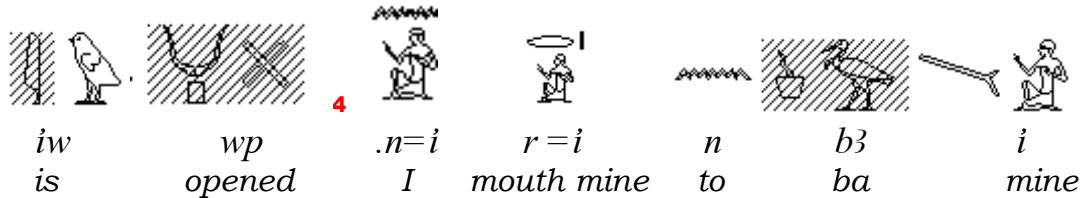
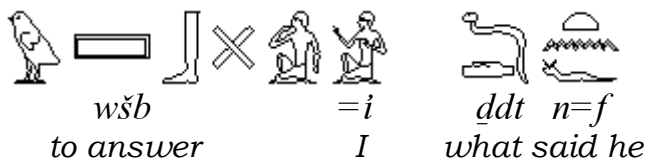


The gender of Ba

Egyptian distinguishes two genders, masculine and feminine.
The Ba is of masculine gender.



I opened my mouth to my Ba



to answer what he had said

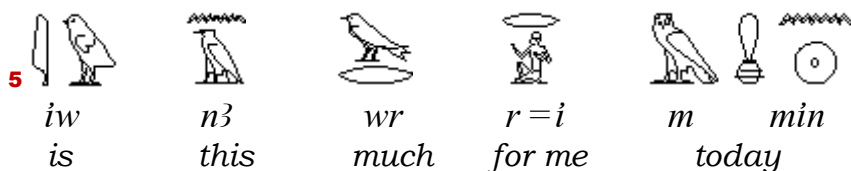
pronoun =*f*, in *ddt n=f* (**said he**) is of masculine gender and so is pronoun =*k* in the clause "**You will not find**", said by the man to the Ba.




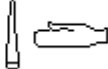





You will not find...

Ba as witness







Since the beginning of the manuscript is lost and the text starts with the man's answer to a previous argument by the Ba, we can only deduce what Ba had to say from the man's answer:



This is too much for me today

						
<i>n</i>	<i>mdw</i>	<i>b3</i>	<i>=i</i>	<i>hn^c</i>	<i>=i</i>	
not	speaking	ba	mine	with	me	

that my Ba does not argue with me


					
<i>iw</i>	<i>grt</i>	<i>wr</i>	<i>r</i>	<i>'b^c</i>	
is	moreover	too much	for	[exaggeration]	

It is really too great to be [exaggerated]

				
<i>iw</i>	<i>mi</i>	<i>wsf</i>	<i>=i</i>	
is	as	neglect, ignore, desert	me	






it is like deserting me

It is like deserting me! (Lichtheim)
it is as if one ignored me. (Faulkner)
It is like abandoning me (Wilson)


					
<i>imi</i>	<i>šm</i>	<i>b3</i>	<i>=i</i>		
not	to go away	ba	mine		

My ba shall not go away

My ba shall not go (Lichtheim)
Let my soul not depart, (Faulkner)
Let [not] my soul go away (Wilson)

				
<i>'h^c</i>	<i>=f</i>	<i>n=i</i>	<i>hr</i>	<i>=s</i>
to attain	he	for me	in	her

he shall attend to me in this.

Feminine pronoun =s,  , **her**, seems to refer to **judgment**, *sip^t* or *w^{d^c}t*, which is a feminine noun.

