

Alcohol in Pharaonic Egypt

Transcript

Lauren Dogaer

Have you ever found yourself asking why alcohol plays such a big role across so many cultures? Striking a balance between moderation and excess isn't just a modern struggle. It goes back to ancient Egypt, Mesopotamia, and the Roman Empire. I'm Lauren, and I'm a postdoctoral fellow in Egyptology at the University of Oxford. I'm fascinated by how today's issues mirror the past, from ancient health warnings to peer pressure at Greek symposia. We're exploring it all. Join me as we get Drunk on History and uncover the timeless truth behind our drinking habits. Hello everyone and welcome to another episode of Drunk on History. This time we are going to my favourite ancient civilization, ancient Egypt. And we are joined by Morgan Moroney. She is an assistant curator of Egyptian Classical and Ancient Near Eastern Art at the Brooklyn Museum in New York and holds a PhD in Near Eastern Studies, Egyptian Art and Archaeology from the John Hopkins University. She has been working on the anthropology of alcohol and the materiality of wine across Egyptian history, and her PhD was titled *Pregnant with Wine: A Gendered Approach to Wine Materiality in Egyptian Funerary Ritual*. Morgan, welcome to the podcast.

Morgan Moroney,

Thank you so much. I'm so happy to be here.

Lauren Dogaer

As we both know, ancient Egypt is of course a fascinating civilization, but I think many of our listeners might not be that familiar with the rather large time span of Egyptian history. So could you break it down a little bit and give a short overview of the different kingdoms, intermediate periods, later periods, just to situate the sources that we will discuss later on today and maybe give a bit of an indication also of the different languages and and scripts we have from Egypt.

Morgan Moroney,

Yeah, absolutely. So Egypt is a very long timeframe for sure. We sort of market around 3000 BCE as when Egypt is unified under King Narmer and the north and south of Egypt becomes one. But we have alcohol and history before that in the pre-dynastic period. So going back thousands of years, even before unification. In general, Egypt is divided into what we call periods, the Old Kingdom, Middle Kingdom, New Kingdom, late period. And then in between those we have intermediate periods and within those we

have dynasties. So the Old Kingdom sort of thought of as the pyramid age. We have sort of hieroglyphs are coming in. We have hieroglyphs starting from the very earliest periods and the language is what we call old Egyptian, the oldest language we have. And then There's an intermediate period and then the Middle Kingdom where we have Middle Egyptian. That is sort of what a lot of the texts, especially religious texts, are in Egypt. And hieroglyphs are sort of used in very conservative sort of temple settings all throughout Egyptian history and generally is that language. The New Kingdom comes after a second intermediate period around 1550 BCE or so. And that period is when we see a great international age in Egypt, sort of the late Bronze Age and the greater Mediterranean. And we have the big name kings during that period Thutmose III, Hatshepsut to Ramses and a lot of alcohol evidence as well. We also have late Egyptian as the language during that period, still using the hieroglyphs, but also we see hieratic, which is the cursive hieroglyph, the writing, which is used for papyri and on ostraca, which also goes back much earlier as well. And then sort of the last language we see are Demotic, which is an even later form of the language, an even more cursive script. But meanwhile, like I said, hieroglyphs are being used throughout this whole period as well. So after the New Kingdom, we have an intermediate period where lots of different cultures come and sort of control Egypt from sort of down in Nubia, the Kushite kingdom of the 25th dynasty. We have the Libyans who come in in the 26th dynasty, and the Persians, the Assyrians. So that the first millennium is basically a period where we have lots of different cultures coming in and ruling Egypt. Finally, we have Alexander the Great who comes in and sets up the Ptolemaic dynasty. So we have the Greek period and then the Roman period around 30 BCE. So we have Greek and Latin that come in at the end in terms of languages and scripts. So the last hieroglyphs are probably around the fourth century CE is sort of when that Egyptian language stops, I would say.

