

86. This sentence has been rendered "Am I alive?" asks the dead man," or, "Shall I live?" asks he who has died." But is it plausible that in a wholly pragmatic Instruction a dead man is made to speak? It seems to me that the participle *ir* could have the meaning of a gnomic present; see n. 76. It goes without saying that as the question of a dying person, the phrase "Am I going to live?" records observed reality.

87. Read *i.kt.w*, "builders," and *ḫy-yk*, "inaugurate" (Stricker).

88. Compare the different renderings of Glanville, Stricker, and Volten. I venture the suggestion that *ty 3byn* might mean "act the poor man," or, "behave humbly, grovel," in contrast with *ir 3byn*, "become poor," in 16/22.

89. Does this mean, just as a horse thinks of food so a woman is by nature greedy?

90. On *thr* see n. 70, though a meaning like "sad" would also suit here.

91. Read *hrk*, "wig" (Stricker).

92. On *3nt* see n. 80.

93. For the phrase *m-ir dd n.f w ḫ3.t.k* compare *P. Insinger* 10/15.

94. *š*; "chaff," as in 15/21.

95. Read *fw* (Stricker).

96. Read *rm* *ḫ3* and see n. 85.

97. Read *snt* (Stricker).

98. On *nds.t* see n. 24.

99. Or, "the fate of the god." This series of paradoxes, and the conclusion that such paradoxical conditions are the work of fate recall the extensive use of similar paradoxes in *P. Insinger*.

100. Read *sn* (Stricker).

101. Or, to bring out the second tense, "It is to its doer that a deed happens." Here too the participle *ir* makes good sense if taken as a gnomic present.

102. This is the proverb, "Man proposes, God disposes," known from *Amenemope* 19/16-17. On *wt*, "differ," see *Glossar*, p. 104.

103. Read *wy* (Stricker).

104. As Stricker noted, this is the biblical proverb, "He who digs a pit for another will fall into it." (Proverbs xxvi:27).

105. Read *n p3 .wy [nty] shwr* (Stricker).

106. I am guessing that *ḫy š.t* is literally "take a slice" in the sense of "profiteer."

107. Read *ḫy.k b3.t* (Stricker).

#### THE INSTRUCTION OF PAPYRUS INSINGER

In 1895, when J. H. Insinger purchased on behalf of the Rijksmuseum in Leiden the Demotic papyrus which was to bear his name, the 613-cm-long papyrus lacked a considerable portion of its beginning, amounting to about eight columns (or pages). We are thus deprived of its introduction and of the first five and a half of its chapters. The handwriting dates from the first century A.D., while the composition itself may go back to the latter part of the Ptolemaic period.

Four fragmentary papyri in the Carlsberg collection in Copenhagen, and some smaller fragments in other collections, contain variant versions of the text. Hence we know that this Instruction was a popular work

transmitted in numerous copies, the transmission entailing deliberate changes as well as errors. The version that we have before us in the copy of P. Insinger is in fact replete with omissions, transpositions, misunderstandings, and other kinds of errors.

Textual corruption in the transmission of the text was fostered by the fact that, like the Instruction of Ankhsheshonq, the Instruction of Papyrus Insinger consists of individual single-sentence maxims, each occupying one line on the page. But in contrast with the very miscellaneous character of Ankhsheshonq, the author-compiler of P. Insinger arranged the individual maxims into groups according to content, affixed suitable descriptive headings, and thus created chapters which he labeled "teachings" and to which he gave numbers. Furthermore, it looks as if many of the maxims were the author's own formulations, for the Instruction as a whole has a distinctive and coherent point of view.

In some respects the Instruction of P. Insinger is unique, especially in the use of paradoxical formulations which appear at the end of each chapter. Where fully preserved and not garbled in transmission, the paradoxical chapter endings consist of seven sentences made up of two pairs of paradoxes followed by two final conclusions and a refrain. The whole sequence is designed to qualify the teaching of the chapter by pointing out that through the agency of fate and fortune the god may bring about conditions which are contrary to the expectation embodied in the moral teaching. For example, the eighth chapter warns against gluttony, recommends frugality, and heaps scorn on the glutton and the reckless spender. Yet the chapter ends by observing that he who lives wisely and frugally may nevertheless become poor, and he who lives recklessly may yet be wealthy, such reversals being the work of fate and fortune sent by the god.

In the teaching of P. Insinger morality and piety have been completely fused and they are exemplified in the character of the "wise man" who is capable of enduring reversals of fortune and remains confident of vindication. His counterpart is the "fool" or "impious man" whose disregard of the divine commands makes him commit crimes which, inevitably, result in his punishment. Like all earlier Egyptian sages the author of P. Insinger believed in an all-embracing divine order which governed nature and human existence. To this basic and traditional view he added his specific notion of fate and fortune as agents of change which are part of the divine order though they confound man's understanding.

In its present incomplete state, P. Insinger begins with a page of which only a few words remain, and its second page has a number of lacunae. Thereafter, all pages are complete and, including the fragmentary page 1, amount to a total of thirty-five pages. Volten's important study and partial translation has done much to advance the understanding of this very difficult text beyond the level of its first editions by Boeser and Lexa. But not all of his emendations are plausible, and many of his translations of individual passages require modification. Those of Volten's emendations that I have adopted are indicated in the notes.

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Study: A. Volten, *Kopenhagener Texte zum Demotischen Weisheitsbuch*, *Analecta Aegytiaca*, I (Copenhagen, 1940). *Idem*, *Das Demotische Weisheitsbuch*, *Analecta Aegytiaca*, II (Copenhagen, 1941), partial transcription, translation, and study. Hereafter cited as Volten, *Weisheitsbuch I* and II. R. J. Williams, *The Morphology and Syntax of Papyrus Insinger*, Ph.D. dissertation, University of Chicago, 1948.

Translation only: P. A. A. Boeser, "Demotic Papyrus from Roman Imperial Time," *Egyptian Religion*, 3 (1935), 27-63. F. W. von Bissing, *Altägyptische Lebensweisheit* (Zurich, 1955), pp. 91-120. Bresciani, *Literatura*, pp. 585-610.

Comments: W. Spiegelberg, *OLZ*, 19 (1916), 70-72; and *idem*, *OLZ*, 31 (1928), 1025-1037. P. A. A. Boeser, *Acta Orientalia*, 1 (1923), 148-157. H. Junker, *OLZ*, 28 (1925), 371-375. F. Lexa, *Archiv Orientalni*, 1 (1929), 111-146. P. A. A. Boeser, *Egyptian Religion*, 2 (1934), 1-5. A. Volten in *Miscellanea Gregoriana*, pp. 376-379. H. Kees, *OLZ*, 46 (1943), 16-19. R. J. Williams, *JEA*, 38 (1952), 62-64. G. Botti and A. Volten, *Acta Orientalia*, 25 (1960), 29-42. A. Volten in *Les sagesse du proche orient ancien*, colloque de Strasbourg 17-19 mai 1962 (Paris, 1962), pp. 80-85. M. Gilula, *JAOS*, 92 (1972), 460-465. K.-T. Zauzich, *Enchoria*, 5 (1975), 119-122.

[THE SIXTH INSTRUCTION]

- (2,1) Good food in his time and his -----.<sup>1</sup>
- (2) Good sleep in the time of feebleness ----- because of it.
- (3) "Weigh his wish with good nature;<sup>2</sup> do not ---- what he [com-  
mands]."
- (4) Do not eat your fill of what you love at [the moment when] he  
desires it.
- (5) Do not outdo him in dress in the street, so that one looks [at you  
more than at him].
- (6) Do not . . . ---- . . . ----.
- (7) Do not sin against him in the days of life, for then you are headed  
[for] death.
- (8) Doing good to him who looks to it is better than gold and fine  
linen.
- (9) Do not forget the burial, do not be [tardy]<sup>3</sup> about the [honors]  
which the god has commanded.
- (10) Though the burial is in the hand of the god a wise man concerns  
himself with it.
- (11) The grace of the god for the man of god is his burial and his  
resting place.