It shall attend to me in this (Lichtheim)
that it may attend to it for me [...] (Faulkner)
It should wait for me because of... (Wilson)

It is known from the funerary texts that the duty of the Ba is to perform as a witness of defense during the process of the judgment:

<i>iw</i>	<i>b3 = f</i>	<i>h</i>	<i>m</i>	<i>mtr(w)</i>	<i>r = f</i>
<i>it is</i>	<i>Ba his</i>	<i>standing</i>	<i>as</i>	<i>witness</i>	<i>for him</i>

His Ba stands as a witness for him

His soul stands as a witness for him (Faulkner)

(The Book of the Dead, Papyrus of Any, Chapter 30b, plate 3, line.21)

There are also cases where the one being judged is afraid that the witness (in this case his *ib* heart, the body traits he inherited from his mother) may turn against him:

<i>m</i>	<i>h</i>	<i>r = i</i>	<i>m</i>	<i>mtr(w)</i>
<i>not</i>	<i>to stand</i>	<i>against me</i>	<i>as</i>	<i>witness</i>

do not rise up against me as a witness (Faulkner)

(The text is from Naville, Todtenbuch, Bd.I., Bl. 42)

Verb *h*, **stand**, when combined with preposition *r*, "*h r*", means **make accusation against**, when combined with preposition *n*, "*h n*", means **attend on**.

Columns 8 and 9 are too damaged for a meaningful translation. In column 10 the man, who continues with his argument, is complaining that the Ba, by deserting him on the difficult day of judgment, is actually condemning him to death.

<i>nn</i>	<i>hpr</i>	<i>m-c = f</i>	<i>rwi = f</i>
<i>not</i>	<i>happen</i>	<i>because of him</i>	<i>ceases, departs he</i>

Not to leave on his account

It shall not be able to flee (Lichtheim)

but it will not succeed in escaping (Faulkner)

it will not thereby succeed in escaping (Wilson)


<i>hrw</i>	<i>ksnt</i>
<i>day</i>	<i>difficult, dangerous, painfull</i>

on that difficult day

on the day of pain (Lichtheim)

the day of trouble. (Faulkner)

from the day of misfortune (Wilson)

11 

mtn b3 =i hr tht =i


look Ba mine on misleading me

Behold, my Ba is misleading me

Look my ba misleads me (Lichtheim)

See, my soul misleads me, (Faulkner)

Behold, my soul wrongs me (Wilson)

12 

n sdm n=i n=f hr st3s =i


not listen I to him on dragging me

I do not listen to him. He is dragging me

I do not listen to it. Drags me (Lichtheim)

but I do not listen to it; draws me (Faulkner)


I do not listen to it, and draws me on (Wilson)



r mt n iit n=f

to death without coming to it


toward death before I have come to it

13 

hr h3c hr ht

on throwing (me) on fire

casts me on the fire



r s3mt =i

to burn up me

to burn me up

14 

[iw]tt mnt =f s3

[without] suffering he

Besides Ba acting as witness, the man in the Dispute text mentions some other person in attendance during judgment procedure:

[iw] =f tk(n) =f im =i hrw

 [be] he near he to me (on) day

He shall be near me on the day

It shall be near me on the day (Lichtheim)

it approaches me on the day (Faulkner)

May it be near to me on the day (Wilson)

ksnt 'h^c =f m pf gs

 difficult stand he on that side

difficult. He shall stand on that side

it shall stand on that side (Lichtheim)

and it stands on yonder side (Faulkner)

and wait on that side (Wilson)

mi ir nhpw

 as does praise singer (?)

as does a praise singer (?)

The word *nhpw*, , which Nederhof renders as **praise singer**, while M. Lichtheim and R.O.Faulkner leave without translation, occurs only in the text of the Dispute but it is apparently related to the verb *nhi*, , **wish, request, beg (a god)**.

As does a ... (Lichtheim, Faulkner)

... (Wilson)


17 p³ is pw prr

 such indeed is he who goes forth

Such is he who goes forth (Faulkner)





It is he who comes forth (Lichtheim)

... (Wilson)


in=f *sw* *r=f*
bringing he *himself* *for him*
of his own accord for him (*for the man being judged*)


The man is hereby comparing the conduct of his Ba to that of the *nḥpw* who is attending without having been asked to.

