarely left us explanatory accounts about the important terms, used in their religious texts. One of the purposes of the modern Egyptology is to fill this gap, and to reveal the deeper layers of understanding the Universe, buried into the vast amount of untranslatable terms and notions. The term Ka embodied some of the most important concepts of Creation and Birth, that's why it will be studied in the aspects of mutual relationships and comparison with the other important term on the subject – the Heart, and especially in the cases where both terms appear in the texts together¹.

KA AS THE ENERGY OF CREATION

According to the so-called theology of Heliopolis, Atum created the first divine couple. The prime idea that two things – male and female compose the world in the process of creation has its strong indications. The name of Atum is often translated “Undifferentiated One”, “The Complete One”, and this name of the Creator is linked with the idea that Creation is simply the differentiation from the state of the unity of the Creator, who makes himself into millions. So the state before creation is described as that “there were not yet two things”² This statement means that there is *nothing*. The Creator is set into existence as is said by the words of the deceased: *hpr.n.j n irj.t(w) k3.wt n msj.t(w) hm.wt* – “I came into existence before the vulvas were made, before the wombs were born”³ Thus the whole process of creation can be envisaged as an answer to the question how the One became many, without

¹ The Conception was imagined by Ancient Egyptians as “merging of the hearts” of the father and the mother – this concept was discussed in detail first by Müller 1966, the latest study of the topic was done by Nyord 2009, 419–426 (who called the process suitably “joining the interiors”).

² CT. II. 396b; CT. III. 383a; Hornung 1982, 176.

³ CT. IV. 135b; note that var. S1C has “bulls”, i.e. “males” instead of “vulvas”.

natural procreation. Ancient Egyptians gave us different answers and vivid images of this question, describing how the first couple – male and female principle itself, were torn from the flesh, from the substance of the Creator. So, this constant image of creation consists of three persons – Atum, Shu and Tefnut, and their relation. In this image, Ka is the vehicle of transmission, which brought the potency of Creator to the couple.

The Spell 600 from the PT describes this process:

<i>išš.n.k m šw tfn.(n).k m tfnt</i>	You spat Shu, you vomited Tefnut
<i>dj.n.k ʕ.k ḥ3.sn m ʕ.k3</i>	you gave your arm(s) around (behind) them in a gesture of Ka,
<i>wnn k3.k im.sn</i>	so that your Ka will exist in them ⁴ .

After he had torn them from his flesh, Atum gave them his Ka through gesture of lying hands over them. The similar gesture is represented in Egyptian art, and we can see it for example on the obelisk of Hatshepsut at Karnak. Here Amun is giving the crown of the queen and his arms are positioned in such a way that they form the sign of the Ka⁵.

Textual evidences confirm such an interpretation. In a hymn to the god Min, from a Stela at Museum of Parma dated to the XIII dyn., and also in a text from the temple at Edfu from the Ptolemaic period, the god gives the Ka to the king:

<i>dj.k n.k k3 n njswt r gs.k mj</i>	Let's give you for you, the Ka of the king beside you,
<i>mjswt ir:t tp.k</i>	as the White Crown, which relates to your head ⁶ .

Examples show that “giving of the Ka” is linked with the idea of coronation, and the royal crown as an embodiment of the Ka.

In the case of Spell 600 PT, the hands of Atum are set around the king and his pyramid to ensure that creator's Ka could pass in them. The mythical model of the creation of the first couple is used to express the idea of creation of the king

⁴ Pyr.§ 1652c-1653a.

⁵ Wilkinson 1992, 48, fig.4; It is not by chance, because in the ritual of the coronation the royal Ka passes from the god to the given king, and becomes king's Ka. For the coronation and the Ka see Bell 1985.

⁶ Stela Parma 178, 6 = Lange 1927, 332; ANOC 67, Pl. 83; Assmann, AHG, Nr. 212, 6–7, S. 442; Franke 2003 with lit. White Crown – *mjswt*- Wb. II. 44. 15–16; The same formula in the temple of Seti I at Abydos – Lange 1927, 333–334; also similar expression in a hymn to the rising sun in PT – Pyr.456 a-e: *sjʕ.k k3 n W. n.fr gs.f mj iʕ.nk ḥnswt.k tw* – “Rise you Ka of the Unis for him to his side, as you have risen this wig of yours.”; For *ḥnswt*- “wig(?)” – Faulkner 1969, 91, n. 15; Sethe. Komm. II, 249 ff.

too. The statement that the king has no earthly mother and father, points in this direction:

h3 NN pw šhm k3.k ... n it.k O this NN, your Ka is mighty... (for) there is no your father
m rmt̄ n mwt.k m rmt̄ among humans, there is no your mother among humans⁷.

The King is preeminent, he belongs to his heavenly mother Nut in the time when even she having not been born. In a speech of Geb to Nut, the god is saying:

šhm n.t̄ m ht̄ mwt.t̄ tfnt̄ The power belongs to you in the womb of your mother Tef-
n ms.t(w).t̄ hnm.t̄ NN pn enet, before you were born, that you might protect
n mwt.f (be united with) this King, for he has not died⁸.

