
Documents

Considering the Evidence: Life and Afterlife in Mesopotamia and Egypt



The advent of writing was not only a central feature of most First Civilizations but also a great boon to later historians. Access to their early written records allows us some insight, in their own words, as to how these ancient peoples thought about their societies and their place in the larger scheme of things. Such documents, of course, tell only a small part of the story, for they most often reflect the thinking of the literate few—usually male, upper-class, powerful, and well-to-do—rather than the outlook of the vast majority who lacked such privileged positions. Nonetheless, historians have been grateful for even this limited window on the life of at least some of our ancient ancestors.

Among the First Civilizations, accessible written records are most widely available for Mesopotamia and Egypt. Those excerpted here disclose something about those peoples' understandings of life in this world—class and gender, crime and justice, occupation and kingship—as well as about what awaits in the life beyond. Such reflections about life and afterlife allow us to catch a glimpse of the social organization and cultural outlook of these First Civilizations.

Document 2.1

In Search of Eternal Life

The best known of the writings from the world of the First Civilizations is surely the *Epic of Gilgamesh*. Inscribed on clay tablets in various versions, the Gilgamesh epic has been pieced together by scholars over the past century or so. Its origins no doubt go back to stories about this legendary ruler, said to be the powerful monarch of the Sumerian city of Uruk. Compiled from earlier oral versions, the first written text of the epic dates to around 1200–600 B.C.E.

The epic poem itself recounts the adventures of Gilgamesh, said to be part human and part divine. As the story opens, he is the energetic but oppressive ruler of Uruk. The pleas of his people persuade the gods to send Enkidu, a

beast-like uncivilized man from the wilderness, to counteract this oppression. But before he can confront the erring monarch, Enkidu must become civilized, a process that occurs at the hands of a seductive harlot. When the two men finally meet, they engage in a titanic wrestling match from which Gilgamesh emerges victorious. Thereafter they bond in a deep friendship and undertake a series of adventures together. In the course of these adventures, they offend the gods, who then determine that Enkidu must die. Devastated by the loss of his friend and the realization of his own mortality, Gilgamesh embarks on an extended search for eternal life. During this search, he meets a tavern owner, who is a wise goddess named Siduri, as well as Utnapishtim, the only human being ever granted immortality by the gods. In the end, however, Gilgamesh learns that eternal life is not available to mere mortals and thus his quest proves futile.

The excerpts that follow illustrate something of Mesopotamian views of kingship, of the gods, and of the possibilities of life and afterlife.

- How would you define the Mesopotamian ideal of kingship? What is the basis of the monarch's legitimacy?
- What understanding of the afterlife does the epic suggest?
- What philosophy of life comes across in the Gilgamesh story?
- How does the *Epic of Gilgamesh* portray the gods and their relationship to humankind?

The Epic of Gilgamesh

ca. 2700–2500 B.C.E.

Kingship

[The following selections deal with the nature of kingship. The first two describe the great deeds of Gilgamesh and his oppression of the people as well as recounting the instructions about kingship from Enlil, the chief Sumerian god, who is responsible for determining the destinies of humankind.]

I will proclaim to the world the deeds of Gilgamesh. There was the man to whom all things were known; there was the king who knew the countries of the world. He was wise, he saw mysteries and knew secret things, he brought us a tale of the days before the world. He went on a long journey, was weary, worn-out with labor, returning he rested, he engraved on stone the whole story.

When the gods created Gilgamesh they gave him a perfect body. Shamash, the glorious sun, en-

dowed him with beauty, Adad, the god of the storm, endowed him with courage, the great gods made his beauty perfect, surpassing all others, terrifying like a great wild bull. Two-thirds they made him god and one-third man.

In Uruk he built walls, a great rampart, and the temple of blessed Eanna for the god of the firmament Anu, and for Ishtar the goddess of love. . . . Climb upon the wall of Uruk; walk along it, I say; regard the foundation terrace and examine the masonry: is it not burnt brick and good? The seven sages laid the foundations.