[he has brought himself] (Lichtheim)
that he may bring himself for him (Faulkner)

Those judged and found to be without defects were called *ʒh*, **akh**  or  III or , meaning **pure** because there are cases where the word *akh* is replaced by the word *wʿb*  signifying **clean, pure**.


The location of the judgment hall with regard to the West is a bit complicated in the texts. Normally only the pure ones, the *akhs*, would cross over to the West from the East where those subject to judgment were born.

When the man says:
Sweeten the West for me!
Is that difficult?


sndm *n=i* *imnt* *in iw* *ksnt*
make sweet *for me* *the West* *is it* *difficult?*

He is asking Ba to abandon his pessimistic attitude, regarding the outcome of the judgment, but at the same time he appears to be thinking of the judgment as taking place in the West.

The passage that follows, from the Book of the Dead, leaves no doubt as to the location where the judgment is performed:



tm *mt* *m* *imnt* *ʒh* *im* *=s*
not **the West,** **in** **the West,** **akh** **in** **it**

[he is] Not dead in Amenta, [he is] a glorious being in it. (Budge)

Not dying in the West, but becoming a spirit in it. (Faulkner)

(The text is from Naville, Todtenbuch, Bd.I., Bl.39)

It seems as if the author of this passage used *imnt*, **the West**, instead of *sipt* or *wḏʿt*, **the judgment**. However there is some other explanation too:

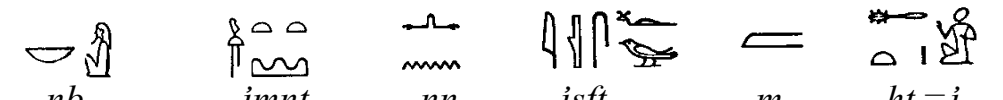


Judgment of voice, speech in the West

weighing of words in Amentet (Budge)

 (From The Book of Gates, written on the sarcophagus of Seti I)


Reported are two kinds of judgment: one referring to the body and the other, the second one, to the speech –obviously, to the ability of speaking the proper language.



Lord of the West no fault in body mine

O Lord of Amentet, there is no fault in my body (Budge)

O Lord of the West, there is no wrong-doing in my body (Faulkner)



not spoke I false words with knowledge

Not have I spoken lies with knowledge (Budge) (The Book of the Dead, Ch.30b, pl. 4, line 5)

I have not wittingly told lies (Faulkner)

The word *grg* has a meaning identical to that of the word *isft* and opposite to that of the word *maat*. *isft* applies to body and *grg* to speech.


The false words cannot be lies (*grg* is translated as **lie**) because lies are told with knowledge. They are, most probably, words of a language which is prohibited to be spoken.

The man in the Dispute text does mention these two kinds of judgment when he says to Ba: **“Let Thoth judge me. Let Ra hear my speech”**, meaning by that “if, with your absence, you condemn me beforehand, the gods won’t bother to judge me at all”



23

May Thoth judge me

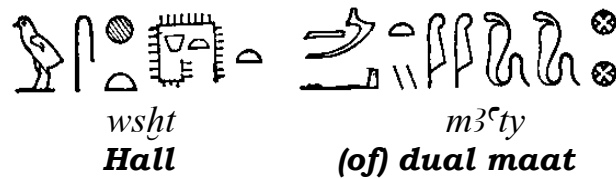


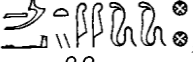
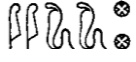

26

May Re hear my speech

There is therefore the possibility that originally one of the two judgment proceedings, judgment events, to have been recorded as having taken place in the West.

The location where the judgment was taking place was called “The Hall of Dual Maat” *wsh̄t m̄3̄ty*.



The word *m̄3̄ty*, , is determined by three pairs of signs . Two feathers of Maat  (sign of purity), obviously one for each judgment event. The man “vindicated”, the man found to be pure, was given a feather to wear in his head.





