

# Egyptian Tales

Translated from the Papyri

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## The Taking Of Joppa

There was once in the time of King Men-kheper-ra a revolt of the servants of his Majesty who were in Joppa; and his Majesty said, "Let Tahutia go with his footmen and destroy this wicked Foe in Joppa." And he called one of his followers, and said moreover, "Hide thou my great cane, which works wonders, in the baggage of Tahutia that my power may go with him."

Now when Tahutia came near to Joppa, with all the footmen of Pharaoh, he sent unto the Foe in Joppa, and said, "Behold now his Majesty, King Men-kheper-ra, has sent all this great army against thee; but what is that if my heart is as thy heart? Do thou come, and let us talk in the field, and see each other face to face." So Tahutia came with certain of his men; and the Foe in Joppa came likewise, but his charioteer that was with him was true of

heart unto the King of Egypt. And they spoke with one another in his great tent, which Tahutia had placed far off from the soldiers. But Tahutia had made ready 200 sacks, with cords and fetters, and had made a great sack of skins with bronze fetters, and many baskets: and they were in his tent, the sacks and the baskets, and he had placed them as the forage for the horses is put in baskets. For while the Foe in Joppa drank with Tahutia, the people who were with him drank with the footmen of Pharaoh, and made merry with them. And when their bout of drinking was past, Tahutia said to the Foe in Joppa, "If it please thee, while I remain with the women and children of thy own city, let one bring of my people with their horses, that they may give them provender, or let one of the Apuro run to fetch them." So they came, and hobbled their horses, and gave them provender, and one found the great cane of Men-kheper-ra (Tahutmes III), and came to tell of it to Tahutia. And thereupon the Foe in Joppa said to Tahutia: "My heart is set on examining the great cane of Men-kheper-ra, which is named '... tautnefer.' By the *ka* of the King Men-kheper-ra it will be in thy hands to-day; now do thou well and bring thou it to me." And Tahutia did thus, and he brought the cane of King Men-kheper-ra. And he laid hold on the Foe in Joppa by his garment, and he arose and stood up, and said, "Look on me, O Foe in Joppa; here is the great cane of King Men-kheper-ra, the terrible lion, the son of Sekhet, to whom Amen his father gives power and strength." And he raised his hand and struck the forehead of the Foe in Joppa, and he fell helpless before him. He put him in the sack of skins and he bound with gyves the hands of the Foe in Joppa, and put on his feet the fetters with four rings. And he made them bring the 200 sacks which he had cleaned, and made to enter into them 200 soldiers, and filled the hollows with cords and fetters of wood, he sealed them with a seal, and added to them their rope-nets and the poles to bear them. And he put every strong footman to bear them, in all 600 men, and said to them, "When you come into

the town you shall open your burdens, you shall seize on all the inhabitants of the town, and you shall quickly put fetters upon them.”

Then one went out and said unto the charioteer of the Foe in Joppa, “Thy master is fallen; go, say to thy mistress, ‘A pleasant message! For Sutekh has given Tahutia to us, with his wife and his children; behold the beginning of their tribute,’ that she may comprehend the two hundred sacks, which are full of men and cords and fetters.” So he went before them to please the heart of his mistress, saying, “We have laid hands on Tahutia.” Then the gates of the city were opened before the footmen: they entered the city, they opened their burdens, they laid hands on them of the city, both small and great, they put on them the cords and fetters quickly; the power of Pharaoh seized upon that city. After he had rested Tahutia sent a message to Egypt to the King Menkheper-ra his lord, saying: “Be pleased, for Amen thy good father has given to thee the Foe in Joppa, together with all his people, likewise also his city. Send, therefore, people to take them as captives that thou mayest fill the house of thy father Amen Ra, king of the gods, with men-servants and maid-servants, and that they may be overthrown beneath thy feet for ever and ever.”

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## The Doomed Prince

There once was a king to whom no son was born; and his heart was grieved, and he prayed for himself unto the gods around him for a child. They decreed that one should be born to him. And his wife, after her time was fulfilled, brought forth a son. Then came the Hathors to decree for him a destiny; they said, “His death is to be by the crocodile, or by the serpent, or by the dog.” Then the people who stood by heard this, and they went to tell it to his Majesty. Then his Majesty's heart sickened very greatly.

And his Majesty caused a house to be built upon the desert; it was furnished with people and with all good things of the royal house, that the child should not go abroad. And when the child was grown, he went up upon the roof, and he saw a dog; it was following a man who was walking on the road. He spoke to his page, who was with him, "What is this that walks behind the man who is coming along the road?" He answered him, "This is a dog." The child said to him, "Let there be brought to me one like it." The page went to repeat it to his Majesty. And his Majesty said, "Let there be brought to him a little pet dog, lest his heart be sad." And behold they brought to him the dog.

Then when the days increased after this, and when the child became grown in all his limbs, he sent a message to his father saying, "Come, wherefore am I kept here? Inasmuch as I am fated to three evil fates, let me follow my desire. Let God do what is in his heart." They agreed to all he said, and gave him all sorts of arms, and also his dog to follow him, and they took him to the east country, and said to him, "Behold, go thou whither thou wilt." His dog was with him, and he went northward, following his heart in the desert, while he lived on all the best of the game of the desert. He went to the chief of Naharaina. [138]

And behold there had not been any born to the chief of Naharaina, except one daughter. Behold, there had been built for her a house; its seventy windows were seventy cubits from the ground. And the chief caused to be brought all the sons of the chiefs of the land of Khalu, and said to them, "He who reaches the window of my daughter, she shall be to him for a wife."

And many days after these things, as they were in their daily task, the youth rode by the place where they were. They took the youth to their house, they bathed him, they gave provender to his horses, they brought all kinds of things for the youth, they perfumed him, they anointed his feet, they gave him portions of their own food; and they spake to him, "Whence comest thou, goodly youth?" He said to them, "I am son of an officer of

the land of Egypt; my mother is dead, and my father has taken another wife. And when she bore children, she grew to hate me, and I have come as a fugitive from before her." And they embraced him, and kissed him.

And after many days were passed, he said to the youths, "What is it that ye do here?" And they said to him: "We spend our time in this: we climb up, and he who shall reach the window of the daughter of the chief of Naharaina, to him will be given her to wife." He said to them, "If it please you, let me behold the matter, that I may come to climb with you." They went to climb, as was their daily wont: and the youth stood afar off to behold; and the face of the daughter of the chief of Naharaina was turned to them. And another day the sons came to climb, and the youth came to climb with the sons of the chiefs. He climbed, and he reached the window of the daughter of the chief of Naharaina. She kissed him, she embraced him in all his limbs.

And one went to rejoice the heart of her father, and said to him, "One of the people has reached the window of thy daughter." And the prince inquired of the messenger, saying, "The son of which of the princes is it?" And he replied to him, "It is the son of an officer, who has come as a fugitive from the land of Egypt, fleeing from before his stepmother when she had children." Then the chief of Naharaina was exceeding angry; and he said: "Shall I indeed give my daughter to the Egyptian fugitive? Let him go back whence he came." And one came to tell the youth, "Go back to the place thou camest from." But the maiden seized his hand; she swore an oath by God, saying, "By the being of Ra Harakhti, if one takes him from me, I will not eat, I will not drink, I shall die in that same hour." The messenger went to tell unto her father all that she said. Then the prince sent men to slay the youth, while he was in his house. But the maiden said: "By the being of Ra, if one slay him I shall be dead ere the sun goeth down. I will not pass an hour of life if I am parted from him." And one went to tell her father. Then the prince made them bring

the youth with the maiden. The youth was seized with fear when he came before the prince. But he embraced him, he kissed him all over, and said: "Oh, tell me who thou art; behold, thou art to me as a son." He said to him: "I am a son of an officer of the land of Egypt; my mother died, my father took to him a second wife; she came to hate me, and I fled a fugitive from before her." He then gave to him his daughter to wife; he gave also to him a house, and serfs, and fields, also cattle and all manner of good things.

But after the days of these things were passed, the youth said to his wife, "I am doomed to three fates—a crocodile, a serpent, and a dog." She said to him, "Let one kill the dog which belongs to thee." He replied to her, "I am not going to kill my dog, which I have brought up from when it was small." And she feared greatly for her husband, and would not let him go alone abroad.

And one went with the youth toward the land of Egypt, to travel in that country. Behold the crocodile of the river, he came out by the town in which the youth was. And in that town was a mighty man. And the mighty man would not suffer the crocodile to escape. And when the crocodile was bound, the mighty man went out and walked abroad. And when the sun rose the mighty man went back to the house; and he did so every day, during two months of days.

Now when the days passed after this, the youth sat making a good day in his house. And when the evening came he lay down on his bed, sleep seized upon his limbs; and his wife filled a bowl of milk, and placed it by his side. Then came out a serpent from his hole, to bite the youth; behold his wife was sitting by him, she lay not down. Thereupon the servants gave milk to the serpent, and he drank, and was drunk, and lay upside down. Then his wife made it to perish with the blows of her dagger. And they woke her husband, who was astonished; and she said unto him: "Behold thy God has given one of thy dooms into thy hand; he will also give thee the others." And he sacrificed to God, adoring

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him, and praising his spirits from day to day.

And when the days were passed after these things, the youth went to walk in the fields of his domain. He went not alone, behold his dog was following him. And his dog ran aside after the wild game, and he followed the dog. He came to the river, and entered the river behind his dog. Then came out the crocodile, and took him to the place where the mighty man was. And the crocodile said to the youth, "I am thy doom, following after thee...."

*(Here the papyrus breaks off.)*

## Anpu And Bata

Once there were two brethren, of one mother and one father; Anpu was the name of the elder, and Bata was the name of the younger. Now, as for Anpu he had a house, and he had a wife. But his little brother was to him as it were a son; he it was who made for him his clothes; he it was who followed behind his oxen to the fields; he it was who did the ploughing; he it was who harvested the corn; he it was who did for him all the matters that were in the field. Behold, his younger brother grew to be an excellent worker, there was not his equal in the whole land; behold, the spirit of a god was in him.

Now after this the younger brother followed his oxen in his daily manner; and every evening he turned again to the house, laden with all the herbs of the field, with milk and with wood, and with all things of the field. And he put them down before his elder brother, who was sitting with his wife; and he drank and ate, and he lay down in his stable with the cattle. And at the dawn of day he took bread which he had baked, and laid it before his elder brother; and he took with him his bread to the field, and he drove his cattle to pasture in the fields. And as he

walked behind his cattle, they said to him, "Good is the herbage which is in that place"; and he listened to all that they said, and he took them to the good place which they desired. And the cattle which were before him became exceeding excellent, and they multiplied greatly.

Now at the time of ploughing his elder brother said unto him: "Let us make ready for ourselves a goodly yoke of oxen for ploughing, for the land has come out from the water, it is fit for ploughing. Moreover, do thou come to the field with corn, for we will begin the ploughing in the morrow morning." Thus said he to him; and his younger brother did all things as his elder brother had spoken unto him to do them.

And when the morn was come, they went to the fields with their things; and their hearts were pleased exceedingly with their task in the beginning of their work. And it came to pass after this that as they were in the field they stopped for corn, and he sent his younger brother, saying, "Haste thou, bring to us corn from the farm." And the younger brother found the wife of his elder brother, as she was sitting tying her hair. He said to her: "Get up, and give to me corn, that I may run to the field, for my elder brother hastened me; do not delay." She said to him: "Go, open the bin, and thou shalt take to thyself according to thy will, that I may not drop my locks of hair while I dress them."

The youth went into the stable; he took a large measure, for he desired to take much corn; he loaded it with wheat and barley; and he went out carrying it. She said to him, "How much of the corn that is wanted, is that which is on thy shoulder?" He said to her: "Three bushels of barley, and two of wheat, in all five; these are what are upon my shoulder." Thus said he to her. And she conversed with him, saying, "There is great strength in thee, for I see thy might every day." And her heart knew him with the knowledge of youth. And she arose and came to him, and conversed with him, saying, "Come, stay with me, and it shall be well for thee, and I will make for thee beautiful garments." Then

the youth became like a panther of the south with fury at the evil speech which she had made to him; and she feared greatly. And he spake unto her, saying: "Behold thou art to me as a mother, thy husband is to me as a father, for he who is elder than I has brought me up. What is this wickedness that thou hast said to me? Say it not to me again. For I will not tell it to any man, for I will not let it be uttered by the mouth of any man." He lifted up his burden, and he went to the field and came to his elder brother; and they took up their work, to labor at their task.