Source: *The Epic of Gilgamesh*, translated by N. K. Sanders (London: Penguin, 1972). 61–62, 70, 92–93, 101–2, 106–11.

Gilgamesh went abroad in the world, but he met with none who could withstand his arms till he came to Uruk. But the men of Uruk muttered in their houses, “Gilgamesh sounds the tocsin for his amusement, his arrogance has no bounds by day or night. No son is left with his father, for Gilgamesh takes them all, even the children; yet the king should be a shepherd to his people. His lust leaves no virgin to her lover, neither the warrior’s daughter nor the wife of the noble; yet this is the shepherd of the city, wise, comely, and resolute.”

Enlil of the mountain, the father of the gods, had decreed the destiny of Gilgamesh. So Gilgamesh dreamed and Enkidu said, “The meaning of the dream is this. The father of the gods has given you kingship, such is your destiny; everlasting life is not your destiny. Because of this do not be sad at heart, do not be grieved or oppressed. He has given you power to bind and to loose, to be the darkness and the light of mankind. He has given you unexampled supremacy over the people, victory in battle from which no fugitive returns, in forays and assaults from which there is no going back. But do not abuse this power, deal justly with your servants in the palace, deal justly before Shamash.

On the Search for Immortality

[As Enkidu lies dying, he tells Gilgamesh of a dream he had about the afterlife.]

“[T]his is the dream I dreamed last night. The heavens roared, and earth rumbled back an answer; between them stood I before an awful being, the somber-faced man-bird; he had directed on me his purpose. His was a vampire face, his foot was a lion’s foot, his hand was an eagle’s talon. He fell on me and his claws were in my hair, he held me fast and I smothered; then he transformed me so that my arms became wings covered with feathers. He turned his stare toward me, and he led me away to the palace of Irkalla, the Queen of Darkness, to the house from which none who enters ever returns, down the road from which there is no coming back.

“There is the house whose people sit in darkness; dust is their food and clay their meat. They are clothed like birds with wings for covering, they see no light, they sit in darkness. I entered the house of

dust and I saw the kings of the earth, their crowns put away for ever; rulers and princes, all those who once wore kingly crowns and ruled the world in the days of old. They who had stood in the place of the gods like Anu and Enlil, stood now like servants to fetch baked meats in the house of dust, to carry cooked meat and cold water from the water-skin. In the house of dust which I entered were high priests and acolytes, priests of the incantation and of ecstasy. . . . Then I awoke like a man drained of blood who wanders alone in a waste of rushes.”

[When Gilgamesh in his quest for immortality meets Siduri, the tavern keeper, he confesses to her his fear and anguish, and receives some wise counsel in return.]

“[M]y friend who was very dear to me and who endured dangers beside me, Enkidu my brother, whom I loved, the end of mortality has overtaken him. I wept for him seven days and nights till the worm fastened to him. Because of my brother I am afraid of death, because of my brother I stray through the wilderness and cannot rest. But now, young woman, maker of wine, since I have seen your face do not let me see the face of death which I dread so much.”

She answered, “Gilgamesh, where are you hurrying to? You will never find that life for which you are looking. When the gods created man they allotted to him death, but life they retained in their own keeping. As for you, Gilgamesh, fill your belly with good things; day and night, night and day, dance and be merry, feast and rejoice. Let your clothes be fresh, bathe yourself in water, cherish the little child that holds your hand, and make your wife happy in your embrace; for this too is the lot of man.”

[Later, when Gilgamesh reaches Utnapishtim, the only man to survive the great flood and receive eternal life from the gods, he hears a similar message.]

Utnapishtim said, “There is no permanence. Do we build a house to stand forever, do we seal a contract to hold for all time? Do brothers divide an inheritance to keep forever, does the flood-time of rivers endure? . . . From the days of old there is no permanence. The sleeping and the dead, how alike they are, they are like a painted death. What is there between the master and the servant when both have fulfilled

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their doom? When the Anunnaki, the judges, come together, and Mammetun the mother of destinies, together they decree the fates of men. Life and death they allot but the day of death they do not disclose.”