We could meet the same expression as in the Spell 600 of PT elsewhere, for example in the ritual of *Opening of the mouth*⁹. Here, these words accompany presenting of the collar –*wsh* to the statue or mummy¹⁰.

In a magical spell for protection of mother and child, goddess Meskhenet is a personification of the creative power. She is called – “She who fills the hand of Atum”, and at the same time “(She) who has born Shu and Tefnut”. In this capacity, she also makes the Ka of the child in the womb of his mother. Here, the image of creative act is more complicated, and the goddess of birth is positioned as a mediator between Atum and his offspring, but the main elements of the image are the same – Atum (Creator) – his creation (Shu and Tefnut) – Ka (as a power of creation).

This model is used for urging the goddess to take place in a birth of every child:

Mshnt̄ b3 n.t̄ spd n.t̄ Meskhenet, Ba is for you, effectiveness is for you,
Mshnt̄ tm.tj drt̄ Itmw Meskhenet, who fills the hand of Atum,
ms.t̄ šw hn̄^c tfnt̄ who has born Shu and Tefnut,
šm ms.t̄ rh̄ (i)rt̄ m rn.t̄ n Mshnt̄ Make Ka for this child, which is in the womb of this woman!

⁷ Pyr.§ 2203a-b; Sim. Expressions – Pyr. §§ 659, 728, 809, 2002. Mother of the king in PT in most of the examples is Nut – see Pyr. §§ 441, 530, 580, 616, 626, 637, 740, 755, 825, 834, 902, 941, 1300, 1328, 1428, 1516, 1607, 1702, 2028 etc., may be in older layer of the texts mother is Great Wild Cow – Pyr.§§ 729, 389, 2003, and his father is Great Wild Bull – Pyr. § 809; In cases where the nursing aspect of the mother is envisaged, we can find examples of the Isis as mother – Pyr.§ 734, 1374, 1873; also mothers could be Tait (§ 740), Bastet (§1110), The Pelican (§ 511).

⁸ Pyr.§ 779.

⁹ Mundoffnung I (= Otto 1960), 131–132; Szene 54.

¹⁰ For this particular Spell see – Otto 1955 and Handoussa 1981.

ir:t(j) k3 n hrd pn imj ht n s.t tn I have made for him royal decree for Geb, so that he will make Ka.
ir:kwj r.f njswt-wd n Gb ir:f k3 Ba is for you, effectiveness is for you, Nut!
b3 n.t spd n.t Nwt Bmw n Cover of the child (children?) of this woman!¹¹
hrd.w n mnt tn

All of the three examples (Spell 600 PT, the Ritual of the Opening of the mouth, where this image is incorporated, and a similar spell in magical texts) present one and the same idea, although in different context – spell for protection of the pyramid, ritual act, part of reviving the mummy, or protective magic in child-birth. The process of creation of the Universe, the process of birth is based on transmission of the creator’s Ka to his creations.

The three-dimensional image of the creation – the Creator-Atum, male-Shu and female-Tefnut principles may be used for constructing different levels of understanding of the creation process. There is an interesting text, describing the act of creation, part of a *Dramatical text* from the cenotaph of Sethos I at Abydos. The text shows that first couple is envisaged as a dual principle – male and female, Ka and Kat (womb). The text is difficult for translation, but this identification of creator’s principles is clear enough:

Itm dd-mdw n nn n pr m sptj And Atum said to those, who are came from (his) lips:
psg.n(j) m d(r)t wn(j) m k3t I spat (this?) in (my) hand?, so (I) exist in the womb of those
nn (wn k3t m nn) (or “exist the womb as those”).
šw tfnwt / k3 k3t Shu and Tefnut. Ka and Kat (womb)¹².

Here is obvious that Ka and Kat (womb) are used in parallel because of the so-called play of words, and the creation is realisation of male potential (Ka) in the place of birth, the womb (Kat).

Another image of creation of the king is presented in the so-called *The Legend of the divine Birth of the king*, known from the temples of Hatshepsut at Deir el-Bahri and Amenhotep III at Luxor. There, the king and his Ka are fashioned on the potter’s wheel of god Khnum (fig.1)¹³. The same scene is also represented in many variants of Ptolemaic and Roman temples. It’s often stated that Khnum fashions living creatures as a potter using clay¹⁴.

¹¹ pap. Berlin 3027, 5,9 – 6,1 = Erman 1901, 24; Schweitzer 1956, 67; For the Ba in a similar context see Pyr § 779 – *Nwt b3 n.t šhm n.t m ht n mwt .t*

¹² Frankfort 1933, II, Pl. 84–85, 41.

¹³ Brunner 1964, Taf.6.

¹⁴ See for example Morenz 1973, 161.

This particular image should not to be understood so literally, it is a simple pictorial form of a complicated and an abstract idea. Accompanying the scene texts is clear enough. Khnum fashions royal child “in/by the flesh of the god (*m ḥꜥw pn n ntr*)¹⁵. In other words, Khnum is a power who fashions (“join, unite, stick together”, which is etymology of his name) king and his Ka in the “flesh”, creates him in/by the semen of his father.