- (12) The renewal of life before the dying<sup>4</sup> is leaving his name on  
earth [behind] him.
- (13) [The] name and the burial and the time of feebleness . . . ----  
....
- (14) [There is he] who employs his life for the honor of his father  
-----.
- (15) [There is he] who acquires blame through cursing his -----  
character.
- (16) [He is not] merciful who is beneficent to a son.
- (17) Nor is he evil who lets hunger ---- nourished him.
- (18) Retaliation and ---- of the fool are caused by his own judgment.
- (19) The [good] fate of the good man is given him by his own heart.
- (20) The fate [and] the fortune that come, it is the god who sends  
them. [Total]: 52.
- (21) [THE SEVENTH INSTRUCTION]
- (22) [The teaching] to be measured<sup>5</sup> in everything, so as to do nothing  
but what is [fitting].
- (23) ----- the wise man of character without a portion of ----.
- (24) -----in the heart of the people [gives] protection [and]  
respect.
- (25) ----- listening without blame -----.
- (3,1) Do not rage against him who reprimands you because he reprimands  
you in public.
- (2) Do not let yourself be called "the bad man" because of merciless  
evildoing.
- (3) Do not let yourself be called "the rude one" because of ignorant  
shamelessness.
- (4) Do not (let) yourself be called "fool" because of your thoughtless  
gluttony.
- (5) Do not let yourself be called "who collects by abuse"<sup>6</sup> because of  
violence.
- (6) Do not let yourself be called "the prattler" because your tongue  
is everywhere.
- (7) Do not let yourself be called "idiot" because of silence when it is  
time to speak.
- (8) Do not let (yourself) be called "stupid" because of the weariness  
which your words cause.
- (9) Do not do what you desire with a woman by cajoling her.
- (10) Do not speak arrogantly when counseling in public.
- (11) Do not speak rudely when a superior hears your speech.
- (12) Do not lead the way insultingly before one who is old.
- (13) Do not sit down before a dignitary.

- (14) Do not tie yourself to one who is [greater] than you, for then your life will be ruined.
- (15) Do not go about much with the fiend because of his name.
- (16) Do not consort with [a woman] who consorts with your superior.
- (17) If she is beautiful [place yourself away] from her.<sup>7</sup>
- (18) Do not forget him who makes haste and him who is strong in his work.
- (19) In the hand of the wise man reward and the stick are measured.
- (20) Do not be concerned about vengeance; do what is before you.
- (21) Better the small (deed) of him who is quick than the large one of him who delays.
- (22) Do not make your weight heavy when your balance is weak.
- (23) The fool who is vengeful to the wretch is one who falls on the battlefield.
- (24) [Do not hurry to fight a master whose stick is quick.]<sup>8</sup>
- (4,1) [He who] is violent [like] the wind will founder in the storm.
- (2) Do not hasten to seek a quarrel with a powerful ruler.
- (3) He who thrusts his [chest] at the spear will be struck by it.
- (4) Do not speak of royalty and divinity with hostility when you are angry.
- (5) The foolish tongue of the stupid man is his knife for cutting off life.
- (6) Do not squander the little you have if there is no storehouse behind you.
- (7) Do not eat the profit of something before the fate has given it.
- (8) Do not be greedy for wealth in a lifetime which you cannot know.
- (9) The impious man leaves his savings at death and another takes them.
- (10) Do not by yourself adopt a custom which differs from those of the land.
- (11) He who raves with the crowd is not called<sup>9</sup> a fool.
- (12) Do not say "the chance is good" and forget the fate in it.
- (13) The impious man who is proud of himself is harmed by his own heart.
- (14) The beam that is longer than its right measure, its excess is cut off.
- (15) The wind that is greater than its right measure wrecks the ships.
- (16) All things that are good through right measure, their owner does not give offense.
- (17) The great god Thoth has set a balance in order to make right measure on earth by it.
- (18) He placed the heart hidden in the flesh for the right measure of its owner.

- (19) If a learned man is not balanced<sup>10</sup> his learning does not avail.
- (20) A fool who does not know balance is not far from trouble.
- (21) If a fool is not balanced he cannot live [off] another.
- (22) Pride and arrogance are the ruin of their owner.
- (23) He who knows his own heart, the fate knows him.
- (5,1) He who is gentle by virtue of his good character creates his own fate.
- (2) He who is wrathful about a mistake is one whose death will be hard.
- (3) There is the man wise of heart whose life is hard.
- (4) There is he who is content with (his) fate, there is he who is content with his knowledge.
- (5) He is not a man wise in character who lives by it (the character).
- (6) He is not a fool as such<sup>11</sup> whose life is hard.
- (7) The god lays the heart on the scales opposite the weight.
- (8) He knows the impious and the pious man by his heart.
- (9) There is curse or blessing in the character that was given him (i.e., them).
- (10) The commands that the god has commanded to those who are good are in the character.
- (11) The fate and the fortune that come, it is the god who sends them. Total: 62.
- (12) THE EIGHTH INSTRUCTION. Do not be a glutton, lest you become the companion of poverty.
- (13) The fool who does not control himself will be in want<sup>12</sup> through gluttony.
- (14) The fool who has power, what happens to him is bad.
- (15) It is the god who gives wealth; it is a wise man who guards (it).
- (16) The virtue of a wise man is to gather without greed.
- (17) The great glory of a wise man is to control himself in his manner of life.
- (18) The fool is in bad odor in the street because of gluttony.
- (19) It is not only in one way that he becomes miserable.
- (20) There is he who (cannot) eat yet in his heart desires much food.
- (21) There is he who is weary from yesterday yet has a craving for wine.
- (22) [There is] he who dislikes intercourse yet (spends) his surplus on women.
- (23) [There is] he who dies in misery on account of gluttony.
- (6,1) [The] evil that befalls the fool, his belly and his phallus bring it.
- (2) [One] hunts on the river after the god (i.e., the crocodile) because of<sup>13</sup> his [frightfulness].

- (3) Death<sup>14</sup> comes to the snake because of its love of biting.
- (4) The one among the cattle that is the first to be sated is the one that is suitable for slaughter.
- (5) [One catches] the bird that flies onto the fish in order to fill its belly.
- (6) The pigeon brings harm on its young<sup>15</sup> because of its belly.
- (7) The swallow comes to grief for its little food.
- (8) The life that controls excess is a life according to a wise man's heart.
- (9) Vegetables and natron are the best foods that can be found.
- (10) Wealth (through) saving is the equivalent of labor . . . . .
- (11) Illness befalls a man because the food harms him.
- (12) He who eats too much bread will suffer illness.
- (13) He who drinks too much wine lies down in a stupor.
- (14) All kinds of ailments are in the limbs because of overeating.
- (15) He who is moderate in his manner of life, his flesh is not disturbed.
- (16) Illness does not burn him who is moderate in food.
- (17) Poverty does not take hold of him who controls himself in purchasing.
- (18) His belly does not relieve itself in the street because of the food in it.
- (19) The fool has neither shame nor fidelity because of his gluttony.
- (20) He who is insolent among men becomes the first among women.
- (21) He who eats for the sake of his belly is violated by his companions.
- (22) He who is gluttonous through lack of shame draws all kind of blame to himself.
- (23) He who eats when there is no reserve is one who sleeps while death is before him.
- (24) He who spends without an income must pay interest on interest.
- (7.) It is an illness without recovery; one reaches death through it.
- (2) It is an imprisonment without a future; one is confined forever.
- (3) An old man without subsistence, that is an undesired life.
- (4) An old man<sup>16</sup> who has provisions is strong for what confronts him.
- (5) [Savings in the house are effective for every need.]<sup>17</sup>
- (6) The fool who forgets the morrow will lack food in it.
- (7) The little he has is good (i.e., seems good) if he is sated with plenty of food.
- (8) Hunger is good for him who can be sated so that harm does not befall him.
- (9) Lawful punishment<sup>18</sup> attains the man who is foolish because of his belly.
- (10) A shameless glutton draws all kinds of blame to himself.

