

## The Instruction of Amenemope

“The Instruction of Amenemope,” *The Context of Scripture* (Vol. 1; edited by William Hallo and K. Lawson Younger; Leiden: Brill, 2003), 1.47.116-122.

### Prologue

I.1 Beginning of the teaching for life,  
The instructions for well-being,  
Every rule for relations with elders,  
For conduct toward magistrates;  
5 Knowing how to answer one who  
speaks,  
To reply to one who sends a message.  
So as to direct him on the paths of life,  
To make him prosper upon earth;  
To let his heart enter its shrine,<sup>1</sup>  
10 Steering clear of evil;  
To save him from the mouth of  
strangers,  
To let (him) be praised in the mouth of  
people.  
Made by the overseer of fields,  
experienced in his office,  
The offspring of a scribe of Egypt,  
15 The overseer of grains who controls  
the measure,  
Who sets the harvest-dues for his lord,  
Who registers the islands of new land,  
In the great name of his majesty,  
Who records the markers on the  
borders of fields,  
II.1 Who acts for the king in his listing of  
taxes,  
Who makes the land-register of Egypt;  
The scribe who determines the  
offerings for all the gods.  
Who gives land-leases to the people,  
5 The overseer of grains, [provider of]  
foods,  
Who supplies the granary with grains;  
The truly silent in This of Ta-wer,

<sup>1</sup> The heart is viewed as the god who dwells in man. On this concept see Bonnet, *RÄRG* 225–228.

The justified in Ipu,  
Who owns a tomb on the west of Senu,  
10 Who has a chapel at Abydos,  
Amenemope, the son of Kanakht,  
The justified in Ta-wer.<sup>2</sup>  
<For> his son, the youngest of his  
children,  
The smallest of his family,  
15 The devotee of Min-Kamutef,  
The water-pourer of Wennofer,  
Who places Horus on his father’s  
throne,  
Who guards him in his noble shrine,  
Who ———  
III.1 The guardian of the mother of god,  
Inspector of the black cattle of the  
terrace of Min,  
Who protects Min in his shrine:  
Hor-em-maakher is his true name,  
5 The child of a nobleman of Ipu,  
The son of the sistrum-player of Shu  
and Tefnut,  
And chief songstress of Horus,  
Tawosre.

### Chapter 1

He says:  
Give your ears, hear the sayings,  
10 Give your heart to understand them;  
It profits to put them in your heart,<sup>a</sup>  
Woe to him who neglects them!  
Let them rest in the casket of your  
belly,  
May they be bolted in your heart;  
15 When there rises a whirlwind of  
words,

<sup>2</sup> Ipu and Senu are names for Akhmim (Panopolis); Ta-wer is the nome of Abydos. Amenemope identifies himself as a citizen of Akhmim who has built his tomb there and also owns a funerary monument at Abydos.

<sup>a</sup> Prov 22:17–24:22

They'll be a mooring post for your tongue.

If you make your life with these in your heart,

You will find it a success;

IV.1 You will find my words a storehouse for life,

Your being will prosper upon earth.

### Chapter 2

Beware of robbing a wretch,<sup>b</sup>

5 Of attacking a cripple;

Don't stretch out your hand to touch an old man,

Nor open your mouth<sup>3</sup> to an elder.

Don't let yourself be sent on a mischievous errand,

Nor be friends with him who does it.

10 Don't raise an outcry against one who attacks you,

Nor answer him yourself.

He who does evil, the shore rejects him,

Its floodwater carries him away.

The northwind descends to end his hour,

15 It mingles with the thunderstorm.

The storm cloud is tall, the crocodiles are vicious,

You heated man, how are you now?

He cries out, his voice reaches heaven,

It is the Moon<sup>4</sup> who declares his crime.

V.1 Steer, we will ferry the wicked,

We do not act like his kind;

Lift him up, give him your hand,

Leave him <in> the hands of the god;

5 Fill his belly with bread of your own,

That he be sated and weep.

Another thing good in the heart of the god:

To pause before speaking.

### Chapter 3

10 Don't start a quarrel with a hot-mouthed man,

Nor needle him with words.

Pause before a foe, bend before an attacker,

Sleep (on it) before speaking.

A storm that bursts like fire in straw,

15 Such is the heated man in his hour.

Withdraw from him, leave him alone,

The god knows how to answer him.

