

[Back to Ancient History Sourcebook I](#)

Ancient History Sourcebook: Accounts of the Campaign of Sennacherib, 701 BCE

From *The Sennacherib Prism*

In my third campaign I marched against Hatti. Luli, king of Sidon, whom the terror-inspiring glamor of my lordship had overwhelmed, fled far overseas and perished.... As to Hezekiah, the Jew, he did not submit to my yoke, I laid siege to his strong cities, walled forts, and countless small villages, and conquered them by means of well-stamped earth-ramps and battering-rams brought near the walls with an attack by foot soldiers, using mines, breeches as well as trenches. I drove out 200,150 people, young and old, male and female, horses, mules, donkeys, camels, big and small cattle beyond counting, and considered them slaves. Himself I made a prisoner in Jerusalem, his royal residence, like a bird in a cage. I surrounded him with earthwork in order to molest those who were his city's gate. Thus I reduced his country, but I still increased the tribute and the presents to me as overlord which I imposed upon him beyond the former tribute, to be delivered annually. Hezekiah himself, did send me, later, to Nineveh, my lordly city, together with 30 talents of gold, 800 talents of silver, precious stones, antimony, large cuts of red stone, couches inlaid with ivory, nime-du-chairs inlaid with ivory, elephant-hides, ebony-wood, boxwood and all kinds of valuable treasures, his own daughters and concubines.. .

From *The Hebrew Bible, 2 Kings 18-19*

In the fourteenth year of King Hezekiah, Sennacherib, king of Assyria, went on an expedition against all the fortified cities of Judah and captured them. Hezekiah, king of Judah, sent this message to the king of Assyria at Lachish: "I have done wrong. Leave me, and I will pay whatever tribute you impose on me." The king of Assyria exacted three hundred talents of silver and thirty talents of gold from Hezekiah, king of Judah. Hezekiah paid him all the funds there were in the temple of the Lord and in the palace treasuries...That night the angel of the Lord went forth and struck down 185,000 men in the Assyrian camp. Early the next morning, there they were, all the corpses of the dead. So Sennacherib, the king of Assyria, broke camp and went back home to Nineveh. When he was worshiping in the temple of his god Nisroch, his sons Adram-melech and Sharezer slew him with the sword and fled into the land of Ararat.

From *The Hebrew Bible, 2 Chronicles 32*

But after he had proved his [Hezekiah's] fidelity by such deeds, Sennacherib, king of Assyria, came. He invaded Judah, besieged the fortified cities, and proposed to take them by storm. . . . His officials said still more against the Lord God and against his servant Hezekiah, for he had written letters to deride the Lord, the God of Israel. . . They spoke of the God of Israel as though he were one of the gods of the other peoples of the earth, a work of human hands. But because of this, King Hezekiah and the prophet Isaiah, son of Amos,

prayed and called out to him. Then the Lord sent an angel, who destroyed every valiant warrior, leader and commander in the camp of the Assyrian king, so that he had to return shamefaced to his own country. And when he entered the temple of his own god, some of his own offspring struck him down there with the sword.

Source:

From:

Oliver J. Thatcher, ed., *The Library of Original Sources*, (Milwaukee: University Research Extension Co., 1907), Vol. I: *The Ancient World*;

The Bible (Douai-Rheims Version), (Baltimore: John Murphy Co., 1914).

Scanned by: J. S. Arkenberg, Dept. of History, Cal. State Fullerton. Prof. Arkenberg has modernized the text.

This text is part of the [Internet Ancient History Sourcebook](#). The Sourcebook is a collection of public domain and copy-permitted texts related to medieval and Byzantine history.

Unless otherwise indicated the specific electronic form of the document is copyright. Permission is granted for electronic copying, distribution in print form for educational purposes and personal use. No representation is made about texts which are linked off-site, although in most cases these are also public domain. If you do reduplicate the document, indicate the source. No permission is granted for commercial use.