- (11) A wise man is harmed because of a woman he loves.
  - (12) He who is abstemious with his belly and guarded with his phallus is not blamed at all.
  - (13) There is one who lives on little so as to save, yet he becomes poor.
  - (14) There is one who does not know, yet the fate gives (him) wealth.
  - (15) It is not the wise man who saves who finds a surplus.
  - (16) Nor is it the one who spends who becomes poor.
  - (17) The god gives a wealth of supplies without an income.
  - (18) He also gives poverty in the purse without spending.
  - (19) The fate and the [fortune] that come, it is the god who sends them. Total: 55.
- 
- (20) THE NINTH INSTRUCTION. The teaching not to be a fool, so that one does not fail to receive you in the house.
  - (21) Wrongdoing [occurs]<sup>19</sup> to the heart of the fool through his love of women.
  - (22) He does not think of the morrow for the sake of wronging the wife of another.
  - (23) The fool who looks at a woman is like a fly<sup>20</sup> on blood.
  - (24) His --- attains the bedroom, unless the hand of another attains him.
  - (8.1) the [fool] brings disturbance to --- because of his phallus.
  - (2) His love of fornication does harm to his livelihood.
  - (3) He who knows how to hold his heart has the equivalent of every teaching.
  - (4) If a woman is beautiful you should show you are superior to her.<sup>21</sup>
  - (5) A good woman who does not love another man in her family is a wise woman.
  - (6) The women who follow this teaching are rarely bad.
  - (7) Their good condition comes about through the god's command.
  - (8) There is she who fills her house with wealth without there being an income.
  - (9) There is she who is the praised mistress of the house<sup>22</sup> by virtue of her character.
  - (10) There is she whom I hold in contempt as an evil woman.<sup>23</sup>
  - (11) Fear her on account of the fear of Hathor.
  - (12) The fool who wrongs the mistress of the house,<sup>24</sup> his portion is to be cursed.
  - (13) He who is worthy before the god will have respect for them.
  - (14) There is he who forgets a wife when he is young because he loves another woman.

- (15) She is not a good woman who is pleasing to another (man).  
 (16) She is not the fool of the street who misbehaves in it.  
 (17) He is not a wise man who consorts with them.<sup>25</sup>  
 (18) The work of Mut and Hathor is what acts among women.  
 (19) It is in women that good fortune and bad fortune are upon earth.<sup>26</sup>  
 (20) Fate and fortune go and come when he (the god) commands them. Total: 23.
- (21) THE TENTH INSTRUCTION. The teaching not to weary of instructing your son.  
 (22) A statue of stone is the foolish son whom his father has not instructed.<sup>27</sup>  
 (23) It is a son's good and blessed portion to receive instruction and to ask.  
 (24) No instruction can succeed if there is dislike.<sup>28</sup>  
 (9,1) The youth [who] is not spoiled by his belly is not blamed.  
 (2) He who is abstemious with his phallus, his name does not stink.  
 (3) He who is persevering<sup>29</sup> and thoughtful is chosen among the people.  
 (4) He who listens to a reprimand protects himself from another.  
 (5) The fault in every kind of character comes from not listening.  
 (6) Thoth has placed the stick on earth in order to teach the fool by it.  
 (7) He gave the sense of shame to the wise man so as to escape all punishment.<sup>30</sup>  
 (8) The youth who has respect through shame is not scorned with punishment.  
 (9) A son does not die from being punished by his father.  
 (10) He who loves his spoiled son will spoil himself with him.  
 (11) The stick and shame protect their owner from the fiend.  
 (12) The son who is not taught, his ( . . . )<sup>31</sup> causes astonishment.  
 (13) The heart of his father does not desire a long life (for him).  
 (14) The sensible one among the children is worthy of life.  
 (15) Better the son of another than a son who is an accursed fool.  
 (16) There is he who has not been taught, yet he knows how to instruct another.  
 (17) There is he who knows the instruction, yet he does not know how to live by it.  
 (18) He is not a true son who accepts instruction so as to be taught.  
 (19) It is the god who gives the heart, gives the son, and gives the good character.

- (20) The fate and the fortune that come, it is the god who determines them.<sup>32</sup> Total: 25.
- (21) THE ELEVENTH INSTRUCTION. The teaching how to acquire protection for yourself so that you are not harmed.  
 (22) To serve by virtue of [his] character is protection for him who seeks protection.  
 (23) Small wrath, shame, and care make the praise of the wise man.  
 (10,1) [It is the god who] gives protection to the wise man because of (his) service.  
 (2) A wise man who has a mortgage gives service for security.<sup>7</sup>  
 (3) A wise man in quietude gives service for a livelihood.  
 (4) The fool who does not give service, his goods will belong to another.  
 (5) The fool who has no<sup>33</sup> protection sleeps in prison.  
 (6) He who has found his asylum is not taken away by force.  
 (7) He who spends something on protection sleeps safely in the street.  
 (8) He who gives bread (or, a gift) when there is an accusation is vindicated without being questioned.  
 (9) He who is partial in benefaction and partial in service causes annoyance.  
 (10) Do not withhold your name, lest you spoil your reward.  
 (11) Do not vaunt what you have done as a service, for then you annoy.  
 (12) Do not approach when it is not the time for it, for then your master will dislike you.  
 (13) Do not be far, lest one must search for you and you become a stench to him.  
 (14) Do not multiply complaints about obtaining a reward which you desire.  
 (15) Do not tell him you were patient at the time of his benefaction.  
 (16) Do not make free in speaking to him so that he should know you were patient.<sup>34</sup>  
 (17) Do not slight him in the street, lest his stick<sup>35</sup> admonish you.  
 (18) Do not say something evil to him when he reproaches your stupidity.  
 (19) Do not say something good to him out of concern for his enmity.<sup>36</sup>  
 (20) Do not say anything to him when there is anger in his heart.  
 (21) Do not sit or stand still in an undertaking which is urgent.  
 (22) Do not tarry when he gives an order, lest his time be wasted.  
 (23) Do not [hasten to] do an evil deed because he said something that should not be listened to.

- (11,1) Do not be forgetful at the time of questioning.<sup>37</sup>
- (2) Do not report at all when something else is in his heart.
- (3) Do not answer when he questions you about an undertaking which you do not know.
- (4) Do not vaunt your livelihood when he knows it.
- (5) Do not let your name come before him in any matter concerning a woman.
- (6) Do not carry a word into the street from a consultation in his house.
- (7) Do not accuse him to another person by blaming his character.
- (8) Do not be ashamed at the time of an accusation when he questions you and examines you.
- (9) [You should serve him when he is near as well as when he is far from you].<sup>38</sup>
- (10) Know the condition of his character, do not do what his heart despises.
- (11) If he finds fault with you, go and plead with him until he is reconciled to you.
- (12) If he gives you a gift, take it to the god and he will let you have it.
- (13) There is no true protection except the work of the god.
- (14) There is no true servant except the one who serves him.
- (15) He is a wall of copper for his lord in the darkness.
- (16) He brings punishment to the impious without protection behind him.
- (17) There is he who is tormented, and it is his master who questions.
- (18) He is not a powerful lord who gives protection to another.
- (19) Nor is he a powerless outcast who is tormented.
- (20) Before the god the strong and the weak are a joke.
- (21) Fate and fortune go and come when he commands them. Total: 47.
- (22) THE TWELFTH INSTRUCTION.
- (23) Do not trust one whom you do not know in your heart, lest he cheat you with cunning.
- (24) The blind one whom the god blesses, his way is open.
- (12,1) The lame one whose heart is on the way of the god, his way is smooth.
- (2) The god blesses trust<sup>39</sup> with protection.
- (3) The evil man is evilly punished because of (his) deceit.
- (4) Do not trust a fool because he brings you (something) with a blessing.
- (5) The fool who seeks to deceive, his tongue brings him harm.
- (6) Do not trust another on the way if there are no people near you.

