

REIGN OF PEPI II

CONVEYANCE OF LAND BY IDU, CALLED ALSO SENENI^a

337. Idu, or Seneni, was priest of Pepi I, Mernere, and Pepi II. This document recorded in his tomb constitutes a gift of land to his wife, apparently as her mortuary endowment, though it is not so called. Strangely enough, the location, size, and limits of the field are not given.

338. ¹Seneni, he saith:

²“As for this field, which I have conveyed ———— ³which I have given to my beloved wife, Disnek (*Dyy·s-nk*) [‘it is her¹] true [‘possession. As for any persons¹] ⁴who shall take it from this Disnek, they shall be —^b for it by the great god, ⁵lord of heaven, and I will seize them [like^c] wild fowl. I am (now) an — and excellent spirit. I know ⁶———— ⁷[I have done] this for this Disnek, because she was so greatly honored in ¹⁰my heart; she said nothing to oppose my heart”

Disnek, she saith:

“I was one amiable — —, beloved of her entire city. As for any persons who shall take this land from me, I will enter into judgment with them, by^d the great god.”

SINAI INSCRIPTIONS^e

339. There is no relief with the king’s titulary, but the queen-mother is depicted with her inscription. The

^aInscription in his cliff-tomb in Kasr-es-Saiyād; published by Lepsius, *Denkmäler*, II, 114, a; Sethe, *Urkunden*, I, 115-117.

^bSome verb of condemnation is lost.

^cSee Harkhuf, § 330.

^dWe expect “before.”

^eCut on the rocks of Wadi Maghara; text: Lepsius, *Denkmäler*, II, 116, a, and Brugsch, *Thesaurus*, VI, 1496, No. 25; Sethe, *Urkunden*, I, 112, 113; Morgan, *Recherches*, 236; Weill, *Sinai*, 126; see Rougé, *Recherches sur les monuments qu'on peut attribuer aux VI premières dynasties*, 130, 131.

date, the royal names and titles occupy four vertical columns, and beneath these is the inscription of the officers and officials who conducted the expedition.

Date

340. Year of the second numbering of all large and small cattle of the North and South.^a

King's Name

Horus: Nuterkhu, Neferkere (*Ntr-k^cw, Njr-k^c-R^c*), who lives forever; King of Upper and Lower Egypt, Golden Horus: Khrep; Neferkere, who lives forever, like Re.

Queen's Name

341. King's-mother, attached to^b the pyramid: "Neferkere-Remains-Living," king's-wife, his beloved, attached to the pyramid: "Merire-Remains-Beautiful," Enekhnes-Merire, whom all the gods love.

Leader of the Expedition

342. Royal commission, sent with the treasurer of the god, Hepi (*H^cp^y*), to the terrace, the name of which is "Malachite:"^c

Members of the Expedition

343. Captain, Bekneptah.

Overseer of stone-work,^d Uzai (*Wd^cy*).

Chief scribe, Senezem.

Captain and

Caravan-conductor

}	{	Merire-onekh.
}	{	Neke-onekh (<i>N-k^c-^cn^h</i>).

^aCf. the same fiscal date under Isesi (§ 266). It is remarkable that we find "North" placed first here.

^bThis is not a simple genitive *n(y)t* belonging to the preceding as it has always been rendered, but an independent title: *n(y)t Njr-k^c-R^c mn^cn^h* = "One who belongs to the pyramid, etc.," compare the title of the princess Henetre: *n(y)t Wnys njr y^cwt* (Mariette, *Mastabas*, 360). *N* masculine is employed in the same way with kings' names, as in Sabu's tomb (Mariette, *Mastabas*, 375).

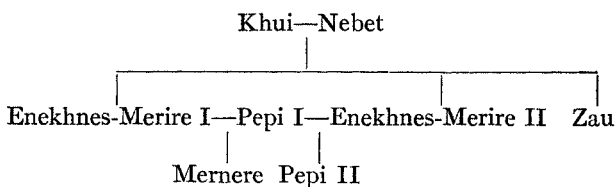
^cSee duplicate under Isesi (§ 266).