Now afterward, at eventime, his elder brother was returning to his house; and the younger brother was following after his oxen, and he loaded himself with all the things of the field; and he brought his oxen before him, to make them lie down in their stable which was in the farm. And behold the wife of the elder brother was afraid for the words which she had said. She took a parcel of fat, she became like one who is evilly beaten, desiring to say to her husband, "It is thy younger brother who has done this wrong." Her husband returned in the even, as was his wont of every day; he came unto his house; he found his wife ill of violence; she did not give him water upon his hands as he used to have, she did not make a light before him, his house was in darkness, and she was lying very sick. Her husband said to her, "Who has spoken, with thee?" Behold she said: "No one has spoken with me except thy younger brother. When he came to take for thee corn he found me sitting alone; he said to me, 'Come, let us stay together, tie up thy hair.' Thus spake he to me. I did not listen to him, but thus spake I to him: 'Behold, am I not thy mother, is not thy elder brother to thee as a father?' And he feared, and he beat me to stop me from making report to thee, and if thou lettest him live I shall die. Now behold he is coming in the evening; and I complain of these wicked words, for he would have done this even in daylight."

And the elder brother became as a panther of the south; he sharpened his knife; he took it in his hand; he stood behind the

door of his stable to slay his younger brother as he came in the evening to bring his cattle into the stable.

Now the sun went down, and he loaded himself with herbs in his daily manner. He came, and his foremost cow entered the stable, and she said to her keeper, “Behold thou thy elder brother standing before thee with his knife to slay thee; flee from before him.” He heard what his first cow had said; and the next entering, she also said likewise. He looked beneath the door of the stable; he saw the feet of his elder brother; he was standing behind the door, and his knife was in his hand. He cast down his load to the ground, and betook himself to flee swiftly; and his elder brother pursued after him with his knife. Then the younger brother cried out unto Ra Harakhti, saying, “My good Lord! Thou art he who divides the evil from the good.” And Ra stood and heard all his cry; and Ra made a wide water between him and his elder brother, and it was full of crocodiles; and the one brother was on one bank, and the other on the other bank; and the elder brother smote twice on his hands at not slaying him. Thus did he. And the younger brother called to the elder on the bank, saying: “Stand still until the dawn of day; and when Ra ariseth, I shall judge with thee before him, and he discerneth between the good and the evil. For I shall not be with thee any more forever; I shall not be in the place in which thou art; I shall go to the valley of the acacia.” [143]

Now when the land was lightened, and the next day appeared, Ra Harakhti arose, and one looked unto the other. And the youth spake with his elder brother, saying: “Wherefore earnest thou after me to slay me in craftiness, when thou didst not hear the words of my mouth? For I am thy brother in truth, and thou art to me as a father, and thy wife even as a mother: is it not so? Verily, when I was sent to bring for us corn, thy wife said to me, ‘Come, stay with me’; for behold this has been turned over unto thee into another wise.” And he caused him to understand of all that happened with him and his wife. And he swore an

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oath by Ra Harakhti, saying, "Thy coming to slay me by deceit with thy knife was an abomination." Then the youth took a knife, and cut off of his flesh, and cast it into the water, and the fish swallowed it. He failed; he became faint; and his elder brother cursed his own heart greatly; he stood weeping for him afar off; he knew not how to pass over to where his younger brother was, because of the crocodiles. And the younger brother called unto him, saying: "Whereas thou hast devised an evil thing, wilt thou not also devise a good thing, even like that which I would do unto thee? When thou goest to thy house thou must look to thy cattle, for I shall not stay in the place where thou art; I am going to the valley of the acacia. And now as to what thou shalt do for me; it is even that thou shalt come to seek after me, if thou perceivest a matter, namely, that there are things happening unto me. And this is what shall come to pass, that I shall draw out my soul, and I shall put it upon the top of the flowers of the acacia, and when the acacia is cut down, and it falls to the ground, and thou comest to seek for it, if thou searchest for it seven years do not let thy heart be wearied. For thou wilt find it, and thou must put it in a cup of cold water, and expect that I shall live again, that I may make answer to what has been done wrong. And thou shalt know of this, that is to say, that things are happening to me, when one shall give to thee a cup of beer in thy hand, and it shall be troubled; stay not then, for verily it shall come to pass with thee."

And the youth went to the valley of the acacia; and his elder brother went unto his house; his hand was laid on his head, and he cast dust on his head; he came to his house, and he slew his wife, he cast her to the dogs, and he sat in mourning for his younger brother.

Now many days after these things, the younger brother was in the valley of the acacia; there was none with him; he spent his time in hunting the beasts of the desert, and he came back in the even to lie down under the acacia, which bore his soul upon

the topmost flower. And after this he built himself a tower with his own hands, in the valley of the acacia; it was full of all good things, that he might provide for himself a home.

And he went out from his tower, and he met the Nine Gods, who were walking forth to look upon the whole land. The Nine Gods talked one with another, and they said unto him: "Ho! Bata, bull of the Nine Gods, art thou remaining alone? Thou hast left thy village for the wife of Anpu, thy elder brother. Behold his wife is slain. Thou hast given him an answer to all that was transgressed against thee." And their hearts were vexed for him exceedingly. And Ra Harakhti said to Khnumu, "Behold, frame thou a woman for Bata, that he may not remain alive alone." And Khnumu made for him a mate to dwell with him. She was more beautiful in her limbs than any woman who is in the whole land. The essence of every god was in her. The seven Hathors came to see her: they said with one mouth, "She will die a sharp death." [145]

And Bata loved her very exceedingly, and she dwelt in his house; he passed his time in hunting the beasts of the desert, and brought and laid them before her. He said: "Go not outside, lest the sea seize thee; for I cannot rescue thee from it, for I am a woman like thee; my soul is placed on the head of the flower of the acacia; and if another find it, I must fight with him." And he opened unto her his heart in all its nature.

Now after these things Bata went to hunt in his daily manner. And the young girl went to walk under the acacia which was by the side of her house. Then the sea saw her, and cast its waves up after her. She betook herself to flee from before it. She entered her house. And the sea called unto the acacia, saying, "Oh, would that I could seize her!" And the acacia brought a lock from her hair, and the sea carried it to Egypt, and dropped it in the place of the fullers of Pharaoh's linen. The smell of the lock of hair entered into the clothes of Pharaoh; and they were wroth with the fullers of Pharaoh, saying, "The smell of ointment is in the clothes of Pharaoh." And the people were rebuked every

day, they knew not what they should do. And the chief fuller of Pharaoh walked by the bank, and his heart was very evil within him after the daily quarrel with him. He stood still, he stood upon the sand opposite to the lock of hair, which was in the water, and he made one enter into the water and bring it to him; and there was found in it a smell, exceeding sweet. He took it to Pharaoh; and they brought the scribes and the wise men, and they said unto Pharaoh: "This lock of hair belongs to a daughter of Ra Harakhti: the essence of every god is in her, and it is a tribute to thee from another land. Let messengers go to every strange land to seek her: and as for the messenger who shall go to the valley of the acacia, let many men go with him to bring her." Then said his Majesty, "Excellent exceedingly is what has been said to us"; and they sent them. And many days after these things the people who were sent to strange lands came to give report unto the King: but there came not those who went to the valley of the acacia, for Bata had slain them, but let one of them return to give a report to the King. His Majesty sent many men and soldiers, as well as horsemen, to bring her back. And there was a woman among them, and to her had been given in her hand beautiful ornaments of a woman. And the girl came back with her, and they rejoiced over her in the whole land.

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And his Majesty loved her exceedingly, and raised her to high estate; and he spake unto her that she should tell him concerning her husband. And she said, "Let the acacia be cut down, and let one chop it up." And they sent men and soldiers with their weapons to cut down the acacia; and they came to the acacia, and they cut the flower upon which was the soul of Bata, and he fell dead suddenly.

And when the next day came, and the earth was lightened, the acacia was cut down. And Anpu, the elder brother of Bata, entered his house, and washed his hands; and one gave him a cup of beer, and it became troubled; and one gave him another of wine, and the smell of it was evil. Then he took his staff, and his

sandals, and likewise his clothes, with his weapons of war; and he betook himself forth to the valley of the acacia. He entered the tower of his younger brother, and he found him lying upon his mat; he was dead. And he wept when he saw his younger brother verily lying dead. And he went out to seek the soul of his younger brother under the acacia tree, under which his younger brother lay in the evening. He spent three years in seeking for it, but found it not. And when he began the fourth year, he desired in his heart to return into Egypt; he said, "I will go to-morrow morn." Thus spake he in his heart.

Now when the land lightened, and the next day appeared, he was walking under the acacia; he was spending his time in seeking it. And he returned in the evening, and labored at seeking it again. He found a seed. He returned with it. Behold this was the soul of his younger brother. He brought a cup of cold water, and he cast the seed into it: and he sat down, as he was wont. Now when the night came his soul sucked up the water; Bata shuddered in all his limbs, and he looked on his elder brother; his soul was in the cup. Then Anpu took the cup of cold water, in which the soul of his younger brother was; Bata drank it, his soul stood again in its place, and he became as he had been. They embraced each other, and they conversed together. [147]

And Bata said to his elder brother: "Behold I am to become as a great bull, which bears, every good mark; no one knoweth its history, and thou must sit upon my back. When the sun arises I shall be in the place where my wife is, that I may return answer to her; and thou must take me to the place where the King is. For all good things shall be done for thee; for one shall lade thee with silver and gold, because thou bringest me to Pharaoh, for I become a great marvel, and they shall rejoice for me in all the land. And thou shalt go to thy village."

And when the land was lightened, and the next day appeared, Bata became in the form which he had told to his elder brother. And Anpu sat upon his back until the dawn. He came to the place

where the King was, and they made his Majesty to know of him; he saw him, and he was exceeding joyful with him. He made for him great offerings, saying, "This is a great wonder which has come to pass." There were rejoicings over him in the whole land. They presented unto him silver and gold for his elder brother, who went and stayed in his village. They gave to the bull many men and many things, and Pharaoh loved him exceedingly above all that is in this land.

And after many days after these things, the bull entered the purified place; he stood in the place where the princess was; he began to speak with her, saying, "Behold, I am alive indeed." And she said to him, "And, pray, who art thou?" He said to her, "I am Bata. I perceived when thou causedst that they should destroy the acacia of Pharaoh, which was my abode, that I might not be suffered to live. Behold, I am alive indeed, I am as an ox." Then the princess feared exceedingly for the words that her husband had spoken to her. And he went out from the purified place.

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And his Majesty was sitting, making a good day with her: she was at the table of his Majesty, and the King was exceeding pleased with her. And she said to his Majesty, "Swear to me by God, saying, 'What thou shalt say, I will obey it for thy sake.'" He hearkened unto all that she said, even this. "Let me eat of the liver of the ox, because he is fit for naught." Thus spake she to him. And the King was exceeding sad at her words, the heart of Pharaoh grieved him greatly. And after the land was lightened, and the next day appeared, they proclaimed a great feast with offerings to the ox. And the King sent one of the chief butchers of his Majesty, to cause the ox to be sacrificed. And when he was sacrificed, as he was upon the shoulders of the people, he shook his neck, and he threw two drops of blood over against the two doors of his Majesty. The one fell upon the one side, on the great door of Pharaoh, and the other upon the other door. They grew as two great Persea trees, and each of them was excellent.

And one went to tell unto his Majesty, “Two great Persea trees have grown, as a great marvel of his Majesty, in the night by the side of the great gate of his Majesty.” And there was rejoicing for them in all the land, and there were offerings made to them.