On the Gods

[In his conversation with Utanapishtim, Gilgamesh learns something about the nature of Mesopotamian gods and the origins of the great flood, which ages ago had destroyed mankind.]

You know the city Shurruk, it stands on the banks of the Euphrates? That city grew old and the gods that were in it were old. . . . In those days the world trembled, the people multiplied, the world bellowed like a wild bull, and the great god was aroused by the clamor. Enlil heard the clamor and he said to the gods in council, ‘The uproar of mankind is intolerable and sleep is no longer possible by reason of the babel.’ So the gods agreed to exterminate mankind. . . .

“With the first light of dawn a black cloud came from the horizon; it thundered within where Adad, lord of the storm, was riding. . . . A stupor of despair went up to heaven when the god of the storm turned daylight to darkness, when he smashed the land like a cup. One whole day the tempest raged, gathering fury as it went, it poured over the people like the tides of battle; a man could not see his brother nor the people be seen from heaven. Even the gods were terrified at the flood, they fled to the highest heaven, the firmament of Anu; they crouched against the walls, covering like curs. Then Ishtar the sweet-voiced Queen of Heaven cried out like a woman in travail: ‘Alas the days of old are turned to dust because I commanded evil; why did I command this evil in the council of all the gods? I commanded wars to destroy the people, but are they not my people, for I brought them forth? Now like the spawn of fish they float in the ocean.’ The great gods of heaven and of hell wept, they covered their mouths.”

Document 2.2

Law and Justice in Ancient Mesopotamia

If the *Epic of Gilgamesh* affords us some insight into Mesopotamian cultural and religious thinking, the so-called Code of Hammurabi provides a glimpse of this First Civilization’s social and economic life. Hammurabi (r. ca. 1795–1750 B.C.E.) was the ruler of the Babylonian Empire, which for a time gave a measure of political unity to the rival cities and kingdoms of Mesopotamia. Sometime during his reign he ordered inscribed on a large stone stele a number of laws, judgments, or decrees. They were intended, in Hammurabi’s words, “to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak . . . , to further the well-being of mankind.”

- If you knew nothing else about ancient Mesopotamia, what could you conclude from the Code of Hammurabi about the economy and society of this civilization in the eighteenth century B.C.E.? What kind of economy prevailed in the region? What distinct social groups are mentioned in the code? What rights did women enjoy and to what restrictions were they subject?
- What can you infer from the code about the kind of social problems that afflicted ancient Mesopotamia?

- How would you define the principles of justice that underlay Hammurabi's code? In what different ways might twenty-first-century observers and those living at the time of Hammurabi assess that system of justice?

The Law Code of Hammurabi

ca. 1800 B.C.E.

On Crime, Punishment, and Justice

2. If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser. . . .

3. If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death. . . .

5. If a judge try a case, reach a decision, and present his judgment in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgment. . . .

22. If any one is committing a robbery and is caught, then he shall be put to death. . . .

196. If a man put out the eye of another man, his eye shall be put out.

197. If he break another man's bone, his bone shall be broken. . . .

On the Economy

26. If a chieftain or a man [common soldier], who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house. . . .

30. If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and

uses it for three years: if the first owner return and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it. . . .

53. If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn [grain] which he has caused to be ruined. . . .

104. If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefore. Then he shall obtain a receipt from the merchant for the money that he gives the merchant. . . .

122. If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping. . . .

229. If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death. . . .

253. If any one agree with another to tend his field, give him seed, entrust a yoke of oxen to him, and bind him to cultivate the field, if he steal the corn or plants, and take them for himself, his hands shall be hewn off. . . .

271. If any one hire oxen, cart, and driver, he shall pay one hundred and eighty ka of corn per day. . . .

On Class and Slavery

8. If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefore; if they belonged to a freed man of the king he shall pay tenfold: if

the thief has nothing with which to pay, he shall be put to death. . . .

