

# HINE 107 – Ancient Egypt: History and Culture

## COURSE SYLLABUS

**Instructor:** David Miano  
**Email:** drmiano@yahoo.com

**Lecture Times:** Mon/Wed 6:30-7:50 pm  
**Room:** Center 119 **Section ID:** 645631

**NOTE:** This syllabus serves as a contract. Your receipt of this document and continuation in this class are your acceptance of the terms of this course.

**Course Description:** This course will examine the history, literature, and culture of ancient Egypt and its peoples from the origins of Egyptian civilization to the culture's eventual decline under the dominance of foreign powers. Each week we will examine a different stage or aspect of ancient Egyptian development and culture.

**Course Objectives:** The students will gain a general knowledge of the ancient Egyptian world from a historical perspective. They will develop an awareness of history's complexity and clearly see history's relevance to their own lives. They will learn to interpret literary, historical, and philosophical texts and to conduct independent critical assessment of primary documents and their ideas.

**Text:** Simpson, William Kelly. *The Literature of Ancient Egypt*. 3rd ed. New Haven: Yale University Press, 2003. ISBN 0300099207. Abbreviated *LAE* in syllabus.

**Course Requirements:** The formal requirements of the course include completion of assigned reading, regular attendance at class-meetings, three historical vocabulary tests (1/21, 2/9, 2/25), a formal paper (due 3/9), three source analyses (see below), and a final examination (3/18).

### Grade Breakdown:

**30%** historical vocabulary tests (10% each)  
**15%** source analyses OR section participation (5% each)  
**25%** paper  
**30%** final exam

Grades of source analyses handed in late will be lowered by 1 point each day past the due date. Grades of papers handed in late will be lowered by 1/3 of a letter grade each day past the due date. Students will do well in the course only if they attend lectures faithfully and keep up with the reading assignments.

**Section Participation:** Once a week the course teaching assistant will conduct a discussion section (meeting place and time to be announced in class). A student may attend one of these sections in lieu of submitting one source analysis assignment.

**Attendance:** If you miss a class, make arrangements with a classmate to keep you informed about what you missed. There is no textbook to which you can turn that will inform you about what was discussed in class.

**Academic Integrity:** This class will be conducted in accordance with the college student code of conduct and basic standards of academic honesty. Cheating, plagiarism or other forms of academic dishonesty are not acceptable and will not be tolerated. Violations of standards of academic honesty will be reported to the school dean for appropriate action.

**Academic Accommodation:** Students with disabilities who may need academic accommodations should discuss options with their professors during the first two weeks of class.

**Alternate Times for Final Exam:** I follow UCSD policy here, which means that an alternate time for the final exam can be arranged for students who are taking *more than two* exams on the same day. Students who need accommodation should discuss option with me at least two weeks before the final exam.

## Lecture and Reading Schedule

This list is a basic outline for this semester and is subject to change depending on the needs of the class. Any changes to lectures, assignments, or exams will be announced in class. It is the student's responsibility to stay informed of any changes. Readings and lectures are grouped according to week.

---

### Week 1: Emergence of the Egyptian State (1/5, 1/7)

Reading Assignment: none

---

### Week 2: The Old Kingdom (1/12, 1/14)

Reading Assignment: *LAE*, "Old Kingdom" (see below)

---

### Week 3: The Old Kingdom (cont'd) (1/21)

Reading Assignment: none

---

### Week 4: The First Intermediate Period and Middle Kingdom (1/26, 1/28)

Reading Assignment: *LAE*, "First Intermediate Period" (see below)

---

### Week 5: The Middle Kingdom (cont'd) (2/2, 2/4)

Reading Assignment: *LAE*, "Middle Kingdom" (see below)

---

### Week 6: Second Intermediate Period (2/9, 2/11)

Reading Assignment: *LAE*, "Second Intermediate Period" (see below)

---

### Week 7: The New Kingdom (2/18)

Reading Assignment: *LAE*, "New Kingdom" (see below)

---

### Week 8: The New Kingdom and Third Intermediate Period (2/23, 2/25)

Reading Assignment: *LAE*, "Third Intermediate Period" (see below)

---

### Week 9: Egypt under Persian Rule (3/2, 3/4)

Reading Assignment: *LAE*, "Egypt under Persian Rule" (see below)

---

### Week 10: Egypt of the Ptolemies (3/9, 3/11)

Reading Assignment: *LAE*, "Egypt of the Ptolemies" (see below)

---

### Final Examination: 3/18 (7-10 pm)



*LAE* texts according to chronology.

---

#### Old Kingdom

The Maxims of Ptahhotep (129-148)

The Instructions of Hardedef (127-128)

The Teaching for the Vizier Kagemni (149-151)

Selections from the Pyramid Texts (247-262)

Old Kingdom Autobiographies (401-413)

---

## **First Intermediate Period**

The Teachings for King Merikare (152-65)  
The Stela of Tjetji (414-17)

---

## **Middle Kingdom**

Middle Egyptian Literature (11-53)  
The Story of Sinuhe (54-66)  
The Teaching of King Amenemhet I for his Son Senwosret (166-71)  
The Prophecies of Neferty (214-220)  
Amenemhet and Khnumhotep II at Beni Hasan (418-24)  
Coffin Texts (263-266)  
Cycle of Songs in Honor of Senwosret III (301-306)  
The Semna Stela (337-38)  
The Stela of Iykhernofret (425-27)  
The Loyalist Instruction from the Sehetepibre Stela (172-74)  
The Instruction of a Man for His Son (175-77)  
The Man Who Was Weary of Life (178-187)  
The Admonitions of an Egyptian Sage (188-210)  
The Lamentations of Khakheperre-Sonbe (211-213)  
The Satire on the Trades (431-437)