And when the days were multiplied after these things, his Majesty was adorned with the blue crown, with garlands of flowers on his neck, and he was upon the chariot of pale gold, and he went out from the palace to behold the Persea trees: the princess also was going out with horses behind his Majesty. And his Majesty sat beneath one of the Persea trees, and it spake thus with his wife: “Oh thou deceitful one, I am Bata, I am alive, though I have been evilly entreated. I knew who caused the acacia to be cut down by Pharaoh at my dwelling. I then became an ox, and thou causedst that I should be killed.”

And many days after these things the princess stood at the table of Pharaoh, and the King was pleased with her. And she said to his Majesty, “Swear to me by God, saying, ‘That which the princess shall say to me I will obey it for her.’” And he hearkened unto all she said. And he commanded, “Let these two Persea trees be cut down, and let them be made into goodly planks.” And he hearkened unto all she said. And after this his Majesty sent skilful craftsmen, and they cut down the Persea trees of Pharaoh; and the princess, the royal wife, was standing looking on, and they did all that was in her heart unto the trees. [149] But a chip flew up, and it entered into the mouth of the princess; she swallowed it, and after many days she bore a son. And one went to tell his Majesty, “There is born to thee a son.” And they brought him, and gave to him a nurse and servants; and there were rejoicings in the whole land. And the King sat making a merry day, as they were about the naming of him, and his Majesty loved him exceedingly at that moment, and the King raised him to be the royal son of Kush.

Now after the days had multiplied after these things, his Majesty made him heir of all the land. And many days after that,

when he had fulfilled many years as heir, his Majesty flew up to heaven. And the heir said, "Let my great nobles of his Majesty be brought before me, that I may make them to know all that has happened to me." And they brought also before him his wife, and he judged with her before him, and they agreed with him. They brought to him his elder brother; he made him hereditary prince in all his land. He was thirty years King of Egypt, and he died, and his elder brother stood in his place on the day of burial.

*Excellently finished in peace, for the ka of the scribe of the treasury Kagabu, of the treasury of Pharaoh, and for the scribe Hora, and the scribe Meremapt. Written by the scribe Anena, the owner of this roll. He who speaks against this roll, may Tahuti smite him.*

## Setna And The Magic Book

The mighty King User.maat.ra (Rameses the Great) had a son named Setna Kha.em.uast who was a great scribe, and very learned in all the ancient writings. And he heard that the magic book of Thoth, by which a man may enchant heaven and earth, and know the language of all birds and beasts, was buried in the cemetery of Memphis. And he went to search for it with his brother An.he.hor.eru; and when they found the tomb of the King's son, Na.nefer.ka.ptah, son of the King of Upper and Lower Egypt, Mer.neb.ptah, Setna opened it and went in.

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Now in the tomb was Na.nefer.ka.ptah, and with him was the *ka* of his wife Ahura; for though she was buried at Koptos, her *ka* dwelt at Memphis with her husband, whom she loved. And Setna saw them seated before their offerings, and the book lay between them. And Na.nefer.ka.ptah said to Setna, "Who are you that break into my tomb in this way?" He said, "I am Setna, son of the great King User.maat.ra, living forever, and I come for

that book which I see between you.” And Na.nefer.ka.ptah said, “It cannot be given to you.” Then said Setna, “But I will carry it away by force.”

Then Ahura said to Setna, “Do not take this book; for it will bring trouble on you, as it has upon us. Listen to what we have suffered for it.”

## Ahura's Tale

“We were the two children of the King Mer.neb.ptah, and he loved us very much, for he had no others; and Na.nefer.ka.ptah was in his palace as heir over all the land. And when we were grown, the King said to the Queen, ‘I will marry Na.nefer.ka.ptah to the daughter of a general, and Ahura to the son of another general.’ And the Queen said, ‘No; he is the heir, let him marry his sister, like the heir of a king; none other is fit for him.’ And the King said, ‘That is not fair; they had better be married to the children of the general.’

“And the Queen said, ‘It is you who are not dealing rightly with me.’ And the King answered, ‘If I have no more than these two children, is it right that they should marry one another? I will marry Na.nefer.ka.ptah to the daughter of an officer, and Ahura to the son of another officer. It has often been done so in our family.’

“And at a time when there was a great feast before the King, they came to fetch me to the feast. And I was very troubled, and did not behave as I used to do. And the King said to me, ‘Ahura, have you sent someone to me about this sorry matter, saying, “Let me be married to my elder brother”?’ I said to him, ‘Well, let me marry the son of an officer, and he marry the daughter of another officer, as it often happens so in our family.’ I laughed, and the King laughed. And the King told the steward of the palace, ‘Let them take Ahura to the house of Na.nefer.ka.ptah to-night, and all kinds of good things with her.’ So they brought

me as a wife to the house of Na.nefer.ka.ptah; and the King ordered them to give me presents of silver and gold, and things from the palace.

“And Na.nefer.ka.ptah passed a happy time with me, and received all the presents from the palace; and we loved one another. And when I expected a child, they told the King, and he was most heartily glad; and he sent me many things, and a present of the best silver and gold and linen. And when the time came, I bore this little child that is before you. And they gave him the name of Mer-ab, and registered him in the book of the ‘House of life.’

“And when my brother Na.nefer.ka.ptah went to the cemetery of Memphis, he did nothing on earth but read the writings that are in the catacombs of the kings, and the tablets of the ‘House of life,’ and the inscriptions that are seen on the monuments, and he worked hard on the writings. And there was a priest there called Nesi-ptah; and as Na.nefer.ka.ptah went into a temple to pray, it happened that he went behind this priest, and was reading the inscriptions that were on the chapels of the gods. And the priest mocked him and laughed. So Na.nefer.ka.ptah said to him, ‘Why are you laughing at me?’ And he replied, ‘I was not laughing at you, or if I happened to do so, it was at your reading writings that are worthless. If you wish so much to read writings, come to me, and I will bring you to the place where the book is which Thoth himself wrote with his own hand, and which will bring you to the gods. When you read but two pages in this you will enchant the heaven, the earth, the abyss, the mountains, and the sea; you shall know what the birds of the sky and the crawling things are saying; you shall see the fishes of the deep, for a divine power is there to bring them up out of the depth. And when you read the second page, if you are in the world of ghosts, you will become again in the shape you were in on earth. You will see the sun shining in the sky, with all the gods, and the full moon.’

“And Na.nefer.ka.ptah said: ‘By the life of the King! Tell me of

anything you want done and I'll do it for you, if you will only send me where this book is.' And the priest answered Na.nefer.ka.ptah, 'If you want to go to the place where the book is, you must give me 100 pieces of silver for my funeral, and provide that they shall bury me as a rich priest.' So Na.nefer.ka.ptah called his lad and told him to give the priest 100 pieces of silver; and he made them do as he wished, even everything that he asked for. Then the priest said to Na.nefer.ka.ptah: 'This book is in the middle of the river at Koptos, in an iron box; in the iron box is a bronze box; in the bronze box is a sycamore box; in the sycamore box is an ivory and ebony box; in the ivory and ebony box is a silver box; in the silver box is a golden box, and in that is the book. It is twisted all round with snakes and scorpions and all the other crawling things around the box in which the book is; and there is a deathless snake by the box.' And when the priest told Na.nefer.ka.ptah, he did not know where on earth he was, he was so much delighted. [152]

"And when he came from the temple he told me all that had happened to him. And he said: 'I shall go to Koptos, for I must fetch this book; I will not stay any longer in the north.' And I said, 'Let me dissuade you, for you prepare sorrow and you will bring me into trouble in the Thebaid.' And I laid my hand on Na.nefer.ka.ptah, to keep him from going to Koptos, but he would not listen to me; and he went to the King, and told the King all that the priest had said. The King asked him, 'What is it that you want?' and he replied, 'Let them give me the royal boat with its belongings, for I will go to the south with Ahura and her little boy Mer-ab, and fetch this book without delay.' So they gave him the royal boat with its belongings, and we went with him to the haven, and sailed from there up to Koptos.

"Then the priests of Isis of Koptos, and the high-priest of Isis, came down to us without waiting, to meet Na.nefer.ka.ptah, and their wives also came to me. We went into the temple of Isis and Harpokrates; and Na.nefer.ka.ptah brought an ox, a goose,

and some wine, and made a burnt-offering and a drink-offering before Isis of Koptos and Harpokrates. They brought us to a very fine house, with all good things; and Na.nefer.ka.ptah spent four days there and feasted with the priests of Isis of Koptos, and the wives of the priests of Isis also made holiday with me.

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“And the morning of the fifth day came; and Na.nefer.ka.ptah called a priest to him, and made a magic cabin that was full of men and tackle. He put the spell upon it, and put life in it, and gave them breath, and sank it in the water. He filled the royal boat with sand, and took leave of me, and sailed from the haven: and I sat by the river at Koptos that I might see what would become of him. And he said, ‘Workmen, work for me, even at the place where the book is.’ And they toiled by night and by day; and when they had reached it in three days, he threw the sand out, and made a shoal in the river. And then he found on it entwined serpents and scorpions and all kinds of crawling things around the box in which the book was; and by it he found a deathless snake around the box. And he laid the spell upon the entwined serpents and scorpions and all kinds of crawling things which were around the box, that they should not come out. And he went to the deathless snake, and fought with him, and killed him; but he came to life again, and took a new form. He then fought again with him a second time; but he came to life again, and took a third form. He then cut him in two parts, and put sand between the parts, that he should not appear again.

“Na.nefer.ka.ptah then went to the place where he found the box. He uncovered a box of iron, and opened it; he found then a box of bronze, and opened that; then he found a box of sycamore wood, and opened that; again, he found a box of ivory and ebony, and opened that; yet, he found a box of silver, and opened that; and then he found a box of gold; he opened that, and found the book in it. He took the book from the golden box, and read a page of spells from it. He enchanted the heaven and the earth, the abyss, the mountains, and the sea; he knew what the birds of

the sky, the fish of the deep, and the beasts of the hills all said. He read another page of the spells, and saw the sun shining in the sky, with all the gods, the full moon, and the stars in their shapes; he saw the fishes of the deep, for a divine power was present that brought them up from the water. He then read the spell upon the workmen that he had made, and taken from the haven, and said to them, 'Work for me, back to the place from which I came.' And they toiled night and day, and so he came back to the place where I sat by the river of Koptos; I had not drunk nor eaten anything, and had done nothing on earth, but sat like one who is gone to the grave.

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"I then told Na.nefer.ka.ptah that I wished to see this book, for which we had taken so much trouble. He gave the book into my hands; and when I read a page of the spells in it I also enchanted heaven and earth, the abyss, the mountains, and the sea. I also knew what the birds of the sky, the fishes of the deep, and the beasts of the hills all said. I read another page of the spells, and I saw the sun shining in the sky with all the gods, the full moon, and the stars in their shapes; I saw the fishes of the deep, for a divine power was present that brought them up from the water. As I could not write, I asked Na.nefer.ka.ptah, who was a good writer, and a very learned one; he called for a new piece of papyrus, and wrote on it all that was in the book before him. He dipped it in beer, and washed it off in the liquid; for he knew that if it were washed off, and he drank it, he would know all that there was in the writing.

"We returned back to Koptos the same day, and made a feast before Isis of Koptos and Harpocrates. We then went to the haven and sailed, and went northward of Koptos. And as we went on Thoth discovered all that Na.nefer.ka.ptah had done with the book; and Thoth hastened to tell Ra, and said, 'Now know that my book and my revelation are with Na.nefer.ka.ptah, son of the King Mer.neb.ptah. He has forced himself into my place, and robbed it, and seized my box with the writings, and

killed my guards who protected it.' And Ra replied to him, 'He is before you, take him and all his kin.' He sent a power from heaven with the command, 'Do not let Na.nefer.ka.ptah return safe to Memphis with all his kin.' And after this hour, the little boy Mer-ab, going out from the awning of the royal boat, fell into the river: he called on Ra, and everybody who was on the bank raised a cry. Na.nefer.ka.ptah went out of the cabin, and read the spell over him; he brought his body up because a divine power brought him to the surface. He read another spell over him, and made him tell of all what happened to him, and of what Thoth had said before Ra.