© Paul Halsall, August 1998
halsallmurray.fordham.edu

[Back to Ancient History Sourcebook I](#)

Ancient History Sourcebook: Kurash (Cyrus) the Great: The Decree of Return for the Jews, 539 BCE

From *The Kurash Prism*:

I am Kurash ["Cyrus"], King of the World, Great King, Legitimate King, King of Babilani, King of Kiengir and Akkade, King of the four rims of the earth, Son of Kanbujija, Great King, King of Hakhamanish, Grandson of Kurash, Great king, King of Hakhamanish, descendant of Chishpish, Great king, King of Hakhamanish, of a family which always exercised kingship; whose rule Bel and Nebo love, whom they want as king to please their hearts. When I entered Babilani as a friend and when I established the seat of the government in the palace of the ruler under jubilation and rejoicing, Marduk, the great lord, induced the magnanimous inhabitants of Babilani to love me, and I was daily endeavoring to worship him.... As to the region from as far as Assura and Susa, Akkade, Eshnunna, the towns Zamban, Me-turnu, Der as well as the region of the Gutians, I returned to these sacred cities on the other side of the Tigris the sanctuaries of which have been ruins for a long time, the images which used to live therein and established for them permanent sanctuaries. I also gathered all their former inhabitants and returned them to their habitations. Furthermore, I resettled upon the command of Marduk, the great lord, all the gods of Kiengir and Akkade whom Nabonidus had brought into Babilani to the anger of the lord of the gods, unharmed, in their former temples, the places which make them happy.

From *The Hebrew Bible, Ezra 1:1-8*:

In the first year of Cyrus, king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord inspired King Cyrus of Persia to issue this proclamation throughout his kingdom, both by word of mouth and in writing: "Thus says Cyrus, king of Persia: "All the kingdoms of the earth the Lord, the God of heaven, has given to me, and he has also charged me to build him a house in Jerusalem, which is in Judah. Whoever, therefore, among you belongs to any part of his people, let him go up, and may his God be with him! Let everyone who has survived, in whatever place he may have dwelt, be assisted

by the people of that place with silver, gold, and goods, together with free will offerings for the house of God in Jerusalem.' Then the family heads of Judah and Benjamin and the priests and Levites---everyone, that is, whom God had inspired to do so---prepared to go up to build the house of the Lord in Jerusalem. All their neighbors gave them help in every way, with silver, gold, goods, and cattle, and with many precious gifts besides all their free-will offerings. King Cyrus, too, had the utensils of the house of the Lord brought forth which Nebuchadnezzar had taken away from Jerusalem and placed in the house of his god. Cyrus, king of Persia, had them brought forth by the treasurer Mithredath, and counted out to Sheshbazzar, the prince of Judah.

Source:

From: Charles F. Home, ed., *The Sacred Books and Early Literature of the East*, (New York: Parke, Austin, & Lipscomb, 1917), Vol. I: *Babylonia and Assyria*, pp. 460-462; *The Bible (Douai-Rheims Version)*, (Baltimore: John Murphy Co., 1914).

Scanned by: J. S. Arkenberg, Dept. of History, Cal. State Fullerton. Prof. Arkenberg has modernized the text.

This text is part of the [Internet Ancient History Sourcebook](#). The Sourcebook is a collection of public domain and copy-permitted texts related to medieval and Byzantine history.

Unless otherwise indicated the specific electronic form of the document is copyright. Permission is granted for electronic copying, distribution in print form for educational purposes and personal use. No representation is made about texts which are linked off-site, although in most cases these are also public domain. If you do reduplicate the document, indicate the source. No permission is granted for commercial use.

