

Family values in ancient Egyptian thought

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Abstract:

Values are related to the civilized structure of society by reflecting the prevailing culture, they are based on the criteria that make the act right or wrong, accordingly, this study highlights the features and characteristics of ancient Egyptian family values.

One of the most important things we have reached is that the ancient Egyptian based on determining family values on the theory of reward and punishment in the court of Osiris, as well as a set of wise teachings and advice besides the authority of society, he saw the need to dye values with a religious character, otherwise, one would be misled by surrendering to desires. so he receives his worldly reward in his second life after death. This

resulted in the orientation of the values of the ancient Egyptian family to virtuous moral standards, which had a great impact on the maturity of ancient Egyptian thought.

Keywords: family, values, wise teachings, society, ancient Egypt.

Introduction:

The ancient Egyptian texts did not refer to the difference in moral and family values according to the different social classes of individuals, so we find many indications that the achievement of values was a demand of the ruler like other common people, as religious texts and moral teachings required all individuals to adhere to values, everyone is required to do so. It is constant in every period of time experienced by ancient Egyptian thought. Who paid attention to the practical side of behavior. Thus, we wonder about the ancient Egyptian's vision of family values and their purpose, and whether they came from free will and choice. Or a moral obligation that requires responsibility, and requires punishment in case of breach thereof?

1. Marriage in Ancient Egypt:

The ancient Egyptian man viewed marriage as a social bond that regulates life between a man and a woman, marriage was regulated through social custom, not according to legal frameworks. Customs and traditions laid down the principles of family formation and the permanence or dissolution of the family⁽¹⁾. It seems that the family initially had a limited framework, consisting of a husband who is the head of the family, a wife who is the

housewife, and children living in the care of the two and under their care, and in later periods and sometimes extended to aunts, uncles, and sisters, as indicated by the papyrus of the Lahun (Kahun) in which a soldier named "Sneferu" indicates that his family consisted of his mother, paternal grandmother, and three aunts. Thus, the family in this sense included all the members living in the care of the head of the family, regardless of the degree of kinship with him, and it seems that the latter usually took care of its unmarried women, or that the family included parents, children, brothers, sisters, in-laws, loyalists, concubines, and servants, all of whom were subject to the authority of the head of the family⁽²⁾.

For any marriage to take place, a written contract clarifying the rights of the spouses is assumed, but marriage contracts have not yet arrived from different eras in ancient Egypt, before the twenty-second dynasty, which sparked a debate about whether the marriage takes place orally between the spouses, or if there is a contract written between them. Among these views on this subject are:

1. A category of researchers did not give an opinion on the subject, because no contracts of this era or other sources that describe how marriage was contracted⁽³⁾.

2. Noblecourt, Tuhfa Ahmed Handoussa, Abdel Aziz Saleh, Adel Bassiouni, and Zahi Hawass believe that marriage in Egyptian custom was concluded orally, meaning that the steps of requesting, accepting, and then showing mutual agreement between husband and wife or her representative, were in themselves sufficient steps to declare the marriage legal. No other procedures or requirements are required⁽⁴⁾.

3. Adolf Erman and Mahmoud Salam Zenati argue that marriage was concluded and written, as suggested by various texts found on the transactions situation of the ancient Egyptians. Their sales, wills, and inheritance indicate that they were written in writing. If a woman has her property and property and has the right to dispose of it, with her separate and independent financial liability from that of her husband, there is nothing less than a list of them at the time of marriage⁽⁵⁾ Amal Muhammad Bayoumi Mahmud Mahran states that there is no doubt that during the Old Kingdom, there was a marriage contract, because the existence of such a contract in later times is only a later development than previous eras, and it must have taken place in stages and did not appear suddenly⁽⁶⁾ Pirenne inferred According to documents found in the Old Kingdom, the husband shared property with his wife, he deduced the possibility of drawing up a contract upon marriage to control the couple's property⁽⁷⁾.

4. While Pierre Montier, William Nazir, and Shafik Shehata believed that marriage in this era, until the reign of King Ahmose II - in the twenty-sixth dynasty - was a religious marriage, concluded and performed in the temple and documented by a priest and in the presence of witnesses, offering sacrifices and offerings and accepting blessings⁽⁸⁾.