"We turned back with him to Koptos. We brought him to the Good House, we fetched the people to him, and made one embalm him; and we buried him in his coffin in the cemetery of Koptos like a great and noble person.

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"And Na.nefer.ka.ptah, my brother, said: 'Let us go down, let us not delay, for the King has not yet heard of what has happened to him, and his heart will be sad about it.' So we went to the haven, we sailed, and did not stay to the north of Koptos. When we were come to the place where the little boy Mer-ab had fallen into the water, I went out from the awning of the royal boat, and I fell into the river. They called Na.nefer.ka.ptah, and he came out from the cabin of the royal boat; he read a spell over me, and brought my body up, because a divine power brought me to the surface. He drew me out, and read the spell over me, and made me tell him of all that had happened to me, and of what Thoth had said before Ra. Then he turned back with me to Koptos, he brought me to the Good House, he fetched the people to me, and made one embalm me, as great and noble people are buried, and laid me in the tomb where Mer-ab my young child was.

"He turned to the haven, and sailed down, and delayed not in the north of Koptos. When he was come to the place where we fell into the river, he said to his heart: 'Shall I not better turn back again to Koptos, that I may lie by them? For, if not, when I

go down to Memphis, and the King asks after his children, what shall I say to him? Can I tell him, "I have taken your children to the Thebaid, and killed them, while I remained alive, and I have come to Memphis still alive"?' Then he made them bring him a linen cloth of striped byssus; he made a band, and bound the book firmly, and tied it upon him. Na.nefer.ka.ptah then went out of the awning of the royal boat and fell into the river. He cried on Ra; and all those who were on the bank made an outcry, saying: 'Great woe! Sad woe! Is he lost, that good scribe and able man that has no equal?'

"The royal boat went on, without anyone on earth knowing where Na.nefer.ka.ptah was. It went on to Memphis, and they told all this to the King. Then the King went down to the royal boat in mourning, and all the soldiers and high-priests of Ptah were in mourning, and all the officials and courtiers. And when he saw Na.nefer.ka.ptah, who was in the inner cabin of the royal boat—from his rank of high scribe—he lifted him up. And they saw the book by him; and the King said, 'Let one hide this book that is with him.' And the officers of the King, the priests of Ptah, and the high-priest of Ptah, said to the King, 'Our Lord, may the King live as long as the sun! Na.nefer.ka.ptah was a good scribe, and a very skilful man.' And the King had him laid in his Good House to the sixteenth day, and then had him wrapped to the thirty-fifth day, and laid him out to the seventieth day, and then had him put in his grave in his resting-place. [156]

"I have now told you the sorrow which has come upon us because of this book for which you ask, saying, 'Let it be given to me.' You have no claim to it; and, indeed, for the sake of it, we have given up our life on earth."

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And Setna said to Ahura, "Give me the book which I see between you and Na.nefer.ka.ptah; for if you do not I will take it by force." Then Na.nefer.ka.ptah rose from his seat and said: "Are you Setna, to whom my wife has told of all these blows

of fate, which you have not suffered? Can you take this book by your skill as a good scribe? If, indeed, you can play games with me, let us play a game, then, of 52 points.” And Setna said, “I am ready,” and the board and its pieces were put before him. And Na.nefer.ka.ptah won a game from Setna; and he put the spell upon him, and defended himself with the game board that was before him, and sunk him into the ground above his feet. He did the same at the second game, and won it from Setna, and sunk him into the ground to his waist. He did the same at the third game, and made him sink into the ground up to his ears. Then Setna struck Na.nefer.ka.ptah a great blow with his hand. And Setna called his brother An.he.hor.eru and said to him, “Make haste and go up upon earth, and tell the King all that has happened to me, and bring me the talisman of my father Ptah, and my magic books.”

And he hurried up upon earth, and told the King all that had happened to Setna. The King said, “Bring him the talisman of his father Ptah, and his magic books.” And An.he.hor.eru hurried down into the tomb; he laid the talisman on Setna, and he sprang up again immediately. And then Setna reached out his hand for the book, and took it. Then—as Setna went out from the tomb—there went a Light before him, and Darkness behind him. And Ahura wept at him, and she said: “Glory to the King of Darkness! Hail to the King of Light! all power is gone from the tomb.” But Na.nefer.ka.ptah said to Ahura: “Do not let your heart be sad; I will make him bring back this book, with a forked stick in his hand, and a fire-pan on his head.” And Setna went out from the tomb, and it closed behind him as it was before.

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Then Setna went to the King, and told him everything that had happened to him with the book. And the King said to Setna, “Take back the book to the grave of Na.nefer.ka.ptah, like a prudent man, or else he will make you bring it with a forked stick in your hand, and a fire-pan on your head.” But Setna would not listen to him; and when Setna had unrolled the book he did

nothing on earth but read it to everybody.

[Here follows a story of how Setna, walking in the court of the temple of Ptah, met Tabubua, a fascinating girl, daughter of a priest of Bast, of Ankhtau; how she repelled his advances, until she had beguiled him into giving up all his possessions, and slaying his children. At the last she gives a fearful cry and vanishes, leaving Setna bereft of even his clothes. This would seem to be merely a dream, by the disappearance of Tabubua, and by Setna finding his children alive after it all; but on the other hand he comes to his senses in an unknown place, and is so terrified as to be quite ready to make restitution to Na.nefer.ka.ptah. The episode, which is not creditable to Egyptian society, seems to be intended for one of the vivid dreams which the credulous readily accept as half realities.]

So Setna went to Memphis, and embraced his children for that they were alive. And the King said to him, "Were you not drunk to do so?" Then Setna told all things that had happened with Tabubua and Na.nefer.ka.ptah. And the King said, "Setna, I have already lifted up my hand against you before, and said, 'He will kill you if you do not take back the book to the place you took it from.' But you have never listened to me till this hour. Now, then, take the book to Na.nefer.ka.ptah, with a forked stick in your hand, and a fire-pan on your head."

So Setna went out from before the King, with a forked stick in his hand, and a fire-pan on his head. He went down to the tomb in which was Na.nefer.ka.ptah. And Ahura said to him, "It is Ptah, the great god, that has brought you back safe." Na.nefer.ka.ptah [158] laughed, and he said, "This is the business that I told you before." And when Setna had praised Na.nefer.ka.ptah, he found it as the proverb says, "The sun was in the whole tomb." And Ahura and Na.nefer.ka.ptah besought Setna greatly. And Setna said, "Na.nefer.ka.ptah, is it aught disgraceful (that you lay on me to do)?" And Na.nefer.ka.ptah said, "Setna, you know this, that Ahura and Mer-ab, her child, behold! they are in Koptos; bring

them here into this tomb, by the skill of a good scribe. Let it be impressed upon you to take pains, and to go to Koptos to bring them here.” Setna then went out from the tomb to the King, and told the King all that Na.nefer.ka.ptah had told him.

The King said, “Setna, go to Koptos and bring back Ahura and Mer-ab.” He answered the King, “Let one give me the royal boat and its belongings.” And they gave him the royal boat and its belongings, and he left the haven, and sailed without stopping till he came to Koptos.

And they made this known to the priests of Isis at Koptos and to the high-priest of Isis; and behold they came down to him, and gave him their hand to the shore. He went up with them and entered into the temple of Isis of Koptos and of Harpokrates. He ordered one to offer for him an ox, a goose, and some wine, and he made a burnt-offering and a drink-offering before Isis of Koptos and Harpokrates. He went to the cemetery of Koptos with the priests of Isis and the high-priest of Isis. They dug about for three days and three nights, for they searched even in all the catacombs which were in the cemetery of Koptos; they turned over the steles of the scribes of the “double house of life,” and read the inscriptions that they found on them. But they could not find the resting-place of Ahura and Mer-ab.

Now Na.nefer.ka.ptah perceived that they could not find the resting-place of Ahura and her child Mer-ab. So he raised himself up as a venerable, very old, ancient, and came before Setna. And Setna saw him, and Setna said to the ancient, “You look like a very old man; do you know where is the resting-place of Ahura and her child Mer-ab?” The ancient said to Setna: “It was told by the father of the father of my father to the father of my father, and the father of my father has told it to my father; the resting-place of Ahura and of her child Mer-ab is in a mound south of the town of Pehemato(?)” And Setna said to the ancient, “Perhaps we may do damage to Pehemato, and you are ready to lead one to the town for the sake of that.” The ancient replied to Setna: “If one listens

to me, shall he therefore destroy the town of Pehemato! If they do not find Ahura and her child Mer-ab under the south corner of their town may I be disgraced.” They attended to the ancient, and found the resting-place of Ahura and her child Mer-ab under the south corner of the town of Pehemato. Setna laid them in the royal boat to bring them as honored persons, and restored the town of Pehemato as it originally was. And Na.nefer.ka.ptah made Setna to know that it was he who had come to Koptos, to enable them to find out where the resting-place was of Ahura and her child Mer-ab.

So Setna left the haven in the royal boat, and sailed without stopping, and reached Memphis with all the soldiers who were with him. And when they told the King he came down to the royal boat. He took them as honored persons escorted to the catacombs, in which Na.nefer.ka.ptah was, and smoothed down the ground over them.

*This is the completed writing of the tale of Setna Kha.em.uast, and Na.nefer.ka.ptah, and his wife Ahura, and their child Mer-ab. It was written in the 35th year, the month Tybi.*

## Tales Of The Magicians

One day, when King Khufu reigned over all the land, he said to his chancellor, who stood before him, “Go call me my sons and my councillors, that I may ask of them a thing.” And his sons and his councillors came and stood before him, and he said to them, “Know ye a man who can tell me tales of the deeds of the magicians?”

Then the royal son Khafra stood forth and said, “I will tell thy Majesty a tale of the days of thy forefather Nebka, the blessed; of what came to pass when he went into the temple of Ptah of Ankhtau.”

## Khafra's Tale

“His Majesty was walking unto the temple of Ptah, and went unto the house of the chief reciter Uba-aner, with his train. Now when the wife of Uba-aner saw a page, among those who stood behind the King, her heart longed after him; and she sent her servant unto him, with a present of a box full of garments.

“And he came then with the servant. Now there was a lodge in the garden of Uba-aner; and one day the page said to the wife of Uba-aner, ‘In the garden of Uba-aner there is now a lodge; behold, let us therein take our pleasure.’ So the wife of Uba-aner sent to the steward who had charge over the garden, saying, ‘Let the lodge which is in the garden be made ready.’ And she remained there, and rested and drank with the page until the sun went down.

“And when the even was now come the page went forth to bathe. And the steward said, ‘I must go and tell Uba-aner of this matter.’ Now when this day was past, and another day came, then went the steward to Uba-aner, and told him of all these things.

“Then said Uba-aner, ‘Bring me my casket of ebony and electrum.’ And they brought it; and he fashioned a crocodile of wax, seven fingers long: and he enchanted it, and said, ‘When the page comes and bathes in my lake, seize on him.’ And he gave it to the steward, and said to him, ‘When the page shall go down into the lake to bathe, as he is daily wont to do, then throw in this crocodile behind him.’ And the steward went forth bearing the crocodile.

“And the wife of Uba-aner sent to the steward who had charge over the garden, saying, ‘Let the lodge which is in the garden be made ready, for I come to tarry there.’

“And the lodge was prepared with all good things; and she came and made merry therein with the page. And when the even was now come, the page went forth to bathe as he was wont to do. And the steward cast in the wax crocodile after him into the

water; and, behold! it became a great crocodile seven cubits in length, and it seized on the page.

