

# INSCRIPTIONS OF THE GOLD MINES

AT RHEDESIEH AND KUBAN.

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TRANSLATED BY

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THE inscriptions relative to the gold mines at Rhedesieh consist of those inscribed on the walls of the temple at that site which is at present called Wady-Abbas. They have been published by Lepsius, *Denkmaeler aus Aegypten und Aethiopen*, Abth. III., Bl. 139-141, partly translated by M. Chabas, *Les Inscriptions des Mines d'or*, 4to., Paris, 1862, and are of the age of Seti I. of the XIXth Dynasty, and dated in his ninth year. The other inscription is on a tablet found at Kuban on the Eastern bank of the Nile, opposite Dekkeh the ancient Pselcis, Kuban being the old Contra Pselcis, a fortified post commenced by Amenemha III. and continued till the reign of Rameses XIII. It was published by M. Prisse d'Avesnnes, *Monuments Egyptiens*, Pl. xxi.

and is at Uriage in France, the chateau of Cte. St. Ferriol. Translations of this tablet have been published by Birch, *Archæologia*, xxxiv. p. 357, M. Chabas, *Une Inscription Historique. de Seti I.*, 4to., Chalons-sur-Saône, 1856, and in the *Inscriptions des Mines d'or* already cited. The inscription is thirty-eight lines, and the tablet of sandstone is about five feet high. The tablet is vaulted, and has two scenes above, representing Rameses II. offering to Horus, lord of the town of Bak or Aboccis, and to Khem, resident in the hill or mountain, the district being called "the countries towards the mountains." The text possesses great interest on account of its throwing considerable light upon the relations of Egypt on its Southern frontiers, and the precautions taken to secure access to the gold mines, the same as to the supposed emerald mines of Zabarah, to which a series of stations conducted from Redesieh to the East, the site and plan on the papyrus closely resembling the locality as figured by Cailliaud, *Voyage à l'Oasis de Thebes*, fo., Paris, 1821, Pl. i. 1.



## INSCRIPTION OF SETI I. AT RHEDESIEH.

(1)

Lepsius, *Denkmäler*, iii., 140 b.

- 1 THE 9th year the 28th day of the month Tybi, of the reign of the living RA, HAREMAKHU,<sup>1</sup> the Strong Bull, crowned in Uas,<sup>2</sup> giving life to the Upper and Lower country, Lord of the vulture and *uræus* diadem,<sup>3</sup> the Born again, the prevailing scimitar, pursuer of the Nine bows,<sup>4</sup> the Golden Hawk, repeater of diadems,<sup>5</sup> strong over the bows<sup>6</sup> of all countries, the King of Upper and Lower Egypt, RA-MAMEN, Son of the Sun, SETI, Beloved of AMEN, Ever living. That day the King was engaged about the countries situated on the side of the mountains, his heart wished
- 2 to see the mines whence the gold is brought. When the King went up there with those acquainted with the water courses . . . ? he made a halt on the road to meditate quietly in his heart he said (there is) no road without water it is a place
- 3 where travellers succumb to the parchings of their throats. Where is the place that they can quench their thirst? the country is distant the region is vast. The man overtaken by thirst cries out "Land of perdition." They come
- 4 to acquit towards me their obligations I will make for them the action of allowing them to live. They will offer a worship to my name in the course of years: they will come and their generations to come will be as charmed as I am on account of my power for I am regarding the . . . . ?
- 5 of those around me. When the King had said these

<sup>1</sup> Harmachis.<sup>2</sup> The Thebaid.<sup>3</sup> The vulture represented Neneb or Nishm or the goddess Eileithyia, the Upper country; the *uræus* serpent Uati or Buto, the Delta, or Lower country.<sup>4</sup> *Put*, or the Libyans.<sup>5</sup> Or else *mes*, "the second of those born."<sup>6</sup> Or foreigners, the *Petti* or *Phut*.<sup>7</sup> *Lacuna*.