However, scholars who agree that marriage should be combined with written **agreements differ on the nature of writing and its role in establishing marriage:**

Some of them believe that it was a sine qua non-condition for the conclusion of marriage, and they base this opinion firstly on the importance and prevalence of writing, and

the other hand on the documents on marriage that were transmitted from the late period, and in which they saw marriage contracts in the strict sense, that is, contracts that establish the marital bond between a man and a woman⁽⁹⁾.

Some of them argued that writing was not a condition for the conclusion of marriage and objected to the idea that documents that arrived late were contracts establishing the marital bond. Rather, they considered them to be agreements aimed solely at regulating financial relations between spouses, noting that they were limited to regulating the financial aspect of the relationship between spouses. They interpreted the phrase in the introduction to these contracts (I made you a wife) if the words were from the man, and (you made me a wife) if the woman was speaking, as something. They also noted that quite a few marriage agreements were made between couples who had children before writing. It is unreasonable to assume that in all these cases the woman was not the man's wife until the conclusion of the contract and that the children born before writing were born out of wedlock⁽¹⁰⁾.

These documents, whether they are called marriage contracts or financial agreements, seem to be. They are legal grounds for the legality of marriage. The phrase "I have taken you as a wife", which tops all documents of this type, clearly indicates that it was liberated when the marriage was contracted, and therefore it is the official record and evidence of the conclusion and recognition of marriage, and there is no doubt that such contracts were necessary to prove marriage legally before the law, in the sense that the wife is a wife in the correct sense if she has a document proving her rights, while the wife who has a legitimate bond with the man without possessing a document. Written cannot prove her rights before the law.

So it seems that the marriage contract went through two stages:

The first stage: is related to the agreement on marriage and the demonstration of desire on the part of each of the spouses, and that alone was sufficient to conclude the contract, and this stage is called the stage of undocumented or unwritten marriage⁽¹¹⁾.

The second stage: consists in documenting the contract, and it is called a documented marriage.

The two phases could have been separated by a longer or shorter interval depending on the circumstances and circumstances, but the importance of marriage documentation for the ancient Egyptians is because the rights of the spouses, as well as the rights of the children, are not established until after the marriage contract is documented⁽¹²⁾.

Revillout and Paturet believe that there were religious marriage rituals that took place inside the temple and in the presence of priests⁽¹³⁾.

2. The concept of family values:

Family values are part of the values of the society in which they live and differ from one society to another, and from one civilization to another, and family values are understood as a set of values that reflect the relationship of the individual with his family, in terms of his outlook and attitudes towards family issues, and result in social issues.

3. Family Moral Values:

Brusted says: "... I was even more surprised when I realized that it depicts the family life of the ancient Egyptians in a way that leaves no doubt that it is the first factor in the emergence and growth of moral ideas... It was believed that the right of every individual to have virtuous morals could be based on the approach and sock with which the members of his family are treated, namely his father, mother, brothers, and sisters... Righteousness to one's parents was one of the most prominent virtues of the pyramid era, we find it mentioned in the inscriptions repeatedly in the cemeteries of the pyramids that the huge tombs ... made righteous sons for their deceased fathers, and that the son prepares for his father a luxurious burial place."⁽¹⁴⁾

4. Sources of family values:

➤ Providence:

The ancient Egyptians believed in the doctrine of resurrection and immortality, and the doctrine of arithmetic in the second life after death, which led to the emergence of the values of reward and punishment, as man is required to explain his work in the court of the god Osiris, meaning that the deceased is happy or miserable according to what he was doing in his first life of good or evil, as moral values have their appreciation in the eyes of the gods. This led to the need to adhere to good deeds and family and social values to gain the approval of the gods⁽¹⁵⁾. Thus, the feeling of such a trial became a strong moral scruple.

The ancient Egyptian believed that God had mercy and justice and that she cared about prayers, so he put himself under divine protection, asking her for help and forgiveness in case of any sin. The adjective "who hears prayers" is widespread in the texts, where the god Amun may be invisible but hears their prayers.⁽¹⁶⁾ This contributed to the emergence of family values so that the individual felt that he had the moral consequences of obtaining divine providence⁽¹⁷⁾.