- (7) The work of the fiend succeeds against the wise man through cunning.
- (8) Do not trust your enemy, lest his heart bring forth cursing.
- (9) The fool who is insolent is overpowered by the fiend.
- (10) The evil man takes two-thirds and seeks the other third.
- (11) Do not trust a fool because of an oath.
- (12) Do not trust a fool at any time in an undertaking.
- (13) The property of a wise man is lost through being left in the hand of a fool.
- (14) One does not discover the heart of a man in its character if one has not sent him (on a mission).
- (15) One does not discover the heart of a wise man if one has not tested him in a matter.
- (16) One does not discover the heart of an honest man if one has not consulted him in a deliberation.
- (17) One does not discover (the heart) of a trustworthy man if one has not sought something from him.
- (18) One does not discover the heart of a friend if one has not consulted him in anxiety.
- (19) One does not discover the heart of a brother if one has not begged (from him) in want.
- (20) One does not discover the heart of a son until the day when one seeks goods from him.
- (21) One does not discover the heart of a servant as long as his master 'is not attacked.'
- (22) One does not ever discover the heart of a woman anymore than (one knows) the sky.
- (23) When a wise man is tested few discover his perfection.
- (24) One who is foolish with his tongue is surely discovered by many.
- (25) There is he who trusts the moment, and it goes well with him forever.
- (13,1) There is he who trusts no one but himself.
- (2) He is not a man<sup>40</sup> of heart who is tested in every kind of behavior.
- (3) Nor is he a fool who is discovered by examining it (the behavior).
- (4) The sense of shame is the gift of god to him in whom one trusts.
- (5) He does not apportion it to the evil man nor to the impious one.
- (6) Falsehood does not depart from them nor the cunning which he loves (i.e., which they love).
- (7) The fate and the fortune that come, it is the god who determines them. Total: 35.
- (8) THE THIRTEENTH INSTRUCTION.
- (9) Do not trust a thief, lest you come to grief.
- (10) Better a serpent in the house than a fool who frequents it.

- (11) He who frequents a fool is drawn into crime.  
 (12) He who lives with a fool dies in prison.  
 (13) The friend of a fool sleeps bound to him.  
 (14) The crimes of a fool harm his own brothers.  
 (15) A crocodile in fury harms its divine brothers.  
 (16) A fool who lights a fire goes close to it and burns.  
 (17) A fool who starts a fight goes close to it and falls.  
 (18) When a thief commits a theft his companions get a beating.  
 (19) He who walks with a wise man shares his praise.  
 (20) He who goes by with a fool makes a stench in the street.  
 (21) There is he who meets grief because he has met a fool.  
 (22) There is he who is far from him, yet he gets into crime without knowing it.  
 (23) He is not one who consorts with a fool who perishes through foolishness.<sup>41</sup>
- (14,1) He is not a wise man who shows the way to another.  
 (2) The fate and the fortune that come, it is the god who determines them. Total: 17.
- (3) THE FOURTEENTH INSTRUCTION. Do not let the inferior man rule, lest he make your name that of a fool.  
 (4) If the food is rightly measured<sup>42</sup> and the work fixed, the servant is humble before its master.  
 (5) To slay the fool is to draw him away from his evil character.<sup>43</sup>  
 (6) A fool before whom there is no stick has no concern in his heart.  
 (7) A fool who has no concern gives concern to him who sends him (on an errand).  
 (8) The pay due the inferior man, let it be food and the stick.  
 (9) The inferior man whose face is downcast is one who has been well instructed.  
 (10) A fool who has no work, his phallus does not let him rest.  
 (11) If the stick is far from the master, the servant does not listen to him.  
 (12) The god blesses him who punishes lawfully.  
 (13) And he is angered if the fool is left to his stupidity.  
 (14) The ruler is punished for letting the impious man have power.  
 (15) The god leaves his city during the rule of an evil master.  
 (16) Law and justice cease in a town when there is no stick.<sup>44</sup>  
 (17) Grief comes to the people through the disorder caused by the fool.  
 (18) Evil counsel comes to the fool when there is no control.<sup>45</sup>  
 (19) The god gives power to the wise man for the sake of command.  
 (20) A great temple is ruined because its leaders are in discord.

- (21) Do not absolve one who commits a crime.<sup>46</sup>  
 (22) Do not leave the fool or the evil man to the behavior that he likes.  
 (23) Do not leave the ignorant man or the fool at a work that he does not know.  
 (15,1) Do not let an impious or inferior man command the people.  
 (2) There is a trace of the inferior man in the character of the godly man.<sup>47</sup>  
 (3) He is not a great man who is chosen because of character.<sup>48</sup>  
 (4) Nor is he an inferior man who leaves the way because of foolishness.  
 (5) The heart and the character and their owner are in the hand of the god.  
 (6) Fate and fortune go and come when he commands them. Total: 28.
- (7) THE FIFTEENTH INSTRUCTION. Do not be greedy lest your name stink.  
 (8) A mortgage with greed is coal that burns its owner.  
 (9) Theft with greed brings a lawful killing.<sup>49</sup>  
 (10) The god gives wealth to the wise man because of (his) generosity.  
 (11) The wealth of the generous man is greater than the wealth of the greedy.  
 (12) Greed puts strife and combat in a house.  
 (13) Greed removes shame, mercy, and trust from the heart.  
 (14) Greed causes disturbance in a family.  
 (15) He who is greedy does not like to give to him who gave to him.  
 (16) He does not think of the morrow because he lives for the moment.  
 (17) He does not eat his fill of anything because of (his) stupidity.  
 (18) Money with greed, its wrong does not end.  
 (19) Money is the snare the god has placed on the earth for the impious man so that he should worry daily.  
 (20) But he gives it to his favorite so as to remove worry from his heart.  
 (21) He who is generous in giving food through it (money) is one to whom the fate gives it.  
 (22) Wealth goes to him who gives food through it.  
 (16,1) Burnt offering and libation are appropriate for (giving) food.  
 (2) A funeral is appropriate for giving food in it.  
 (3) The heart of the god is content when the poor man is sated before him.  
 (4) If property accrues to you give a portion to the god; that is the portion of the poor.

- (5) If much property accrues to you spend for your town, so that there is no torment in it.
- (6) If it is in your power, invite him who is far as well as him who is near you.
- (7) He who invites him who is far, his name will be great when he is far.
- (8) He who loves his neighbor finds family around him.
- (9) The good repute of the good man conveys a great name from one to another.
- (10) (Giving) food without dislike removes all dislike.
- (11) The god gives a thousandfold to him who gives to another at a feast.
- (12) The god lets one acquire wealth in return for doing good.
- (13) He who gives food to the poor, the god takes him to himself in boundless mercy.
- (14) The heart of the god is pleased by the giving of food (more than) the heart of the recipient.
- (15) He who loves to give food to another will find it before him in every house.
- (16) He who hides because of avarice is like a stranger who is hidden.
- (17) He who is mean to his people dies without prayers being said for him.
- (18) A family of wise men accrues to him who thinks of rewarding it.
- (19) The death of the evil man is a feast for the household left behind.
- (20) Praise in the street is the exchange for the goods of the storehouse.<sup>50</sup>
- (21) Small wealth with blessing is Hapy in his time of [growth].<sup>51</sup>
- (22) The goods of the greedy are ashes driven by the wind.
- (23) There is he who buries them when they are gathered, and then the earth conceals them.
- (17,1) He is not greedy and stingy who has a reserve in the storehouse.
- (2) It is the god who gives wealth and poverty<sup>52</sup> according to that which he has decreed.
- (3) The fate and the fortune that come, it is the god who determines them. Total: 42.
- (4) THE SIXTEENTH INSTRUCTION. Do not let your flesh suffer when you have something in the storehouse.
- (5) The heart cannot rise up when there is affliction in it.
- (6) Death and the life of tomorrow, we do not know their (nature).
- (7) Today with its livelihood is what the wise man asks for.
- (8) He who loves to hoard wealth<sup>53</sup> will die robbed of it.