If you make your life with these (words) in your heart,

Your children will observe them.

### Chapter 4<sup>c</sup>

As for the heated man in the temple,<sup>5</sup>

He is like a tree growing indoors;

A moment lasts its growth of shoots;

Its end comes about in the woodshed;

VI.5 It is floated far from its place,

The flame is its burial shroud.

The truly silent, who keeps apart,

He is like a tree grown in a meadow.

It greens, it doubles its yield,

10 It stands in front of its lord.

Its fruit is sweet, its shade delightful,

Its end comes in the garden.

### Chapter 5

Do not falsify<sup>6</sup> the temple rations,

15 Do not grasp and you'll find profit.

Do not remove a servant of the god,

So as to do favors to another.

Do not say: "Today is like tomorrow,"

How will this end?

VII.1 Comes tomorrow, today has vanished,

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<sup>b</sup> Prov 22:22–23

<sup>3</sup> The meaning of *t'i-r*, which recurs in 15.13, is not clear and it has been variously rendered. See Grumach 1972:31.

<sup>4</sup> The god Thoth.

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<sup>c</sup> Ps 1:3–4

<sup>5</sup> On this chapter see now Posener 1973:129–135.

<sup>6</sup> The verb *šg* recurs in 7.17, 18.12, and 18.15. I follow Griffith in taking it to mean "overlay," "falsify," "disguise."

The deep has become the water's edge.  
 Crocodiles are bared, hippopotami  
 stranded,  
 The fish crowded together.<sup>7</sup>  
 5 Jackals are sated, birds are in feast,  
 The fishnets have been drained.<sup>8</sup>  
 But all the silent in the temple,  
 They say: "Re's blessing is great."  
 Cling to the silent, then you find life.  
 10 Your being will prosper upon earth.

### Chapter 6

Do not move the markers on the  
 borders of fields,<sup>d</sup>  
 Nor shift the position of the  
 measuring-cord.  
 Do not be greedy for a cubit of land,  
 15 Nor encroach on the boundaries of a  
 widow.  
 The trodden furrow worn down by  
 time,  
 He who disguises it in the fields,  
 When he has snared (it) by false oaths,  
 He will be caught by the might of the  
 Moon.  
 VIII.1 Recognize him who does this on earth:  
 He is an oppressor of the weak,  
 A foe bent on destroying your being,  
 The taking of life is in his eye.  
 5 His house is an enemy to the town,  
 His storage bins will be destroyed  
 His wealth will be seized from his  
 children's hands,  
 His possessions will be given to  
 another.  
 Beware of destroying the borders of  
 fields,  
 10 Lest a terror carry you away;  
 One pleases god with the might of the  
 lord

<sup>7</sup> So with Grumach 1972:50.

<sup>8</sup> The theme is the reversal of fortune; see the "Instruction of Any," text 1.46, n. 14 (above).

<sup>d</sup> Prov 22:8; 23:10

When one discerns the borders of  
 fields.<sup>9</sup>  
 Desire your being to be sound,  
 Beware of the Lord of All;  
 15 Do not erase another's furrow,  
 It profits you to keep it sound.  
 Plow your fields and you'll find what  
 you need,  
 You'll receive bread from your  
 threshing-floor.  
 Better is a bushel given you by the  
 god,  
 20 Than five thousand through  
 wrongdoing.  
 IX.1 They stay not a day in bin and barn,  
 They make no food for the beer jar,  
 A moment is their stay in the granary,  
 Comes morning they have vanished.  
 5 Better is poverty in the hand of the  
 god,  
 Than wealth in the storehouse;  
 Better is bread with a happy heart  
 Than wealth with vexation.

### Chapter 7

10 Do not set your heart on wealth,  
 There is no ignoring Fate and Destiny;  
 Do not let your heart go straying,  
 Every man comes to his hour.  
<sup>e</sup> Do not strain to seek increase,  
 15 What you have, let it suffice you.  
 If riches come to you by theft,  
 They will not stay the night with you.  
 Comes day they are not in your house  
 Their place is seen but they're not  
 there;  
 20 Earth opened its mouth, leveled them,  
 swallowed them,  
 X.1 And made them sink into *dat*.  
 They made a hole as big as their size,

<sup>9</sup> Some translators take *wpt* as a participle referring to god: "He who determines the borders of fields." But then the meaning of the couplet is poor. I have followed Griffith.