➤ Community Authority:

The ancient Egyptian texts revealed moral values issued by social pressure to express the desires of individuals to satisfy the society to which they belong, where the ancient Egyptian cared when the moral act was issued with its value, reputation and respect among others, the wise "Ptah Hotep" urges his son to do obedience out of social appreciation: "How great is the joy of man who people say to him that he is the son of virtue as a virtue master listens", as well as the moral values within Community life, subject to the constraints of society that dictates what one must do to gain the appreciation of others: "If one follows the teachings, follows the path of good, and distances one's heart from the path of evil, he will be praised in the mouths of the people", "Whoever does good will find the next day for what he has done good news on the tongues, and good for man praise and love of people", and it seems that the authority of society was an attitude that praises or frowns on human behavior⁽¹⁸⁾.

➤ Teachings of the Elders:

The emergence of a group of wise men who provided an important set of wisdom, advice, and teachings, and some researchers have called them judgments and commandments to guide life or simply may be called teachings, for example, the teachings of "Ptah-Hotep" He was the king's chief minister in the days of the Fifth Dynasty, and the most important characteristic of

his rule is that it urges to monitor one's behavior, use reason to control desires and emotions, renounce greed and emphasize the value of justice... Teachings addressed to Merikare, the document is preserved in the Leningrad Museum in the Soviet Union. Attributed to a king who wrote it to his son, it is said that he lived in the feudal era. Included emphasized the importance of morality to the ruler. " The teachings of Khety written by his son Bibi, two complete copies of the Sallier Papyrus and the Anastani Papyrus, both found in the British Museum, highlight the importance of science and knowledge, and the advice of Ani written for his son Khansahotep, preserved in the Egyptian Museum in Cairo (Bulaq 4) Calls for restraint Caring for the mother, helping others and abandoning mercy, the teachings of Amenemope seem to date back to the twenty-first and twenty-second dynasties, preserved in the British Museum under number 101745. Its owner was one of the employees of the administration of granaries, his rule was characterized by a metaphysical doctrinal aspect and preceded by these texts, other ancient texts such as those attributed to "Imhotep "The statesman and architect of King Zoser", but most of these texts have been lost⁽¹⁹⁾.

The fact that must be noted is that there are no complete texts on the judgment and commandments, as the sentences in some places are incomplete and distorted, which affected the translations.

5. Characteristics of family values:

➤ Early marriage when possible:

Early marriage and the formation of a family were among the most important preaches to the young if he was prepared to earn his pension⁽²⁰⁾ and in this, the wise Ptah Hotep⁽²¹⁾ says to his son: "If you are a wise man, take for you (establish yourself) a house and love your wife."

Hakim Snab Hotep said to his son: "If you want God, love your partner, take good care of her, take care of your home, and take care of him. Bring her closer to your heart, God has made her a twin of your soul... Provide her with her clothing and means of adornment, favorite flowers, and her perfume, all of which will reflect on your home and perfume your life and give it the light of the happiest as long as you are alive, it is the gift of the god who responded to your supplication with it, so sanctifying grace to please the gods ... And prevent its demise"⁽²²⁾ Through the above, we find the ancient Egyptian linking the approval of the gods with marriage, and the gift of the god to those who deserve a good wife, and to those who wish to receive the blessing of children.

It is a ruling that advises the method of choosing a wife to ensure psychological stability, but the author does not mention its source: "My son: the wise man who does not take the path of life alone but chooses his partner to cooperate with the burdens of the days in the journey of a lifetime... Choose it beautiful face and plant ... But sane, because the wisdom of the mind is better than the beauty of the face and remain, if you want to flutter happiness over your house, with its wings, prepare for yourself a small house that will grow with you. No big house will soon narrow your sleeves"⁽²³⁾

The sage Snap Hotep advised his son, saying: "... If you make her (your partner) happy, you make your home happy, and if you make your home happy, you make yourself happy... Let your chosen partner be a woman who is submissive, humble in her dreams and demands, and broad in her thinking. Big heart. A woman who makes you the sacred bond of one soul, one heart, and one hope bound by mutual trust"⁽²⁴⁾.

