

INSCRIPTIONS OF QUEEN HATASU.

(XVIIIth DYNASTY.)

 TRANSLATED BY
 JOHANNES DÜMICHEN.

CONQUEST OF ARABIA FELIX.

THESE inscriptions, which afford the chief materials for the construction of the Annals of Hat-a-su, the queen regnant of Egypt with Thothmes II., and consort of Thothmes III., occupy the interior walls of a large temple to the goddess Hathor, which was erected by Hat-a-su in the valley of El-Assaseef, near Thebes. The temple is now known as that of Deir-el-Baheiri, from the name of a Coptic convent which has been built amidst its ruins. Nearly all the interior of the temple was originally covered with bas-reliefs, highly coloured, representing the principal events in the life of the founder; and chiefest among these her subjugation of S.W. Arabia by means of a fleet which she had constructed on the Red Sea and manned by Phenician sailors, the

superstitions of the Egyptians rendering them unwilling to cross the sea. Over, or by the side of each separate picture, ran several lines of hieroglyphics, descriptive of the subjects represented. Of these inscriptions many have been wilfully defaced by order of Thothmes III., who outlived Hat-a-su, and placed his own cartouch on the walls, to the obliteration of that of his sister. Time and neglect have destroyed other portions, but enough yet remains to give an interesting record of one of the earliest naval engagements, and of the invasion and conquest of a country which then bore, as it has for ages since, the name of the Holy Land.

The text from which this translation is taken has been published with great beauty and fidelity by Dr. Johannes Dümichen, in *Flotte ein. Ægypt. Königin*, folio, Leipzig, 1868, with an English version by Anna Dümichen, his daughter. This English text has been again translated from the German, and revised for the present volume by Mr. S. M. Drach.

W. R. C.

INSCRIPTIONS OF QUEEN HATASU.

PLATE I.¹

First scene, representing the embarkation of the Egyptian fleet. Between two trees:

HATHOR is Mistress of the land of Pun.²

Two short inscriptions of four lines each over the boat:

These are the ships which the wind brought along with it.

Inscription of thirteen vertical lines before the great picture:

The voyage on the sea, the attainment of the longed for aim in the Holy Land, the happy arrival of the Egyptian soldiers in the land (of) Pun, according to the arrangement of AMEN, King of the gods, Lord of the terrestrial thrones in Thebes, in order to bring to him the treasures of the whole land in such quantities as will satisfy him. This was done by the Queen of Egypt, the daughter of the SUN RA-MA-QA,³ never has anything similar been done in the times of a former king in this country eternally⁴

¹ These refer to the plates in Dümichen's work.

² Arabia.

³ Ra-ma-qa, or Ma-qa-ra, conjectured to be Misphrès, Mèphre, or Misaphris of the Manethonian lists, it approaches near to Mèxrés. The central hieroglyph might be *χεζ*.

⁴ Lacuna.

PLATE II.

Sixteen lines of hieroglyphics describing the cargo of the ships :

The loading of the ships of transport with a great quantity of the magnificent products of Arabia, with all kinds of precious woods of the Holy Land, with heaps of incense resin,¹ with verdant incense trees, with ebony, with pure ivory, with gold and silver from the land of Amu, with the *tesep*-wood and the *cassia*-bark, *aham*-incense (and) *mestem-kohl*, and hounds,² with skins of leopards of the South, apes³ (and) monkeys,⁴ with women and children. Never has a convoy (been made) like this one by any king since the creation of the world.

PLATE III.

Seven lines of hieroglyphics; three vessels return to Thebais :

Excursion completed satisfactorily; happy arrival at Thebais to the joy of the Egyptian soldiers. The (Arabo-Ethiopic) Princes after arrival in this country, bringing^{*} with them costly things of the Arabian land, such as never had yet been brought that could be compared with what they brought by any of the Egyptian kings, for the Supreme Majesty of this god AMEN-RA, Lord of the terrestrial thrones.

¹ *Qami*, "gum," or resin of the kind called *ana*, an odoriferous resin like benzoin, or frankincense. S. B.

² *Tesem*.

³ *Qaf*, 1 Kings x. 22 (Cynoc. Babuin).