Lauren Dogaer

Yes. Thank you so much for giving a little bit of a background because it's a very long history. And yeah, when we are going to start comparing sources later on, I think it's important that our listeners realize how much time there might be in between. So to immediately dive into, well, the alcohol, which will be the topic of today, could you give a short overview of which types of alcohol we have in ancient Egypt? Like we have maybe like red wine, white wine, beer, something with dates.

Morgan Moroney,

Absolutely, yes. So the beer is kind of the main staple. Everyone was drinking beer. The word is *henket*, but we have lots of different words for different types of beers as well. That is the earliest sort of attested alcohol we have in Egypt. Archeologically, we have some huge brewing vats that go back to the pre-dynastic and Tell el-Farqa in the Delta, as well as Hierakonpolis back to like 3,500 BCE as well down in the south. We know we have beer from a very early period and it sort of continues on, but we also have, like you

said, red wine and white wine as well. But wine, the grapevine is not indigenous to Egypt. So the earliest wine we have attested is actually imported from modern day Lebanon. And that was right before unification, this tomb, tomb UJ, around 3050 BCE or so. They had huge amounts of wine that were brought in, but the grapevine also was then domesticated and we have it started around, you know, 2900 BCE or so. But wine was made not just from grapes, it would also have dates, date wine, figs, and alcohol in the ancient world, as I'm sure you've discussed, is not really what it was like today. There are things in it. It's got starchiness in the beer. You might add fruit for taste or for increasing the alcohol content. You might have herbs. So wine especially was used as a solution for various herbs and even maybe greater psychedelics if you're in certain sort of ritual contexts. It was very much a mix of various aspects. We do possibly have white wine based on some analysis that was done on a wine in King Tut's tomb that had tartaric acid, but not potentially the Marvinian sort of, these are things like markers you might see if you do residue analysis on a vessel. So we do know we have different types of varieties of grapes, but it's pretty hard to kind of figure that out even morphologically if you have the evidence looking at grapes, grape seeds and whatnot. So lots of beer, lots of wine.

Lauren Dogaer

Yes, absolutely. And before we go to the different types of sources that we have for the lots of beer and wine, I would like you to ask you to comment on a general statement that you kind of find very often in the literature, which is that beer was for the common people and wine was for the elite.

Morgan Moroney,

Yeah, so I think it's really not that simple because everyone drank beer, the kings drank beer, the gods drank beer. So it's more that beer was the drink for everyone. And the evidence we have in Egypt tends to be more elite royal evidence. It's just what survives, but also just what people, especially in early archaeology, kind of focused on. So we do see a lot of these wines specifically in very sort of royal context and these very elite burials. But we have no idea as much what people were making at home. People make their own wine today at home and whatnot. So that is very much something that we don't know that much about. So whether or not sort of wine itself was something that wasn't accessible at a domestic context is a little bit more hard to say. For example, at the site of Deir al-Balas where there's been some recent excavations in a less elite cemetery, they have grape seeds in tombs and other as well as figs and dates. So showing just access to the fruit itself is something that people had. So I do think the evidence is a bit skewed and you should keep an open mind as to what elite versus non-elite for these drinks.

Lauren Dogaer

Yeah, I think it's definitely anyway, very difficult to define elites from non elites to start with. And then like applying a typical drink associated with one of the groups makes it even more complicated. The beer, yeah, of course, was really important in ancient Egypt. It was basically everywhere. It was part of the daily diet. I know we have this one ostrakon kept in the British Museum, which contains like a register for attendance at work and brewing beer is actually actually given as a reason not to attend work. I don't know if any of our listeners would ever like to try that out with their bosses. If anyone does this, please let me know. But such a source, of course, clearly indicates the importance of brewing beer. And it's not just a practical reason. There is also a lot of religious reasons behind this. And when we think of the religious importance of beer, the festival of drunkenness comes, of course, to mind. So what is the festival of drunkenness and what is the myth, the destruction of mankind that is sort of behind it?