^dRead *št*, see § 239, note.

Captain	}	{	Yekerib (<i>Ykr-yb</i>).
and Chief			Khnum-enkhef (<i>Hnm-cnh' f</i>).
Overseer	}	{	Hemukhrow (<i>Hmw-hrw</i>).
Judge and			Zaty (<i>D' tyy</i>).
Scribe	}	{	— khet.
Leader of the			}
Crew of	Senezem.		
Recruits	}	{	
Caravan-conductor, — khuf (— <i>hwf</i>).			

STELA OF THE TWO QUEENS, ENEKHNES-MERIRE^a

344. The history of the royal family disclosed by this stela is of great interest as well as of historical importance. Zau, the vizier and chief justice under Pepi II, and perhaps earlier, erected the monument in memory of his brothers and sisters at Abydos. He was the son of a prince, named Khui, and his mother's name was Nebet. Both his sisters married king Pepi I; one became the mother of Mernere, the other of Pepi II, so that besides being half-brothers, the two kings were on the mother's side also cousins. The family tree appears thus:



With both his sisters queens and likewise successively the mother of the king, we can see how Zau became vizier

^aTablet found built into a well at Abydos by Mariette, now in Cairo, No. 1431; complete text: Mariette, *Abydos*, I, 2; Rougé, *Inscriptions hiéroglyphiques*, 153, 154; see also Mariette, *Catalogue général d'Abydos*, No. 523, and Rougé, *Recherches sur les monuments qu'on peut attribuer aux VI premières dynasties*, 129-84; I also had access to Erman's collation for the lexicon, which corrected a number of mistakes in the published texts. This collation is now published by Sethe, *Urkunden*, I, 117-19.

and chief justice under Pepi II; Pepi II's mother Enekhnes-Merire II was much honored by him, and appears with him in the dating of his Sinai inscription (§ 339).

Inscription over First Queen

345. King's-wife, (attached to)^a the pyramid (called): "Merire-Remains-Beautiful," very amiable, very favored, 'great in possessions', companion of Horus,^b '—' of Horus,^b king's-mother, (attached to) the pyramid (called): "Mernere-Shines-and-is-Beautiful," Enekhnes-Merire.

Inscription over Second Queen

346. King's-wife, (attached to) the pyramid (called): "Merire-Remains-Beautiful," very amiable, very favored, daughter of the god, 'great in possessions', companion of Horus,^b '—' of Horus, king's-mother, (attached to) the pyramid (called): "Neferkere-Remains-Alive," Enekhnes-Merire.

Inscription over Man

347. Their brother, the chief justice and vizier, Zau (*D^cw*).

Below the preceding is Zau's dedicatory inscription introduced by an enumeration of his five brothers, all of whom bore the name Zau. Thus, the whole family, six brothers Zau, and two sisters Enekhnes-Merire, are all commemorated.

Dedicatory Inscription

348. Their brother, the real hereditary prince, count (*h³ty-^c*) and governor of the pyramid-city, chief justice and vizier, overseer of the king's records, prophet of the gods of Buto, prophet of the gods of Nekhen, chief ritual priest, sem priest and master of all wardrobes, wearer of the royal seal, judge '—', revered by the god, Zau.

349. I made this in Abydos of Thinis, as one in honor with the majesty of the king of Upper and Lower Egypt, Neferkere, who lives

^aThat the pyramid names in these titles are to be so rendered is made certain by the Wadi Maghara inscription of Pepi, I (§§ 302 ff.), where they occur also, but with *n(y)t* preceding; see note, *ibid.*

^bThe king.

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-hw*).

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 (*Ym²²w*) hath given to the ka of the ⁶king of Upper and Lower Egypt Neferkere (*Njr-k²-R^c*), 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 (*B²-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—¹thee 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 [gladden] 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 (*B³-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*By³*, 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*ss³* = 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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