© Paul Halsall,
July 1998
halsallmurray.fordham.edu

The Precepts of Ptah-Hotep, c. 2200 BCE

**Precepts of the prefect, the lord Ptah-hotep,
under the Majesty of the King of the South and North,
Assa, living eternally forever.**

The prefect, the feudal lord Ptah-hotep, says: O Ptah with the two crocodiles, my lord, the progress of age changes into senility. Decay falls upon man and decline takes the place of youth. A vexation weighs upon him every day; sight fails, the ear becomes deaf; his strength dissolves without ceasing. The mouth is silent, speech fails him; the mind decays, remembering not the day before. The whole body suffers. That which is good becomes evil; taste completely disappears. Old age makes a man altogether miserable; the nose is stopped up, breathing no more from exhaustion. Standing or sitting there is here a condition of . . . Who will cause me to have authority to speak, that I may declare to him the words of those who have heard the counsels of former days? And the counsels heard of the gods, who will give me authority to declare them? Cause that it be so and that evil be removed from those that are enlightened; send the double . . . The majesty of this god says: Instruct him in the sayings of former days. It is this which constitutes the merit of the children of the great. All that which makes the soul equal penetrates him who hears it, and that which it says produces no satiety.

Beginning of the arrangement of the good sayings, spoken by the noble lord, the divine father, beloved of Ptah, the son of the king, the first-born of his race, the prefect and feudal lord Ptah-hotep, so as to instruct the ignorant in the knowledge of the arguments of the good sayings. It is profitable for him who hears them, it is a loss to him who shall transgress them. He says to his son:

Be not arrogant because of that which you know; deal with the ignorant as with the learned; for the barriers of art are not closed, no artist being in possession of the

perfection to which he should aspire. But good words are more difficult to find than the emerald, for it is by slaves that that is discovered among the rocks of pegmatite.

If you find a disputant while he is hot, and if he is superior to you in ability, lower the hands, bend the back, do not get into a passion with him. As he will not let you destroy his words, it is utterly wrong to interrupt him; that proclaims that you are incapable of keeping yourself calm, when you are contradicted. If then you have to do with a disputant while he is hot, imitate one who does not stir. You have the advantage over him if you keep silence when he is uttering evil words. "The better of the two is he who is impassive," say the bystanders, and you are right in the opinion of the great.

If you find a disputant while he is hot, do not despise him because you are not of the same opinion. Be not angry against him when he is wrong; away with such a thing. He fights against himself; require him not further to flatter your feelings. Do not amuse yourself with the spectacle which you have before you; it is odious, it is mean, it is the part of a despicable soul so to do. As soon as you let yourself be moved by your feelings, combat this desire as a thing that is reproved by the great.

If you have, as leader, to decide on the conduct of a great number of men, seek the most perfect manner of doing so that your own conduct may be without reproach. Justice is great, invariable, and assured; it has not been disturbed since the age of Ptah. To throw obstacles in the way of the laws is to open the way before violence. Shall that which is below gain the upper hand, if the unjust does not attain to the place of justice? Even he who says: I take for myself, of my own free-will; but says not: I take by virtue of my authority. The limitations of justice are

invariable; such is the instruction which every man receives from his father.

Inspire not men with fear, else Ptah will fight against you in the same manner. If any one asserts that he lives by such means, Ptah will take away the bread from his mouth; if any one asserts that he enriches himself thereby, Ptah says: I may take those riches to myself. If any one asserts that he beats others, Ptah will end by reducing him to impotence. Let no one inspire men with fear; this is the will of Ptah. Let one provide sustenance for them in the lap of peace; it will then be that they will freely give what has been torn from them by terror.

If you are among the persons seated at meat in the house of a greater man than yourself, take that which he gives you, bowing to the ground. Regard that which is placed before you, but point not at it; regard it not frequently; he is a blameworthy person who departs from this rule. Speak not to the great man more than he requires, for one knows not what may be displeasing to him. Speak when he invites you and your worth will be pleasing. As for the great man who has plenty of means of existence, his conduct is as he himself wishes. He does that which pleases him; if he desires to repose, he realizes his intention. The great man stretching forth his hand does that to which other men do not attain. But as the means of existence are under the will of Ptah, one can not rebel against it.