On the other hand, Ka was not only an object to the activity of Khnum. Khnum could be imagined as a personification of that creative power. This idea occurs in Chapter 30b of BD where the deceased speaks to his heart:

<i>ntk k3 imj ht.j ḥnmw</i>	You (heart) are Ka in my body,
<i>swd3(.w) ʕ.wt.j</i>	Khnum who made my members hale ¹⁶ .

Here we have a meaningful identification, the Heart of the deceased is his own Ka, and when the Heart (Ka) was returned to the body, the members became one whole again (we will return to this identification latter). The aspect of Ka that re-assembled all parts of the human being is called here Khnum (He, who unites).

In the *Teaching of Ptahhotep*, the sage speaks for the son, who listens to the teachings of his father:

<i>s3.k pw n-sw swt k3.k</i>	It is your son who belongs to you, conceived by your Ka ¹⁷ .
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Almost similar formula we meet in the Stella of Senusert III from Semne, where the king explains that his true son is one who obeys his orders and follows his behaviour:

<i>s3.j pw ms.t(w).fn ḥm.j twt</i>	He is my son, born for my Person, example (model) is the son,
<i>s3 ndtj it.f srwd t3š n wtt sw</i>	avenger of his father, who make firm boundary of him, who conceived him ¹⁸ .

Here the Ka is thought as an agent of the conception, or Ka of the father conceives the son.

¹⁵ Urk. IV 223 and Brunner 1964, Taf.6: *ḳd.n.(j) tw m ḥꜥw...* or in Taf.5 (Szene VL) words of Amun: *ir sw ḥnꜥ k3.f m ḥꜥw pn imj Imn-* “(I) made him together with his Ka in this flesh, which is among Amun.”

¹⁶ BD 30b = Budge 1910, 96.

¹⁷ Pt.204 (= Žaba 1956).

¹⁸ Stela Berlin 1157 = Les.84 (= Sethe 1928).

Another clue gives us opportunity to interpret these evidences. In a tomb inscription from the tomb of Harwa (TT 37)¹⁹, XXV dyn., the tomb-owner in a typical self laudatory text speaks how concerned he was to the orphans and widows in a well-known phraseology: “I was a father to the orphan, a husband to the widow, who is without a husband, a brother to the divorced woman.... etc.”. In this fragment the inscription reads: “...an orphan without a father, to the widow without a husband”²⁰. The determinative sign of the “father” is a man who holds in his hands the sign of Ka (A188) .

This sign for “father” is of particular interest, because could be interpreted as realisation of the notion of the father – “the one who gives Ka”.

The representation helps us to understand the expression that “the son is conceived by Ka of the father”, i.e. Ka of his father is passed in a new born son. So, Ka is the creative energy which passes from Creator to his creation, from father to son, from generation to generation. At the same time, Ka could be interpreted as a personified image of that force, or the individual Ka realises creative act²¹.

KA IN THE THEOLOGY OF CREATION

The creation of the world is presented as “birth of millions forms” of the Creator. Egyptian solar hymns from the time of the New Kingdom, describe the Sun god as: *hprw wꜥw msjw sw m hꜥw* – “who became being alone, who bore himself as millions”²²

“Millions” (*hꜥw*) are people and gods, all kind of creatures, the term presents the totality of divine live force or emanations of the absolute. *hꜥw* are often linked with *rhjt*²³, *psdt*, *ntr:w*²⁴. Except the expressions as “millions of Ka”, the solar boat was named in a similar way as *wj3 n hꜥw* – “the (sacred) boat of millions”. This name means that the solar boat is a place inhabited by “millions” – the blessed dead and gods²⁵.

In the creation accounts we meet *hꜥw n k3* – “millions of Ka”, and it is said for them that they are in the mouth of the Creator:

¹⁹ The tomb have been currently investigated and studied by Italian Archaeological Mission of Francesco Tiradritti. Some of the texts of that person – Jansen-Winkel 2009, 280–291.

²⁰ Belegstellen. Wb.II. 268, 8 = Theb.Grab. No.37.

²¹ For the image of the Father in Egyptian religious thought, see: Assmann 1976.

²² Assmann 1983, 189–190, n. c). For the expression see Otto 1961, 278; Hornung 1982, 170 ff.

²³ BD. 17.

²⁴ BD. 78.

²⁵ Amduat. II.20a1;72 Nr.257; 182 Nr.865; Pfb.I.179.

- 1) *m wnn ḥḥw.f n k3 m s3 wndwt.f* – “... as existence of his millions of Ka as a protection to his family”²⁶
- 2) *ḥḥw.f n k3 m-ḥnw r3.f* – “his millions of Ka in his mouth”²⁷
- 3) *ink i3ḥw n.f ḥḥw.f n k3 djw m s3 wndwt.f* – “I possess sun light for him his millions of Ka, which are given as a protection to his family”²⁸.