➤ **Taking Responsibility:**

Like any contract, the marriage contract entailed a set of obligations on both parties, and the obligation that was on the shoulders of one of the parties represents a right of the other party, in the sense that the husband's obligations towards his wife represent the rights of this wife, and vice versa.

One of the obligations imposed on the husband is to provide for his wife and children from her, he must provide them with clothing and food, as well as housing⁽²⁵⁾, and maintain strong relations between family members.

The wife also had social obligations in the form of household chores: she was the cornerstone of all matters relating to the home and its management. The mother had a key role in raising children in mind and spirit, especially in the early years of their lives, it is the most accurate stages of education that the young man passes, where he is more willing to receive what is received from the principles of behavior⁽²⁶⁾, and the wise Ankh Shashanqi realized that his son said: "Beware that you choose for yourself a woman of bad character wife, so as not to inherit your children a corrupt upbringing"⁽²⁷⁾

The father did not have the right to infanticide or ostracize his children, and this drew the attention of Diodore of Sicily: "Fathers are obliged to raise all their children to increase the population, for they saw that this increased the construction of the country"⁽²⁸⁾. He also stated: "The death penalty was not enacted for fathers who killed their children, but they were required to remain three days and three nights together carrying the body of the deceased constantly, under the supervision of official guards. The Egyptians did not see it as fair to deprive the life of those who inflicted it on their children, but rather to distract them from such crimes with a punishment that inspires pain and repentance"⁽²⁹⁾.

➤ **Religious upbringing:**

The Egyptian father was calling his son to arbitrate what pleases God and what he does not like in the matter of himself and his matter with people and sees him in the account of the hereafter, and no family of ancient Egypt mentioned or photographed without belonging to one or more of them to serve a god or gods, to get closer to the gods, acknowledge her blessings, rely on her, and seek to protect her and because they believe that the satisfaction of God for the head of the family is a protection for the whole family⁽³⁰⁾, and The father rushes to his idol in bad times and remembers him in good times. Thus, the religiosity of the head of the family leads to attracting the conscience of his children, so they imitate him and share his attitudes and feelings, and since the women of ancient Egypt had their religious tendencies, they participated in a large share in the service of the gods mercenary or voluntarily, which

had an impact on the direction of the child as much as the impact of his father's religiosity in it or more⁽³¹⁾.

Prayer was a religious ritual performed by the common man, the priest, and the king, and the text of the prayer was as follows: "I worship your lordship, in different terms, with prayers that increase your greatness, with your great names, with your sacred manifestations, which appeared on the first day of the world" and the texts of the prayer vary from one age to another, and from one god to another⁽³²⁾.

➤ **Righteousness to parents:**

The father has the right to obey and respect his children, and the sages of ancient Egypt were interested in urging the children to observe their duty in this regard. In this Ptah Hotep says: "How beautiful is obedience to an obedient son, who comes and listens obediently: he is a genius in his hearing, a genius in his words, he who obeys all that is noble, and obedience to the obedient is a noble thing."

One of the most important duties of the son is to obey and respect his father, and to help him, especially if the work is in the field, as agricultural work is in constant need of manpower, and it was the duty of the eldest son to bury the father in a manner befitting his place of ceremonies, and to ensure his care in the eternal dwelling (cemetery)⁽³³⁾, and to carry out the necessary funeral rituals towards him in the seasons and religious holidays⁽³⁴⁾. In addition, the religious beliefs of Egyptians made one's happiness in the end very much linked to the religious rites performed by his son, and to the offerings made in his name, and the keenness of parents to direct their children to take care of their graves and perform religious rites in them. In the sense that the duty of the son, as mentioned by thousands of inscriptions that were mentioned on the antiquities, is to bury the father's body in a manner befitting its status of ceremonies, and to ensure its care in the eternal house chosen for it (the cemetery), and to carry out the necessary rituals towards it in the seasons and feasts⁽³⁵⁾, as it was necessary to make offerings daily to the deceased, and the reason for this is that the ancient Egyptian believed that his spouse (Ka) does not join him in his grave unless he extends Food and drink, and it was natural for his eldest son to do this task, but is considered the ideal of righteousness and charity, and this may be due to the role that Hoor played towards his father. The Egyptian texts included: "Just as Hoor brought his eye close to his father Ozir, so the son offered his father an offering that was unified with the eye of Hor"⁽³⁶⁾. Therefore, every son in ancient Egypt was keen to provide his father with all the necessities of other life, and even saw this as his duty, no matter how many obstacles he encountered⁽³⁷⁾.