“And Uba-aner abode yet seven days with the King of Upper and Lower Egypt, Nebka, the blessed, while the page was stifled in the crocodile. And after the seven days were passed, the King of Upper and Lower Egypt, Nebka, the blessed, went forth, and Uba-aner went before him. [161]

“And Uba-aner said unto his Majesty, ‘Will your Majesty come and see this wonder that has come to pass in your days unto a page?’ And the King went with Uba-aner. And Uba-aner called unto the crocodile and said, ‘Bring forth the page.’ And the crocodile came forth from the lake with the page. Uba-aner said unto the King, ‘Behold, whatever I command this crocodile he will do it.’ And his Majesty said, ‘I pray you send back this crocodile.’ And Uba-aner stooped and took up the crocodile, and it became in his hand a crocodile of wax. And then Uba-aner told the King that which had passed in his house with the page and his wife. And his Majesty said unto the crocodile, ‘Take to thee thy prey.’ And the crocodile plunged into the lake with his prey, and no man knew whither he went.

“And his Majesty the King of Upper and Lower Egypt, Nebka, the blessed, commanded, and they brought forth the wife of Uba-aner to the north side of the harem, and burned her with fire, and cast her ashes in the river.

“This is a wonder that came to pass in the days of thy forefather the King of Upper and Lower Egypt, Nebka, of the acts of the chief reciter Uba-aner.”

His Majesty the King of Upper and Lower Egypt, Khufu, then said, “Let there be presented to the King Nebka, the blessed, 1,000 loaves, 100 draughts of beer, an ox, two jars of incense; and let there be presented a loaf, a jar of beer, a jar of incense and a piece of meat to the chief reciter Uba-aner; for I have seen the token of his learning.” And they did all things as his Majesty commanded.

## Bau-F-Ra's Tale

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The royal son Bau-f-ra then stood forth and spake. He said, "I will tell thy Majesty of a wonder which came to pass in the days of thy father Seneferu, the blessed, of the deeds of the chief reciter Zazamankh. One day King Seneferu, being weary, went throughout his palace seeking for a pleasure to lighten his heart, but he found none. And he said, 'Haste, and bring before me the chief reciter and scribe of the rolls Zazamankh;' and they straightway brought him. And the King said, 'I have sought in my palace for some delight, but I have found none.' Then said Zazamankh to him, 'Let thy Majesty go upon the lake of the palace, and let there be made ready a boat, with all the fair maidens of the harem of thy palace; and the heart of thy Majesty shall be refreshed with the sight, in seeing their rowing up and down the water, and seeing the goodly pools of the birds upon the lake, and beholding its sweet fields and grassy shores; thus will thy heart be lightened. And I also will go with thee. Bring me twenty oars of ebony inlaid with gold, with blades of light wood inlaid with electrum; and bring me twenty maidens, fair in their limbs, their bosoms, and their hair, all virgins; and bring me twenty nets, and give these nets unto the maidens for their garments.' And they did according to all the commands of his Majesty.

"And they rowed down the stream and up the stream, and the heart of his Majesty was glad with the sight of their rowing. But one of them at the steering struck her hair, and her jewel of new malachite fell into the water. And she ceased her song, and rowed not; and her companions ceased, and rowed not. And his Majesty said, 'Row you not further?' And they replied, 'Our little steerer here stays and rows not.' His Majesty then said to her, 'Wherefore rowest thou not?' She replied, 'It is for my jewel of new malachite which is fallen in the water.' And he said to her, 'Row on, for behold I will replace it.' And she answered,

‘But I want my own piece back in its setting.’ And his Majesty said, ‘Haste, bring me the chief reciter Zazamankh,’ and they brought him. And his Majesty said, ‘Zazamankh, my brother, I have done as thou sayedst, and the heart of his Majesty is refreshed with the sight of their rowing. But now a jewel of new malachite of one of the little ones is fallen in the water, and she ceases and rows not, and she has spoiled the rowing of her side. And I said to her, “Wherefore rowest thou not?” and she answered to me, “It is for my jewel of new malachite which is fallen in the water.” I replied to her, “Row on, for behold I will replace it;” and she answered to me, “But I want my own piece again back in its setting.”’ Then the chief reciter Zazamankh spake his magic speech. And he placed one part of the waters of the lake upon the other, and discovered the jewel lying upon a shard; and he took it up and gave it unto its mistress. And the water, which was twelve cubits deep in the middle, reached now to twenty-four cubits after he turned it. And he spake, and used his magic speech; and he brought again the water of the lake to its place. And his Majesty spent a joyful day with the whole of the royal house. Then rewarded he the chief reciter Zazamankh with all good things. Behold, this is a wonder that came to pass in the days of thy father, the King of Upper and Lower Egypt, Seneferu, of the deeds of the chief reciter, the scribe of the rolls, Zazamankh.” [163]

Then said the majesty of the King of Upper and Lower Egypt, Khufu, the blessed, “Let there be presented an offering of 1,000 cakes, 100 draughts of beer, an ox, and two jars of incense to the King of Upper and Lower Egypt, Seneferu, the blessed; and let there be given a loaf, a jar of beer, and a jar of incense to the chief reciter, the scribe of the rolls, Zazamankh; for I have seen the token of his learning.” And they did all things as his Majesty commanded.

## Hordedef's Tale

The royal son Hordedef then stood forth and spake. He said: "Hitherto hast thou only heard tokens of those who have gone before, and of which no man knoweth their truth. But I will show thy Majesty a man of thine own days." And his Majesty said, "Who is he, Hordedef?" And the royal son Hordedef answered, "It is a certain man named Dedi, who dwells at Dedsneferu. He is a man of 110 years old; and he eats 500 loaves of bread and a side of beef, and drinks 100 draughts of beer, unto this day. He knows how to restore the head that is smitten off; he knows how to cause the lion to follow him trailing his halter on the ground; he knows the designs of the dwelling of Tahuti. The majesty of the King of Upper and Lower Egypt, Khufu, the blessed, has long sought for the designs of the dwelling of Tahuti, that he may make the like of them in his pyramid."

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And his Majesty said, "Thou, thyself, Hordedef, my son, bring him to me." Then were the ships made ready for the King's son Hordedef, and he went up the stream to Dedsneferu. And when the ships had moored at the haven, he landed, and sat him in a litter of ebony, the poles of which were of cedar wood overlaid with gold. Now when he drew near to Dedi, they set down the litter. And he arose to greet Dedi, and found him lying on a palmstick couch at the door of his house; one servant held his head and rubbed him, and another rubbed his feet.

And the King's son Hordedef said, "Thy state is that of one who lives to good old age; for old age is the end of our voyage, the time of embalming, the time of burial. Lie, then, in the sun, free of infirmities, without the babble of dotage: this is the salutation to worthy age. I come from far to call thee, with a message from my father Khufu, the blessed, for thou shalt eat of the best which the King gives, and of the food which those have who follow after him; that he may bring thee in good estate to thy fathers who are in the tomb."

And Dedi replied to him: "Peace to thee! Peace to thee! Hordedef, son of the King, beloved of his father. May thy father

Khufu, the blessed, praise thee, may he advance thee among the elders, may thy *ka* prevail against the enemy, may thy soul know the right road to the gate of him who clothes the afflicted; this is the salutation to the King's son." Then the King's son, Hordedef, stretched forth his hands to him, and raised him up, and went with him to the haven, giving unto him his arm. Then said Dedi, "Let there be given me a boat, to bring me my youths and my books." And they made ready for him two boats with their rowers. And Dedi went down the river in the barge in which was the King's son, Hordedef. And when he had reached the palace, the King's son, Hordedef, entered in to give account unto his Majesty the King of Upper and Lower Egypt, Khufu, the blessed. Then said the King's son Hordedef, "O King, life, wealth, and health! My lord, I have brought Dedi." His Majesty replied, "Bring him to me speedily." And his Majesty went into the hall of columns of Pharaoh (life, wealth, and health), and Dedi was led before him. And his Majesty said, "Wherefore is it, Dedi, that I have not yet seen thee?" And Dedi answered: "He who is called it is that comes; the King (life, wealth, and health) calls me, and behold I come." And his Majesty said, "Is it true, that which men say, that thou canst restore the head which is smitten off?" And Dedi replied, "Truly, I know that, O King (life, wealth, and health), my lord." And his Majesty said, "Let one bring me a prisoner who is in prison, that his punishment may be fulfilled." And Dedi said: "Let it not be a man, O King, my lord; behold we do not even thus to our cattle." And a duck was brought unto him, and its head was cut off. And the duck was laid on the west side of the hall, and its head on the east side of the hall. And Dedi spake his magic speech. And the duck fluttered along the ground, and its head came likewise; and when it had come part to part the duck stood and quacked. And they brought likewise a goose before him, and he did even so unto it. His Majesty caused an ox to be brought, and its head cast on the ground. And Dedi spake his magic speech. And the ox stood upright behind him,

and followed him with his halter trailing on the ground.

And King Khufu said, "And is it true what is said, that thou knowest the number of the designs of the dwelling of Tahuti?" And Dedi replied, "Pardon me, I know not their number, O King (life, wealth, and health), but I know where they are." And his Majesty said, "Where is that?" And Dedi replied: "There is a chest of whetstone in a chamber named the plan-room, in Heliopolis; they are in this chest." And Dedi said further unto him, "O King (life, wealth, and health), my lord, it is not I that is to bring them to thee." And his Majesty said, "Who, then, is it that shall bring them to me?" And Dedi answered to him, "It is the eldest of the three children who are in the body of Rud-didet who shall bring them to thee." And his Majesty said: "Would that it may be as thou sayest! And who is this Rud-didet?" And Dedi replied: "She is the wife of a priest of Ra, lord of Sakhebu. And she has conceived these three sons by Ra, lord of Sakhebu, and the god has promised her that they shall fulfil this noble office (of reigning) over all this land, and that the eldest of them shall be high-priest in Heliopolis." And his Majesty's heart became troubled for this; but Dedi spake unto him: "What is this that thou thinkest, O King (life, wealth, health), my lord? Is it because of these three children? I tell thee thy son shall reign, and thy son's son, and then one of them." His Majesty said, "And when shall Rud-didet bear these?" And he replied, "She shall bear them on the twenty-fifth of the month Tybi." And his Majesty said, "When the banks of the canal of Letopolis are cut, I will walk there that I may see the temple of Ra, lord of Sakhebu." And Dedi replied, "Then I will cause that there be four cubits of water by the banks of the canal of Letopolis." When his Majesty returned to his palace, his Majesty said: "Let them place Dedi in the house of the royal son Hordedef, that he may dwell with him, and let them give him a daily portion of 1,000 loaves, 100 draughts of beer, an ox, and 100 bunches of onions." And they did everything as his Majesty commanded.

And one day it came to pass that Rud-didet felt the pains of birth. And the majesty of Ra, Lord of Sakhebu, said unto Isis, to Nebhat, to Meskhent, to Hakt, and to Khnumu: "Go ye, and deliver Rud-didet of these three children that she shall bear, who are to fulfil this noble office over all this land; that they may build up your temples, furnish your altars with offerings, supply your tables of libation, and increase your endowments." Then went these deities; their fashion they made as that of dancing-girls, and Khnumu was with them as a porter. They drew near unto the house of Ra-user, and found him standing, with his girdle fallen. And they played before him with their instruments of music. But he said unto them, "My ladies, behold, here is a woman who feels the pains of birth." They said to him, "Let us see her, for we know how to help her." And he replied, "Come, then." And they entered in straightway to Rud-didet, and they closed the door on her and on themselves. Then Isis stood before her, and Nebhat stood behind her, and Hakt helped her. And Isis said, "O child, by thy name of User-ref, do not do violence." And the child came upon her hands, as a child of a cubit; its bones were strong, the beauty of its limbs was like gold, and its hair was like true lapis-lazuli. They washed him, and prepared him, and placed him on a carpet on the brickwork. Then Meskhent approached him and said, "This is a king who shall reign over all the land." And Khnumu gave strength to his limbs. Then Isis stood before her, and Nebhat stood behind her, and Hakt helped her. And Isis said, "O child, by thy name of Sah-ra, stay not in her." Then the child came upon her hands, a child of a cubit; its bones were strong, the beauty of its limbs was like gold, and its hair was like true lapis-lazuli. They washed him, and prepared him, and laid him on a carpet on the brickwork. Then Meskhent approached him and said, "This is a king who shall reign over all the land." And Khnumu gave strength to his limbs. Then Isis stood before her, and Nebhat stood behind her, and Hakt helped her. And Isis said, "O child, by thy name of Kaku, remain not in darkness in

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her.” And the child came upon her hands, a child of a cubit; its bones were strong, the beauty of its limbs was like gold, and its hair was like true lapis-lazuli. And Meskhent approached him and said, “This is a king who shall reign over all the land.” And Khnumu gave strength to his limbs. And they washed him, and prepared him, and laid him on a carpet on the brickwork.