- words in his heart he elevated himself in the country seeking a place to make there an august sanctuary containing a god, to render worship, and address prayers to him. He was pleased to assemble the workmen
- 6 working the stone to establish there a cistern on the mountains in the desire of sustaining the fainting, in supplying him fresh water at the time of heat, in summer. Then he founded this place in the great name of RA-MA-MEN.
- 7 The water came there in great abundance like the abime of Kerti<sup>1</sup> of Abu.<sup>2</sup> His Majesty said The god has heard my prayers, the water has come to me out of the mountains by the gods, the road which wanted water is made excellent during my reign,
- 8 (it) does good to the pasturages of the shepherds. The king doubled the length of the land every time he extended his arms . . . .<sup>3</sup> It suits my heart by order of god to establish a town and an august
- 9 sanctuary in the midst of it, a town containing a temple, and I will construct the sanctuary in this place in the great name of my fathers the gods, who have made my words firm, and my name prosperous going round the nations. Then His Majesty ordered
- 10 that orders should be given to the superintendent of the royal masons who were with him and the sacred sculptors: it was made in an excavation in the mountain, a temple thus . . . .<sup>3</sup> The god RA was placed in his sanctuary, PTAH and OSIRIS in the great hall HORUS, ISIS and RA-MA-MEN<sup>4</sup> as parhedral gods
- 11 in this temple. When the monument was finished the King came to adore his fathers the gods.

<sup>1</sup> Locks, caverns, holes, perhaps a well or wells, where the Hapi, or source of the Nile, was thought to be.

<sup>2</sup> Elephantine, the Ivory Island.

<sup>3</sup> Lacunæ.

<sup>4</sup> Seti I., of which Ramamen is the prenomen. The *Ta-ha Ra-ma-men*, "temple of Seti I.," and the *Ta-xvumt Ra-ma-men*, "well or tank of Seti I."

## SECOND INSCRIPTION AT RHEDESIEH.

Lepsius, *Denkmäler*, iii., 140 d.

- 1 THE King of Upper and Lower Egypt RA-MEN-MA, Son of the Sun, SETI Beloved of PTAH says to his fathers Kings of Upper Egypt, Kings of Lower Egypt, Rulers, mortals oh listen to me Superintendents of troops<sup>1</sup> of Tameri:<sup>2</sup> I call on you to hear
- 2 the joyous things I call you . . . .<sup>3</sup> I have loved each of your turns has been recompensed as if you were gods all has been reckoned by me as the company of the gods. I have said this at the return of my convoyers of the washers of gold to my temple, that it should be brought
- 3 to the temple of (AMEN) . . . .<sup>3</sup> my temple. Gold are the limbs of the gods not after yours. Ye are . . . .<sup>3</sup> ye say the words of the Sun at his beginning to say My tint is of pure gold like AMEN the Lord of my temple
- 4 the name . . . .<sup>3</sup> his two eyes were upon his things. They do not wish to take possession of them. Ye keep guard against men invading them, because it is to him like a place a taste of which gives
- 5 joy . . . .<sup>3</sup> should he take the turn if another he is placed behind to do the same injured in return for injury. There is no sure turn of fraud. (Says)
- 6 the King (I wish) to let you know I have set this road in order to keep you well. I have made the transport of the gold washings. . . . .<sup>3</sup>
- 7 in my name . . .<sup>3</sup> in . . .<sup>3</sup> I make the convoy anew of the peasants certain under me. I did not bring new convoyers

<sup>1</sup> Bowmen or mercenaries.<sup>2</sup> Egypt.<sup>3</sup> Lacunæ.

- 8 . . . . .<sup>1</sup> (the account) of the work of my principal temple by the gangs of my temple. Let every King who will be hereafter augment my work
- 9 make firm . . . .<sup>1</sup> his . . . .<sup>1</sup> bringing his work to the temple of RA-MA-MEN<sup>2</sup> to gild all their divine types,<sup>3</sup> making AMEN, HARMACHIS, PTAH,
- 10 TANEN.<sup>4</sup> Are . . .<sup>1</sup> strengthening their hand they rule the lands with mildness, they overthrow Teshher<sup>5</sup> and Kenus.<sup>6</sup> Their worship is firm their supplies increased. He satiates
- 11 those on earth. Hear me, I made . . . .<sup>1</sup> a well. When I say in grief should any King who is to be destroy my plans, let him tell the lands under my jurisdiction. I am their King, as are they
- 12 to him: a bad turn (after) the gods protected what has been . . . .<sup>1</sup> in Annu<sup>7</sup> in . . . .<sup>1</sup> to them to answer for their things and their words as the heat of the flame of a lamp their limbs (should be) annihilated<sup>8</sup>
- 13 should I have found them to vexing and afflicting my plans, let him be placed at the block of punishment of the gate . . . .<sup>1</sup> your things. May he be saved void of offence . . . .<sup>1</sup> to one and another . . . .<sup>1</sup>
- 14 the heart of the gods comes and rests with him, for should there be any Chief who is, he will approach the King with him, he gives his good order to set up all that is done in my name. I the god give him to be blessed on earth he reaches in peace
- 15 bringing for his worship, for every Chief who is approaching the heart of his Lord to save persons given for others executed for evil intentions its spark burns his limbs, the firelight

<sup>1</sup> Lacunæ.<sup>2</sup> Seti I.<sup>3</sup> The *as'em*, or "hawk type."<sup>4</sup> Or Tatanen, the usual or portrait type of Ptah.<sup>5</sup> The desert.<sup>6</sup> Nubia.<sup>7</sup> Heliopolis.<sup>8</sup> Apparently a curse.

