The Tale of Setna I (P. Cairo 30646)

Notes by Minh-Tâm Trinh

I warmly thank Mary Becker, Galen Goldsmith, Dieter Hoffmann, Rachel McEnroe, Foy Scalf, Dawn Schreiner, and Eric Whitacre for their input.

α_1 .		, •
(122011)	no (on	ventions
Olobbii	us con	VCILLOILS

(May not match the conventions in my older notes)

()	text omitted by the scribe, but implicitly understood
<	>	addition to fix a scribal error
{	}	deletion to fix a scribal error
[]	addition to fix lacuna, or addition uncertain

Sources

- [E] Demotische Lesestücke, Vol. 1: Literarische Texte mit Glossar und Schrifttafel. Ed. W. Erichsen. J. C. Hinrichs Verlag. Leipzig (1937).
- [G] Der Erste Setna-Roman (P. Kairo 30646). Umschrift, Übersetzung, und Glossar von S. Goldbrunner. In Der Verblendete Gelehrte. Demotische Studien, Band 13. Gisela Zauzich Verlag. Sommerhausen (2006).
- [R] The Literature of Ancient Egypt: An Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry. With translations by R. K. Ritner, W. K. Simpson, V. A. Tobin, E. F. Wente, Jr. Ed. W. K. Simpson. 3rd Ed. Yale University Press. New Haven, CT (2003).

Other References

[J] J. H. Johnson. *Thus Wrote 'Onchsheshonqy: An Introductory Grammar of Demotic*. 3rd Ed. Studies in Ancient Oriental Civilization, No. 45. Chicago, IL (2000).

Minh-Tâm Trinh The Tale of Setna I 2

8/25/24

(4.1) [...] $p\underline{h}r = i t g p.t$

p3 t3 t3 tw3.t n3 tww.w n3 ym.w gm=i n3 nty iw n3

3pt.w n t3 p.t n3 rim.w n p3 mtry irm n3 i3w.w

(4.1) [...] bewitched the sky,

the land, the *duat*, the mountains, the seas. I have found [IND] that which the

birds of the sky, the fish of the depth[s], and [G, 36] the beasts

9/1/24

1 m2/2 引: - 3n2/3 可加減 でに 1ならい 12/3 3 - 11ち yn 「の U 「13元 2 - 11ち yn 「の U 「13元 2 - 11ち yn 「の U ー 113m/ 3 / m2/2 tmy く Un | 4に

 $\underline{dd} \ n \ im.w \ dr.w$ $\begin{array}{c} \underline{dd} \ n \ im.w \ dr.w \\ \underline{s=i} \ ky \ (4.2) \ hp \ n \ \underline{sh3} \\ nw-i \ r \end{array}$

 $p3 R^{c} iw = f h^{c}.w n t3 p.t irm t3y = f Ps\underline{d}.t nw=i$

r p3 Th iw=f wbn irm n3 siw.w n t3 p.t

dr.w irm p3y=w gy nw=i r n3 **(4.3)** *rim.w n p3*

said, to its limit ["to" + mediated object]. I recite another (4.2) formula of magic. I have gazed at [IND]

Pre when he appears [1-PRES] in ["at"] the sky with his Ennead. I have gazed

at Iah [the Moon] when he arose with the stars in the sky

entire, with their totality [G, 83]. I have gazed at the (4.3) fish of the

9/15/24

mtry iw wn mh n ntr 21 n mw t3y.w ri.t hry.t

iw bw iry sh wn-n3.w iw=i dd r N3-Nfr-K3-Pth p3y sn

G nty iw $s\underline{h}$ nfr rmt $r\underline{h}$ m-ss p3y di=fin.w w^c .t $s^cT.t$

depths, though there were 21 divine cubits of water brought[?] above them.

Even though I cannot write [NEG-AOR], I spoke to Naneferkaptah, my elder

brother, who was a good scribe [and] very learned man ["man of knowledge"]. He said, cause a piece

9/22/24

> **(4.4)** n dm^c n m3y.t i.ir hr=f sh=f md nb r wn n3.w hr p3

 $\underline{d}m^{c}i.ir \, \underline{h}r = f \, dr = w$ $di = f \, mh[?] = f \, n \, st[i].t \, wty = f$

s ḥr mw rḥ=f s iw w3ḥ=f wyt swr=f s rḥ=f

(4.4) of fresh papyrus ["papyrus of the new"] to be brought [passive?] before him. He wrote every word, that was [r wn n 3.w = IMPERF relative converter] upon the

papyrus before him, entire.