15. If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death. . . .

17. If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver. . . .

117. If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labor: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free. . . .

198. If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.

199. If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value. . . .

202. If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public. . . .

215. If a physician make a large incision with an operating knife and cure it, or if he open a tumor [over the eye] with an operating knife, and saves the eye, he shall receive ten shekels in money.

216. If the patient be a freed man, he receives five shekels.

217. If he be the slave of some one, his owner shall give the physician two shekels. . . .

On Men and Women

110. If a "sister of a god" [a woman formally dedicated to the temple of a god] open a tavern, or enter a tavern to drink, then shall this woman be burned to death. . . .

128. If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

129. If a man's wife be surprised with another man, both shall be tied and thrown into the water,

but the husband may pardon his wife and the king his slaves.

130. If a man violate the wife [betrothed wife or child-wife] of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

132. If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband. . . .

136. If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

137. If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct [the right to use] of field, garden, and property, so that she can rear her children. When she has brought up her children . . . she may then marry the man of her heart. . . .

142. If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

143. If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water. . . .

148. If a man take a wife, and she be seized by disease, if he then desire to take a second wife, he shall not put away his wife who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives.

Source: *The Code of Hammurabi*, translated by L.W. King (New York, 1915).

Document 2.3

The Afterlife of a Pharaoh

Egyptian thinking about life, death, and afterlife bears comparison with that of Mesopotamia. In the selections that follow, we catch a glimpse of several Egyptian ways of understanding these fundamental human concerns. The first excerpt comes from a group of so-called pyramid texts, inscribed on the walls of a royal tomb as spells, incantations, or prayers to assist the pharaoh in entering the realm of eternal life among the gods in the Land of the West. This one was discovered in the tomb of the Egyptian king Teti, who ruled between roughly 2345 and 2333 B.C.E. Such texts represent the oldest religious writings in world history.

- How is the afterlife of the pharaoh represented in this text?
- How does it compare with depictions of the afterlife in the *Epic of Gilgamesh*?

A Pyramid Text

2333 B.C.E.

Oho! Oho! Rise up, O Teti!
 Take your head, collect your bones,
 Gather your limbs, shake the earth from your flesh!
 Take your bread that rots not, your beer that
 sours not,
 Stand at the gates that bar the common people!
 The gatekeeper comes out to you, he grasps your
 hand,
 Takes you into heaven, to your father Geb.
 He rejoices at your coming, gives you his hands,

Kisses you, caresses you,
 Sets you before the spirits, the imperishable stars. . . .
 The hidden ones worship you,
 The great ones surround you,
 The watchers wait on you,
 Barley is threshed for you,
 Emmer^o is reaped for you,
 Your monthly feasts are made with it,
 Your half-month feasts are made with it,
 As ordered done for you by Geb,
 your father, Rise up, O Teti, you shall not die!

Source: Miriam Lichtheim, *Ancient Egyptian Literature*
 (Berkeley: University of California Press, 1975), 1:41–42.

^oEmmer: a variety of wheat.

Document 2.4

A New Basis for Egyptian Immortality

Much later, during the New Kingdom period of ancient Egyptian history (1550–1064 B.C.E.), the *Book of the Dead* was compiled, gathering together a number of magical spells designed to ensure a smooth passage to eternal life. Written on papyrus, the spells could be purchased by anyone who could afford

them. The owner then inscribed his own name and title and had the document placed in his tomb. The most famous of these texts is the so-called Negative Confession, which portrays the deceased person appearing before the gods in a place of judgment to demonstrate his moral life and his fitness for a place in the Land of the West. Such practices extended to people other than just the pharaoh the possibility of magical assistance in gaining eternal life with the gods.

- What changes in Egyptian religious thinking does the Negative Confession mark?
- On what basis are the users of the Negative Confession making their claim for eternal life?
- What does the Negative Confession suggest about the sources of conflict and discord in New Kingdom Egypt? How do these compare with the social problems revealed in the Code of Hammurabi?

Book of the Dead

ca. 1550–1064 B.C.E.