- (9) The good life of him who has become old is provided by [what is in] his hand.
- (10) He who is wretched although there is wealth in the storehouse is one who will (have to) beg his share of it.
- (11) He who has passed sixty years, everything has passed for him.
- (12) If his heart loves wine, he cannot drink to drunkenness.
- (13) If he desires food, he cannot eat as he used it.
- (14) If his heart desires a woman, her moment does not come.
- (15) Wine, women, and food give gladness to the heart.
- (16) He who uses them without loud shouting<sup>54</sup> is not reproached in the street.
- (17) He who is deprived of one of them becomes the enemy of his body.
- (18) The wise man who utilizes provisions, his time will not become poor.
- (19) Better is the short time of him who is old than the long life of him who begs (or, has begged).
- (20) The life of one who saves (or, has saved) is one that passes (or, has passed) without its having been known.
- (21) The life that approaches the peak, two-thirds of it are lost.<sup>55</sup>
- (22) He (man) spends ten (years) as a child before he understands death and life.
- (23) He spends another ten (years) acquiring the work of instruction by which he will be able to live.
- (18,1) He spends another ten years gaining and earning possessions by which to live.
- (2) He spends another ten years up to<sup>56</sup> old age before his heart takes counsel.
- (3) There remain sixty years of the whole life which Thoth has assigned to the man of god.<sup>57</sup>
- (4) One in a million, the god giving his blessing, is he who spends them with fate consenting.
- (5) Neither the impious nor the godly man can alter the lifetime that was assigned him.
- (6) He who is fortunate in his days thinks of death in them.
- (7) He who thinks of it (death) for the sake of gain, the riches will bring about his end.
- (8) The chief demon is the first to punish (him) after the taking of the breath.
- (9) Cedar oil, incense, natron, and salt are [small]<sup>58</sup> remedy for healing his wounds.
- (10) A merciless inflammation<sup>59</sup> burns his body.



- (11) He cannot say "Remove your hand," during the punishment by him who deals out beatings.
- (12) The end of the godly man is being buried on the mountain with his burial equipment.
- (13) The owner of millions who acquired them by hoarding cannot take them to the mountain in his hand.
- (14) One does not give a lifetime to him who hoards (or, has hoarded) in order to leave them (the millions) to another after him.
- (15) He who thinks of the god and his power is one who does what he (the god) wishes on earth.
- (16) The gift of the god to the man of god is making him patient in his time of mercy.
- (17) Great is the affliction of those who left the path at leaving their savings to another.
- (18) He who knows what is within the man of god does not hoard riches.
- (19) Eat and drink when no brother is hungry, when no father and mother "beseach" you.
- (20) Make holiday generously as long as no one begs from you.
- (21) Enjoy yourself with whom you wish as long as no fool joins you.
- (22) As for a good woman of proven good character, you will not be able to blame her on account of it.<sup>60</sup>
- (23) A timely remedy is to prevent illness by having the greatness of the god in your heart.
- (19,1) There is he who uses his portion for himself in a lifetime without blame.
- (2) There is he who hoards riches until death arrives.
- (3) He is not the owner of millions in wealth who uses his portion thereof.
- (4) He is not a greedy one who is concerned for his next day's food.
- (5) Fate and fortune go and come when he (the god) commands them. Total: 51.
- (6) THE SEVENTEENTH INSTRUCTION. Do not let worry flourish lest you become distraught.
- (7) If the heart worries about its owner it creates illness for him.
- (8) When worry has arisen the heart seeks death itself.
- (9) It is the god who gives patience to the wise man in misfortune.
- (10) The impious man who forgets the god dies stricken in his heart.
- (11) A short day in misfortune is many (days) in the heart of the impatient man.
- (12) The support of the godly man in misfortune is the god.
- (13) The fool does not call to him in trouble because of (his) impiety.

- (14) He who is persevering<sup>61</sup> in hardship, his fate goes and comes on account of it.
- (15) The fate together with the god bring happiness after anxiety.<sup>62</sup>
- (16) Do not be heartsore in (your) town because you are weak.
- (17) He who is weak in (his) town becomes strong in it again.
- (18) Do not prefer death to life in misfortune out of despair.
- (19) The god returns contentment, the dead do not return.
- (20) He creates the good through the fate at the end of<sup>63</sup> old age.
- (21) The weak man who has no resentment, his food is not hard.
- (22) What is good for a man is not to be vengeful when the fate is hard.
- (23) Do not be heartsore about a matter if its course<sup>64</sup> comes to a halt.
- (20,1) The day of loss is lost "for its very gain."
- (2) Do not sail the course of the evil man even when fate favors him.
- (3) The impious man does not die in the fortune which he likes.
- (4) Do not be heartsore during an imprisonment; the work of the god is great.
- (5) The man of god is in prison "for his very gain."
- (6) "Death saves from prison because of prayer."
- (7) Do not worry your heart with the "bitterness" of one who is dying (or, is dead).
- (8) No one turns away from life because of another's dying.
- (9) Nor is there anyone who listens because of your praying to the sky.
- (10) He who dies (or, has died) in the middle of life, the god knows what he has done.
- (11) The god does not forget the punishment for any crime.
- (12) What passes by (or, has passed by) of vexations today, let them be yesterday to you.
- (13) What comes (or, has come) of hardship, leave yourself in the hand of the god in it.
- (14) One day is not like another for him whose heart cares.
- (15) One hour is not like another in a lifetime without blame.
- (16) It so befell in the beginning when the gods were on earth.
- (17) When Pre had weakened before the enemies, they weakened before him in turn.
- (18) When Horus had been hidden behind the papyrus, he became ruler of the earth in turn.
- (19) Happiness came to Isis out of misfortune after<sup>65</sup> what she had undergone.
- (20) Good steering<sup>66</sup> comes out of trouble after grief.
- (21) The god turns away fear in the straits when death is near.
- (22) He saves the ox after whose branding is the slaughter block.

- (23) The fear of the man of god is that which goes just as it came.  
 (21,1) Hardship when there is no fault is not to be feared.  
 (2) A time in misfortune does not make the man of god give up.  
 (3) There is he who is persevering about tomorrow without his hand succeeding.  
 (4) There is he who does not take care and fate cares for him.  
 (5) He is not the wise man in misfortune who takes his heart for a companion.  
 (6) The fate and the fortune that come, it is the god who sends them. Total: 48.
- (7) THE EIGHTEENTH INSTRUCTION.  
 (8) The teaching of being patient until you have taken counsel, lest you give offense.  
 (9) The patience of a wise man is to consult with the god.  
 (10) Patience without blame results in good steering.  
 (11) [The enemy of the evil man becomes the first of Thoth in his heart.]  
 (12) Harm attains the fool because he does not take counsel.  
 (13) He who listens to the judgment of his heart sleeps untroubled.  
 (14) He who guards his heart and his tongue sleeps without an enemy.  
 (15) He who reveals a secret matter, his house will burn.  
 (16) He who repeats it (because of) impatience is one who defiles his tongue.<sup>67</sup>  
 (17) He who turns away from his anger is one who is far from the anger of the god.  
 (18) The fool who is impatient, the god is impatiently after him.  
 (19) When a fool is patient time drags for him.  
 (20) The patience of a fool is like a flame that flares and then dies.  
 (21) The patience (of a fool) equals a water that is held back and then its dam gives way.  
 (22) The patience of a fool is such that when his master sends him he who has sent him must go after him.  
 (23) Patience and impatience, fate is their master who makes them.  
 (22,1) All their time is examined by the wise man.  
 (2) Their determination is through the counsel which the god has decreed.  
 (3) He who finds counsel is not a wise man who takes counsel.  
 (4) Nor is he whose manner annoys a fool or an idiot.  
 (5) Taking counsel, thought, and patience are in the hand of the god.  
 (6) Fate and fortune go and come when he commands them.
- (7) THE NINETEENTH INSTRUCTION. The teaching of making your speech calm.