---

## **Second Intermediate Period**

The Neferhotep Stela (339-344)  
Quarrel of Apophis and Seknenre (69-71)  
The Kamose Texts (345-350)

---

## **New Kingdom**

The Poetical Stela of Thutmose III (351-355)  
The Capture of Joppa (72-74)  
The Instruction of Amunnakhte (221-222)  
The Instruction of Amenemope (223-243)  
The Hymn to the Aten (278-283)  
The Love Songs and the Song of the Harper (307-333)  
The Tale of the Doomed Prince (75-79)  
The Tale of Two Brothers (80-90)  
A Ghost Story (112-115)  
The Israel Stela (356-360)  
The Contendings of Horus and Seth (91-103)  
The Blinding of Truth by Falsehood (104-107)  
The Scribal Traditions in the Schools (438-441)

---

## **The Third Intermediate Period**

The Report of Wenamon (116-124)  
The Victory Stela of Piye (367-85)

---

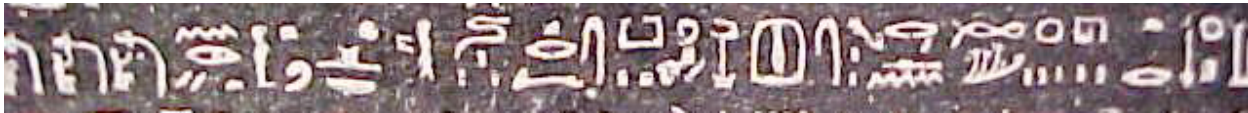
## **Egypt under Persian Rule**

The Bentresh Stela (361-366)

---

## Egypt of the Ptolemies

The Satrap Stela (392-97)  
The Tale of Amasis and the Skipper (450-452)  
The Romance of Setna Khaemuas and the Mummies (453-469)  
The Famine Stela (386-391)  
The Prophecy of the Lamb (445-449)  
The Instruction of 'Onchsheshonqy (497-529)  
The Adventures of Setna and Si-Osire (470-489)  
The Childhood of Si-Osire (490-491)  
The Magician Hihor (492-493)  
The Fable of the Swallow and the Sea (494-496)



### Source Analysis Assignment #1

Questions on the Readings:

1. In the four *Instructions in Wisdom* (Ptahhotep, Hardedef, Kagemni, and Merikare), what major values are implied: social, religious, political? According to them, what is a human's relationship to the gods?
2. In the Pyramid Texts, what vision of the afterlife is revealed? Give your interpretation of the passages that you think are significant.
3. What virtues do Weni, Harkhuf, and Tjetji boast about in their autobiographies?

Fully answer the questions (at least a paragraph for each number). Do not consult outside sources to get your answers. Provide your own interpretations.

Due Monday, 2/2.

### Source Analysis Assignment #2

Questions on the Readings:

1. *King Cheops and the Magicians (Third Tale)*. What is it that is so admirable about Djadjaemonkh in the eyes of the author?
2. *Tale of the Eloquent Peasant*. What does the story reveal about how the justice system worked in Middle Kingdom Egypt? How does the peasant use the concept of *ma'at* to convince Rensi to help him? What does the story reveal about how rhetoric functioned in the Middle Kingdom?
3. *The Shipwrecked Sailor*. What is the moral of the story? Is the sailor wise or a fool? Is the snake a symbol of something or is it just a snake?

4. *The Story of Sinuhe*. What are the circumstances of Sinuhe's flight? What is the essential cause of his flight? What does he do or not do that is wrong, and what does the king think of it. What specifically does Sinuhe want from the king, and does he get it?

5. *Coffin Texts (Spell 148)*: What do you learn about the Osiris-Isis-Horus myth from this text?

6. *The Loyalist Instruction from the Sehetepibre Stela*: What reasons are given for why the king is worthy of obedience?

7. *Lamentations of Khakheperre-Sonbe*: What does the author desire? Why do you think this is important to him?

8. In the Kamose Texts, what is the nature of the disagreement between Kamose and his advisors? What drives Kamose?

Fully answer the questions (at least a paragraph for each number). Do not consult outside sources to get your answers. Provide your own interpretations.

Due Wednesday, 2/18.

### Source Analysis Assignment #3

Questions on the Readings:

1. List some basic principles of morality you find appearing frequently throughout *The Instruction of Amenemope*.

2. How is justice achieved in *The Tale of the Two Brothers* and *The Blinding of Truth by Falsehood*? What similarities do you see between the two stories?

3. After reading the *Love Songs* (pp. 308-331), make some observations about the similarities between romance in ancient Egypt and today.

4. What principles does Piye encourage his troops to follow in *The Victory Stela of Piye*?

5. What do you think is the moral of *The Romance of Setna Khaemuas and the Mummies*?

6. *The Instructions of 'Onchsheshonqy*. How does Harsiese come to be the Pharaoh's chief physician?. How does Onchsheshonqy get a position at court? What disagreement do Harsiese and Onchsheshonqy have? How does the Pharaoh punish the conspirators? In the context of the narrative, what is the purpose of Onchsheshonqy's "Instructions"? How do Harsiese, Onchsheshonqy, and the Pharaoh perceive the god Pre to be operating in their life situations?

Fully answer the questions (at least a paragraph for each number). Do not consult outside sources to get your answers. Provide your own interpretations.

Due Wednesday, 3/11