When the deceased enters the hall of the goddesses of Truth,

Homage to thee, O great god, thou Lord of Truth. I have come to thee, my Lord, and I have brought myself hither that I may see thy beauties. . . . I have brought Truth to thee. . . .

I have not oppressed (or wronged) [my] kinsfolk.
 I have not committed evil in the place of truth.^o
 I have not committed acts of abomination.
 I have not caused my name to appear for honors.
 I have not domineered over slaves.
 I have not thought scorn of the god.
 I have not defrauded the poor man of his goods.
 I have not caused harm to be done to the slave by his master.
 I have caused no man to suffer.
 I have allowed no man to go hungry.
 I have made no man weep. I have slain no man.
 I have not given the order for any man to be slain.
 I have not caused pain to the multitude.
 I have not filched the offerings in the temples.

^oplace of truth: a temple or burial place.

I have not purloined the cakes of the gods.
 I have not defiled myself in the pure places of the god of my city.
 I have not cheated in measuring of grain.
 I have not encroached upon the fields of others.
 I have not added to the weight of the balance.
 I have not cheated with the pointer of the scales.
 I have not taken away the milk from the mouths of the babes.
 I have not driven away the beasts from their pastures.
 I have not netted the geese of the preserves of the gods.
 I have not obstructed water when it should run.
 I have not cut a cutting in a canal of rating water.
 I have not extinguished a flame when it ought to burn.
 I have not turned off cattle from the property of the gods.
 I am pure. I am pure. I am pure. I am pure.

Source: E. A. Wallis Budge, *Osiris, the Egyptian Religion of Resurrection* (London: P. L. Warner; New York: G. P. Putnam's Sons, 1911), 1:337–39.

Document 2.5

The Occupations of Old Egypt

Compared to small Paleolithic communities and later agricultural village societies, civilizations developed a far more complex division of labor and a much greater sense of social hierarchy. Such features of the First Civilizations are on display in the Egyptian text commonly known as “Be a Scribe.” Dating from the Middle Kingdom period (2066–1650 B.C.E.), it was a school text that students training for administrative positions would copy in an effort to improve their writing. It also conveyed to them the exalted position of a scribe in contrast to many other occupations. One such text suggested that writing granted a kind of immortality to the scribe: “Man decays; his corpse is dust; all his kin have perished. But a book makes him remembered through the mouth of its reciter.”²⁹

- What might historians learn from this text about the occupational and social structure of Middle Kingdom Egypt?
- What does learning to write offer to a young Egyptian? What advantages of a scribal position are suggested in the document?
- What timeless frustrations of a teacher are evident in this text?

Be a Scribe

ca. 2066–1650 B.C.E.

Apply yourself to [this] noble profession. . . . You will find it useful. . . . You will be advanced by your superiors. You will be sent on a mission. . . . Love writing, shun dancing; then you become a worthy official. . . . By day write with your fingers; recite by night. Befriend the scroll, the palette. It pleases more than wine. Writing for him who knows it is better than all other professions. It pleases more than bread and beer, more than clothing and ointment. It is worth more than an inheritance in Egypt, than a tomb in the west.

Young fellow, how conceited you are! . . . But though I beat you with every kind of stick, you do not listen. . . . You are a person fit for writing, though you have not yet known a woman. Your heart discerns, your fingers are skilled, your mouth is apt for reciting. . . .

But though I spend the day telling you “Write,” it seems like a plague to you. . . .

See for yourself with your own eye. The occupations lie before you.

The washerman’s day is going up, going down. All his limbs are weak, [from] whitening his neighbor’s clothes every day, from washing their linen.

The maker of pots is smeared with soil. . . . [H]e is like one who lives in the bog.

The cobbler mingles with vats. His odor is penetrating. His hands are red. . . . like one who is smeared with blood. . . .

The watchman prepares garlands and polishes vase-stands. He spends a night of toil just as one on whom the sun shines.

The merchants travel downstream and upstream. They are as busy as can be, carrying goods from one town to another. They supply him who has wants.