Morgan Moroney,

Yeah, so the festival of drunkenness is tekhi, the word drunkenness, so that's the exact sort of translation. And it would happen, we think, around the day 20 of the first month of Akhet, which is the month of the flood. So it's happening around when the annual inundation in Egypt, the flood comes every year around sort of summertime. And it could also bring along with it sort of dangers and diseases and other things. So there's a lot of myths associated with the coming inundation. One of them is the destruction of mankind, which discusses how the sun god Re is very angry with humankind because they are not giving him the proper offerings in his temple. And so he decides to send his daughter, the goddess Sekhmet, which means the powerful one who's this sort of raging eye goddess. It's the sort of sun disc that she represents and goes out as an messenger for the god Ray. He sends her off to go destroy mankind. So she is raging in the desert, killing people, becoming bloodthirsty. And then Ray kind of regrets what he's like, oh, like, why am I doing this? My poor children, maybe I regret this a little bit. But she's got the taste for blood. She can't stop. So he meets with some other gods and they decide this plan to basically cover the fields in beer and then dye it with red ochre to look like blood. So when Sekhmet wakes up, she sees the fields are just inundated with this liquid that she thinks is blood. She laps it up, she gets extremely drunk and she falls asleep and mankind is spared. So it's this idea of pleasing the goddess, appeasing an angry goddess through alcohol and through extreme amounts of alcohol. And so that is just one of the myths of this sort of idea of this distant goddess who rages and then comes back to Egypt, and with her return, she brings the flood. And this flood also, in order to appease her, humankind also gets extremely drunk. So there are these huge festivals of just getting extremely drunk, so drunk that you fall asleep, and then when the goddess returns, you kind of have a moment of epiphany and you see her upon her return. So there's a lot of beer that's being drunk at these festivals, but there's also a lot of wine, as we see, especially in New Kingdom banquets You see a lot of wine drinking, as well as certain things added to the wine, like I've been saying. So potentially opium,

which is being imported from Cyprus, as well as the blue lotus, which is thought to maybe have narcotic qualities. So it's not quite even just getting drunk like you would at a party on Saturday night. You're getting so drunk that you are passing out. And it's exactly these very specific ritual contexts. The Festival of Drunkenness kind of surrounds that. Every year when the flood comes, the river turns this red colour, so it's also kind of associated with wine in that sense. We have potentially precursors to this festival going back to the pre-dynastic period where we see huge amounts of drinking based on these ancient industrial brewing complexes that I mentioned earlier at Hierakonpolis, as well as we have maybe an attestation in the Old Kingdom at the Sun Temple of Niusare up in the north of Egypt. We definitely have it at the porch of drunkenness in the New Kingdom and Hatshepsut's temple that she built at a temple for the goddess Mut down in Luxor, where Mut was one of these goddesses who could be associated with the festival, much like Sakhmet and Tathor and whatnot. But it was not the only festival where drunkenness happened.

Lauren Dogaer

No, absolutely not. But I think it is one of the most important moments in the year when people got like really, really drunk. And in relation with these festivals, do we have any drinking songs attested that would have been sung during the festival?

Morgan Moroney,

We think so. It's really hard to know. We have some New Kingdom papyri that have what we call love songs that are these sort of poems written about all sorts of things, Papyrus Harris, for example, has a poem talking about sort of hearing your voices like Shedeh wine and looking at me sustains me more than Shedeh wine, which is a type of wine thought to be very highly valued in New Kingdom Egypt. And so sort of singing about how your love is like getting drunk and having these being reminded of alcohol is something that was probably performed at these festivals and maybe in the court as well. We also have songs in tomb scenes in which you sort of sing for your ka, make merry, funerary context in which you want to be living happy and living drunk in the next life. As well as in winemaking scenes, we have a few songs, two goddesses such as the goddess Renanutet in the tomb of Rekmire, the men are stomping and treading the grapes in the scene and they're singing to the goddess to help them ensure that the wine is good and divine and she's made happy by the wine as well. So wine and music go very, very much together as well as beer. So yeah.