He caused that he burn [? Is h or h written here?] [it] in fire, [then] doused

it in ["upon"] water.

That he [might] learn it, he dissolved and drank it, [then] he knew

10/6/24

> r p 3y wn-n 3.w iw=f n im=f(4.5) st 3T=n r KbT n p 3 hrw

> > n rn = f

ir n hrw nfr m b3h Is n Kb<u>T</u> Ḥr-p3-<u>h</u>rd.<u>T</u>

r = n r mr.t

hty=n ph=n pr mh.T n KbT n

3r 1

's[?] w3h Dhwty gm md nb <i>ir hpr n (4.6) N3-Nfr-

of that which ["it"] was within it.

(4.5) We returned to Koptos on the named

day ["the day of its name"].

We observed ["made"] the holiday of Isis-of-Koptos and Harpocrates.

We came onboard.

We went down to north of Koptos,

["at"] 1 *ar* away.

[But look], it happened [PERF] that Thoth found [out] all things made [participle, following G, 12] to happen to (4.6) Nanefer-

10/20/24

> -K3-Pth r-db3 p3 dm^c bn-pw Dhwty hrr smi=f m-b3h

> > p3 R^c dd rh p3y hp t3y wpi.t irm N3-Nfr-K3-

-Ptḥ p3 šri n Pr-^c3 Mr-Nb-Ptḥ šmi=f r p3y pr-ḥd

-kaptah because of the book. Thoth did not hesitate [G, 66], but [he] reported before

Pre, saying: Decide [G, footnote 16] my case. My dispute with Naneferka-

-ptah, the son of Pharaoh Mernebptah. He went to my storehouse,

11/3/24

引くているたい というにといい メルコメンタ 1は メンチンク 133/ みないられい メくれして 下しいちにな メイン フ 火 ヤ いい まが タリ タ ころ (32元) - カリ/5 / ドーコメンタ

(4.7) *hl=f s t3i=f t3y tb.t hr t3y knb.t*

 $\underline{h}db = f p_3 y = y mn \underline{T} y r - wn - n_3 . w \underline{h} r \underline{h} r - ir = f dd. w$

n=f iw=f iir hr=k irm rmt nb nty mtw=f dr=w $w\underline{T}=w$ $w^{\mathfrak{C}}$ $nht.\underline{T}$ n ntr r hry **(4.8)** n t3 p.t

dd m-ir

(4.7) [and] robbed [G, 69] it, took my chest [G, 84] with my scroll [G, 81],

killed [G, 72] my doorman [G, 49] who was keeping guard [G, 66] over it [pr-hd, the storehouse, since the object must be a masculine noun]. They said

to him:

He is before you, with every person who was belonging to [preposition] him, in their entirety.

They [then] brought a

divine power ["strength"] down (4.8) from the sky, saying, Do not

11/17/24

> di.t šmi N3-Nfr-K3-Ptḥ r Mn-Nfr iw=f wd3 irm rmt

nb nty mtw=f dr.w w^c.t wn.wt t3 i-ir hpr Mr-Ib-Pth

p3 Hm-hl iw r bnr hr t3 hjb.t n t3

shr.et **(4.9)** Pr-'3 hi=f r p3 ir ir=f hsy

let Naneferkaptah go to Memphis, while he [is] safe [G, 43] among any

man who is with him, whatsoever.

One hour from when this happened ["from this happening"] [nominalized past participle: see J, §90], there appeared Meribptah,

the boy [G, 68], who [came] forth [G, 44] from under the shade [G, 70] of the

barque [G, 75] (**4.9**) of Pharaoh.

He fell [IND] into the river [and] became ["made himself"] praised

12/1/24

p3 R^c 's rmt nb r-wn-n3.w hr mr.t sgpe dr.w

N3-Nfr-K3-Pth iw r bnr hr t3i=f hbe.t f = f + f

di=f p 3 i=f iw wn (4.10) mh n ntr mw 21

of Pre [euphemism for "drowned"].

Everyone who was on board uttered [G, 40] cries [G, 77] to their limit.

Naneferkaptah came forth from his tent [G, 63]. He [FIX TRANSCRIPTION] uttered a spell

for him, [and] he caused that he rise up, even though (4.10) 21 divine cubits of water...