And the deities went out, having delivered Rud-didet of the three children. And they said, “Rejoice! O Ra-user, for behold three children are born unto thee.” And he said unto them, “My ladies, and what shall I give unto ye? Behold, give this bushel of barley here unto your porter, that ye may take it as your reward to the brew-house.” And Khnumu loaded himself with the bushel of barley. And they went away toward the place from which they came. And Isis spake unto these goddesses, and said, “Wherefore have we come without doing a marvel for these children, that we may tell it to their father who has sent us?” Then made they the divine diadems of the King (life, wealth, and health), and laid them in the bushel of barley. And they caused the clouds to come with wind and rain; and they turned back again unto the house. And they said, “Let us put this barley in a closed chamber, sealed up, until we return northward, dancing.” And they placed the barley in a close chamber.

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And Rud-didet purified herself, with a purification of fourteen days. And she said to her handmaid, “Is the house made ready?” And she replied, “All things are made ready, but the brewing barley is not yet brought.” And Rud-didet said, “Wherefore is the brewing barley not yet brought?” And the servant answered, “It would all of it long since be ready if the barley had not been given to the dancing-girls, and lay in the chamber under their seal.” Rud-didet said, “Go down, and bring of it, and Ra-user shall give them in its stead when he shall come.” And the handmaid went, and opened the chamber. And she heard talking and singing, music and dancing, quavering, and all things which are performed for a king in his chamber. And she returned and

told to Rud-didet all that she had heard. And she went through the chamber, but she found not the place where the sound was. And she laid her temple to the sack, and found that the sounds were in it. She placed it in a chest, and put that in another locker, and tied it fast with leather, and laid it in the storeroom, where the things were, and sealed it. And Ra-user came returning from the field; and Rud-didet repeated unto him these things; and his heart was glad above all things; and they sat down and made a joyful day.

And after these days it came to pass that Rud-didet was wroth with her servant, and beat her with stripes. And the servant said unto those that were in the house: "Shall it be done thus unto me? She has borne three kings, and I will go and tell this to his Majesty King Khufu the blessed." And she went, and found the eldest brother of her mother, who was binding his flax on the floor. And he said to her, "Whither goest thou, my little maid?" And she told him of all these things. And her brother said to her: "Wherefore comest thou thus to me? Shall I agree to treachery?" And he took a bunch of the flax to her, and laid on her a violent blow. And the servant went to fetch a handful of water, and a crocodile carried her away.

Her uncle went therefore to tell of this to Rud-didet; and he found Rud-didet sitting, her head on her knees, and her heart beyond measure sad. And he said to her, "My lady, why makest thou thy heart thus?" And she answered, "It is because of this little wretch that was in the house; behold she went out saying, 'I will go and tell it.'" And he bowed his head unto the ground, and said, "My lady, she came and told me of these things, and made her complaint unto me; and I laid on her a violent blow. And she went forth to draw water, and a crocodile carried her away."

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*(The rest of the tale is lost.)*

## The Peasant And The Workman

There dwelt in the Sekhet Hemat—or Salt Country—a peasant called the Sekhti, with his wife and children, his asses and his dogs; and he trafficked in all good things of the Sekhet Hemat to Henenseten. Behold now he went with rushes, natron, and salt, with wood and pods, with stones and seeds, and all good products of the Sekhet Hemat. And this Sekhti journeyed to the south unto Henenseten; and when he came to the lands of the house of Fefa, north of Denat, he found a man there standing on the bank, a man called Hemti—the workman—son of a man called Asri, who was a serf of the high-steward Meruitensa. Now said this Hemti, when he saw the asses of Sekhti, that were pleasing in his eyes, “Oh that some good god would grant me to steal away the goods of Sekhti from him!”

Now the Hemti's house was by the dike of the tow-path, which was straightened, and not wide, as much as the width of a waistcloth: on the one side of it was the water, and on the other side of it grew his corn. Hemti said then to his servant, “Hasten! bring me a shawl from the house,” and it was brought instantly. Then spread he out this shawl on the face of the dike, and it lay with its fastening on the water and its fringe on the corn.

Now Sekhti approached along the path used by all men. Said Hemti: “Have a care, Sekhti! you are not going to trample on my clothes!” Said Sekhti, “I will do as you like, I will pass carefully.” Then went he up on the higher side. But Hemti said, “Go you over my corn, instead of the path?” Said Sekhti: “I am going carefully; this high field of corn is not my choice, but you have stopped your path with your clothes, and will you then not let us pass by the side of the path?” And one of the asses filled its mouth with a cluster of corn. Said Hemti: “Look you, I shall take away your ass, Sekhti, for eating my corn; behold it will have to pay according to the amount of the injury.” Said Sekhti: “I am going carefully; the one way is stopped, therefore took I

my ass by the inclosed ground; and do you seize it for filling its mouth with a cluster of corn? Moreover, I know unto whom this domain belongs, even unto the lord steward Meruitensa. He it is who smites every robber in this whole land; and shall I then be robbed in his domain?"

Said Hemti, "This is the proverb which men speak: 'A poor man's name is only his own matter.' I am he of whom you spake, even the lord steward of whom you think." Thereon he took to him branches of green tamarisk and scourged all his limbs, took his asses, and drave them into the pasture. And Sekhti wept very greatly, by reason of the pain of what he had suffered. Said Hemti, "Lift not up your voice, Sekhti, or you shall go to the demon of silence." Sekhti answered: "You beat me, you steal my goods, and now would take away even my voice, O demon of silence! If you will restore my goods, then will I cease to cry out at your violence."

Sekhti stayed the whole day petitioning Hemti, but he would not give ear unto him. And Sekhti went his way to Khenensuten to complain to the lord steward Meruitensa. He found him coming out from the door of his house to embark on his boat, that he might go to the judgment-hall. Sekhti said: "Ho! turn, that I may please thy heart with this discourse. Now at this time let one of thy followers, whom thou wilt, come to me that I may send him to thee concerning it." The lord steward Meruitensa made his follower, whom he chose, go straight unto him, and Sekhti sent him back with an account of all these matters. Then the lord steward Meruitensa accused Hemti unto the nobles who sat with him; and they said unto him: "By your leave: As to this Sekhti of yours, let him bring a witness. Behold thou it is our custom with our Sekhtis; witnesses come with them; behold, that is our custom. Then it will be fitting to beat this Hemti for a trifle of natron and a trifle of salt; if he is commanded to pay for it, he will pay for it." But the high steward Meruitensa held his peace; for he would not reply unto these nobles, but would reply unto

the Sekhti.

Now Sekhti came to appeal to the lord steward Meruitensa, and said, "O my lord steward, greatest of the great, guide of the needy:

When thou embarkest on the lake of truth—  
 Mayest thou sail upon it with a fair wind;  
 May thy mainsail not fly loose.  
 May there not be lamentation in thy cabin;  
 May not misfortune come after thee.  
 May not thy mainstays be snapped;  
 Mayest thou not run aground.  
 May not the wave seize thee;  
 Mayest thou not taste the impurities of the river;  
 Mayest thou not see the face of fear.

May the fish come to thee without escape;  
 Mayest thou reach unto plump water-fowl.  
 For thou art the orphan's father, the widow's husband,  
 The desolate woman's brother, the garment of the motherless.  
 Let me celebrate thy name in this land for every virtue,  
 A guide without greediness of heart;  
 A great one without any meanness.

Destroying deceit, encouraging justice;  
 Coming to the cry, and allowing utterance.

Let me speak, do thou hear and do justice;  
 O praised! whom the praised ones praise.

Abolish oppression, behold me, I am overladen,  
 Reckon with me, behold me defrauded."

Now the Sekhti made this speech in the time of the majesty of the King Neb-ka-n-ra, blessed. The lord steward Meruitensa went away straight to the King and said: "My lord, I have found one of these Sekhti, excellent of speech, in very truth; stolen are his goods, and he has come to complain to me of the matter."

His Majesty said: "As thou wishest that I may see health! lengthen out his complaint, without replying to any of his speeches. He who desireth him to continue speaking should be silent; behold, bring us his words in writing, that we may listen to them. But provide for his wife and his children, and let the Sekhti himself also have a living. Thou must cause one to give him his portion without letting him know that thou art he who is giving it to him." [172]

There were given to him four loaves and two draughts of beer each day; which the lord steward Meruitensa provided for him, giving it to a friend of his, who furnished it unto him. Then the lord steward Meruitensa sent the governor of the Sekhet Hemat to make provision for the wife of the Sekhti, three rations of corn each day.

Then came the Sekhti a second time, and even a third time, unto the lord steward Meruitensa; but he told two of his followers to go unto the Sekhti, and seize on him, and beat him with staves. But he came again unto him, even unto six times, and said:

"My Lord Steward—  
 Destroying deceit, and encouraging justice;  
 Raising up every good thing, and crushing every evil;  
 As plenty comes removing famine,  
 As clothing covers nakedness,  
 As clear sky after storm warms the shivering;  
 As fire cooks that which is raw,  
 As water quenches the thirst;  
 Look with thy face upon my lot; do not covet, but content me  
 without fail; do the right and do not evil,"

But yet Meruitensa would not hearken unto his complaint; and the Sekhti came yet, and yet again, even unto the ninth time. Then the lord steward told two of his followers to go unto the Sekhti; and the Sekhti feared that he should be beaten as at the third request. But the lord steward Meruitensa then said unto him: “Fear not, Sekhti, for what thou hast done. The Sekhti has made many speeches, delightful to the heart of his Majesty, and I take an oath—as I eat bread, and as I drink water—that thou shalt be remembered to eternity.” Said the lord steward, “Moreover, thou shalt be satisfied when thou shalt hear of thy complaints.” He caused to be written on a clean roll of papyrus each petition to the end, and the lord steward Meruitensa sent it to the majesty of the King Neb-ka-n-ra, blessed, and it was good to him more than anything that is in the whole land: but his Majesty said to Meruitensa: “Judge it thyself; I do not desire it.”

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The lord steward Meruitensa made two of his followers to go to the Sekhet Hemat, and bring a list of the household of the Sekhti; and its amount was six persons, beside his oxen and his goats, his wheat and his barley, his asses and his dogs; and moreover he gave all that which belonged unto the Henti to the Sekhti, even all his property and his officers, and the Sekhti was beloved of the King more than all his overseers, and ate of all the good things of the King, with all his household.

## The Shipwrecked Sailor

The wise servant said: “Let thy heart be satisfied, O my lord, for that we have come back to the country; after we have long been on board, and rowed much, the prow has at last touched land. All the people rejoice, and embrace us one after another. Moreover, we have come back in good health, and not a man is lacking; although we have been to the ends of Wawat, and gone

through the land of Senmut, we have returned in peace, and our land—behold, we have come back to it. Hear me, my lord; I have no other refuge. Wash thee, and turn the water over thy fingers; then go and tell the tale to the Majesty.”

His lord replied: “Thy heart continues still its wandering words! but although the mouth of a man may save him, his words may also cover his face with confusion. Wilt thou do then as thy heart moves thee? This that thou wilt say, tell quietly.”

The sailor then answered: “Now I shall tell that which has happened to me, to my very self. I was going to the mines of Pharaoh, and I went down on the sea on a ship of 150 cubits long and forty cubits wide, with 150 sailors of the best of Egypt, who had seen heaven and earth, and whose hearts were stronger than lions. They had said that the wind would not be contrary, or that there would be none. But as we approached the land the wind arose, and threw up waves eight cubits high. As for me, I seized a piece of wood; but those who were in the vessel perished, without one remaining. A wave threw me on an island, after that I had been three days alone, without a companion beside my own heart. I laid me in a thicket, and the shadow covered me. Then stretched I my limbs to try to find something for my mouth. I found there figs and grapes, all manner of good herbs, berries and grain, melons of all kinds, fishes and birds. Nothing was lacking. And I satisfied myself; and left on the ground that which was over, of what my arms had been filled withal. I dug a pit, I lighted a fire, and I made a burnt-offering unto the gods.