Lauren Dogaer

Glad that already goes back to ancient Egypt. Besides the festival of drunkenness you already mentioned it but beer and wine were of course used in in many other rituals as well and I believe that especially these yeah the mind altering properties that alcohol has also played a role so to which extent where these mind-altering properties sort of

used in rituals to maybe interact with the deceased or to reconnect with this idea of rebirth and rejuvenation.

Morgan Moroney,

Absolutely, yeah. So we have other festivals, like I mentioned, in Luxor, on the West Bank, and ancient Thebes, you have the beautiful feast of the valley, which happened in which you would go to visit the tombs of your ancestors. You'd get drunk in the tombs and potentially have these interactions where you sort of appease them, but also ask for their blessings. So that's another way of sort of crossing the line in those liminal spaces to interact with the dead. Going all the way back to at least the third dynasty, we have the opening of the mouth ritual, which are also attested in the pyramid texts, which are written on some of inside of the pyramids of some of the kings in the later Old Kingdom, so around 2400 BCE or so, which talks about opening the mouth of the statue or opening the mouth of the deceased king, and that one of them is to give it wine. And so wine is a very important part of that early ritual in which it helps *wp it ra*, open the mouth, give the body the ability to receive the offerings and have all of the power they had in life, but now as a divine dead or a statue for that matter. So the rejuvenative aspects, the mind-altering aspects of wine are possibly related to that ritual as well to enliven and give power to these things. But we also see wine being offered in temples throughout Egyptian history to a number of deities. And a of that is related to just the daily offering, but also to sort of the divine prosperity of vineyards and abundance on earth and this idea of the cyclical nature of the flood every year, the cosmos, all of these things, wine was part of sort of keeping that as well as beer in terms of appeasing the deities to ensure that these things would happen.

Lauren Dogaer

And would there have been a difference in how wine versus beer is depicted in relation with these male and female deities?

Morgan Moroney,

I don't think gender-wise there's a big clear indicator of sort of a difference, but we do see a lot of goddesses being associated with alcohol. Hathor is the mistress of drunkenness, and she's very much an important deity who's sort of, she's a goddess of sort of sex and love. and rock and roll and music and things. And she's very much closely tied to alcohol and to beer and to wine. But Osiris is also the lord of wine at this WAG festival. He's the god of the dead who comes back to life. And so he's closely associated with wine rejuvenation as well. So a lot of it is, you know, appeasing the angry, raging goddesses. But there are also male deities, Shesmu, the wine press god as well, who are associated with alcohol.

Lauren Dogaer

And if we now turn specifically to the funerary sphere, you already touched upon a little bit. And with funerary sphere, I'm thinking of little models found in tombs, scene depicted on the walls, storage vessels that have been archaeologically attested in the tombs. And in the early phases of the history, of course, already in the pre and early dynastic period, we have these wine and beer jars that were deposited in the tombs of the rulers who really used this excessive feasting and drinking to assert their dominance and keep their followers happy. And these could really be very large quantities of jars that were deposited in the tombs at Saqqara and Abydos. And then later on in the New Kingdom, you also get again some deposition of vessels in the tombs. And you already mentioned Tomb UJ as well as the tomb of Tutankhamun. So could you tell us a little bit more about the vessels that were found in the tombs of these rulers? So what did the vessels contain? What is their origin? How were they placed in in the tomb? And just a small note for the listeners, there is about 2000 years in between Tomb UJ and the tomb of Tutankhamun.