In the text of al-Ahram, the son speaks of these duties: "Get up (my father) until you see this, get up until you hear this that your child is doing for you"⁽³⁸⁾. One of the sons of the Middle Kingdom speaks of his commemoration of his father: "I have made my father's name grow and magnify it"⁽³⁹⁾.

The rights and duties of a mother towards her children were almost identical to those and duties of a father. The mother had the right to obey and respect her children⁽⁴⁰⁾, as evidenced by the wise Annie's advice to the son to treat his mother well: "Double the food you give to your mother and bear her as she endured you, you were a heavy burden to her but

she did not leave it to me. Once she was born, after months she was attached to you, her breasts remained in your mouth for three years, and although the extreme disgust with your dirty clothes was constantly increasing, she never felt disgusted with her, to the point that she would say, "Why did I do this?" When she entered school to learn to write, she was always close to her teacher's house every day, carrying bread and drink from her home.

Now that you are a grown man, you have taken a wife, and you have raised your home, so that your eyes may be open to the hardship that accompanied your birth, and that all your actions may be subject to what your mother did for you. So that there will be nothing to take upon you, and that she will not lift her hands to the Lord, for the Lord will hear her supplication"⁽⁴¹⁾.

➤ **Family cohesion:**

There was a family cohesion among its members, as evidenced by the collections of statues, in the scenes of the daily life of the family, and through written texts⁽⁴²⁾. In the collections of statues, the family appeared in one unit that gathered around the father and relied on him, where the wife would sit or stand next to her husband, encircling him with the right hand and touching him with the left, and if the children appeared, they clung to them⁽⁴³⁾. In photographs and paintings, parents and their children would come together, both in party and banquet scenes and in hunting scenes, often depicting the family in a single unit⁽⁴⁴⁾.

As well as the texts are also referring to the intensity of the father's attachment to his family and children, it was stated in the story of the drowned navigator, in the words of the serpent, "You will embrace your children and kiss your wife, and see your home, and you will see secondly your home, which is not matched by anything else, and you will arrive in your country, and you will be among your family members"⁽⁴⁵⁾

To win the wife's affection and perpetuate her love, the wise men say:

"And don't accuse her of mistrust," and "And fill her heart with your gifts, and she shall settle in your home"⁽⁴⁶⁾

Annie Hakim of the modern state added on the same subject:

"Do not violence your wife in her home if you realize her goodness"

"There are reasons in the house for quarrel, which the heart should avoid, and they seem dangerous to all the neighbors, so do not watch your wife at home as long as you know that she is competent and do not tell her: 'Where is this? Bring it). While she put it in the right place, keep an eye on her while you remain silent, so you can realize how efficient she is. And when you hold your hand, it's a good and happy thing, many don't know it.

If a man does not want to quarrel in his house, he should not start, whoever started a family, he should make the heart of quick anger firm and firm in heaven. Do not be pleased with the passengers of a woman (foreign) and do not allow her to capture your heart"⁽⁴⁷⁾

It is clear from these commandments that the wise men saw that a successful husband pleases his wife through his love and good treatment, and then confirms that love with practical proofs and by meeting the material and psychological needs of the wife.

➤ **Family solidarity:**

It was customary that if the husband faced some financial difficulties, the wife's father would intervene to contribute to the expenses⁽⁴⁸⁾. In a text on the Ostraka in the Berlin Museum, the bride's father gave the wife numerous tools and promised the husband to pay him in pill form for seven years⁽⁴⁹⁾.