<sup>e</sup> Prov 23:4–5

And sank into the netherworld;  
They made themselves wings like  
geese,

- 5 And flew away to the sky.<sup>e</sup>  
Do not rejoice in wealth from theft,  
Nor complain of being poor.  
If the leading archer presses forward,  
His company abandons him;  
10 The boat of the greedy is left (in) the  
mud,  
While the bark of the silent sails with  
the Wind.  
You shall pray to the Aten when he  
rises,  
Saying: “Grant me well-being and  
health”;  
He will give you your needs for this  
life,  
15 And you will be safe from fear.

#### Chapter 8

- Set your goodness before people,  
Then you are greeted by all;  
One welcomes the Uraeus,  
20 One spits upon Apopis. Guard your  
tongue from harmful speech,  
XI.1 Then you will be loved by others.  
You will find your place in the house  
of god,  
You will share in the offerings of your  
lord.  
When you're revered and your coffin  
conceals you  
5 You will be safe from the power of  
god.<sup>10</sup>  
Do not shout “crime” against a man,  
When the cause of (his) flight is  
hidden.  
Whether you hear something good or  
evil,  
Do it outside where it is not heard.  
10 Put the good remark on your tongue,

While the bad is concealed in your  
belly.

#### Chapter 9

- Do not befriend the heated man,  
Nor approach him for conversation.<sup>f</sup>  
15 Keep your tongue from answering  
your superior,  
And take care not to insult him.  
Let him not cast his speech to catch  
you,  
Nor give free rein to your answer.  
Converse with a man of your own  
measure,  
20 And take care not to ‘offend’ him.  
XII.1 Swift is the speech of one who is  
angered,  
More than wind ‘over’ water.  
He tears down, he builds up with his  
tongue,  
When he makes his hurtful speech.  
5 He gives an answer worthy of a  
beating,  
For its weight is harm.  
He hauls freight like all the world,  
But his load is falsehood.  
He is the ferry-man of snaring words,  
10 He goes and comes with quarrels.  
When he eats and drinks inside,  
His answer is (heard) outside.  
The day he is charged with his crime is  
misfortune for his children.  
15 If only Khnum came to him,  
The Potter to the heated man,  
So as to knead the ‘faulty’ heart.  
He is like a young wolf in the  
farmyard,  
He turns one eye against the other,  
XIII.1 He causes brothers to quarrel.  
He runs before every wind like clouds,  
He dims the radiance of the sun;  
He flips his tail like the crocodile’s  
young,  
5 ‘He draws himself up so as to strike.’

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<sup>e</sup> Prov 23:4–5

<sup>10</sup> “Power” here in the sense of “wrath.”

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<sup>f</sup> Prov 23:24–25

His lips are sweet, his tongue is bitter,  
A fire burns in his belly.  
Don't leap to join such a one,  
Lest a terror carry you away.

### Chapter 10

Don't force yourself to greet the heated  
man,  
For then you injure your own heart;  
Do not say "greetings" to him falsely,  
While there is terror in your belly.  
15 Do not speak falsely to a man,  
The god abhors it;  
Do not sever your heart from your  
tongue,  
That all your strivings may succeed.  
You will be weighty before the others,  
XIV.1 And secure in the hand of the god.  
God hates the falsifier of words,  
He greatly abhors the dissembler.

### Chapter 11

5 Do not covet a poor man's goods,  
Nor hunger for his bread;  
A poor man's goods are a block in the  
throat,  
It makes the gullet vomit.  
He who makes gain by lying oaths,  
10 His heart is misled by his belly;  
Where there is fraud success is feeble,  
The bad spoils the good.<sup>11</sup>

You will be guilty before your  
superior,  
And confused in your account;  
15 Your pleas will be answered by a  
curse,  
Your prostrations by a beating.  
The big mouthful of bread — you  
swallow, you vomit it,  
And you are emptied of your gain.<sup>g</sup>

<sup>11</sup> Assuming *wh'* to be transitive. The usual rendering, "good and bad fail," is not satisfactory.

<sup>g</sup> Prov 23:6–8

Observe the overseer<sup>12</sup> of the poor,  
XV.1 When the stick attains him;  
All his people are bound in chains,  
And he is led to the executioner.  
If you are released before your  
superior,  
5 You are yet hateful to your  
subordinates;  
Steer away from the poor man on the  
road,  
Look at him and keep clear of his  
goods.