There are some texts from the time of Amarna, that stated that the Egyptian king represents the creative principle as embodiment of the Ka, so the millions of creation are produced by the Ka. For example, in an inscription of Tutu to Akhenaten: “You (the King) are the mother who gave birth to everybody and brought up millions by the Ka”²⁹.

In the tomb of May we read: “Nefer-kheperu-Re, my god, who made me, through whose Ka I live”³⁰. And also, in the tomb of Eje: “My god, who made me and caused my Ka to be”³¹. The King is creator himself, his is the creative source, the Ka, so the individual Ka of a person could also live through him. As L. Žabkar, who has collected these examples, states: “Akhenaten was “son of a god”, being born and reborn as his father’s Image in a process of daily re-creation, and if, to all purposes, he is a god to his believers because Aton manifests and reveals himself in him and rules the world through him”³².

KA AND THE COSMIC POWERS

There are some other examples from the so called Solar theology of the New Kingdom that give us opportunity to understand the role of the Ka in the process of creation. Here, Ka is established among the terms of Time such as *dt* and *nḥḥ*³³:

- 1) In the *Leiden hymn* to Amun:

<i>sj3 ib.f</i>	Sia is his Heart,
<i>ḥw sp.tj.fj</i>	Hu is his Lips.
<i>k3.f wnt nb.t imj r3.f</i>	His Ka is everything existing, which is in his mouth. ³⁴

²⁶ CT.III.383e (Otto 1961, 278).

²⁷ CT.VI.270g.

²⁸ CT.I.376–377c.

²⁹ Sandman 1938, 84, 5–6.

³⁰ Sandman 1938, 60, 9.

³¹ Sandman 1938, 91, 11.

³² Žabkar 1954, 91.

³³ For these texts, see: Assmann 1975, 65; Assmann 1983, 22, note y).

³⁴ pap. Leiden I.350, V.16–17 = Gardiner 1905, 38.

2) In a solar hymn (TT 23):

<i>nḥḥ wnn.k</i>	Time-neheh is your Existence,
<i>ḏt sšm.k</i>	Eternity-djet is your Image,
<i>k3.k ḥprw nb</i>	Your Ka is every transformation (manifestation). ³⁵

3) In an inscription of Ramesses II from the temple of Luxor:

<i>Imn-Rḥ nḥḥ rn.f</i>	Amun-Re, the Time-neheh is his Name,
<i>ḏt sšm.f</i>	the Eternity-djet is his Image,
<i>k3.f wnnnt nb.t</i>	his Ka is everything existing. ³⁶

The structure of these expressions is similar – three statements of identifications between cosmic powers (Hu and Sia, or terms for Time in the created world) and parts of the god's personality (Name, Image, Heart and lips, Ka), described as belonging to him, "his"/"your" with the use of suffix-pronouns. This belief is based on the idea that God is everything, and describing the cosmos, we describe the person of the god. On the other hand these identifications follow one and the same pattern. First group of two elements – cosmic powers, identified as an aspect of god's person, and the third element, which summarises the above stated identity. In every of these cases the accent is on the third statement. Here we can see an inversion of the elements of the identification formula and the element of god's person – the Ka is presented in the first place (unlike the Heart, Name, Image – elements of the person, presented on the second place). This inversion stresses on the third statement and makes it general conclusion of whole expression³⁷. What could be the sense of this general conclusion? If we examine the statements of what is Creator's Ka among different variations of the formula, it makes clear that his Ka is "everything existing" and "every manifestation" (*wnnnt nb.t = ḥprw nb*), or it could be said, everything that exists is only a transformation, a manifestation of the god's Ka.

³⁵ Assmann 1983, Text 17,18–23; See also Assmann 1989,77; The same text in TT.194 = Seyfried 1995, 22–23. See also Assmann AHG. Nr.141; Assmann 1975, 65. The text continues with more identifications of this sort:

<i>b3.f šw ḥ3tj.f tfnt</i>	His Ba is Shw, his Heart (haty) is Tefnut,
<i>ntf ḥr-3htj imj ḥrt</i>	He is Hor-Akhty, who is in the heaven.
<i>wnmj.f ḥrw i3btj.f grḥ</i>	His Right eye is the Day, his Left eye is the Night,
<i>sšmw ḥrw r w3t nb.t</i>	leading everybody on every road,
<i>ḥt.f Nwn</i>	His Body is Nun.

³⁶ KRI II 346, 8.

³⁷ Compare these examples with pap.Leiden I.350, IV.21–22.

These Trinity of Creator –**Ka**, the **Time-*neheh***, and **Endurance-*Djet*** also remind us of a potent image of Creation discussed above – **Atum, Shu and Tefnut**³⁸.

Djet and *Neheh* are often combined in a couple. From the time of the Middle Kingdom, we know that Shu represents masculine *nḥḥ* and *ʿnḥ* (Life force), and Tefnut – feminine *dt* and *m3ʿt* (Truth and Order)³⁹. In the golden shrine of Tutankamun – *dt* and *nḥḥ* are represented as female and male personifications, who support heavens (fig.2)⁴⁰. This equivalence between Shu and *nḥḥ* and Tefnut and *dt* makes possible allusion in the above cited examples that the world is “two things” – Shu and Tefnut, male and female, *nḥḥ* and *dt*, but these two things are only aspects, creatures of the God (Atum, Amun...), who is the Ka or the creative principle that exists in everything.