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“Suddenly I heard a noise as of thunder, which I thought to be that of a wave of the sea. The trees shook, and the earth was moved. I uncovered my face, and I saw that a serpent drew near. He was thirty cubits long, and his beard greater than two cubits; his body was as overlaid with gold, and his color as that of true lazuli. He coiled himself before me.

“Then he opened his mouth, while that I lay on my face before him, and he said to me: ‘What has brought thee, what has brought

thee, little one, what has brought thee? If thou sayest not speedily what has brought thee to this isle, I will make thee know thyself; as a flame thou shalt vanish, if thou tellest me not something I had not heard, or which I knew not, before thee.'

"Then he took me in his mouth and carried me to his resting-place, and laid me down without any hurt. I was whole and sound, and nothing was gone from me. Then he opened his mouth against me, while that I lay on my face before him, and he said, 'What has brought thee, what has brought thee, little one, what has brought thee to this isle which is in the sea, and of which the shores are in the midst of the waves?'

"Then I replied to him, and holding my arms low before him, I said to him: 'I was embarked for the mines by the order of the majesty, in a ship; 150 cubits was its length, and the width of it forty cubits. It had 150 sailors of the best of Egypt, who had seen heaven and earth, and the hearts of whom were stronger than lions. They said that the wind would not be contrary, or that there would be none. Each of them exceeded his companion in the prudence of his heart and the strength of his arm, and I was not beneath any of them. A storm came upon us while we were on the sea. Hardly could we reach to the shore when the wind waxed yet greater, and the waves rose even eight cubits. As for me, I seized a piece of wood, while those who were in the boat perished without one being left with me for three days. Behold me now before thee, for I was brought to this isle by a wave of the sea.'

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"Then said he to me: 'Fear not, fear not, little one, and make not thy face sad. If thou hast come to me, it is God who has let thee live. For it is he who has brought thee to this isle of the blest, where nothing is lacking, and which is filled with all good things. See now, thou shalt pass one month after another, until thou shalt be four months in this isle. Then a ship shall come from thy land with sailors, and thou shalt leave with them and go to thy country, and thou shalt die in thy town.'

“Converse is pleasing, and he who tastes of it passes over his misery. I will therefore tell thee of that which is in this isle. I am here with my brethren and my children around me; we are seventy-five serpents, children and kindred; without naming a young girl who was brought unto me by chance, and on whom the fire of heaven fell, and burnt her to ashes.

“As for thee if thou art strong, and if thy heart waits patiently, thou shalt press thy infants to thy bosom and embrace thy wife. Thou shalt return to thy house, which is full of all good things; thou shalt see thy land, where thou shalt dwell in the midst of thy kindred.’

“Then I bowed, in my obeisance, and I touched the ground before him. ‘Behold now that which I have told thee before. I shall tell of thy presence unto Pharaoh, I shall make him to know of thy greatness, and I will bring to thee of the sacred oils and perfumes, and of incense of the temples with which all gods are honored. I shall tell, moreover, of that which I do now see (thanks to him), and there shall be rendered to thee praises before the fulness of all the land. I shall slay asses for thee in sacrifice, I shall pluck for thee the birds, and I shall bring for thee ships full of all kinds of the treasures of Egypt, as is comely to do unto a god, a friend of men in a far country, of which men know not.’

“Then he smiled at my speech, because of that which was in his heart, for he said to me: ‘Thou art not rich in perfumes, for all that thou hast is but common incense. As for me I am Prince of the land of Punt, and I have perfumes. Only the oil which thou sayest thou wouldst bring is not common in this isle. But, when thou shalt depart from this place, thou shalt never more see this isle; it shall be changed into waves.’ [176]

“And, behold, when the ship drew near, according to all that he had told me before, I got me up into an high tree, to strive to see those who were within it. Then I came and told to him this matter; but it was already known unto him before. Then he said to me: ‘Farewell, farewell; go to thy house, little one, see again

thy children, and let thy name be good in thy town; these are my wishes for thee.'

"Then I bowed myself before him, and held my arms low before him, and he, he gave me gifts of precious perfumes, of cassia, of sweet woods, of kohl, of cypress, an abundance of incense, of ivory tusks, of baboons, of apes, and all kinds of precious things. I embarked all in the ship which was come, and, bowing myself, I prayed God for him.

"Then he said to me, 'Behold thou shalt come to thy country in two months, thou shalt press to thy bosom thy children, and thou shalt rest in thy tomb.' After this I went down to the shore unto the ship, and I called to the sailors who were there. Then on the shore I rendered adoration to the master of this isle and to those who dwelt therein.

"When we shall come, in our return, to the house of Pharaoh, in the second month, according to all that the serpent has said, we shall approach unto the palace. And I shall go in before Pharaoh, I shall bring the gifts which I have brought from this isle into the country. Then he shall thank me before the fulness of all the land. Grant them unto me a follower, and lead me to the courtiers of the King. Cast thy eye upon me, after that I am come to land again, after that I have both seen and proved this. Hear my prayer, for it is good to listen to people. It was said unto me, 'Become a wise man, and thou shalt come to honor,' and behold I have become such."

This is finished from its beginning unto its end, even as it was found in a writing. It is written by the scribe of cunning fingers Ameni-amen-aa; may he live in life, wealth, and health!

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## The Adventures Of Sanehat

The hereditary prince, royal seal-bearer, confidential friend, judge, keeper of the gate of the foreigners, true and beloved royal acquaintance, the royal follower Sanehat says:

I attended my lord as a follower of the King, of the house of the hereditary princess, the greatly favored, the royal wife, Ankhet-Useratesen, who shares the dwelling of the royal son Amenemhat in Kanefer.

In the thirtieth year, the month Paophi, the seventh day the god entered his horizon, the King Sehotepabra flew up to heaven and joined the sun's disk, the follower of the god met his maker. The palace was silenced, and in mourning, the great gates were closed, the courtiers crouching on the ground, the people in hushed mourning.

His Majesty had sent a great army with the nobles to the land of the Temehu (Lybia), his son and heir, the good god King Useratesen as their leader. Now he was returning, and had brought away living captives and all kinds of cattle without end. The councillors of the palace had sent to the West to let the King know the matter that had come to pass in the inner hall. The messenger was to meet him on the road, and reach him at the time of evening: the matter was urgent. "A hawk had soared with his followers." Thus said he, not to let the army know of it. Even if the royal sons who commanded in that army send a message, he was not to speak to a single one of them. But I was standing near, and heard his voice while he was speaking. I fled far away, my heart beating, my arms failing, trembling had fallen on all my limbs. I turned about in running to seek a place to hide me, and I threw myself between two bushes, to wait while they should pass by. Then I turned me toward the south, not from wishing to come into this place—for I knew not if war was declared—nor even thinking a wish to live after this sovereign, I turned my back to the sycamore, I reached Shi-Seneferu, and rested on the open field. In the morning I went on and overtook a man, who passed by the edge of the road. He asked of me mercy, for he feared

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me. By the evening I drew near to Kher-ahau (? old Cairo), and I crossed the river on a raft without a rudder. Carried over by the west wind, I passed over to the east to the quarries of Aku and the land of the goddess Herit, mistress of the red mountain (Gebel Ahmar). Then I fled on foot, northward, and reached the walls of the prince, built to repel the Sati. I crouched in a bush for fear of being seen by the guards, changed each day, who watch on the top of the fortress. I took my way by night, and at the lighting of the day I reached Peten, and turned me toward the valley of Kemur. Then thirst hastened me on; I dried up, and my throat narrowed, and I said, "This is the taste of death." When I lifted up my heart and gathered strength, I heard a voice and the lowing of cattle. I saw men of the Sati, and one of them—a friend unto Egypt—knew me. Behold he gave me water and boiled me milk, and I went with him to his camp; they did me good, and one tribe passed me on to another. I passed on to Sun, and reached the land of Adim (Edom).

When I had dwelt there half a year Amu-an-shi—who is the Prince of the Upper Tenu—sent for me and said: "Dwell thou with me that thou mayest hear the speech of Egypt." He said thus for that he knew of my excellence, and had heard tell of my worth, for men of Egypt who were there with him bore witness of me. Behold he said to me: "For what cause hast thou come hither? Has a matter come to pass in the palace? Has the King of the two lands, Sehetepabra, gone to heaven? That which has happened about this is not known." But I answered with concealment, and said: "When I came from the land of the Tamahu, and my desires were there changed in me, if I fled away it was not by reason of remorse that I took the way of a fugitive; I have not failed in my duty, my mouth has not said any bitter words, I have not heard any evil counsel, my name has not come into the mouth of a magistrate. I know not by what I have been led into this land." And Amu-an-shi said: "This is by the will of the god (King of Egypt); for what is a land like if it know not that

excellent god, of whom the dread is upon the lands of strangers, as they dread Sekhet in a year of pestilence?" I spake to him, and replied: "Forgive me; his son now enters the palace, and has received the heritage of his father. He is a god who has none like him, and there is none before him. He is a master of wisdom, prudent in his designs, excellent in his decrees, with good-will to him who goes or who comes; he subdued the land of strangers while his father yet lived in his palace, and he rendered account of that which his father destined him to perform. He is a brave man, who verily strikes with his sword; a valiant one, who has not his equal; he springs upon the barbarians, and throws himself on the spoilers; he breaks the horns and weakens the hands, and those whom he smites cannot raise the buckler. He is fearless, and dashes the heads, and none can stand before him. He is swift of foot, to destroy him who flies; and none who flees from him reaches his home. His heart is strong in his time; he is a lion who strikes with the claw, and never has he turned his back. His heart is closed to pity; and when he sees multitudes, he leaves none to live behind him. He is a valiant one who springs in front when he sees resistance; he is a warrior who rejoices when he flies on the barbarians. He seizes the buckler, he rushes forward, he never needs to strike again, he slays and none can turn his lance; and when he takes the bow the barbarians flee from his arms like dogs; for the great goddess has given to him to strike those who know her not; and if he reaches forth he spares none, and leaves naught behind. He is a friend of great sweetness, who knows how to gain love; his land loves him more than itself, and rejoices in him more than in its own god; men and women run to his call. A king, he has ruled from his birth; he, from his birth, has increased births, a sole being, a divine essence, by whom this land rejoices to be governed. He enlarges the borders of the South; but he covets not the lands of the North: he does not smite the Sati, nor crush the Nema-shau. If he descends here, let him know thy name, by the homage which thou wilt pay to his

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majesty. For he refuses not to bless the land which obeys him.”

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And he replied to me: “Egypt is indeed happy and well settled; behold thou art far from it, but whilst thou art with me I will do good unto thee.” And he placed me before his children, he married his eldest daughter to me, and gave me the choice of all his land, even among the best of that which he had on the border of the next land. It is a goodly land, Iaa is its name. There are figs and grapes; there is wine commoner than water; abundant is the honey, many are its olives; and all fruits are upon its trees: there are barley and wheat, and cattle of kinds without end. This was truly a great thing that he granted me, when the prince came to invest me, and establish me as prince of a tribe in the best of his land. I had my continual portion of bread and of wine each day, of cooked meat, of roasted fowl, as well as the wild game which I took, or which was brought to me, beside what my dogs captured. They made me much butter, and prepared milk of all kinds. I passed many years, the children that I had became great, each ruling his tribe. When a messenger went or came to the palace, he turned aside from the way to come to me; for I helped every man. I gave water to the thirsty, I set on his way him who went astray, and I rescued the robbed. The Sati who went far, to strike and turn back the princes of other lands, I ordained their goings; for the Prince of the Tenu for many years appointed me to be general of his soldiers. In every land which I attacked I played the champion, I took the cattle, I led away the vassals, I carried off the slaves, I slew the people, by my sword, my bow, my marches and my good devices. I was excellent to the heart of my prince; he loved me when he knew my power, and set me over his children when he saw the strength of my arms.