### Chapter 12

Do not desire a noble's wealth,  
10 Nor make free with a big mouthful of  
bread;  
If he sets you to manage his property,  
Shun his, and yours will prosper.  
Do not converse<sup>13</sup> with a heated man,  
So as to befriend a hostile man.  
15 If you are sent to transport straw,  
Stay away from its container.  
If a man is observed on a fraudulent  
errand,  
He will not be sent on another  
occasion.

### Chapter 13

Do not cheat a man <through> pen on  
scroll,  
The god abhors it;  
XVI.1 Do not bear witness with false words,  
So as to brush aside a man by your  
tongue.  
Do not assess a man who has nothing,  
And thus falsify your pen.  
5 If you find a large debt against a poor  
man,

<sup>12</sup> The meaning of *hy* is not well established; the word recurs in 24.17 where the meaning "overseer," or "superior," is suitable. But here a negative connotation such as "oppressor" seems called for.

<sup>13</sup> See note 3.

Make it into three parts;  
Forgive two, let one stand,  
You will find it a path of life.  
After sleep, when you wake in the  
morning,

- 10 You will find it as good news.  
Better is praise with the love of men  
Than wealth in the storehouse;  
Better is bread with a happy heart  
Than wealth with vexation.

15 *Chapter 14*

Do not recall yourself to a man,  
Nor strain to seek his hand.  
If he says to you: "Here is a gift.  
No have-not will refuse it,"<sup>14</sup>  
Don't blink at him, nor bow your head,  
Nor turn aside your gaze.  
Salute him with your mouth, say,  
"Greetings,"

- XVII.1 He will desist, and you succeed.  
Do not rebuff him in his approach,  
Another time he'll be taken away.

*Chapter 15*

- 5 Do the good and you will prosper,  
Do not dip your pen to injure a man.  
The finger of the scribe is the beak of  
the Ibis,  
Beware of brushing it aside.  
The Ape dwells in the House of  
Khmun,<sup>15</sup>
- 10 His eye encircles the Two Lands;  
When he sees one who cheats with his  
finger,  
He carries his livelihood off in the  
flood.

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<sup>14</sup> The verb *b* (or *b*) recurs in 21.2, 27.1, and 27.5. The meaning assigned in *Wb*. 1:446 "beachten, berücksichtigen," does not appear suitable here. The four occurrences in Amenemope suggest "rebuff," "refuse," as well as "pass up," "let pass."

<sup>15</sup> The ibis and the ape are the images or Thoth.

The scribe who cheats with his finger,  
His son will not be enrolled.

- 15 If you make your life with these  
(words) in your heart,  
Your children will observe them.

*Chapter 16*

Do not move the scales nor alter the  
weights,  
Nor diminish the fractions of the  
measure;

- 20 Do not desire a measure of the fields,  
Nor neglect those of the treasury.  
The Ape sits by the balance,  
XVIII.1 His heart is in the plummet;  
Where is a god as great as Thoth,  
Who invented these things and made  
them?

Do not make for yourself deficient  
weights,

- 5 They are rich in grief through the  
might of god.

If you see someone who cheats,  
Keep your distance from him.  
Do not covet copper,  
Disdain beautiful linen;

- 10 What good is one dressed in finery,  
If he cheats before the god?  
Faience disguised as gold,  
Comes day, it turns to lead.

*Chapter 17*

- 15 Beware of disguising the measure,  
So as to falsify its fractions;  
Do not force it to overflow,  
Nor let its belly be empty.  
Measure according to its true size,  
20 Your hand clearing exactly.  
Do not make a bushel of twice its size,  
For then you are headed for the abyss.  
The bushel is the Eye of Re,  
XIX.1 It abhors him who trims;  
A measurer who indulges in cheating,  
His Eye seals (the verdict) against him.  
Do not accept a farmer's dues

5 And then assess him so as to injure  
him;  
Do not conspire with the measurer,  
So as to defraud the share of the  
Residence.  
Greater is the might of the threshing  
floor  
Than an oath by the great throne.

