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Ba, Ka, and Akh Concepts from the Religious Sources in Old Kingdom: A Comparative Study with the Subsequent Sources

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ABBREVIATIONS

Allen, *Inflection*: James P. Allen, *The Inflection of the Verb in the Pyramid Texts*, BAe; Malibu, 1984.

Allen, *Pyramid Texts:* James P. Allen, *The Ancient Egyptian Pyramid Texts*, Atlanta, 2005.

BAe: Bibliotheca Aegyptia.

BiOr: Bibliotheca Orientalis.

Carrier, *Textes des Pyramides:* Claude Carrier, *Textes Pyramides de l'Égypte ancienne,* Paris, 6 Vols, 2009.

CD: R. O. Faulkner, *A Concise Dictionary of Middle Egyptian.*

CdE: Chronique d'Égypte.

CT: A. de Buck, *The Egyptian Coffin Texts.*

E*äG:* E. Edel, *Altägyptische Grammatik*.

EPRO: Etudes préliminaires aux religions orientales dans l'émpire romain.

Faulkner, *Pyramid Texts:* R. O. Faulkner, The Ancient Egyptian Pyramid Texts, Oxford, 1969.

Gardiner, *EG:* A. H. Gardiner, *Egyptian Grammar*, 3rd edition; Oxford, 1957.

Hannig, *Hwb:* Rainer Hannig, *Großes Handwörterbuch, Ägyptisch-Deutsch.* Kulturgeschichte der antiken Welt 64; Marburger Edition; Mainz am Rhein, 2006.

Hannig, *Wb:* Rainer Hannig, *Ägyptisches Wörterbuch,* 2 vols*,* Mainz am Rhein, 2003-06.

JNES: Journal of Near Eastern Studies.

JEOL: Jaarbericht van het vooraziatisch-egyptisch Genootschap "Ex Oriente Lux."

JAOS: Journal of the American Oriental Society.

l. : line.

LÄ: Lexikon der Ägyptologie.

MIFAO: Mémoires publiés par les membres de l'Institut Français d'Archéologie Orientale du Caire.

n. : note.

OBO: Orbis Biblicus et Orientalis.

OLZ: Orientalistische Literaturzeitung.

OMRO: Oudheidkundige Mededelingen uit het Rijksmuseum van Oudheden te Leiden.

pl.: plate.

Pyr.: Pyramid Texts section.

RdE: Revue d' égyptologie.

SAOC: Studies of Ancient Oriental Civilizations.

Sethe, *Komm.:* K. Sethe, *Übersetzung und Kommentar zu den altägyptischen Pyramidentexten.*

SHAW: Sitzungsberichte der Heidelberger Akademie der Wissenschaften.

SBWA: Sitzungsberichte der Bayerischen Akademie der Wissenschaften.

Urk. I: *Urkunden des Alten Reichs*. Leipzig, 1933.

Urk. IV: *Urkunden der 18. Dynastie.* Urkunden des ägyptischen Altertums 4; Reprint; Berlin, 1984.

WZKM: Wiener Zeitschrift für die Kunde des Morgenlandes.

Wb.: *Wörterbuch der ägyptische Sprache,* 7 vols. Fourth edition; Berlin, 1982.

ZÄS: Zeitschrift der ägyptische Sprache und Altertumskunde.

ZDMG: Zeitschrift der Deutschen Morgenländischen Geselschaft.

NOTE

Hieroglyphs:

( ) restored text
Hieroglyphic texts are quoted from K. Sethe, *Die altägyptischen Pyramidentexte* and R. O. Faulkner, *Supplement.* The hatching is used only on lacuna, not on the texts.

Transliteration:

[ ] restored
( ) omitted in original text
< > corrected

Translation:

[ ] restored
[. . .] lacuna
< > omitted in original
( ) added to bring out the sense
. . . untranslatable

Abbreviations in Royal Names and Sources:

W Unis (Sethe, *Die altägyptischen Pyramidentexte.*)
T Tety (Sethe, *Die altägyptischen Pyramidentexte.*)
P Pepy I (Sethe, *Die altägyptischen Pyramidentexte.*)
M Merenre (Sethe, *Die altägyptischen Pyramidentexte.*)
When used in P, it means another name of Pepy I: Meryre (Sethe, *Die altägyptischen Pyramidentexte.*)
N Pepy II (Sethe, *Die altägyptischen Pyramidentexte.*)
Nt Neit (Faulkner, *Supplement.*)
JPII Pepy II (Faulkner, *Supplement.*)

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INTRODUCTION

The study of religious concepts in a synthetic and unified framework is the presupposition for understanding the ancient texts correctly on the basis of Egyptian features. This is requested in the fact that we see a frequent number of religious concepts and their complex usages appearing in various religious texts as well as in non-religious texts. The study of religious concepts in ancient Egypt is one of the keys by which we can approach to the understanding of Egyptian texts and Egyptian mentality.