In the same way as the parts of the divine organism are equated to the powers in the created world, the Egyptian king is identified with these powers, or they manifest themselves in his organs. In the text of *Loyalistic teaching* from the Middle Kingdom, the king is equated to *Sia*, or the principle of knowledge, understanding and vision:

<i>sj3 pw imj ḥ3tj.w</i>	He is <i>Sia</i> among the hearts,
<i>iw ir.tj.f dʿr.sn ht nb.t</i>	His eyes, they examine every body ⁴¹ .

The king knows human nature, as a divine power he resides in human hearts, and he is capable to understand their thoughts. This ability of understanding and knowledge is restricted exclusively to the concept of the kingship, and we can find support for its existence in some passages of mythical origin, that the king achieved it only when became ruler of the Egypt. So, the Ennead gives Hu (power of the pronounced word) in the mouth of Horus, son of Isis, when he was established as a king of Egypt⁴²

Expressive example for the concept is a text from the *Stela of Intef* (reign of Thuthmosis III), which describes the image of the king:

<i>sj3 ib rh imj.w ht</i>	<i>Sia</i> of the heart, who knows that, which is in the bodies,
<i>n prt ḥr sp.tj mdw r dd ḥft</i>	without speech has been come out from the lips
<i>ib.f</i>	to say what is according to his will (lit. heart).
<i>nn wn ḥm.n.f</i>	There is no (such thing), which he does not know ⁴³ .

³⁸ For the terms *dt* and *nḥḥ* there is an abundant literature – see Otto 1954; Hornung 1965; Žabkar 1965,77–82; Assmann 1975; Kakosy 1978; also Hornung 1992, 57–71, so we will not discuss the matter of their meaning in detail.

³⁹ CT II 32.

⁴⁰ Piankoff 1951–1952, Pl.I.

⁴¹ Stela Cairo 20538 = Les.68.14–15; For the texts see also – Grapow 1954, 23.

⁴² CT. IV. 86s.

⁴³ Urk. IV 971, 1–3.

Or again in the *Loyalistic teaching*:

<i>k3 pw njswt</i>	The king is Ka.
<i>h3w pw r3.f</i>	His mouth is Nourishment (or Hu?).
<i>shpr:f pw wnnt.f</i>	His existence is what he creates ⁴⁴ .

In the same text the king is called Re, and it is stated that mankind could see through his rays, he also is equated with different natural phenomena. Finely, he is described as a source of food and principle of nourishment for whole society:

<i>dd.f k3.w n ntjw m šms.f</i>	He gives Kau (food) to those who follow him,
<i>sdf3.f mdd mtn.f</i>	he nourish those who obey him ⁴⁵ .

The relation between nourishment and Ka, the source of life is well known. As in other ancient societies, Egyptians used terms for food, sustenance, as a replacement for the lack of more abstract notions as “Energy”, “Power”. It is quite natural, for the dominant source of energy in the societies based on physical labour and muscular power is food. The notion of the Ka as a source of life exists in two levels. Ka gives life – *nh* as an abstract power, which sustain life. This idea is well illustrated in an Early Dynastic vessel, where the arms of the Ka are holding sign of Ankh⁴⁶. On the other side in a sphere of everyday life, Ka is, or Ka is in the food, which is the source of life. In the *Teaching of Ptahhotep*, this role of the Ka is underlined very carefully in a passage of the text:

<i>iw wr wnn.f h3-tpt</i>	As for the great (man), when he is at his meal,
<i>iw shrw.f hft wd k3.f</i>	his plans are according to that was ordered by his Ka.
<i>iw.fr rdjt n hssj.f</i>	And when he will give (food) to that he praised,
<i>in k3 dwn Ꞁ.wj.f</i>	it is namely Ka that stretches his arms,
<i>wr dj.f n ph n s</i>	when the great gives to the man which he reaches.
<i>iw wnm t hr shr ntr</i>	So, eating of the bread is under the plan of the God ⁴⁷ .

⁴⁴ Stela Cairo 20538 = Les.68,19–20. Here Ka could be translated as “Nourishment”, “Nahrung”, while *h3w* is more probable – “wealth, increase, excess, surplus” – Faulkner 1962,161; Grapow 1954, 25–26 then *hw*.

⁴⁵ Stela Cairo 20538 = Les.68.19.20. Lit. “obeyed on his road” – *mdd*- “press hard on”, “obey orders”; *mdd w3t* – “be loyal, obedient”, also expression *mdd mtn* – Faulkner 1962,1 24; Compare with sim. text – Urk. IV 86.

⁴⁶ Wilkinson 1992, 48, fig.1.(Metr.Mus.Art.19.2.16 (Rogers Fund 1919)).

⁴⁷ Pt.135–142.