10 *Chapter 18*

Do not lie down in fear of tomorrow:  
“Comes day, how will tomorrow be?”  
Man ignores how tomorrow will be;  
God is ever in his perfection,  
15 Man is ever in his failure.<sup>16</sup>  
The words men say are one thing,  
The deeds of the god are another.  
Do not say: “I have done no wrong,”  
And then strain to seek a quarrel;  
20 The wrong belongs to the god,  
He seals (the verdict) with his finger.  
There is no perfection before the god,  
But there is failure before him;<sup>17</sup>  
XX.1 If one strains to seek perfection,  
In a moment he has marred it.  
Keep firm your heart, steady your  
heart,  
Do not steer with your tongue;  
5 If a man’s tongue is the boat’s rudder,  
The Lord of All is yet its pilot.

*Chapter 19*

Do not go to court before an official  
In order to falsify your words;  
10 Do not vacillate in your answers,  
When your witnesses accuse.  
Do not strain <with> oaths by your  
lord,

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<sup>16</sup> Lit., “the god,” and “the man.”  
Amenemope says “god” and “the god,”  
interchangeably. The presence or absence of  
the definite article seems to be a matter of  
style.

<sup>17</sup> I emend *mn* to *wn*; otherwise the sentence  
contradicts all that has gone before.

<With> speeches at the hearing;  
Tell the truth before the official,  
15 Lest he lay a hand on you.  
If another day you come before him,  
He will incline to all you say;  
He will relate your speech to the  
Council of Thirty,  
It will be observed on another  
occasion.

20 *Chapter 20*

Do not confound a man in the law  
court,  
In order to brush aside one who is  
right.  
XXI.1 Do not incline to the well-dressed  
man,  
And rebuff the one in rags.  
Don’t accept the gift of a powerful  
man,  
And deprive the weak for his sake.  
5 Maat is a great gift of god,  
He gives it to whom he wishes.  
The might of him who resembles him,  
It saves the poor from his tormentor.  
Do not make for yourself false  
documents,  
10 They are a deadly provocation;  
They (mean) the great restraining  
oath,<sup>18</sup>  
They (mean) a hearing by the herald.  
Don’t falsify the oracles in the  
scrolls,<sup>19</sup>  
And thus disturb the plans of god;  
15 Don’t use for yourself the might of  
god,  
As if there were no Fate and Destiny.  
Hand over property to its owners,  
Thus do you seek life for yourself;  
Don’t raise your desire in their house,

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<sup>18</sup> On the oath *sdf* ’ *tr* see Baer 1964:179–  
180.

<sup>19</sup> The passage was explained by Posener  
1963a.

20 Or your bones belong to the execution-  
block.

### Chapter 21

XXII.1 Do not say: “Find me a strong  
superior,  
For a man in your town has injured  
me”;  
Do not say: “Find me a protector,  
For one who hates me has injured me.”  
5 Indeed you do not know the plans of  
god,  
And should not weep for tomorrow;  
Settle in the arms of the god,  
Your silence will overthrow them.<sup>20</sup>  
The crocodile that makes no sound,<sup>21</sup>  
10 Dread of it is ancient.  
Do not empty your belly to everyone,  
And thus destroy respect of you;  
Broadcast not your words to others,  
Nor join with one who bares his heart.  
15 Better is one whose speech is in his  
belly  
Than he who tells it to cause harm.  
One does not run to reach success,  
One does not move to spoil it.

### Chapter 22

20 Do not provoke your adversary,  
So as to <make> him tell his thoughts;  
Do not leap to come before him,  
XXIII.1 When you do not see his doings.  
First gain insight from his answer,  
Then keep still and you’ll succeed.  
Leave it to him to empty his belly,  
5 Know how to sleep, he’ll be found out.  
Grasp his legs,<sup>22</sup> do not harm him,  
Be wary of him, do not ignore him.  
Indeed you do not know the plans of  
god,  
And should not weep for tomorrow;

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<sup>20</sup> The adversaries.

<sup>21</sup> On this passage see Posener 1968.

<sup>22</sup> This meaning does not suit; I suspect a corruption.

10 Settle in the arms of the god,  
Your silence will overthrow them.

### Chapter 23

Do not eat in the presence of an  
official  
And then set your mouth before  
<him>;  
15 If you are sated pretend to chew,  
Content yourself with your saliva.<sup>23</sup>  
Look at the bowl that is before you,  
And let it serve your needs.  
An official is great in his office,  
20 As a well is rich in drawings of water.