➤ **Respect for women:**

Manifestations of concern for women manifested themselves in all their cases as a wife, a mother, and a daughter. The importance of maintaining strong relations between the spouses is exemplified by Ptah Hotep, the wise man of the Old Kingdom, about the husband's interest in his wife:

"If you are wise, take care of your home. Love your wife purely, fill her belly (with food) and cover her back (with clothing) These are the faces of the necessary care for her body. Kindly treat her and fulfill her desires during your lifetime, it is a good deed that honors its owner. Don't be rude, tenderness will affect her better than intensity does, that's what you aspire to, what you hope for, and what you care about. It is (these things) that make stability in the house if you repel them, it is an offense, open your arms, and show them your love"⁽⁵⁰⁾ "(And know) that perfume is the best remedy for the organs of her body brought pleasure to her heart throughout the days of her life, for it is a field that generates good for his master"⁽⁵¹⁾ "And fill her heart with your gifts settle in your home"⁽⁵²⁾

As for her status as a mother. Snab Hotep's advice was as follows: "The mother is the gift of God, double her giving, she has given you all her tenderness, multiply her food, and she has nourished you from the sap of her body. Carry it in its old age, for it bore you in your childhood... Always mention it in your prayers and your supplication to the greatest God. Whenever you remember it, you remember it and thus please God. His imposition comes from her satisfaction with you."

Children had the duty to provide for their mother when necessary, and children, especially the eldest son, had the duty to bury his mother, if the father was not alive, and the duty to make offerings to her soul in her cemetery⁽⁵³⁾ and to be faithful to his mother's memory by erecting the text in her memory. Some texts of the Old Kingdom refer to compassion.

One of these formulas is: "It is her eldest son, so-and-so, who did this to her, and when she was alive on her feet, the Savior towards his mother."

"It is her eldest son, so-and-so, who makes offerings to her and for her in this place"⁽⁵⁴⁾

The ancient Egyptian woman (the era of the old, middle, and modern states) had full legal capacity⁽⁵⁵⁾, meaning that she had full capacity to perform and give her the right to dispose of her property, as she enjoyed, in addition to the capacity to own the property, the

capacity to conclude wills and the capacity to contract, which indicates that her financial disclosure was separate from that of her husband, and it is clear that each member of the family, whether the father or mother or even the sons, male and female, had his property to dispose of as he wished, A woman is not subject to the authority of her husband or that of her eldest son, and she could inherit her husband just like her children⁽⁵⁶⁾.

However, during periods of feudal rule, the wife lost the capacity to exercise rights, and the legal privileges granted to her were reduced, so she became subject to the authority of the husband and then the eldest son, or whoever her husband chooses to be her guardian (if her children are still young children, or she has no children), and accordingly the woman loses the right to conduct legal acts without the permission of her husband, eldest son, or guardian⁽⁵⁷⁾. The woman lost the capacity to perform but retained the capacity to oblige, so she did not lose the right to own property. It is also noticeable that the wife is depicted in statues and inscriptions in a size much smaller than the size of the husband (unlike what was the case before - periods of political stability - where a woman appears in a size similar to the size of her husband), this difference in the depiction of size indicates a difference in her social and legal status⁽⁵⁸⁾.

➤ **Ethical values and virtuous behavior:**

It was the duty of parents to educate their children on the virtues of morality, etiquette, and good treatment during home education, and no more evident than this is papyri that included advice and teachings, containing a wealth of the experiences of the wise in life. Such as obedience, humility, rejection of greed, good words, moderation, links of compassion, respect for others, tolerance, and following the path of justice and kindness to others... With these values and etiquette, parents were keen to discipline their children at a young age before they left home for the Great House of Life⁽⁵⁹⁾.