If you are one of those who bring the messages of one great man to another, conform yourself exactly to that wherewith he has charged you; perform for him the commission as he has enjoined you. Beware of altering in speaking the offensive words which one great person addresses to another; he who perverts the trustfulness of his way, in order to repeat only what produces pleasure in the words of every man, great or small, is a detestable person.

If you are a farmer, gather the crops in the field which the great Ptah has given you, do not boast in the house of your neighbors; it is better to make oneself dreaded by one's deeds. As for him who, master of his own way of acting, being all-powerful, seizes the goods of others like a crocodile in the midst even of watchment, his children are an object of malediction, of scorn, and of hatred on account of it, while his father is grievously distressed, and as for the mother who has borne him, happy is another rather than herself. But a man becomes a god when he is chief of a tribe which has confidence in following him.

If you abase yourself in obeying a superior, your conduct is entirely good before Ptah. Knowing who you ought to obey and who you ought to command, do not lift up your heart against him. As you know that in him is authority, be respectful toward him as belonging to him. Wealth comes only at Ptah's own good-will, and his caprice only is the law; as for him who . . . Ptah, who has created his superiority, turns himself from him and he is overthrown.

Be active during the time of your existence, do no more than is commanded. Do not spoil the time of your activity; he is a blameworthy person who makes a bad use of his moments. Do not lose the daily opportunity of increasing that which your house possesses. Activity produces riches, and riches do not endure when it slackens.

If you are a wise man, bring up a son who shall be pleasing to Ptah. If he conforms his conduct to your way and occupies himself with your affairs as is right, do to him all the good you can; he is your son, a person attached to you whom your own self has begotten. Separate not your heart from him.... But if he conducts himself ill and transgresses your wish, if he rejects all counsel, if his mouth goes according to the evil word, strike him on the mouth in return. Give orders without hesitation to those who do wrong, to him whose temper is turbulent; and he will not deviate from the straight path, and there will be no obstacle to interrupt the way.

If you are employed in the larit, stand or sit rather than walk about. Lay down rules for yourself from the first: not to absent yourself even when weariness overtakes you. Keep an eye on him who enters announcing that what he asks is secret; what is entrusted to you is above appreciation, and all contrary argument is a matter to be rejected. He is a god who penetrates into a place where no relaxation of the rules is made for the privileged.

If you are with people who display for you an extreme affection, saying: "Aspiration of my heart, aspiration of my heart, where there is no remedy! That which is said in your heart, let it be realized by springing up spontaneously. Sovereign master, I give myself to your opinion. Your name is approved without speaking. Your body is full of vigor, your face is above your neighbors." If then you are accustomed to this excess of flattery, and there be an obstacle to you in your desires, then your impulse is to obey your passion. But he who . . . according to his caprice, his soul is . . ., his body is . . . While the man who is master of his soul is superior to those whom Ptah has loaded with his gifts; the man who obeys his passion is under the power of his wife.

Declare your line of conduct without reticence; give your opinion in the council of your lord; while there are people who turn back upon their own words when they speak, so as not to offend him who has put forward a statement, and answer not in this fashion: "He is the great man who will recognize the error of another; and when he shall raise his voice to oppose the other about it he will keep silence after what I have said."

If you are a leader, setting forward your plans according to that which you decide, perform perfect actions which posterity may remember, without letting the words prevail with you which multiply flattery, which excite pride and produce vanity.

If you are a leader of peace, listen to the discourse of the petitioner. Be not abrupt with him; that would trouble him. Say not to him: "You have already recounted this." Indulgence will encourage him to accomplish the object of his coming. As for being abrupt with the complainant because he described what passed when the injury was done, instead of complaining of the injury itself let it not be! The way to obtain a clear explanation is to listen with kindness.