### Chapter 24

Do not listen to an official’s reply  
indoors  
XXIV.1 In order to repeat it to another  
outside.  
Do not let your word be carried  
outside,  
Lest your heart be aggrieved.  
The heart of man is a gift<sup>24</sup> of god,  
5 Beware of neglecting it.  
The man at the side of an official,  
His name should not be known.

### Chapter 25

Do not laugh at a blind man,  
Nor tease a dwarf,<sup>25</sup>  
10 Nor cause hardship for the lame.  
Don’t tease a man who is in the hand  
of the god,<sup>26</sup>  
Nor be angry with him for his failings.  
Man is clay and straw,

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<sup>23</sup> So following Polotsky 1973:140 n. 3.

<sup>24</sup> The Turin tablet has “gift” instead of the “nose” of the British Museum papyrus; see Posener 1966b:61–62.

<sup>25</sup> In the British Museum papyrus the two sentences appear as a single line but on the Turin tablet as two lines.

<sup>26</sup> Here in the special meaning of one who is ill or insane.



The god is his builder.  
15 He tears down, he builds up daily,  
He makes a thousand poor by his will,  
He makes a thousand men into chiefs,  
When he is in his hour of life.<sup>27</sup>  
Happy is he who reaches the west,  
20 When he is safe in the hand of the god.

### Chapter 26

Do not sit down in the beer-house  
XXV.1 In order to join one greater than you,  
Be he a youth great through his office,  
Or be he an elder through birth.  
Befriend a man of your own measure,  
5 Re is helpful from afar.  
If you see one greater than you  
outdoors,  
Walk behind him respectfully;  
Give a hand to an elder sated with  
beer,  
Respect him as his children would.  
10 The arm is not hurt by being bared,<sup>28</sup>  
The back is not broken by bending it.  
A man does not lose by speaking  
sweetly,  
Nor does he gain if his speech bristles.  
The pilot who sees from afar,  
15 He will not wreck his boat.

### Chapter 27

Do not revile one older than you,  
He has seen Re before you;  
Let <him> not report you to the Aten  
at his rising,  
20 Saying: "A youth has reviled an old  
man."  
Very painful before Pre  
XXVI.1 Is a youth who reviles an elder.

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<sup>27</sup> Volten (1963:88) explained this to mean that the sun-god acts through the gods who are assigned to each hour of the day.

<sup>28</sup> I.e., stretching the arm out of the sleeve in a gesture of greeting. The same remark occurs in "Ptahhotep," line 445/448.

Let him beat you while your hand is on  
your chest,  
Let him revile you while you are  
silent;  
If next day you come before him,  
5 He will give you food in plenty.  
A dog's food is from its master,  
It barks to him who gives it.

### Chapter 28

Do not pounce on a widow when you  
find her in the fields<sup>29</sup>  
10 And then fail to be patient with her  
reply.  
Do not refuse your oil jar to a stranger,  
Double it before your brothers.  
God prefers him who honors the poor  
To him who worships the wealthy.

### Chapter 29

Do not prevent people from crossing  
the river,  
If you stride freely in the ferry.<sup>30</sup>  
When you are given an oar in the midst  
of the deep,  
Bend your arms and take it.  
20 It is no crime before the god,  
XXVII.1 If the passenger is not passed up<sup>31</sup>  
Don't make yourself a ferry on the  
river  
And then strain to seek its fare;  
Take the fare from him who is  
wealthy,  
5 And let pass him who is poor.

### Chapter 30

Look to these thirty chapters,<sup>h</sup>

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<sup>29</sup> I.e., when you find her gleaning in fields not her own.

<sup>30</sup> I.e., when there is ample room in the ferry.

<sup>31</sup> It is not clear whether *hwty* means "passenger" or "sailor"; in any case, the meaning is that the passenger should help with the rowing if asked to do so.

<sup>h</sup> Prov 22:20–21

They inform, they educate;  
They are the foremost of all books,  
10 They make the ignorant wise.  
If they are read to the ignorant,  
He is cleansed through them.  
Be filled with them, put them in your  
heart,  
And become a man who expounds  
them,  
15 One who expounds as a teacher.  
The scribe who is skilled in his office,<sup>i</sup>  
He is found worthy to be a courtier.

*Colophon*

That is its end.

XXVIII.1 Written by Senu, son of the  
divine father Pemu.

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<sup>i</sup> Prov 22:29