In this case the Ka is invisible power, which is in the base of the human decisions and actions. The Great gives food, but Ka is what stretches his arms. The plans of the man (*shrw*), reflect what Ka ordered. This is important clue for understanding the concept of Ka. Ka presupposes the plans called *shrw*.

Let's go back to the statement that Ka of the Creator is "everything, which exists". The Egyptian king has prominent role in that concept as a manifestation of God. Here Ka exemplifies the links between the Creator, king and men, through which created world exist as a single whole.

In the *Building inscription* of Senwosret I, the courtiers speak to him with the words:

<i>hw r3.k sj3 m-ht.k itj nh-wd3-snb</i> <i>shrw.k pw hpr</i>	Hu is (in) your mouth, Sia is behind you, lord, I.p.h., your plans happens (or "that was happen is your plans") ⁴⁸ .
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In a similar expression to the king Rahotep (II Intermediate Period), written on his Stela from Coptos:

<i>wd.t k3.k hpr.t.sn itj nb.n</i> <i>hw is pw ntj m r3.f</i> <i>sj3 is pw ntj m ib.k</i> <i>wtt tw Pth-skrj m mrt.f</i>	That was ordered by your Ka happens, our lord, Hu is what is in his mouth, Sia is what is in his heart. Begot you Ptah-Sokar in his love ⁴⁹ .
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As far as the period of the Old Kingdom in Egypt evidences of the concept that the Ka is the principle of creation which predestined everything that exists, are expressed in the contemporary language. In the inscription of Weni, for the king Merenre:

<i>...n wnn hpr ht nb hft hw(j)</i> <i>wd k3.f</i>	...because everything happens according the order of his Ka ⁵⁰ .
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And more examples from the time of XVIII dyn. Illustrate this.

⁴⁸ pap. Berlin P.3029, II.1–2 = de Buck 1938.

⁴⁹ Helck 1983, 59.

⁵⁰ Urk. I 109; Comp. with Urk. I 38. 8 – *hw(j) wd k3.k pw mrj R^c* – "lets your Ka order that, beloved of Re". For the passage see Goedicke 1955, 97; For the use of particle *hw(j)* – Gardiner 1957, § 450.5. For the latest discussion of this examples see: Windus-Stagnisky 2006, 208–209.

1) In the inscription of the stela of Thutmos I from Abydos:

mr.tj k3.k pw hpr.tj.sn That, which your (of the king) Ka wishes, will happen⁵¹.

2) In a text of Thutmos III from Karnak:

h^c sw im.j r njswt nb hpr m t3 Exalted is he (Amun) because of me (the king),
dr wh^c.tw.f more than every king existed in the earth since its beginning.
ink s3.f mrj hm.f I am his son beloved of his Person.
mr.tj k3.f pw ir.tj That which his Ka wishes will be done⁵².

3) In a text of Hatshepsut from Karnak:

ir.n.j mmrt k3.k I did what your Ka (of Amun) wished,
wd.n.j (wj) hr s3m.k I placed myself under your guidance⁵³.

4) In a text of the same queen for her expedition at Punt:

ink ntr s3w hpr I am a God (the queen), who predestines what happens.
n hd.n pr n r3.j There is no mistake in that which comes out from my mouth.
mr.tj k3.j pw hpr.tj.sn That which my Ka wishes will happen⁵⁴.

5) In the inscription of Hatshepsut from her obelisks in Karnak:

ntf s3m wj He is who guides me,
nn k3.n.j k3.wt.... I do not plan the deeds...
n tnm.n.j hr wd.wt n.f I do not go astray from that he has ordered.
h3tj.j m sj3 tp-m it.j My heart-haty is Sia in front of my father,
ʕk.kwj hr hrt-ib.f I entered in the wish of his heart⁵⁵.

⁵¹ Urk. IV, 96, 16.

⁵² Urk. IV, 162, 5–8.

⁵³ Urk. IV, 272, 17 – 273, 1.

⁵⁴ Urk. IV, 351, 5–7.

⁵⁵ Urk. IV, 363, .8–9...13–15. Comp. with the negative meaning of the expression *hrt-ib* "according the wish of the heart" – Игнатюв 2000, 28; It's clear that to act according of the own "wish of the heart" (*hrt-ib*) is wrongdoing and it's not wise and appropriate, but when "entering" in the *hrt-ib* of the god, leads to the knowledge of his will and following of this will is the right way. There is variant of the expression in the same inscription – Urk. IV 363, 3–4: *ʕk.kwj hr bs.f n sp tpj s33.kwj m b3w.f mnhw-* "I am entered in his nature (*bs*) of the first time (from the beginning of the creation), I am guided through his potent might (Bau); Comp. this example with the op. cit. inscription of Hatshepsut for her Punt expedition: *h3tj.j grg hr s3t.n.f ink i3hw.f wts [...]* *ʕk.kwj m kd-ntr šps* – Urk. IV, 350, 11–13 – "My heart-haty is prepared for that which it planned. I am his sunlight lifting [...], I am entered in the character of the noble god."; For *h3tj/ib* and *grg* – Faulkner 1962, 291.