- 16 devours his members, because His Majesty made the whole of these for their worship the gods of my temple. Abominates the god he who takes away his men. He has not turned back an afflicting hand except the conveyers
- 17 of the washings of gold. I made the temple of RA-MEN-MA<sup>1</sup> to be protected safe. It has not been weakened by any of the men who are in this land by any Commander of the troops of the gold, by any officer of the country. Should there be anyone who will take men from them
- 18 placed at the seat shall make him the gods and goddesses Lords of my temple guarding me in battle every hour in the as furniture<sup>2</sup> under their feet for an age and ever. Except those who are the conveyers of the gold washings of the temple
- 19 of RA-MEN-MA in his hand to offer a portion of the gold working to the temple of RA-MEN-MA. Let every one be dumb at the tablet of OSIRIS placed behind it.<sup>3</sup> His wife ISIS is behind him, his mother is behind him, his children of the Chiefs of Taser judge with him.

<sup>1</sup> Seti I.<sup>2</sup> *Ami-pa*.<sup>3</sup> Or, him.

## THIRD INSCRIPTION AT RHEDESIEH.

Lepsius, *Denkmäler*, iii., 140 d.

- 1 The living RA the HAREMAKHU,<sup>1</sup> the Strong Bull crowned in Uas,<sup>2</sup> giving life to the Upper and Lower country (RA-MA-MEN)<sup>3</sup> has made his memorial to his Father AMEN-RA and the circle of his gods, he has made to them a temple anew. The gods are delighted in its shrine; he has constructed a well before it. Never was made
- 2 like by any King except the King, performer of meritorious actions, Son of the Sun, SETI, Beloved of PTAH, the good Leader, giving life to his soldiers, father and mother of all persons. They have said by mouth to the mouth of AMEN "Give us the . . . .<sup>4</sup> he has augmented for ever! Oh gods of the well
- 3 give ye to him your time of life as he has opened to us the road to go, laid for us we pass along it, we are well we are reaching . . . .<sup>4</sup> our life. This bye road is in our hearts.
- 4 It is a good road. He lets it be the tie of the gold as thy Chiefs see the HORUS of all the generations which are to be in what he has vowed for ages. He makes festivals like TUM he grows young like HAT.
- 5 So he has made a monument in the lands of all the gods. He has produced the water out of the hills it goes along to men (an assistance to all trading) . . . .<sup>4</sup> in the lands, with life established and strong to the King of Upper and Lower Egypt RA-MA-MEN, Beloved of AMEN-RA, King of the gods.

<sup>1</sup> Harmachis.<sup>2</sup> The Thebaid.<sup>3</sup> Erased.<sup>4</sup> Lacunæ.



TABLET OF RAMESES II., AT KUBAN.

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- 1 The 3rd year 4th of the month Tybi under the reign of RA, HAREMAKHU,<sup>1</sup> the strong Bull, Beloved of truth, Lord of diadems, Protector of Egypt, Chastiser of foreign countries; the Hawk of Gold, abounding in years, the greatest of conquerors, the King of Upper and Lower Egypt, RA-USER-MA-SOTEP-EN-RA, Son of the Sun, RAMES-SU beloved of AMEN, Living for ever, Beloved of AMEN-RA, Lord of the thrones of the two countries, who resides in Ap,
- 2 crowned on the throne of the god of the living, like his Father the SUN daily, Good God, Lord of the land of the South, HAR-HAT, ray of light, the good Hawk of gold, who covers Kami with his wing and illumines intelligencies, a Bull of courage and victory.
- 3 When issuing from the womb he was ready to seize his valour, to enlarge his frontiers, to his limbs was given a tinge like the forces of MENTU. He is HORUS and SET. There was joy in heaven at his birth. The gods said our germ is in him.
- 4 The goddesses said he has proceeded from us to accomplish the reign of the Sun. AMEN said I have formed him to set truth in his throne, the earth was made strong the heaven at rest, the company of the gods enjoyed peace at his hour. He is a strong Bull against Kush<sup>2</sup> the vile, a gryphon
- 5 tearing against the country of the Negroes his claws

<sup>1</sup> Harmachis.