6. Implications of family values in society

- Preserving society from committing forbidden relationships such as adultery and preventing the spread of vice as the ancient Egyptian society rejected vice, and the infringement of the sanctities of others, the wise Ptah Hotep recalled: "If you love a virgin girl and she reciprocates love for you and builds with her, do not betray her... Preserving the sacred bond as a life for the community. If you commit this crime, you betray virility, anger God, and bring shame, harm, and contempt upon yourself."⁽⁶⁰⁾
- Achieving happiness and psychological stability and thus stability, prestige, and social dignity.
- Raising children according to values and providing opportunities to benefit from them.
- Strengthening social ties, through intermarriage between families, so the circle of social relations has expanded
- Building the personality of the individual religiously, psychologically, morally, and socially, and making him more adaptable and socially interactive

- Positive social behavior and maintaining the ethics of society According to Egyptologist James Henry Breasted that good behavior was initially confined to the family, and expanded to include social relations outside the family, long before the era of the pyramids, and says the director of an estate called (Mona) in inscriptions taken from his tomb (Fourth Dynasty) and located in the Museum (Gelbtotech) in Munich the following: "As for every man who did this to me (that is, contributed to the erection of this tomb), he was never uncomfortable, whether a craftsman or a Stoneman, I have satisfied him⁽⁶¹⁾.
- Building a community and maintaining its cohesion and cohesion. The establishment of societies depends on lofty family values and rules, which resulted in the building of social values and the development of a sense of solidarity and solidarity among members of society.
- The ancient Egyptian's acceptance of simple life: As an acceptance of the idea of poverty, the writer Abdel Aziz Saleh mentions that poverty may deprive the child of pleasure and health sometimes because he went out with his father from a young age to work, but the simply satisfied psyche, naïve innate religiosity, and humor were predominant. The songs of the toilers on the ground as they plow it or do the process of sowing or harvesting ... It is as if God had compensated them with their cheerful and patient nature for some of what they deprived of the world's goods and necessities⁽⁶²⁾.

Therefore, Breasted commented on the Egyptian family that it was founded on strong moral, social, and religious foundations to which young and old adhered⁽⁶³⁾.

7. Penalty for violating family values:

The ancient Egyptians followed a set of family and social-moral values for many considerations, to gain the respect and trust of society, and to gain the approval of the gods and win the Day of Judgment, but it does not prevent the emergence of outlaws and the values set by the family and society, so they were subjected to punishments that vary according to the degree of crime. We choose two examples:

➤ Committing obscenity:

Diodore of Sicily stated that the punishment for the adulterous wife was to cut her nose⁽⁶⁴⁾, and the punishment of the adulterous wife was likely changeable, so it was first burned alive, as happened to the wife of the priest (Weyner) from the reign of King (Neb Ka) of the Third Dynasty (the story of Khufu and the Witches) and then killed her.

He later only cut her nose to deprive her of her greatest beauty elements, and at the end of the Nineteenth Dynasty, evidence was found that the punishment was associated with exile to Nubia with hard labor⁽⁶⁵⁾.

Diodore stated that Egyptian law punished the rapist of a free woman by castrating the offender, and his interpretation of the matter is that he committed three crimes, namely violation of sanctity, adultery, and mixing of lineages, which confirms the story of the two

brothers, which dates back to the nineteenth dynasty, after the conspiracy orchestrated by the wife of the older brother against the younger brother and accused him of trying to rape her unjustly, the younger brother took a knife, cut his organ and threw it into the water, which confirms that this is the punishment for the crime of rape⁽⁶⁶⁾.

➤ **Theft:**

The crime of theft affects society and not only the victim and opinions about its punishment differed between death, cutting off the nose, and flogging, and it can be said that its punishment varies in degrees according to the importance and nature of the stolen items.

Conclusion:

The ancient Egyptian family was characterized by cohesion, cohesion, and solidarity among its members, and women enjoyed a special status as wives, mothers, and daughters. Society guaranteed them to preserve their rights to practice various activities and to separate their financial liability from their families, as they have the right to inherit and inherit, or recommend or recommend to them, and to conclude contracts themselves and buy and sell real estate and movables, in the eras of political stability.

Family values were concerned with human feelings and behavioral rules and tended to a great deal of realism, and the refinement of souls and the development of young people on the side of the piety of God, following the wise teachings and advice, resulting in the emergence of a set of values and rules that refined the desires, emotions, and behavior of the individual within his family, and regulated his relationship with his work and society.

All this is directed to every human being without regard to his social status or degree of wealth, as everyone is subject to family and social rules, which confirms the human and realistic dimension of these values.

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