If you desire to excite respect within the house you enter, for example the house of a superior, a friend, or any person of consideration, in short everywhere where you enter, keep yourself from making advances to a woman, for there is nothing good in so doing. There is no prudence in taking part in it, and thousands of men destroy themselves in order to enjoy a moment, brief as a dream, while they gain death, so as to know it. It is a villainous intention, that of a man who thus excites himself; if he goes on to carry it out, his mind abandons him. For as for him who is without repugnance for such an act, there is no good sense at all in him.

If you desire that your conduct should be good and preserved from all evil, keep yourself from every attack of bad humor. It is a fatal malady which leads to discord, and there is no longer any existence for him who gives way to it. For it introduces discord between fathers and mothers, as well as between brothers and sisters; it causes the wife and the husband to hate each other; it contains all kinds of wickedness, it embodies all kinds of wrong. When a man has established his just equilibrium and walks in this path, there where he makes his dwelling, there is no room for bad humor.

Be not of an irritable temper as regards that which happens at your side; grumble not over your own affairs. Be not of an irritable temper in regard to your neighbors; better is a compliment to that which displeases than rudeness. It is wrong to get into a passion with one's neighbors, to be no longer master of one's words. When there is only a little irritation, one

creates for oneself an affliction for the time when one will again be cool.

If you are wise, look after your house; love your wife without alloy. Fill her stomach, clothe her back; these are the cares to be bestowed on her person. Caress her, fulfil her desires during the time of her existence; it is a kindness which does honor to its possessor. Be not brutal; tact will influence her better than violence; her . . . behold to what she aspires, at what she aims, what she regards. It is that which fixes her in your house; if you repel her, it is an abyss. Open your arms for her, respond to her arms; call her, display to her your love.

Treat your dependents well, in so far as it belongs to you to do so; and it belongs to those whom Ptah has favored. If any one fails in treating his dependents well it is said: "He is a person . . ." As we do not know the events which may happen tomorrow, he is a wise person by whom one is well treated. When there comes the necessity of showing zeal, it will then be the dependents themselves who say: "Come on, come on," if good treatment has not quitted the place; if it has quitted it, the dependents are defaulters.

Do not repeat any extravagance of language; do not listen to it; it is a thing which has escaped from a hasty mouth. If it is repeated, look, without hearing it, toward the earth; say nothing in regard to it. Cause him who speaks to you to know what is just, even him who provokes to injustice; cause that which is just to be done, cause it to triumph. As for that which is hateful according to the law, condemn it by unveiling it.

If you are a wise man, sitting in the council of your lord, direct your thought toward that which is wise. Be silent rather than scatter your words. When you speak, know that which can be brought against you. To speak in the council is an art, and speech is criticized more than any other labor; it is contradiction which puts it to the proof.

If you are powerful, respect knowledge and calmness of language. Command only to direct; to be absolute is to run into evil. Let not your heart be haughty, neither let it be mean. Do not let your orders remain unsaid and cause your answers to penetrate; but speak without heat, assume a serious countenance. As for the vivacity of an ardent heart, temper it; the gentle man penetrates all obstacles. He who agitates himself all the day long has not a good moment; and he who amuses himself all the day long keeps not his fortune. Aim at fulness like pilots; once one is seated another works, and seeks to obey one's orders.

Disturb not a great man; weaken not the attention of him who is occupied. His care is to embrace his task, and he strips his person through the love which he puts into it. That transports men to Ptah, even the love for the work which they accomplish. Compose then your face even in trouble, that peace may be with you, when agitation is with . . . These are the people who succeed in what they desire.

Teach others to render homage to a great man. If you gather the crop for him among men, cause it to return fully to its owner, at whose hands is your subsistence. But the gift of affection is worth more than the provisions with which your back is covered. For that which the great man receives from you will enable your house to live, without speaking of the maintenance you enjoy, which you desire to preserve; it is thereby that he extends a beneficent hand, and that in your home good things are added to good things. Let your love pass into the heart of those who love you; cause those about you to be loving and obedient.

If you are a son of the guardians deputed to watch over the public tranquillity, execute your commission without knowing its meaning, and speak with firmness. Substitute not for that which the instructor has said what you believe to be his intention; the great use words as it suits them. Your part is to transmit rather than to comment upon.