Source: Miriam Lichtheim, *Ancient Egyptian Literature* (Berkeley: University of California Press, 1975), 2:168–72

But the tax collectors carry off the gold, that most precious of metals.

The ships' crews from every house [of commerce], they receive their loads. They depart from Egypt for Syria, and each man's god is with him. [But] not one of them says: "We shall see Egypt again!"

[The] outworker who is in the fields, his is the toughest of all the jobs. He spends the day loaded with his tools, tied to his toolbox. When he returns home at night, he is loaded with the tool-box and the timbers, his drinking mug, and his whetstones. . . .

Let me also expound to you the situation of the peasant, that other tough occupation. [Comes] the inundation and soaks him . . . , he attends to his equipment. By day he cuts his farming tools; by night he twists rope. Even his midday hour he spends on farm labor. He equips himself to go to the field as if he were a warrior. . . . When he reaches his field he finds [it?] broken up. He spends time cultivating, and the snake is after him. It finishes off the seed as it is cast to the ground. He does not see a green blade. He does three plowings with borrowed grain. His wife has gone down to the merchants and found nothing for barter. . . .

If you have any sense, be a scribe. If you have learned about the peasant, you will not be able to be one. . . . Look, I instruct you to . . . make you become one whom the king trusts; to make you gain entrance to treasury and granary. To make you receive the shipload at the gate of the granary. To make you issue the offerings on feast days. You are dressed in fine clothes; you own horses. Your boat is on the river; you are supplied with attendants. You stride about inspecting. A mansion is built in your town. You have a powerful office, given you by the king. Male and female slaves are about you. Those who

are in the fields grasp your hand, on plots that you have made. . . . Put the writings in your heart, and you will be protected from all kinds of toil. You will become a worthy official.

Do you not recall the [fate of] the unskilled man? His name is not known. He is ever burdened [like an ass carrying things] in front of the scribe who knows what he is about.

Come, [let me tell] you the woes of the soldier, and how many are his superiors: the general, the troop-commander, the officer who leads, the standard-bearer, the lieutenant, the scribe, the commander of fifty, and the garrison-captain. They go in and out in the halls of the palace, saying: "Get laborers!" He is awakened at any hour. One is after him as [after] a donkey. He toils until the Aten sets in his darkness of night. He is hungry, his belly hurts; he is dead while yet alive. When he receives the grain-ration, having been released from duty, it is not good for grinding.

He is called up for Syria. He may not rest. There are no clothes, no sandals. . . . His march is uphill through mountains. He drinks water every third day; it is smelly and tastes of salt. His body is ravaged by illness. The enemy comes, surrounds him with missiles, and life recedes from him. He is told: "Quick, forward, valiant soldier! Win for yourself a good name!" He does not know what he is about. His body is weak, his legs fail him. When victory is won, the captives are handed over to his majesty, to be taken to Egypt. . . . His wife and children are in their village; he dies and does not reach it. If he comes out alive, he is worn out from marching. . . .

Be a scribe, and be spared from soldiering! You call and one says: "Here I am." You are safe from torments. Every man seeks to raise himself up. Take note of it!

Using the Evidence: Life and Afterlife in Mesopotamia and Egypt

1. **Defining civilization:** What features of civilization, described in Chapter 2, do these documents illustrate?
 2. **Making comparisons:** What similarities and differences between ancient Mesopotamian and Egyptian civilizations can you infer from these documents? How might you account for the differences?
 3. **Considering past and present:** What elements of thought and practice from these early pieces of written literature resonate still in the twenty-first century? What elements remain strange or unfamiliar to modern sensibilities?
 4. **Seeking further evidence:** What dimensions of these civilizations' social life and religious thinking are not addressed in these documents? What other perspectives might you want to seek out?
 5. **Reading between the lines:** Historians often use documents to obtain insights or information that the authors did not intend to convey. How might these documents be used in this fashion? What are the advantages and dangers in this use of ancient texts?
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