Morgan Moroney,

Yes. Absolutely. So yeah, Tomb UJ is an incredible tomb that was discovered relatively intact in the 20th century. And it had about 700 wine jars that were found inside, along with other items imported and domestically made. And these wine jars, they did neutron activation analysis on. So they looked at the clay to source it to see where it came from. McGovern and other archaeologists who worked on the activation dryer as well, and they discovered that the vessels themselves were made in modern day Lebanon. But the clay ceilings on top were made in Egypt. So they were imported and then re-sealed when they came into Egypt under this administration. So we have huge amounts of wine already before the unification of Egypt placed in this tomb. The tomb itself is oriented on sort of a compass. And so the wine vessels are found in three chambers that are sort of closest to the northeast closest to Lebanon. So potentially there is some thought at least that I've argued that they are sort of making an homage to where they came from and they're also separated from the body. So this sort of maybe dangerous sort of new type of mind-altering substance that's come into Egypt is potentially separated from where the body of the ruler would've been put in this tomb. And also this tomb is very important because it has the earliest hieroglyphs in Egypt. So the earliest wine and the earliest hieroglyphs as well, just to sort of make a note of that. So that was very early, around 30, 50, 3100 BCE. But we go all the way to the King Tut, who, the famous King Tut during the 1300 or so BCE. His tomb had lots of different wine vessels, but about three that were found in his burial chamber. Guasch Jané is a scholar who's also studied a lot about wine, and she's argued that the placement of these different wine types had a lot to do with helping King Tut and his rebirth process. So we have on the eastern side, the mourning transition to become the god Re Herakti was where this placed. The red wine was placed on the westerly side to help him become Osiris. And then, again, that Shedeh wine I mentioned, which is very highly

valued, was placed south of the sarcophagus to help him with the dangerous nighttime journey. So again, these three different types of wine arguably helped with these three different aspects of getting to the afterlife for the king. But then there's also other wine in his tomb that mention some probably from his grandfather, Amenhotep III, that he was probably just meant to enjoy in the afterlife as well.

Lauren Dogaer

Yeah, so we already have very early on like this, the positions of wine and yeah, especially beer in the tombs. And when we start going into the old and middle kingdoms, things change a little bit. So we have less storage vessels that are put into the tombs, but rather everything becomes rather part of the offering lists depicted on the tomb walls. And we get these scenes depicting the brewing of beer or consumption of wine in the funerary sphere. So why is this kind of iconography so important in the tombs? And is there a difference in how wine versus beer is depicted?

Morgan Moroney,

That's a great question. Images, hieroglyphs, they were magical. They were living things in their minds that could have power. And so the depiction, especially by the early Old Kingdom, when we see all these offering lists become very formalized, we have all the lists of all the types of fruit and beer and linen and things you would need, for example, they had the power to be effective. So if you didn't have the actual offerings or objects in the tomb, the images themselves could step in and help you in the afterlife, either through your rebirth or once you're there to sustain you. So those images were very important and they kind of expand in the Old Kingdom to include, like you said, beer making scenes, wine making scenes, as well as just various other type of agrarian and banquet scenes. So for wine and beer in the tombs, one interesting part is in beer making, you see men and women making the beer. There's a mixed gendered aspect, whereas in winemaking, you don't see women making the wine. It's always men. There's a few women in the New Kingdom picking grapes in a few tombs, such as the tomb of Paheri at Al-Kab. But other than that, there's sort of this interesting aspect. But you also have two models, which I think you mentioned in the Middle Kingdom, the first intermediate period, around 2000 BCE or so, they start to here, where you have actual wooden models of people making beer or fishing or sailing on a boat. Meketre has some wonderful ones at the Met, for example, but he has no winemaking scene. He has a great beer making scene, but no winemaking, a garden. So as far as I know, there are no winemaking models. Why is a great question we ask ourselves. Potentially, it is not, winemaking is not as important during that time period. I don't know if that would be the reason. Maybe there's sort of this aspect of decorum in which you didn't want to, it was a bit more highly ritualized, and so they didn't want to include it as a process. But it's certainly something that deserves further study. I don't know if you have any thoughts as to why, but it's very interesting.

