

edge shall uphold him, while the ignorant shall be crushed.

The un-
teachable
man.

As for the man without experience, who hearkens not, he does nothing at all. He seeks knowledge in ignorance, profit in injury; he commits all sorts of errors, seizing always whatever is the opposite of praiseworthy. Thus he lives only on the perishable. His food is the evil word that charms him. He lives every day on what the great know to be perishable; fleeing what is best for him, because of the many errors which are before him each day. . . .

Obey a fa-
ther or mas-
ter.

Do that which thy master tells thee. Doubly good is the precept of our father, from whose flesh we come forth. May what he tells us be in our hearts; do for him more than he has said and satisfy him wholly. Surely a good son is one of the gifts of God, a son doing better than he has been told. For his master he does what is right, throwing his whole heart into the ways.

Value of
these pre-
cepts.

By following these lessons I secure that thy body shall be in health, that the king shall be satisfied with thee in all things, and that thou shalt gain years of life without failures.

They have gained for me upon earth one hundred and ten years of life, with the gift of the favor of the king, among the first of those whose works have made them noble, doing the pleasure of the king in an honored place.

X. EPITAPH OF BEKA

This inscription is on a pillar in the Museum of Turin. Beka, the deceased, was the great steward of the Public Granary. Its value lies chiefly in the enumeration of virtues attributed to the deceased, representing him as a perfect model of conduct in private and official life. *Records of the Past*, x. 7-10.

A royal gift of offerings to the person of the Steward of the public granary, Beka, the justified. He says, I

myself was just and true, without malice, having put God in my heart, and having been quick to discern his will. I reach the city of those who are in eternity. I have done good upon earth; I have harbored no prejudice; I have not been wicked; I have not approved of any offense or iniquity. I have taken pleasure in speaking the truth; I have perceived the advantage it is to conform to this practice upon the earth from the first action of my life even to the tomb. My sure defence shall be to speak it (truth) in the day when I reach the divine judges, the skilful interpreters, discoverers of all actions, the chastisers of sins. Pure is my soul. While living, I bear no malice. There are no errors attributable to me, no sins of mine are before their hand. I am come out of this trial with the help of truth, and behold I am in the place of the ancients. Bring ye the food of truth to the Steward of the public granary, Beka, the justified.

His justification before the judges of the Dead.

He says, It was I who filled the heart of the Lord of the Two Regions, who was the beloved of the King of Upper Egypt, the favorite of the King of Lower Egypt, on account of my preëminent merits, which were the cause of my promotion. Great was I in the place of millions of true perfections. Wherever the King proceeded, I always approached his person, and went joyfully around him adoring his goodness each day, and did homage to the double asp on his diadem throughout all time. . . . I have not made myself master over the lowly; I have done no harm to men who honored their gods. I have spent my lifetime in the life of truth, until I have attained the age of veneration, being in favor with the King, and beloved by the great ones about him. The royal dwelling, those who dwelt there, no ill will towards me was in their heart. The men of the future, while they live, will be

His relations with pharaoh and the court.

Double asp, emblem of the king's immortality.

charmed by my remarkable merits. He who inhabits the place of the fulness of health had given me an important post.

Conduct towards his parents and his fellows.

My sincerity and my goodness were in the heart of my father and mother; my affection was in them. Never have I outraged it in my mode of action towards them from the beginning of the time of my youth. Though great, yet have I acted as if I had been a little one. I have not disabled anyone worthier than myself. . . .

XI. PRODUCTS OF ARABIA

A group of inscriptions on the inner walls of an Egyptian temple gives an account of the conquest of Arabia Felix by the Regent Queen Mother of Thothmes III. It includes a description of the spoils brought home by the expedition. Naturally these same products were imported from Arabia in time of peace. *Records of the Past*, x. 14.

Imports into Egypt; *Ancient World*, 15.

The loading of the ships of transport with a great quantity of the magnificent products of Arabia, with all kinds of precious woods of the Holy Land, with heaps of incense resin, with verdant incense trees, with ebony, with pure ivory, with gold and silver from the land of Amu, with the tesep-wood, and the cassia-bark, aham-incense and mes-temkohl, and hounds, with skins of leopards of the South, apes and monkeys, with women and children. Never has a convoy been made like this one by any king since the creation of the world.

XII. THE LABORING CLASSES

From a papyrus in the British Museum, copied in the nineteenth dynasty from an original of the twelfth dynasty or earlier. The document gives an account of the various occupations, and with quaint humor pictures their hardships as contrasted with the easy life of the scribe. *Records of the Past*, viii. 147-156.

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