<sup>2</sup> Æthiopia.

crush the Annu,<sup>1</sup> his horn strikes against them, his wishes lay hold of Khent-han-nefer,<sup>2</sup> the terrors of him reach to Sakaru<sup>3</sup> his name goes round

6 all the countries, on account of the victories he has gained by his two arms, gold comes forth at his name as (at that of) his father HORUS Lord of Baka,<sup>4</sup> his rule is loved by the nations like that of HORUS of Mamaa<sup>5</sup> Lord of Buhen<sup>6</sup> the King of Upper and Lower Egypt RA-USER-MA-SOTEP-EN-RA,

7 Son of the Sun of his body, Lord of diadems, RAMESSU beloved of AMEN, Everliving like his Father the SUN daily. His Majesty was then at Ha-Ptah-ka<sup>7</sup> offering homage to his fathers the gods of Upper and Lower Egypt because they had given to him strength and victory and a long life

8 of millions of years. One of these same days, the King was seated on his great throne of gold, wearing the diadem of two feathers giving orders to the countries whence gold is brought and thinking of

9 establishing cisterns upon the roads wanting water. It was then said that there was much gold in the country of Akita<sup>8</sup> but that the road was entirely destitute of water. Complaints came

10 from the transporters of the gold about their condition. Those who reached there died of thirst on the road as

<sup>1</sup> Or the *Petti*, bowmen, the uncivilized tribes of Æthiopia.

<sup>2</sup> Region above the first Cataract.

<sup>3</sup> The Sakolé of Ptolemy, further South than Napata.

<sup>4</sup> A place between Primis and the second Cataract.

<sup>5</sup> Modern Anibe, ancient Mama, between Tachompsa and Primis.

<sup>6</sup> Boôn of Ptolemy, on the East bank of the Nile, South of Pselcis.

<sup>7</sup> Or Ha-ka-Ptah, the sacred name of Memphis.

<sup>8</sup> Unknown site near Gism Halfa in the desert, or Gebel Ellaqi.

- well as the asses which were with them. They did not find what they required to drink either in mounting or descending for the water-skins no more gold was brought from that arid country. The King said to the royal Inspector who was with him, Call and let the Chiefs who are present give
- 12 their advice to the King about this country. I will do that which shall be proposed. They were made to pass before the good god,<sup>1</sup> the arms raised in adoration to his person uttering exclamations and prostrating themselves before his handsome face. They were given a plan of the country so that they should give
- 13 their advice about making a tank on its road. They said before His Majesty, Thou art like the Sun in all that thou doest. Thy heart realises all it wishes. Should you wish to make it day during the night it is so forthwith. (We have taken
- 14 a great part) in your marvels after you have been crowned King of the two worlds we have understood nothing our eyes have seen nothing like them. Every thing which comes out of your mouth is like the words of HAREMAKHU,<sup>2</sup> the equilibrium of your tongue, the adjustment of your two lips
- 15 is the exact weight of THOTH. What place of road do you not know, who then is so finished as thou art. Does the world contain a place that you do not see. Is there any country that you do not penetrate as you wish. By your ears passes
- 16 every thing which can be heard<sup>3</sup> in this country. It is you who execute all that which is planned. You were in the egg in the condition of a noble child wearing the lock

<sup>1</sup> The king.<sup>2</sup> Harmachis.<sup>3</sup> *Atenu*, form of *at*, "whisper," or "be heard."

- of hair,<sup>1</sup> and there was no offering but it was by your hand,
- 17 no message without you. You were made General of the army, and you were a child completing ten years. All the works which were done were founded by thy hand. If you say to the water come from the rock it will come a torrent
- 18 on a sudden after thy mouth.<sup>2</sup> The god RA is like thee in his limbs, the god KHEPERA in creative force. Truly thou art the living image of thy father TUM of Heliopolis. The god HU<sup>3</sup> is in thy mouth, the god SA<sup>4</sup> is in thy heart, the place of thy tongue is the sanctuary of truth, a god is seated on thy two lips. All thy words are accomplished daily.
- 19 Thy heart has been formed like that of PTAH the creator of works. Thou art for ever. Thou art for ever. It is done according to thy plan heard are thy words oh supreme Chief our Master. It was spoken thus concerning the land of Akita<sup>5</sup> and the Prince of the vile Kush<sup>6</sup> said
- 20 of it before His Majesty, It is in the condition of wanting water since the time of the god,<sup>7</sup> and persons die of thirst there. All the former Kings wished to make a well there but could not succeed.<sup>8</sup>
- 21 The King RA-MEN-MA<sup>9</sup> did the same thing he made a well 120 cubits deep, in his time it was left in progress,

<sup>1</sup> Emblem of youth, the single lock plaited at the right side of the head.