- (8) Gentleness in every kind of behavior<sup>68</sup> makes the praise of the wise man.  
 (9) The power of a fool in command is one that goes to a swift death.  
 (10) Do not make your voice harsh, do not speak loudly with your tongue.  
 (11) A loud voice causes harm to the parts of the body just like an illness.  
 (12) Do not be impatient when you inquire so that you get angry when listening.  
 (13) Do not reveal what is secret to a wise man for the sake of (his) listening.  
 (14) His praise is great before the people because he listens.  
 (15) Water goes into the temple although there is no water before it.  
 (16) Do not be vengeful to him who is (or, has been) vengeful until his day has come.  
 (17) He who fares downstream with the [oar rows] when it is time to [row].  
 (18) Do not reveal what is in your heart to your master when (he is) deliberating.<sup>69</sup>  
 (19) The counsel that occurs to the fool is as weightless as the wind.  
 (20) Do not give way often to your tongue to advise when you have not been asked.  
 (21) He who hastens with his voice when he speaks gives a false answer.  
 (22) One does not listen to the voice of a [chatterbox]<sup>70</sup> in an accusation.  
 (23) One does not judge according to the complaint of a fool because it is loud.  
 (23,1) One does not torment someone unless he has been found out through (his) pleading.  
 (2) One does not pity the impious man during punishment because he cries loudly.  
 (3) One does not praise a donkey carrying a load because it brays.  
 (4) A fool does not obtain a portion of something because he brings (something).<sup>71</sup>  
 (5) Better is the portion of him who is silent than the portion of him who says "Give me."  
 (6) It is better to bless someone than to do harm to one who has insulted you.  
 (7) If a wise man is not calm his manner is not perfect.  
 (8) If there is no<sup>72</sup> calm in combat its army does not get a rest.  
 (9) If there is no calm in a feast its master cannot enjoy himself.  
 (10) If there is no calm in a temple its gods are the ones who abandon it.

- (11) One places a chapel under a god because of its name.<sup>73</sup>  
 (12) Praise is given to the wise man because of (his) calm.  
 (13) Old age is the good (time) in life because of (its) gentleness.  
 (14) He who makes his behavior harsh goes to a bad death.  
 (15) There is the evil man who is calm like a crocodile in water.  
 (16) There is the fool who is calm like heavy lead.  
 (17) He is not a restless fool who is gripped by unrest.  
 (18) It is the god who gives calm and unrest through his commands.  
 (19) The fate and the fortune that come, it is the god who sends them. Total: 36.
- (20) THE TWENTIETH INSTRUCTION. Do not slight a small thing lest you suffer from it.  
 (21) Deadly harm<sup>74</sup> comes to the fool for slighting greatness in his heart.  
 (22) In turn harm is done to a great man for slighting smallness.  
 (23) It is the god who gives the heart to the wise man for the sake of having respect.  
 (24) It is he who leaves the impious man to harm because of (his) brutality.  
 (25) Do not slight royalty and divinity in order to injure them.  
 (24,1) He who fears harm escapes all harm.<sup>75</sup>  
 (2) Do not slight a small illness for which there is a remedy; use the remedy.  
 (3) He to whom an illness returns day after day, his recovery is difficult.  
 (4) Do not slight a small amulet at a time when it is needed.  
 (5) An amulet that does no harm protects its owner from it.  
 (6) Do not slight a small god, lest his retaliation teach you.  
 (7) The small shrew mouse vents its anger.  
 (8) The small scarab (is great) through its secret image.  
 (9) The small dwarf is great because of his name.<sup>76</sup>  
 (10) The small snake has poison.  
 (11) The small river has its demon.  
 (12) The small fire is (to be) feared.  
 (13) The small document has great benefit.  
 (14) The small of age (the youth), his name is made in combat.  
 (15) The small cord binds its [oar].  
 (16) The small truth, its owner [destroys (by it)].  
 (17) The small falsehood makes trouble for him who commits it.  
 (18) The little food gives health to its owner.  
 (19) The small service, if it is steady, removes dislike.  
 (20) A little saving creates wealth.  
 (21) A little bread stops killing.

- (22) The heart in its smallness sustains its owner.  
 (23) A small worry breaks<sup>77</sup> the bones.  
 (24) A small good news makes the heart live.  
 (25) A little dew makes the field live.  
 (25,1) A little wind carries the boat.  
 (2) The little bee brings the honey.  
 (3) The small *skt*<sup>78</sup> carries away the field.  
 (4) The small locust destroys the grapevine.  
 (5) A small wrong hastens toward death.  
 (6) A small benefaction is not hidden from the god.  
 (7) Many are the small things that are worthy of respect.  
 (8) Few are the great things that are worthy of admiration.  
 (9) There is he who fears blame, yet he commits a great crime.  
 (10) There is he who shouts out of scorn, yet he gives service.  
 (11) He who guards himself is not a wise and respectful man.  
 (12) Nor is he to whom harm comes a deceitful fool.  
 (13) The fate and the fortune that come, it is the god who determines them. Total: 44.
- (14) THE TWENTY-FIRST INSTRUCTION. The teaching not to be mean, lest you be slighted.  
 (15) The hand that is not greedy, its owner is not reproached.  
 (16) In a town in which you have no family your heart is your family.<sup>79</sup>  
 (17) A man's good character makes company around him.  
 (18) Do not love your belly, know shame in your heart, do not scorn the voice of your heart.  
 (19) He who scorns one of them makes a stench in the street.  
 (20) Do not dance in the crowd, do not make face<sup>80</sup> in the multitude.  
 (21) Do not let your tongue differ from your heart in counsel when you are asked.  
 (22) A deceitful man does not tell another man what is in his heart.  
 (23) What he desires does not come about through his counsels.  
 (24) Do not fear, do not be lazy, do not worry excessively.  
 (26,1) The reward of the fool and the inferior man is the laughter that falls on him (i.e., on them).  
 (2) Do not demand something that belongs to another out of scorn for him.  
 (3) Do not scorn an inferior man because he stretches out his hand<sup>81</sup> when it is not the time for it.  
 (4) The fool makes his questioner hostile by his not listening.  
 (5) Do not flatter nor be rude in any house because of love of your belly.  
 (6) He who goes without having been invited is one to whom the house is narrow (i.e., inhospitable).

