

forever, with the majesty of King^a Merire and King^a Mernere, out of love for the nome in which I was born by the favorite of the king, Nebet (*Nb·t*), to my father the hereditary prince, count, (meri-nuter) priest, honored by the great god, Khui (*Hwy*). O ye living, who are upon earth, every superior prophet, every prophet, every [—], of the temple of the majesty of my lord, Osiris (*Hnty ymntyw*); as the king lives for you,^b ye shall take for me the mortuary offerings from the income of this temple, of that which I have conveyed by a decree, and of that which ye convey for yourselves, when ye see my offices with the king; because I was more honored by my lord than [any] noble

INSCRIPTIONS OF HARKHUF

[Continued from § 336]

LETTER OF PEPI II

350. Harkhuf has made a fourth voyage to Yam, and having sent word to the king of his safe return with many products of the south and especially a dancing dwarf, the king writes him a letter of thanks, promising great rewards, etc., if the dwarf is safely brought to court. This letter, Harkhuf had engraved on the façade of his tomb, which was already complete, so that a further space for the letter had to be smoothed on the extreme right of the façade, where none of the other Assuan tombs has any inscriptions at all. Thus was preserved to us the only complete royal letter of the Old Kingdom.^c It is as follows:

^aSame as preceding title of Neferkere. Both these kings were deceased at this time, as they do not receive the predicate "*who lives forever.*"

^bAn oath.

^cWith the exception of the Berlin papyrus fragments (§ 325, note) and the fragmentary letters (§§ 271, 273), it is the only letter of any kind surviving from the Old Kingdom.

Date and Introduction

351. ¹Royal seal, year 2, third month of the first season, (third month), day 15.

²Royal decree (to)^a the sole companion, the ritual priest and caravan-conductor, Harkhuf (*Hr-hwḥ*).

Acknowledgment of Harkhuf's Letter

³I have noted the matter of this thy letter, which thou hast sent to the king, to the palace, in order that one^b might know that thou hast descended ⁴in safety from Yam with the army which was with thee. Thou hast said [in] this thy letter, that thou hast brought ⁵all great and beautiful gifts, which Hathor, mistress of Imu (*Ym^{ḏḏ}w*) hath given to the ka of the ⁶king of Upper and Lower Egypt Neferkere (*Njr-k^ḏ-R^ḳ*), who liveth forever and ever. Thou hast said in this thy letter,^c that thou hast brought a dancing dwarf^d ⁷of the god from the land of spirits, like the dwarf which ⁸the treasurer of the god Burded (*B^ḏ-wr-dd*) brought from Punt in the time of Isesi (*Yssy*). Thou hast said to my majesty: "Never ⁹before has one like him been brought by any other who has visited^e Yam."

Harkhuf's Rewards

352. Each year ¹—¹ thee ¹⁰doing that which thy lord desires and praises; thou spendest day and night ¹with the caravan¹ in doing that which ¹¹thy lord desires, praises and commands. His majesty will make ¹²thy many excellent honors to be an ornament for the son of thy son forever, so that all people will say ¹³when they hear what my majesty doeth for thee: "Is there anything like this^f which was done for the sole companion, Harkhuf, ¹⁴when he descended from Yam, because of the

^aOmitted also in both the letters to Senezemib (§§ 271, 273).

^bCircumlocution for "the king."

^cBy emending in accordance with the preceding sentence.

^dLit.: "a dwarf of dances;" cf. the same usage in Hebrew syntax. See Erman's explanation, *Zeitschrift für ägyptische Sprache*, 1893, 72, 73, and Pietschmann, *ibid.*, 73, 74.

^eThe verb is *yry* "to make or do" with Yam as direct object; the reading is certain. The same usage occurs in Uni (l. 41), and Khui (§ 361); see Breasted, *Proceedings of the Society of Biblical Archaeology*, May, 1901, 237-39.

^f*Nj*.

vigilance which he showed, to do that which his lord desired, praised and commanded!"

King's Instructions

353. ¹⁵Come northward^a to the court immediately; ¹⁶thou shalt bring this dwarf with thee, which thou bringest living, prosperous and healthy from the land of spirits, ¹⁷for the dances of the god, to rejoice and ¹⁸gladden¹ the heart of the king of Upper and Lower Egypt, Neferkere, who lives forever. ¹⁸When he goes down with thee into the vessel, appoint excellent people, who shall be beside him ¹⁹on each side of the vessel; take care lest he fall into the water. When [he] sleeps at night appoint excellent people, ²⁰who shall sleep beside him in his tent;^b inspect ten times a night. ²¹My majesty desires to see this dwarf more than the gifts of Sinai^c and ²²of Punt (*Pwnt*). If thou arrivest at court this dwarf being with thee ²³alive, prosperous and healthy, my majesty will do for thee a greater thing than that which was done for the treasurer of the god, Burded (*B²-wr-dd*) ²⁴in the time of Isesi (*Yssy*), according to the heart's desire of my majesty to see this dwarf.

354. ²⁵Commands have been sent to the chief of the New Towns,^d the companion, and superior prophet, to command that sustenance^e be taken ²⁶from him in every store-city and every temple, without stinting therein.

INSCRIPTIONS OF PEPI-NAKHT^f

355. This nobleman of Elephantine was of high rank, and was entrusted with important commissions by King Pepi II.

^aIt is not necessary to emend *dh't* to *dp't*; undoubtedly *hd't*, infinitive of *hd* "sail down-stream" is meant; *hd* makes feminine infinitive in early texts; see Sethe, *Verbum*, I, 238.

^bThis word (*hn*) is certain from Merneptah's Karnak text, l. 62 (III, 589), where it also means "tent."

^c*By*, the name of a mining region in Sinai; as it is sometimes used with the demonstrative (*pn*, "this"), I have rendered it "mine" in the inscriptions of the Middle Kingdom, where it is not uncommon.

^dSee § 628.

^e*ss* = lit.: "a causing to be satisfied;" the reference is to the provisioning of the expedition by the places passed as it returns. The king has sent orders to the proper officer in each place that he shall furnish such provision.

^fFrom his cliff-tomb opposite Assuan (see § 325, note, on the excavation of this tomb); it is No. 9 in de Morgan's plan (*Catalogue des monuments*, 142). The inscription occupies the façade, seven columns on each side of the door; and

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