Lauren Dogaer

No, I was really wondering, because these little models, they're like, yeah, you basically have these little models in every museum, in every Egyptian collection. So cute. And you very often have, you have the beer brewing and you have the making of bread. Those are like the very typical ones, usually together with some boats. But I was always wondering like, why is there no wine making model? And I just wanted to also check with you if I just missed something and I've never seen this before, but this would be very interesting for further research. Do we have any evidence for difference in quality or prestige? You already mentioned that wine could be imported from the Levant, from modern day Lebanon. Would this have been seen as more prestigious or yeah, are there any differences? And do we have any evidence of something similar to our wine labels today?

Morgan Moroney,

So yes. There is definitely, especially in the New Kingdom, we have very clear indication of different qualities of wine. From the site of Amarna, for example, we have wine that's nefer, nefer, nefer, or nefer, nefer, nefer. So good or perfect, good, good, good, good, good. Actually, in the Brooklyn Museum collection, we have a large wine ceiling that says, Yerp nefer nefer nefer. That comes from Amarna. It was excavated there in the 1930s. And researcher was in and he looked at the actual fabric of the vessel that was sort of inside the ceiling and he says, Oh, this looks like it's Canaanite. This looks like it was imported. So it was just another indication that this very high quality wine was potentially imported from Lebanon at Amarna. So we have this idea of imported wine throughout Egyptian history as being this high quality wine, which like French wine today, or for example, maybe the Bekaa Valley in Lebanon is still considered a very prime place for winemaking in the world. So the Egyptians also loved their wine. But labels themselves might not just say sort of the quality, they might say it's Negem, it's sweet, it might name the winemaker, for example. Sometimes that individual might have a Semitic or a non-Egyptian name showing that they potentially came to Egypt to make wine from the Levant. We also have the places that they were made, the estates, as well as the name of the vineyard. So kind of aspects that we see today, sort of where the wine was made, potentially the quality. It doesn't say red or white. They didn't distinguish it that way, at least on the labels. But we do have these aspects as well. Wine from the Oasis, wine from the certain parts of the Delta, things like that.

Lauren Dogaer

Yeah, I think it's really fascinating that this concept just already existed back then. Yeah, we have touched upon a lot of alcohol and a lot of drinking and especially during the festival of drunkenness and these large drinking events, people got like really drunk and not in a social way, but in a state of ecstasy to actually have access to the deity, a

situation that almost approaches chaos in the Egyptian But would this have been an exception? Are we familiar with any attempts at moderating the alcohol usage? Do we have any depictions of disapproval of these rites, of the festivals? I know that in some of the 18th dynasty tombs in Thebes, we have some gesture of like refusal depicted from the people at the banquet. And is this an aspect that you find elsewhere as well?

Morgan Moroney,

Yeah, so I think not everyone potentially wanted to get blackout drunk at these events. So we see men and women sometimes holding up their hand in banquet scenes in the 18th dynasty saying, No. Betsy Bryan has argued this, so this is a gesture of refusal. Whereas in some tombs, like the tomb of Paheri I mentioned with the female winemaker at Al-Kab, there's a woman who's saying, Give me 18 jars of wine. I love drunkenness. So again, these sort of human aspects of of overindulgence and moderation. But at these events also, we see individuals who are sort of staying with people during their trip as well, kind of overseeing to make sure they're okay, as well as, like I said, people refusing to keep drinking because it's too much. But again, these are very ritualized contexts, very much sort of religious, not just everyday banquets. We also have instruction texts that go back potentially to the Old Kingdom, the text of Kagmeni, the New Kingdom text of Ani that's talk about basically moderation in all things, whether it be food, whether it be alcohol. Ani talks about how you'll kind of be ignored on the street if you're a drunkard. So you don't want to be drunk in your everyday life. That was, as far as we know, not approved. It was very much a context-specific aspect for sure.