If you are annoyed at a thing, if you are tormented by someone who is acting within his right, get out of his sight, and remember him no more when he has ceased to address you.

If you have become great after having been little, if you have become rich after having been poor, when you are at the head of the city, know how not to take advantage of the fact that you have reached the first rank, harden not your heart because of your elevation; you are become only the administrator, the prefect, of the provisions which belong to Ptah. Put not behind you the neighbor who is like you; be unto him as a companion.

Bend your back before your superior. You are attached to the palace of the king; your house is established in its fortune, and your profits are as is fitting. Yet a man is annoyed at having an authority above himself, and passes the period of life in being vexed thereat. Although that hurts not your . . . Do not plunder the house of your neighbors, seize not by force the goods which are beside you. Exclaim not then against that which you hear, and do not feel humiliated. It is necessary to reflect when one is hindered by it that the pressure of authority is felt also by one's neighbor.

Do not make . . . you know that there are obstacles to the water which comes to its hinder part, and that there is no trickling of that which is in its bosom. Let it not . . . after having corrupted his heart.

If you aim at polished manners, call not him whom you accost. Converse with him especially in such a way as not to annoy him. Enter on a discussion with him only after having left him time to saturate his mind with the subject of the conversation. If he lets his ignorance display itself, and if he gives you all opportunity to disgrace him, treat him with courtesy rather; proceed not to drive him into a corner; do not . . . the word to him; answer not in a crushing

manner; crush him not; worry him not; in order that in his turn he may not return to the subject, but depart to the profit of your conversation.

Let your countenance be cheerful during the time of your existence. When we see one departing from the storehouse who has entered in order to bring his share of provision, with his face contracted, it shows that his stomach is empty and that authority is offensive to him. Let not that happen to you; it is . . .

Know those who are faithful to you when you are in low estate. Your merit then is worth more than those who did you honor. His . . ., behold that which a man possesses completely. That is of more importance than his high rank; for this is a matter which passes from one to another. The merit of one's son is advantageous to the father, and that which he really is, is worth more than the remembrance of his father's rank.

Distinguish the superintendent who directs from the workman, for manual labor is little elevated; the inaction of the hands is honorable. If a man is not in the evil way, that which places him there is the want of subordination to authority.

If you take a wife, do not . . . Let her be more contented than any of her fellow-citizens. She will be attached to you doubly, if her chain is pleasant. Do not repel her; grant that which pleases her; it is to her contentment that she appreciates your work.

If you hear those things which I have said to you, your wisdom will be fully advanced. Although they are the means which are suitable for arriving at the maat, and it is that which makes them precious, their memory would recede from the mouth of men. But thanks to the beauty of their arrangement in rhythm all their words will now be carried without alteration over this earth eternally. That will create a canvass to be embellished, whereof the great will speak, in order to instruct men in its sayings. After having listened to them the pupil will become a master, even he who shall have properly listened to the sayings because he shall have heard them. Let him win success by

placing himself in the first rank; that is for him a position perfect and durable, and he has nothing further to desire forever. By knowledge his path is assured, and he is made happy by it on the earth. The wise man is satiated by knowledge; he is a great man through his own merits. His tongue is in accord with his mind; just are his lips when he speaks, his eyes when he gazes, his ears when he hears. The advantage of his son is to do that which is just without deceiving himself.

To attend therefore profits the son of him who has attended. To attend is the result of the fact that one has attended. A teachable auditor is formed, because I have attended. Good when he has attended, good when he speaks, he who has attended has profited, and it is profitable to attend to him who has attended. To attend is worth more than anything else, for it produces love, the good thing that is twice good. The son who accepts the instruction of his father will grow old on that account. What Ptah loves is that one should attend; if one attends not, it is abhorrent to Ptah. The heart makes itself its own master when it attends and when it does not attend; but if it attends, then his heart is a beneficent master to a man. In attending to instruction, a man loves what he attends to, and to do that which is prescribed is pleasant. When a son attends to his father, it is a twofold joy for both; when wise things are prescribed to him, the son is gentle toward his master. Attending to him who has attended when such things have been prescribed to him, he engraves upon his heart that which is approved by his father; and the recollection of it is preserved in the mouth of the living who exist upon this earth.