Egyptologists have studied the religious concepts, Ka, Ba, and Akh, "independently" or "separately" without connecting each other. Among them, Ka has been well treated from the beginning of the history of Egyptology. It is nowadays recognized to be "vital force," although there are many interpretations and translations like spirit, double, totem, etc. Ba is usually translated as "soul" and often "power," if necessary. Akh is to be "splendid," "glorious," "beneficial," etc. as (adjectival) verb, or to be "spirit" as noun.

In this thesis, the main three concepts are treated among the varieties of religious anthropology: Ka, Ba, and Akh. These three concepts are representatives among the religious concepts and they give us the sufficient structures of the religious mentality in their peculiar meaning and in their peculiar usages. The majority of the texts cited in this thesis are mainly from the Pyramid Texts and some are from non-religious texts when they can expose the feature of the concepts. As the first collected and arranged texts, the Pyramid Texts is the best and most basic materials by which we elucidate the peculiar structures, meanings, and usages of the concepts. The following development of the concepts can be explained on the base of the understanding gained in the Pyramid Texts.

In Chapter I "FRAMEWORK OF RELIGIOUS CONCEPTS," the concepts are shown to appear often side by side in parallel in the Pyramid Texts. This parallel appearance means that the religious concepts share some basic part in their wide and distinctive range of meaning and that they can be treated within the same framework of theory. Then, the prior studies of the concepts is summarized to examine their basic and general definitions in research history and to establish the framework that can be applied for the individual appearances of Ka, Ba, and Akh.

In Chapter II "BASIC MEANING AND PECULIARITIES OF KA, BA, AND AKH," some peculiar usages of the individual concepts are rendered to light for gaining some distinctive features of the Egyptian religious concepts and mentality.

In Chapter III to V, the individual cases of Ka, Ba and Akh in noun and in verb are scrutinized by applying the framework, and we will find some insight in their contexts. Synthesizing the religious concepts of Ka, Ba, and Akh in one theory, consequently,

giving an application of the theory to all the individual examples on the texts (the Pyramid Texts on this thesis), some new and consistent interpretation would be shown on some characteristic cases of religious anthropology.

In Chapter VI "DEVELOPMENT OF THE CONCEPTS," we will treat only a few points of their development. Still, there are cases of their interesting progress, some of which are expected in their development, the other of which are not expected, in fact, not accepted or succeeded to a next stage of their development.

The process that I have adopted on the thesis is based on "Phenomenology of Religion" (Phänomenologie der Religion). According to G. van der Leeuw, religion is studied by "experience, description and understanding" (Erlebnis, Ausdruck, und Verstehen)[1]. What is needed on the present thesis is the description of each example of the concepts without subjectivity, without modern bias.[2] We will not mention the experience because the experience is the presupposition of research and it is not the theme for Egyptologists. And the understanding is also not treated here, because the understanding is the result of research.

The essence of religious anthropological conceptions is called as "power" according to the classical definition of "Studies of Religion." Any concept translated as soul or spirit is a kind of power in academic sense. The spirit or soul is originally a kind of power that man can feel in his body. This is also the case for the ancient Egyptian concepts.

Ancient Egyptians had a variety of souls and spirits, that is, a variety of powers. Their subclassifications are shown in advance below according to the essential and basic meanings of the concepts on the thesis:

Ka: vital force: daily power, durable power, and static power.
Ba: overwhelming power, non-daily power, non-durable power, and dynamic power.
Akh: power of enlightenment or inspiration in connection with learning and reciting.

Then, the targets of the present thesis are (1) Establishment of synthetic framework for the religious concepts and (2) Phenomenological description of the religious concepts and (3) Correct or more plausible understanding of contexts where the concepts appear on the religious texts by applying the framework to individual

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[1] G. van der Leeuw, *Phänomenologie der Religion* (Second ed., 1956), p. 776.
[2] *Id.*, *Einführung in die Phänomenologie der Religion* (2nd edition; Darmstadt, 1961). He says, "Unser Ziel ist daher, die Gegenstände zu klassifizieren und nach ihrem eigentlichen Wesen, so vollständig es uns möglich ist, zu *beschreiben*."

examples.

CHAPTER I

FRAMEWORK OF RELIGIOUS CONCEPTS