Wallis Budge, *The Book of the Dead*, 1967, p..256

Horus, kneeling by the column of the balance, holds in his hand a feather other than the one in the tray of the balance behind him. This is the feather that will be given to the vindicated person.



Maria Carmela Betró, “Hieroglyphics,” P. 2

Two uraei , which were representing either the two sister goddesses, Isis – Nephthys or two sets of DADAt, magistrates, assessors.

Two location signs, , indicating two distinct events.
In Utterance 675 of the Pyramid Texts “dual shrines” are mentioned:

Stand at the fore of the Dual Shrines and judge the gods. (J. Allen)

Those condemned in the East would have never reached the West to be judged again there, but those found as expected in the East could have been sent to the

West for the final assessment. Much of the confusion in the texts, regarding the location of the event, may be due to the fact that it was taking place both in the East and in the West.

<i>spr</i>	<i>in</i>	<i>ntr pn</i>	<i>3</i>	<i>r</i>	<i>wsrt</i>	<i>gb</i>
<i>arrived</i>	<i>indeed</i>	<i>god this</i>	<i>great</i>	<i>at</i>	<i>wsrt</i>	<i>of Geb</i>

This mighty god arrived at the wsrt of god Geb

Some idea of what these *wsrt (nt) gb*, ***wsrt of Geb*** are, is necessary before attempting to understand the passage that follows the above opening sentence.

The symbol depicts the head and neck of a canine animal and means neck. It also has the phonetic value of *wsr* but when the sign is used as an ideogram it refers to parts of the body. It is sometimes determined by the sign for the flesh and it is so written in a case mentioned in Wörterbuch where it names a part of the body of Osiris.

As a verb or adjective *wsr* is determined by and has a meaning relative to that of *3*, *great*, *nht*, *strong*, *shm*, *powerfull*.

wsrt makes a man powerful against his enemies and thus a man possessing *wsrt* is considered as one of the “blessed dead”. According to the Wörterbuch there are *3h* im Himmel, *wsr* auf Erden, *m3c hrw* im Totenreich (*akh* in Heavens, *wsr* on earth and *Maa-kheru* in the realm of the dead) but since all three of these adjectives used as nouns are titles won by those found with maat in their bodies and speech during the procedure of the Judgment, we are entitled to assume that by *wsrt* are named those members of the body that carry maat.

Apparently, this is the reason they are known as “*wsrt of the god Geb*”.

The passage in question provides the information that after the evaluation of the speech in the West, the second judgment that follows is based on these *wsrt of Geb*

This mighty god arrived at the wsrt of god Geb

<i>spt.n = sn</i>	<i>hft(w)</i>	<i>m ht</i>	<i>wd</i>	<i>hrw</i>	<i>m</i>	<i>imntt</i>
<i>judged they</i>	<i>enemies</i>	<i>after</i>	<i>judgment</i>	<i>of voice</i>	<i>in</i>	<i>the West</i>

which judged the enemies after the judgment of voice in the West.

(The Book of Gates, Inscribed on the Sarcophagus of Seti I, Wallis Budge, “The Egyptian Heaven and Hell”, Vol.II, p.181)

The authors of the Book of Gates had in mind two kinds of judgment.

The above passage mentions *wd hrw*, judgment of the voice.

The Book of the Dead mentions *wd mdt*, (Ch. 1) and *wd mdw*, (Ch. 30B), Judgment of words, of speech.

Considering that various ancient cultures teach that all people on earth were once speaking one and the same language, we realize that the judgment of the speech recorded in the Egyptian texts justifies the existence of only one language by excluding, through prohibition, all the others.

The judgment of the speech, therefore, has its origin in the tradition and it is not an invention of the clergy or the philosophers.

In any case, the hint to the dual judgment made by the man, supports the idea that the theme of this dispute between man and his Ba is the forthcoming judgment of the man.