When a son receives the instruction of his father there is no error in all his plans. Train your son to be a teachable man whose wisdom is agreeable to the great. Let him direct his mouth according to that which has been said to him; in the docility of a son is discovered his wisdom. His conduct is perfect while error carries away the

unteachable. Tomorrow knowledge will support him, while the ignorant will be destroyed.

As for the man without experience who listens not, he effects nothing whatsoever. He sees knowledge in ignorance, profit in loss; he commits all kinds of error, always accordingly choosing the contrary of what is praiseworthy. He lives on that which is mortal, in this fashion. His food is evil words, whereat he is filled with astonishment. That which the great know to be mortal he lives upon every day, flying from that which would be profitable to him, because of the multitude of errors which present themselves before him every day.

A son who attends is like a follower of Horus; he is happy after having attended. He becomes great, he arrives at dignity, he gives the same lesson to his children. Let none innovate upon the precepts of his father; let the same precepts form his lessons to his children. "Verily," will his children say to him, "to accomplish what you say works marvels." Cause therefore that to flourish which is just, in order to nourish your children with it. If the teachers allow themselves to be led toward evil principles, verily the people who understand them not will speak accordingly, and that being said to those who are docile they will act accordingly. Then all the world considers them as masters and they inspire confidence in the public; but their glory endures not so long as would please them. Take not away then a word from the ancient teaching, and add not one; put not one thing in place of another; beware of uncovering the rebellious ideas which arise in you; but teach according to the words of the wise. Attend if you wish to dwell in the mouth of those who shall attend to your words, when you have entered upon the office of master, that your words may be upon our lips . . . and that there may be a chair from which to deliver your arguments.

Let your thoughts be abundant, but let your mouth be under restraint, and you shall argue with the great. Put yourself in unison with the ways of your master; cause him to say: "He is my son," so that those who shall hear it shall say "Praise be to her who has borne him to him!"

Apply yourself while you speak; speak only of perfect things; and let the great who shall hear you say: "Twice good is that which issues from his mouth!"

Do that which your master bids you. Twice good is the precept of his father, from whom he has issued, from his flesh. What he tells us, let it be fixed in our heart; to satisfy him greatly let us do for him more than he has prescribed. Verily a good son is one of the gifts of Ptah, a son who does even better than he has been told to do. For his master he does what is satisfactory, putting himself with all his heart on the part of right. So I shall bring it about that your body shall be healthful, that the Pharaoh shall be satisfied with you in all circumstances and that you shall obtain years of life without default. It has caused me on earth to obtain one hundred and ten years of life, along with the gift of the favor of the Pharaoh among the first of those whom their works have ennobled, satisfying the Pharaoh in a place of dignity.

It is finished, from its beginning to its end, according to that which is found in writing

Source:

From: Charles F. Horne, The Sacred Books and Early Literature of the East (New York: Parke, Austin, & Lipscomb, 1917), Vol. II: Egypt, pp. 62-78.

Scanned by: J. S. Arkenberg, Dept. of History, Cal. State Fullerton

This text is part of the [Internet Ancient History Sourcebook](#). The Sourcebook is a collection of public domain and copy-permitted texts related to medieval and Byzantine history.

Unless otherwise indicated the specific electronic form of the document is copyright. Permission is granted for electronic copying, distribution in print form for educational purposes and personal use. No representation is made about texts which are linked off-site, although in most cases these are also public domain. If you do reduplicate the document, indicate the source. No permission is granted for commercial use.

© Paul Halsall May 1998
halsall@murray.fordham.edu