Lauren Dogaer

Yeah, that's good to hear. Yeah, you already are mentioning a little bit of the sources in which the moderation or you need to be careful to not be called a drunkard. You're already mentioning this a little bit. And if you go a little bit further in time in the Greco-Roman period, we're actually a little bit better informed about attempts at moderating alcohol usage. And this is also the period I am working on. We do have, for example, these demotic wisdom texts which warn for excessive use of alcohol. And also in the priestly world, we know that in the book of the temple, this manual, which sort of describes how an ideal Egyptian temple should look. This manual states that priests who have a drinking problem are kicked out of the temple service. And we also have one demotic papyrus with rules of a cult guild. which states that there is a maximum amount of wine that the priests were allowed to drink and it's this papyrus fault that this podcast is uh started but do we have could you explain a little bit more in detail if we have any similar sources for the pharaonic period yeah.

Morgan Moroney,

So like I said, we have the wisdom text, the instruction text. Khagmeni was a vizier in the third dynasty. So we have his texts where he talks about when you're a drunkard, when you're with a drunkard, take when his heart is content, when you're with a glutton, eat when his greed has passed. So it's just you want all things in moderation and also avoid those who are doing things that are overindulgent, if you will. Also, in the instructions of Ani that I mentioned, talking about how you'll speak nonsense and no one's going to help you if you're drunk in the street. So again, just these warnings of sort of making sure you're not overly imbibed as well. But they also, again, like we said, have these texts about sort of drink and be drunk and be happy. It's sort of very, like I said, context-specific in the Pharaonic period.

Lauren Dogaer

It really goes into both directions. And to maybe have one final question, from the Greco-Roman period, we also have a couple of Greek papyri, which attest to violence caused by alcohol. I mean, alcoholism as such is not really attested in the text because, of course, there are no real laws involved in this, and alcohol was, of course, it was not forbidden, but do we have anything similar for the Pharaonic period in which alcohol is causing violence, which would have then hopefully urged for moderation?

Morgan Moroney,

There's one text we have from the 19th Dynasty, so the New Kingdom, dating to the reign of Seti II. And basically, this guy does all these kind of violent bad things. He robs, he assaults, we'll just leave it at that, violent things. And he also is known for taking the wine of Seti II and sitting on his sarcophagus, most likely drunk. So this is an example of sort of all the bad things that could happen and even going against the king, which he would never do. So that is one example we have from a text in the New Kingdom. But also in terms of violence, we have a lot of the time sort of the kings talking about destroying the vineyards of the A'amu, like Kamos in the early New Kingdom, going up into Levant and destroying the vineyards and taking the vineyards. So sort of the power of overtaking these things and those violent actions. And also I should do a shout out to Shesmu who is the wine press or oil press god. And in the coffin texts, for example, in the Middle Kingdom, he's called Red of Timbers because he is slaughtering the enemies of the king and of few. So he is basically, blood is becoming wine in the sense that he squeezes the grapes. He's also squeezing the heads of the enemies. So there's a sort of violent act happening with that deity as well. But as far as I know, not as many drunkenness texts.

Lauren Dogaer

Well, I didn't know there was a guy who sat on the sarcophagus of Seti II. This is really, really interesting. And I think, yeah, the way you're now also describing it, like the wine in connection with destroying the enemies, connection with the blood also sort of

brings us back to, yeah, the festival of drunkenness where also, yeah, the blood and beer or wine is sort of related to each other. Yeah, there is just so much to say about alcohol in ancient Egypt, and I think we only just touched upon the surface today, but I believe it is safe to say that alcohol has practical, economic, religious value throughout the whole ancient Egyptian history. So thank you so much, Morgan, for joining me in getting drunk on ancient Egypt. It is my favorite kind of alcohol.

Morgan Moroney,

Me too. Thank you so much. This is so fun.

Lauren Dogaer

And to end, I would like to thank MEHEN Studiecentrum voor het Oude Egypte, Center for the Study of Ancient Egypt for kindly providing me with funding for this specific episode. We hope you enjoyed this episode of Drunk on History. If you're thirsty for more tales from the ancient world, don't miss our next episode. It's full of even more drinking stories from past civilizations. Drunk on History is made in cooperation with the new media center of the University of Basel.