- (7) When the evil man has well-being he asks for death in it.  
 (8) When the wise man suffers, death is an astonishment to him.  
 (9) Do not think of hindering<sup>82</sup> a fool or one bereft of judgment.  
 (10) He who loves worry does not listen to reproof of what he has done.  
 (11) Do not do a work which is scorned if you can live by another.  
 (12) Do not be close to one in whose heart there is hatred.  
 (13) The fool with his bad character does not cease to hate.  
 (14) Do not beg for a gift from an evil brother in the family.  
 (15) There is no brother in a family except the brother who is kind-hearted.  
 (16) Do not borrow money at interest<sup>83</sup> in order to provide plenty of food with it.  
 (17) He who controls himself in his manner of life is not reproached on account of his belly.  
 (18) Do not alter your word when spending, do not cheat at the time of sealing (an agreement).  
 (19) A wise man who is trusted, his pledge is in one's hand.  
 (20) His word in a matter is a pledge without an oath.  
 (21) Do not set a due date for someone while another (date) is in your heart.  
 (22) What is in the heart of the wise man is what one finds on his tongue.  
 (23) Do not draw back from what you have said except from an unlawful wrong.<sup>84</sup>  
 (24) The honor of the scribe is having a wise man's honesty in his words.  
 (27, 1) Do not cheat when you are questioned, there being a witness behind you (i.e., the god).  
 (2) Do not steal out of hunger, for you will be investigated.  
 (3) Better death in want than life in shamelessness.  
 (4) Do not raise your hand, there being one who listens.  
 (5) . . . . .  
 (6) He who is silent under wrong is one who escapes from harm.  
 (7) Do not desire to take revenge on your master in order to seek justice.  
 (8) Do not approach<sup>85</sup> the strong man even when you have protection behind you.  
 (9) When a wise man is stripped he gives his clothes and blessing.  
 (10) Do not undertake any work and then fail to be satisfied by it.  
 (11) Do not render judgment to the people if you have no stick (to make them) listen to you.  
 (12) The fool who is in the right is more annoying than he who wronged him.

- (13) Do not be brutal to one who is silent, lest his heart beget contention.  
 (14) The snake on which one steps ejects a strong poison.  
 (15) The fool who is brutal to another is scorned for (his) brutality.  
 (16) There is he who is scorned for (his) gentleness, yet he is patient toward another through it.  
 (17) There is he who is arrogant, and he makes a stench in the street.  
 (18) He who is chosen among the people is not a wise man.  
 (19) Nor is he a great man who is respected by another.  
 (20) It is the god who gives the praise and the blameless character.  
 (21) The fate and the fortune that come, it is the god who sends them. Total: 57.  
 (22) THE TWENTY-SECOND INSTRUCTION.  
 (23) The teaching not to abandon the place in which you can live.  
 (28, 1) Lowly work and lowly food are better than being sated far away.  
 (2) The occupation of one who is foolish about his belly is to run after a violent death.  
 (3) When a wise and godly man has an illness close to death he will yet recover from it.  
 (4) The god who is in the city is the one by whose command are the death and life of his people.  
 (5) The impious man who goes abroad puts himself in the hand of the fiend.  
 (6) The godly (man) who is far from his town, his worth is not better known than that of another.  
 (7) He who dies far from his town is buried<sup>86</sup> only out of pity.  
 (8) The wise man who is unknown is one who is scorned by the fools.  
 (9) The town of the fool is hostile to him because of his wandering about.<sup>87</sup>  
 (10) The impious man who leaves the way of his town, its gods are the ones who hate him.  
 (11) He who loves wrongful roaming is one who gets lawful punishment.  
 (12) The crocodiles get their portion of the fools because of (their) roaming.  
 (13) Such is the way of life of people who roam.  
 (14) He who goes away saying "I shall come back" is one who returns by the hand of the god.  
 (15) He who is far while his prayer is far, his gods are far from him.  
 (16) No blood brother reaches him in (his) anxiety.  
 (17) He who escapes abroad from an evil is one who gets into it.

- (18) Everywhere the stranger is the servant of the inferior man.  
 (19) He arouses wrath in the crowd though he has done no wrong.  
 (20) Someone will despise him (though) he does not spite him.  
 (21) He must listen to insulting cursing and laugh at it as a joke.  
 (22) He must forget the crime of (being treated as) a woman because he is a stranger.  
 (23) A rich man who is abroad is one whose purse gets rifled.  
 (24) When a wise man is far away his heart seeks his town.  
 (29,1) He who worships his god in the morning in his town will live.  
 (2) He who pronounces his (the god's) name in misfortune is saved from it.  
 (3) The wise man who goes and comes will place the greatness of the god in his heart.  
 (4) He who goes and comes while on his (the god's) way returns to him again.  
 (5) Wherever the wise man is, the praise of his name is with him.  
 (6) The fool (with) his bad character gets into crime through it.  
 (7) There is not many a man of the town who knows how to live in it.  
 (8) Nor is he a stranger whose life is hard.  
 (9) It is the god who shows the way through the teaching of how to live.  
 (10) It is he who leaves the impious man to go and come without a place to stay.  
 (11) The fate and the fortune that come, it is the god who sends them. Total: 38.  
 (12) THE TWENTY-THIRD INSTRUCTION. Do not burn, lest the god burn you (with) punishment.  
 (13) The poison of the breathing snake is (in) its mouth; the poison of the inferior man is (in) his heart.  
 (14) He equals (the snake) which kills; he is merciless like the crocodile.  
 (15) One cannot remove the poison of the crocodile, the snake, or the evil man.  
 (16) One cannot find a remedy against the sting of a fool's tongue.  
 (17) The fool who roams about loves neither peace nor him who brings it.  
 (18) The impious man does not like to be merciful to him who has done wrong to him.  
 (19) His eye is insatiable for blood in lawless crime.  
 (20) He who burns about an evil gets into crime through it.  
 (21) The burning fire is extinguished<sup>88</sup> by water while the water turns into it.  
 (22) Natron and salt are destroyed in their work (i.e., their action) because of (their) burning.

- (23) Milk is spoiled in a jug . . .  
 (30,1) It is good to be firm because of many<sup>89</sup> foods.  
 (2) The evil man whose heart loves evil will find it.  
 (3) He who thinks of the good is one who masters it.  
 (4) The good action of incense comes from its nature.<sup>90</sup>  
 (5) The impatient man<sup>91</sup> gets into trouble through seeking to annoy by it.  
 (6) What comes from the earth returns to it again.  
 (7) The god gives the lamp and the fat according to the heart.  
 (8) He knows his favorite and gives goods to him who gave to him.  
 (9) The impious man does not desist from the behavior which he loves.  
 (10) The godly man does not burn to injure, lest one burn against him.  
 (11) The evil man who has power does not let harm attain him.  
 (12) The godly man stays in misfortune until the god is reconciled.  
 (13) He who knows how to steer his heart is not one who is merciful.  
 (14) Nor is he who knows the curse of haste one who burns.  
 (15) All these are in the power of the fate and the god.  
 (16) The fate and the fortune that come, it is the god who sends them. Total: 28.  
 (17) THE TWENTY-FOURTH INSTRUCTION.  
 (18) The teaching of knowing the greatness of the god, so as to put it in your heart.  
 (19) Heart and tongue of the wise man, the greatness of their dwelling-place is being that of the god.  
 (20) When heart and tongue are blameless, steering results from it.<sup>92</sup>  
 (21) The work of the god is a joke to the heart of the fool.  
 (22) The life of the fool is a burden to the god himself.  
 (23) A lifetime is given to the impious man in order to make him encounter retaliation.  
 (24) Property is given to the evil man in order to deprive him of his breath through it.  
 (31,1) One does not understand the heart of the god until what he has decreed has come.  
 (2) When the people raise their hands the god knows it.  
 (3) He knows the impious man who thinks of evil.  
 (4) He knows the godly man and that he has the greatness of the god in his heart.  
 (5) Before the tongue has been questioned the god knows its answers.  
 (6) The blow of the lance that comes from afar, the place where it lands is decreed for it.  
 (7) The impious man alone suffers a thousandfold.