*rdj.n.f sw r njswt ʕnh.w r irt
mrrt k3.f* He gave him as a king of the living,
to do what his Ka wished.⁵⁶

6) In a speech in honour to Amenophis II:

wḏ.t.n.k k3.k pw ḥpr.sn... That what you ordered is your Ka, it happens that they...⁵⁷

7) In an inscription of Thutmosis IV:

*sšm.n.f ḥr w3t nfr r irt mrrt k3.f
mj mdw it ḥr s3.f ir n.f mtwt.f
im.f* He guides on the beautiful road to do what his Ka wishes,
like the words of the father to his son, created for him, his
own flesh (lit. “his semen in him”)⁵⁸.

8) In an inscription of Amenophis III:

*...r irt mrrt nb k3.w.sn
r srwd t3-mrj mj sp tpj m
šhrw n M3ʕt* (The gods have made him as their protector) to do everything
their Ka’s wish, to make firm Ta-mery like the “first time” by
the plans of Maat⁵⁹.

This formula is well attested in the language of New Kingdom king’s inscriptions. The sole variant of *mrrt k3.f* is only *hrrt k3.f* with the same meaning⁶⁰.

9) In the *Annals* of Thutmosis III:

*n mhj.n.j ḥr wḏ.t.n.f irt m ḥt
3bj.n.f ḥpr m mrrt nb k3.f
ir.j n.f st mj wḏ.f ḥ3tj.j ḥr
ḥrp.j ʕ.wj.j ḥr irt n it km3w.j
ḥr irt 3ḥt nbt n it.j* I do not neglect that was ordered by him to be done in the
things which he desired to become, in everything desired by
his Ka. I am doing for him what he have ordered. My heart
is guiding me, my arms are doing for the father, my creator,
(they) are doing everything useful (Akh) for my father⁶¹.

10) In a passage from the *Marriage stela* of Ramesses II:

wḏ.n.k pw ḥprwt nb.wt Everything that happens is what you have ordered⁶².

⁵⁶ Urk. IV, 1324, 10. Comp. with Urk. IV, 1377, 15: *h3b.n wj ḥr ds.f r irt mrrt k3.f* – “Horus himself (the king) sent me to do what his Ka wished”.

⁵⁷ Urk. IV, 1386, 14.

⁵⁸ Urk. IV, 1546; sim. 1557, 15.

⁵⁹ Urk. IV, 1725, 4 – 5.

⁶⁰ Urk. IV, 1675, 5: *ink dd n.sn tp-rd r irt hrrt k3.k* – “I am who gives them instruction to do what your Ka wishes (pleases)”; Urk. IV, 1690, 20: *r irt mrrt k3.f*; Urk. IV, 1837, 2 – “he is placed on the throne” *r irt hrrt k3.k*; Sim. Urk. IV, 1865, 18; Urk. IV, 2030 – *m irt mrrt k3.sn* (of the gods); Urk. IV, 2040, 17- *r irt hrrt k3.f*; Urk. IV, 2133, 1 – *r irt hrrt k3.sn*

⁶¹ Urk. IV, 750, 2–8.

⁶² KRI. II, 249, 10.

The fulfilment of the desires of the Ka of the God is achieved through careful following of his plans. The agent of this achievement is the Heart of the ruler. In the *Stela of Antef* from the time of Thutmosis III, the role of the heart as an agent of the relationship between the God and men is expressed most clearly:

in ib.j rdj irj.j st m sšm.f hr.j

iw.f n.j m mtr mnḥ

n ḥd.n.j ddt.f snd.kwj r th.t

sšm.f

rwd.kwj hr.s wrt

mnḥ.n.j hr rdj.t.n.f irj.j

iḳr.n.j m sšm.f

ist grt m3^c in rhjt

tp-r3 ntr pw iw.f m ḥt nb.t

w3d pw sšm.n.f r w3t nfr:t n.t ir:t

m.k wj m-mjtt irj

iw šms.n.j njswt t3.wj

Namely the Heart is what gives to do this as its instruction upon me.

It is for me as an excellent witness.

I do not overstep its words.

I am afraid to swerve from his guidance.

I became firm because of this greatly, I am powerful for what he gives that I can do.

I am excellent in his guidance.

Lo, it is true [what is said] by the people:

“This is the word of the God, which is in every body.

Happy one is this who is guided by him on the wonderful road of doing!”

See, I am also like him accordingly,

while I am following the king of the Two lands⁶³.

The idea of social organism as the “body” of the God is deeply entered into the Egyptian thought. As the king could personify organs of the God’s person, so his officials marked themselves laudatory as the “heart,” “eyes and ears” of the king⁶⁴.

But how the communication between the God and the king takes place in such a way that what was planned by the king produce the wish the God? One example from the late temple of Edfu is precisely clear. Hours Bekhdety addresses the king:

dj.n.(j) n.k m3^ct m ib.k r^c nb

n ^cn.n pr m r3.k

I give you Maat in your Heart every day, So what comes out from your mouth doesn’t swerve (= is not wrong)⁶⁵.