<sup>2</sup> Order or word of mouth.

<sup>3</sup> Perhaps "Taste" personified. <sup>4</sup> Perhaps "Touch" personified.

<sup>5</sup> Unknown site close to Gism Halfa.

<sup>6</sup> Æthiopia.

<sup>7</sup> "Since divine times such as Osiris," that is, anterior to the rule of mortals, or since the commencement of the world.

<sup>8</sup> Or form, cut it.

<sup>9</sup> Seti I.

- the water did not come in it. If thou thyself sayest to thy father HAPI<sup>1</sup>
- 22 Father of the gods that the water should come forth from the rock it will be done according to all thou shalt have said and according to all thy plans. Those who were before us if their requests have not been heard, it is because thy fathers all the gods love thee more than any King
- 23 since the time of the god RA. His Majesty said to these Chiefs, True true are all your words and prayers. Water has not been obtained in this country as you have said. I will make a well to give water daily as to the . . . . .<sup>2</sup>
- 24 by order of my Father AMEN-RA, Lord of the thrones of the world and of the gods, HORUS Lords of Kenus,<sup>3</sup> for they have accorded to my wishes, and I will make in this country . . . . .<sup>2</sup>
- 25 . . . . .<sup>2</sup> to the height of heaven, said His Majesty . . . . .<sup>2</sup> to the royal scribes . . . . .<sup>2</sup>
- 26 . . . . .<sup>2</sup> the . . . . .<sup>2</sup> of the road to Akatar<sup>4</sup> thy gift. It happened a month of a day was sent . . . . .<sup>2</sup>
- 27 . . . . .<sup>2</sup> as was done in his face. Then he was ordering men to make . . . . .<sup>2</sup>
- 28 . . . . .<sup>2</sup> their . . . . .<sup>2</sup> as the Prince did it. The water was . . . . .<sup>2</sup>
- 29 . . . . .<sup>2</sup> the road towards Akita<sup>5</sup> never was done the like while there were Kings in . . . . .<sup>2</sup>
- 30 . . . . .<sup>2</sup> great fish in the extended pools of Khatenatah<sup>6</sup> making sound its face, creating . . . . .<sup>2</sup>

<sup>1</sup> The Nile.<sup>2</sup> Lacunæ.<sup>3</sup> Nubia.<sup>4</sup> Brugsch, *Geographie*, II., S. 23, compares the name with that of Gadara in Cœle-Syria.<sup>5</sup> Unknown site close to Gism Halfa.<sup>6</sup> The name of this place occurs in the tablet of Haremhebi. It is the town of "the valley of the marshes," it was the most Northern point of Egypt, the lake Menzaleh.

- 31 . . . . .<sup>1</sup> like a rudder in the wind, he came having a letter from the Prince of the vile Kush<sup>2</sup>
- 32 he said to Thy Majesty with his own mouth: The water has come in it to 12 cubits, 4 cubits of them are in the depth . . . . .<sup>1</sup>
- 33 . . . . .<sup>1</sup> it beyond as the god did in fulfilling thy heart of thy wishes. Never was done . . . . .<sup>1</sup>
- 34 . . . . .<sup>1</sup> Akita<sup>3</sup> rejoicing in the great names of HORUS. Went along . . . . .<sup>1</sup>
- 35 . . . . .<sup>1</sup> the ruler of the water which is in the empyreal gate, he listened making the water out of the (rock) . . .<sup>1</sup>
- 36 . . . . .<sup>1</sup> he has as the Prince sending. They were good in . . . . .<sup>1</sup>
- 37 . . . . .<sup>1</sup> gracious were the plans, excellent the examinations, said . . . . .<sup>1</sup>
- 38 . . . . .<sup>1</sup> that well to be the tank of AMEN-MERI RAMESSES victorious in<sup>4</sup> . . . . .<sup>1</sup>

<sup>1</sup> Lacunæ.<sup>2</sup> Æthiopia.<sup>3</sup> Unknown site close to Gism Halfa.<sup>4</sup> Amen-meri Ramessu, name of the well or tank.

# END OF SAMPLE TEXT



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