- (8) The god lets him escape from slaughter after having bound him.
- (9) One says "A wonder of the god" when one is in fear without fault.
- (10) He guards at night against the reptiles of the dark.
- (11) He directs the heart and the tongue by his commands.
- (12) He gives good judgment through the counsel which no one knows.
- (13) He creates abundant value<sup>93</sup> without there being a storehouse behind him.
- (14) It is he who makes the way safe without there being a guard.
- (15) It is he who gives the just law without there being a judgment.
- (16) He lets the great-of-birth<sup>94</sup> be great in his lifetime because of (his) mercy.
- (17) He makes the poor beggar a master because he knows his heart.
- (18) The impious man does not say "There is god" in the fortune which he decrees.
- (19) He who says "It cannot happen" should look to what is hidden.
- (20) How do the sun and moon go and come in the sky?
- (21) Whence go and come water, fire, and wind?
- (22) Through whom do amulet and spell become remedies?
- (23) The hidden work of the god, he makes it known on the earth daily.
- (24) He created light and darkness in which is every creature.
- (32,1) He created the earth, begetting millions, swallowing (them) up and begetting again.
- (2) He created day, month, and year through the commands of the lord of command.
- (3) He created summer and winter through the rising and setting of Sothis.
- (4) He created food before those who are alive, the wonder of the fields.
- (5) He created the constellation of those that are in the sky, so that those on earth should learn them.
- (6) He created sweet water in it which all the lands desire.
- (7) He created the breath in the egg though there is no access to it.
- (8) He created birth in every womb from the semen which they receive.
- (9) He created sinews and bones out of the same semen.
- (10) He created going and coming in the whole earth through the trembling of the ground.
- (11) He created sleep to end weariness, waking for looking after food.
- (12) He created remedies to end illness, wine to end affliction.

- (13) He created the dream to show the way to the dreamer in his blindness.
- (14) He created life and death before him for the torment of the impious man.
- (15) He created wealth for truthfulness, poverty for falsehood.
- (16) He created work for the stupid man, food for the common man.
- (17) He created the succession of generations so as to make them live.
- (18) He lets the destiny of those on earth be hidden from them so as to be unknown.
- (19) He lets the food of the servant be different from that of the master.<sup>95</sup>
- (20) He lets a woman of the royal harem have another husband.
- (21) He lets the stranger who has come from outside live like the citizen.
- (22) There is no fellowman<sup>96</sup> who knows the fortune that is before him.
- (23) There is he who follows his counsel, yet he finds a slaying in it.
- (24) There is the wrong which the fool commits, yet he has success with it.<sup>97</sup>
- (33,1) He who is at the head of the crowd is not one who runs.
- (2) Nor is he who falls on the way one who kills.
- (3) Fate and retaliation turn around and bring about what he (the god) commands.
- (4) Fate does not look ahead, retaliation does not come wrongfully.<sup>98</sup>
- (5) Great is the counsel of the god in putting one thing after another.
- (6) The fate and the fortune that come, it is the god who sends them.
- (6) THE TWENTY-FIFTH INSTRUCTION.
- (7) The teaching to guard against retaliation, lest a portion of it reach you.
- (8) Violent vengefulness against the god brings a violent death.
- (9) Vengefulness which is powerful brings retaliation in turn.
- (10) The god does not forget, retaliation does not rest.
- (11) The impious man does not fear it, retaliation does not become sated with him.
- (12) But gentleness toward the weak is in the way of the godly man.
- (13) He who is arrogant in the town is one who is (i.e., will be) weak on his ground.
- (14) He who is loud-mouthed in the temple is one who is<sup>99</sup> (i.e., will be) silent in it because of weakness.
- (15) He who leaves the weak in torment is one who complains (i.e., will complain) when he is no longer protected.

- (16) He who takes food by force is one who begs (i.e., will beg) for it because of hunger.
- (17) He who hastens to make an oath is one whose death will hasten.
- (18) He who uncovers the affairs of another is one who will be uncovered.
- (19) He who violates a man by force, his offspring will soon be buried.
- (20) He who does harm for harm, his old age will be harmed.
- (21) He who lets his heart be wakeful about retaliation will not find it.
- (22) When you are sated with strength, leave a little of it to the street.
- (23) When you live as one who has power, let the wrath of your heart be small.
- (24) When you walk along the street, leave the way to him who is old.
- (34,1) When you look at the weak man, fear the fate because of weakness.
- (2) When you look at retaliation, fear retaliation because of crime.
- (3) Retaliation is exalted because of its name and belittled because of impatience.
- (4) Its punishment is heavier than the punishment of Sakhmet when she rages.
- (5) . . . . .
- (6) When it (retaliation) comes into a house, fate will seek to escape from it.
- (7) When it comes into a family, it leaves the brothers as enemies.
- (8) When it comes into a town, it leaves strife among its people.
- (9) When it comes into a nome, it lets the evil man have power.
- (10) When it comes into the temples, it lets the fools be strong.
- (11) When it comes to the impious man, it makes another man fear him.
- (12) When it comes to the wise man, it makes (him) foolish, bad, and stupid.
- (13) There is no counsel and consideration in a wise man (who is) in a state of retaliation.<sup>100</sup>
- (14) No work quickens for the quick without fate.
- (15) No man holds a mortgage or a pledge if he is under a curse.
- (16) There is no worry or harm at a time when the god is content.
- (17) Retaliation does not cease to harm the destroyer.
- (18) Fortune, blessing, and power are by his (the god's) command.
- (19) He metes out punishment for sin, he gives reward for beneficence.
- (20) He creates hunger after satedness, satedness in turn after hunger.
- (21) Men cannot avoid the god or retaliation when he decrees (it) for them.

- (22) He who burns to (do) every harm, the god will burn him with harm.
- (23) He who lets pass a small fault dissolves dislike and is content.
- (35,1) Violence, poverty, insult, and unkindness are never, never at rest.
- (2) I have not burned to do evil . . . , my heart, the god knows [it].
- (3) I have not taken vengeance on another; another has not suffered on my account.
- (4) The sin which I have committed unwittingly, I beg [forgiveness for it].
- (5) I call to the god to have mercy on me and give me [sweetness] ---.
- (6) He removes the worry about prosperity, without there being a reserve.
- (7) He gives a lifetime without despair and a [good] burial.
- (8) He relies on your heart on its way in its time ---.
- (9) Apis and Mnevis abide at the window of Pharaoh forever.
- (10) They will do good to him who will listen to these (words) and to him who will say ---.
- (11) The heart of the wise man, its reward is the eye of the god . . . ---.
- (12) The heart of the impious man who does not know . . . ---.
- (13) The end of the instruction. May his *ba* flourish forever!
- (14) Phehor son of Djedherpaan. His *ba* will serve Osiris-Sokar.
- (15) the great god, the lord of Abydos. May his *ba* and his body be young for all eternity.

## NOTES

1. What is now page 2 contains the second half of the sixth instruction; it deals with behavior toward parents.
2. Lit., "Measure his heart in good character."
3. P. Insinger has many examples of the term "wide-of-heart" meaning "patient," and some examples of "great-of-heart" meaning "proud, arrogant," both "wide" and "great" being spelled *w*. In this instance "patient" appears preferable if its connotations extended to "tardy." The meaning "proud, arrogant" occurs in 3/10 and 4/13.
4. Or, "for the heart of the dying (or, the dead)." On my suggestion that *p3 iir mwt* might mean "the dying" as well as "the dead" see p. 184, n. 86.
5. Following Volten, *Weisheitsbuch* II, 9-10 and 126 in emending *dnt* to *dnf*, in accordance with the variant of P. Carlsberg II, 1.2.
6. Collection of debts seems to be meant; on *hbr*, "abuse, mistreat, torment" see p. 181, n. 16.
7. Lit., "place your name at length from her," with "name" in the sense of "self, person." Cf. the different rendering of Volten, *Weisheitsbuch* II, 159.