⁴ The *anam* or cynocephalus (Cynoc. Hamadryas).

Again the Princes of Pun kneel before the Queen's throne:

As one who is the great chief of the land of Pun, and of the Nubian hunters from the country of Chent-hen-nefer.

Then an inscription of seven lines:

The kissing of the earth before her who abounds in deeds, RA-MA-QA, by the great of the land of the Pun, and by the hunters of Nubia from the land Chent-hen-nefer.

Inscription over a picture representing the Pun Princes kneeling, and their servants bearing gifts:

The great of the land of Pun, their speech which they deliver requesting peace from Her Majesty. Homage to thy countenance,¹ O Queen of Egypt, Sun, beaming like the sun-disk ATEN² your mistress, that is Arabia's mistress.

PLATE IV.

Six vertical lines of hieroglyphics over the first boat:

Glad arrival in the West; the whole country is joyful at this beautiful feast of this great god. They exult in offering twofold praise and adoration to the Royal Lord of both countries. Salutation to the crew of the boat of King THUTMOSIS (II.), named, "Star of both Countries;" they speak with loud calls to the Princess of the Necropolis, the mag-nanimous goddess, the Ruler³

On ten ships on lowest row, probable arrival at East end (town-harbour):

¹ Cf., אֲנַשְׁרָה פָּנַי בְּמַנְחָה, Jacob and Esau. Gen. xxxii. 20. S. M. Drach.

² Aten is probably the Semitic deity Adon.

³ Lacuna.

Satisfactory arrival at Thebes, the warlike, joy fills them at the sight of this monument, which is erected by (the Queen RA-MA-QA) to her father (AMEN-RA).

Captain's title, "Chief of the Navigation;" he stands on deck, whip in hand.

PLATE V.

Three lines of hieroglyphics:

The crew of the Royal boat brings the salutation; they praise the Queen RA-MA-QA as the mighty in deeds, words of exultation are spoken in heaven and on earth. HATHOR, who repeatedly creates the birth at Thebes, says joyfully to the Queen, whatsoever heaven possesses is thine.

Upon the prow of the first boat:

Arrival in the West, the four men there are the Royal grandees, the Captain calls out to the boatmen, Forwards, ye rowers!

In first middle boat:

It brings the salutation of HATHOR, the Mistress of life, happiness and strength, the Queen RA-MA-QA, the everliving.

Priest; sacrifice-inscription (middle one):

The sacrifice that is due to thee, O HATHOR, Mistress of heaven. Make strong the Queen RA-MA-QA and the King THUTMOSIS.

Over the lowest boats:

Salutation to the Theban HATHOR on the part of the Lord with life, happiness and strength, the King TOTHMOSIS III., the everliving.

On the sacrificing priest behind the royal throne:

The sacrifice due to thee, O HATHOR, Mistress of heaven; make strong the Queen RA-MA-QA in this year of years.

Five lines on the helm of last boat but one:

The boatmen call out in the bark, the gracious Rulers, they have erected this monument to their mother HATHOR, that she may be there, where they are for evermore.

Inscription on three priests (last boat):

The sacrifice due to thee, O HATHOR, Mistress of heaven, make strong Queen RA-MA-QA, and King THUTMOSIS.

PLATES VI.-VIII., XI.

Represent the subjects of various scenes; chiefly Egyptian military parade in uniform; the Per-a-a,¹ "household troops;" tamed leopard led by a negro, the prize fighting of the Tamahu (Pl. xi.), a masterpiece of art. Naval feast to Amen at beginning (or every year) of Thothmosis III.²

PLATE XVII.

Inscription on picture representing the tribute³ of the Arabians: Arabian incense trees in wooden tubs, an Arabian incense tree,⁴ inscribed:

¹ "The great house;" *i.e.*, Pharaoh.

² Ungarelli, *Obel. Later. oriens*. Horrack thinks, is to thank his god-father Amen in his navigation at beginning of inundation.

³ Among the tributaries appears the Queen of the land of Pun-t, who is represented as very short, hunchbacked, and with deformed legs, but adorned with jewels. See Chabas, *Études sur l'Antiquité Historique*, p. 158.

⁴ *Neha-t ana*,

END OF SAMPLE TEXT



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