In a Sun hymn from the New Kingdom (TT. 49) this notion is express very clearly:

i R^c msjw m3^ct ḥnk.tw n.f m3^ct

dd.k m3^ct ḥnt ib.j sj ^cr(j) s(j) n k3.k

iw.j rh.kwj ^cnḥ.k im.s ntk irjw dt.s

O, Re, who bears Maat, to whom Maat is given, give Maat in my Heart, so I can rise it for your Ka, because I know: you live by it, you are one who creates its body⁶⁶.

⁶³ Urk. IV, 974, 1–12.

⁶⁴ Urk. IV, 1076; 1156; 1579, 14; 1580, 12; 1599, 16; 1628, 12.

⁶⁵ Edfou I,56; See also Otto 1964, 107 (100).

⁶⁶ Assmann 1983,Text 62, 10–14; See also Hornung 1992, 134.

The God gives Maat in the Heart of the king/man, and the King offers Maat in front of the God as the prime offering gift in the time of everyday temple ritual. Presentation of Maat embodied the idea of “speaking” and “doing” Maat. In this way humans return what was donated to them by the God, closing the ring of uninterrupted dialogue between the God and the men, sharing the responsibilities for keeping the balance and the harmony of cosmic order in the world⁶⁷.

This example could be supplemented by one fragment from the *Ritual to the god Amun*:

ts.tw m3^ct m-b3h.k
dj.s ˆ.wj.s h3-tp.k
wnn k3.k im.s

Uplifted is Maat in front of you (Amun).
 She gives both her hands around you (=embrace you),
 so your Ka exists in her⁶⁸.

The Ka of the God exists in Maat, so the act of giving Maat in the Heart means that the God gives his Ka, and when the king/man follows his Heart, actually follows the Ka of the God, to do “what his Ka wishes”. The Ka and the Heart represent inseparable unity – in this world the agent of human actions is the Heart, but it is linked and depends on the Ka (in Otherworld). The substance and transmission of this unity is Maat. When human Heart acts according to Maat, the Heart and the Ka are the same.

On the other hand the closeness between the king and the Ka of the Creator, as also the fact that the King and the Ka merged in the ritual of coronation and the acting of the king to fulfill desires of the God, bears the notion that the king is “the Ka of the God”⁶⁹. “Royal Ka” became one of the ten Ba of the Creator (Amun), a manifestation of his power, royal power here, and in many more cases is represented like a kind of energy of the cosmos, like the light, the water, or the wind⁷⁰.

In this aspect as the main instrument for the communication between the man and the God, the Heart is also equated with the god. In an inscription from the sarcophagus from the Late period, the Heart is called “a god”:

ib n s ntr:f ds.f
ib.j htp(.w) hr ir.n.j sw m ht.j

The Heart of a man is his own God, so let my Heart is calmed
 for I have established it in my Body⁷¹.

⁶⁷ Hornung 1982, 214–216. For the scene of presenting Maat see: Teeter 1997.

⁶⁸ pap.Berlin 3055,14.11–15.2 = Hier. Pap. Berlin I.

⁶⁹ pap.Leiden I. 344, vs. IX.9; XI,1–2 = Zandee 1992, 873–876; 995.

⁷⁰ Assmann 1994, 146–147.

⁷¹ Piankoff 1930, 92 following Wreszinski, Wiener Inschriften, Sarkophag No.20.

The link between the Heart and the Ka is pointed out in many inscriptions through the common formula:

3w ib.f hn3 k3.f “The Heart (ib) is widening (=rejoicing) together with his Ka”⁷².

These examples show us, that the connection between the Man and his Ka is his Heart. The Heart conveys the wishes of the Ka in the earth, it obeys to the plans of the God (or the Ka) in heaven. And although the human behavior and acts, dignity and position are presupposed by the Ka (his intimate, elusive nature, character received by his fathers), the conscious act of following Maat, the plans (*shrw*) of the God, decisions made in the Heart, makes the man a master of his Heart, and linked him with the Ka and the God.



Fig. 1. Knem makes the king and his Ka on a potter's wheel.

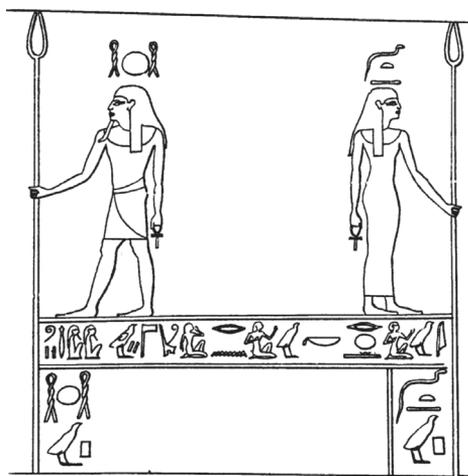


Fig. 2. Nehem and Djet supporting heaven (from the Golden Shrine of Tutankhamun).

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⁷² Urk. IV, 103.4; 227.12–14; 234.3–4; 240.15; 253.1...

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