A champion of the Tenu came to defy me in my tent: a bold man without equal, for he had vanquished the whole country. He said, “Let Sanehat fight with me”; for he desired to overthrow me; he thought to take my cattle for his tribe. The prince counselled with me. I said: “I know him not. I certainly am not

of his degree, I hold me far from his place. Have I ever opened his door, or leaped over his fence? It is some envious jealousy from seeing me; does he think that I am like some steer among the cows, whom the bull overthrows? If this is a wretch who thinks to enrich himself at my cost, not a Bedawi and a Bedawi fit for fight, then let us put the matter to judgment. Verily a true bull loves battle, but a vainglorious bull turns his back for fear of contest; if he has a heart for combat, let him speak what he pleases. Will God forget what he has ordained, and how shall that be known?" I lay down; and when I had rested I strung my bow, I made ready my arrows, I loosened my poniard, I furbished my arms. At dawn the land of the Tenu came together; it had gathered its tribes and called all the neighboring people, it spake of nothing but the fight. Each heart burnt for me, men and women crying out; for each heart was troubled for me, and they said: "Is there another strong one who would fight with him? Behold the adversary has a buckler, a battle-axe, and an armful of javelins." Then I drew him to the attack; I turned aside his arrows, and they struck the ground in vain. One drew near to the other, and he fell on me, and then I shot him. My arrow fastened in his neck, he cried out, and fell on his face: I drove his lance into him, and raised my shout of victory on his back. While all the men of the land rejoiced, I, and his vassals whom he had oppressed, gave thanks unto Mentu. This prince, Amu-an-shi, embraced me. Then I carried off his goods and took his cattle, that which he had wished to do to me, I did even so unto him; I seized that which was in his tent, I spoiled his dwelling. As time went on I increased the richness of my treasures and the number of my cattle. [181]

#### Petition To The King Of Egypt

"Now behold what the god has done for me who trusted in him. Having once fled away, yet now there is a witness of me in the palace. Once having fled away, as a fugitive—now all in the palace give unto me a good name. After that I had been dying

of hunger, now I give bread to those around. I had left my land naked, and now I am clothed in fine linen. After having been a wanderer without followers, now I possess many serfs. My house is fine, my land wide, my memory is established in the temple of all the gods. And let this flight obtain thy forgiveness; that I may be appointed in the palace; that I may see the place where my heart dwells. How great a thing is it that my body should be embalmed in the land where I was born! To return there is happiness. I have made offering to God to grant me this thing. His heart suffers who has run away unto a strange land. Let him hear the prayer of him who is afar off, that he may revisit the place of his birth, and the place from which he removed.

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“May the King of Egypt be gracious to me that I may live of his favor. And I render my homage to the mistress of the land, who is in his palace; may I hear the news of her children. Thus will my limbs grow young again. Now old age comes, feebleness seizes me, my eyes are heavy, my arms are feeble, my legs will not move, my heart is slow. Death draws nigh to me, soon shall they lead me to the city of eternity. Let me follow the mistress of all (the queen, his former mistress); lo! let her tell me the excellencies of her children; may she bring eternity to me.”

Then the majesty of King Kheper-ka-ra, the blessed, spake upon this my desire that I had made to him. His Majesty sent unto me with presents from the King, that he might enlarge the heart of his servant, like unto the province of any strange land; and the royal sons who are in the palace addressed themselves unto me.

Copy of the Decree Which Was Brought, To Me Who Speak To You, To Lead Me Back Into Egypt

“The Horus, life of births, lord of the crowns, life of births, King of Upper and Lower Egypt, Kheper-ka-ra, son of the Sun, Amen-em-hat, ever living unto eternity. Order for the follower Sanehat. Behold this order of the King is sent to thee to instruct thee of his will.

“Now, although thou hast gone through strange lands from Adim to Tenu, and passed from one country to another at the wish of thy heart—behold, what hast thou done, or what has been done against thee, that is amiss? Moreover, thou reviledst not; but if thy word was denied, thou didst not speak again in the assembly of the nobles, even if thou wast desired. Now, therefore, that thou hast thought on this matter which has come to thy mind, let thy heart not change again; for this thy Heaven (queen), who is in the palace is fixed, she is flourishing, she is enjoying the best in the kingdom of the land, and her children are in the chambers of the palace.

“Leave all the riches that thou hast, and that are with thee, altogether. When thou shalt come into Egypt behold the palace, and when thou shalt enter the palace, bow thy face to the ground before the Great House; thou shalt be chief among the companions. And day by day behold thou growest old; thy vigor is lost, and thou thinkest on the day of burial. Thou shalt see thyself come to the blessed state, they shall give thee the bandages from the hand of Tait, the night of applying the oil of embalming. They shall follow thy funeral, and visit the tomb on the day of burial, which shall be in a gilded case, the head painted with blue, a canopy of cypress wood above thee, and oxen shall draw thee, the singers going before thee, and they shall dance the funeral dance. The weepers crouching at the door of thy tomb shall cry aloud the prayers for offerings: they shall slay victims for thee at the door of thy pit; and thy pyramid shall be carved in white stone, in the company of the royal children. Thus thou shalt not die in a strange land, nor be buried by the Amu; thou shalt not be laid in a sheepskin when thou art buried; all people shall beat the earth, and lament on thy body when thou goest to the tomb.” [183]

When this order came to me, I was in the midst of my tribe. When it was read unto me, I threw me on the dust, I threw dust in my hair; I went around my tent rejoicing and saying: “How

may it be that such a thing is done to the servant, who with a rebellious heart has fled to strange lands? Now with an excellent deliverance, and mercy delivering me from death, thou shalt cause me to end my days in the palace.”

Copy Of The Answer To This Order

“The follower Sanehat says: In excellent peace above everything consider of this flight that he made here in his ignorance; Thou, the Good God, Lord of both Lands, Loved of Rā, Favorite of Mentu, the Lord of Thebes, and of Amen, lord of thrones of the lands, of Sebek, Rā, Horus, Hathor, Atmu, and of his fellow-gods, of Sopdu, Neferbiu, Samsetu, Horus, lord of the east, and of the royal uræus which rules on thy head, of the chief gods of the waters, of Min, Horus of the desert, Urrit, mistress of Punt, Nut, Harnekht, Rā, all the gods of the land of Egypt, and of the isles of the sea. May they give life and peace to thy nostril, may they load thee with their gifts, may they give to thee eternity without end, everlastingness without bound. May the fear of thee be doubled in the lands of the deserts. Mayest thou subdue the circuit of the sun's disk. This is the prayer to his master of the humble servant who is saved from a foreign land.

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“O wise King, the wise words which are pronounced in the wisdom of the majesty of the sovereign, thy humble servant fears to tell. It is a great thing to repeat. O great God, like unto Rā in fulfilling that to which he has set his hand, what am I that he should take thought for me? Am I among those whom he regards, and for whom he arranges? Thy majesty is as Horus, and the strength of thy arms extends to all lands.

“Then let his Majesty bring Maki of Adma, Kenti-au-ush of Khenti-keshu, and Tenu from the two lands of the Fen-khu; these are the princes who bear witness of me as to all that has passed, out of love for thyself. Does not Tenu believe that it belongs to thee like thy dogs? Behold this flight that I have made: I did not have it in my heart; it was like the leading of a dream, as a man of Adehi (Delta) sees himself in Abu (Elephantine),

as a man of the plain of Egypt who sees himself in the deserts. There was no fear, there was no hastening after me, I did not listen to an evil plot, my name was not heard in the mouth of the magistrate; but my limbs went, my feet wandered, my heart drew me; my god commanded this flight, and drew me on; but I am not stiff-necked. Does a man fear when he sees his own land? Rā spread thy fear over the land, thy terrors in every strange land. Behold me now in the palace, behold me in this place; and lo! thou art he who is over all the horizon; the sun rises at thy pleasure, the water in the rivers is drunk at thy will, the wind in heaven is breathed at thy saying.

“I who speak to thee shall leave my goods to the generations to follow in this land. And as to this messenger who is come even let thy majesty do as pleaseth him, for one lives by the breath that thou givest. O thou who art beloved of Rā, of Horus, and of Hathor; Mentu, lord of Thebes, desires that thy august nostril should live forever.”

I made a feast in Iaa, to pass over my goods to my children. My eldest son was leading my tribe, all my goods passed to him, and I gave him my corn and all my cattle, my fruit, and all my pleasant trees. When I had taken my road to the south, and arrived at the roads of Horus, the officer who was over the garrison sent a messenger to the palace to give notice. His Majesty sent the good overseer of the peasants of the King's domains, and boats laden with presents from the King for the Sati who had come to conduct me to the roads of Horus. I spoke to each one by his name, and I gave the presents to each as was intended. I received and I returned the salutation, and I continued thus until I reached the city of Thetu.

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When the land was brightened, and the new day began, four men came with a summons for me; and the four men went to lead me to the palace. I saluted with both my hands on the ground; the royal children stood at the courtyard to conduct me: the courtiers who were to lead me to the hall brought me on the way to the

royal chamber.

I found his Majesty on the great throne in the hall of pale gold. Then I threw myself on my belly; this god, in whose presence I was, knew me not. He questioned me graciously, but I was as one seized with blindness, my spirit fainted, my limbs failed, my heart was no longer in my bosom, and I knew the difference between life and death. His Majesty said to one of the companions, "Lift him up, let him speak to me." And his Majesty said, "Behold thou hast come, thou hast trodden the deserts, thou hast played the wanderer. Decay falls on thee, old age has reached thee; it is no small thing that thy body should be embalmed, that the Peditiu shall not bury thee. Do not, do not, be silent and speechless; tell thy name; is it fear that prevents thee?" I answered in reply, "I fear, what is it that my lord has said that I should answer it? I have not called on me the hand of God, but it is terror in my body, like that which brings sudden death. Now behold I am before thee; thou art life; let thy Majesty do what pleaseth him."

The royal children were brought in, and his Majesty said to the Queen, "Behold thou Sanehat has come as an Amu, whom the Sati have produced."

She cried aloud, and the royal children spake with one voice, saying, before his Majesty, "Verily it is not so, O King, my lord." Said his Majesty, "It is verily he." Then they brought their collars, and their wands, and their sistra in their hands, and displayed them before his Majesty; and they sang—

"May thy hands prosper, O King;  
 May the ornaments of the Lady of Heaven continue.  
 May the Goddess Nub give life to thy nostril;  
 May the mistress of the stars favor thee, when thou sailest  
 south and north.

All wisdom is in the mouth of thy Majesty;

Thy uræus is on thy forehead, thou drivest away the  
 miserable.  
 Thou art pacified, O Ra, lord of the lands;  
 They call on thee as on the mistress of all.  
     Strong is thy horn,  
     Thou lettest fly thine arrow.  
 Grant the breath to him who is without it;  
 Grant good things to this traveller, Samehit the Pediti, born in  
     the land of Egypt,  
 Who fled away from fear of thee,  
 And fled this land from thy terrors.  
 Does not the face grow pale, of him who beholds thy  
     countenance;  
 Does not the eye fear, which looks upon thee.”

Said his Majesty, “Let him not fear, let him be freed from terror. He shall be a Royal Friend amongst the nobles; he shall be put within the circle of the courtiers. Go ye to the chamber of praise to seek wealth for him.”

When I went out from the palace, the royal children offered their hands to me; we walked afterward to the Great Gates. I was placed in a house of a king's son, in which were delicate things, a place of coolness, fruits of the granary, treasures of the White House, clothes of the King's wardrobe, frankincense, the finest perfumes of the King and the nobles whom he loves, in every chamber. All the servitors were in their several offices.

Years were removed from my limbs: I was shaved, and polled my locks of hair; the foulness was cast to the desert with the garments of the Nemausha. I clothed me in fine linen, and anointed myself with the fine oil of Egypt; I laid me on a bed. I gave up the sand to those who lie on it; the oil of wood to him who would anoint himself therewith. There was given to me the mansion of a lord of serfs, which had belonged to a royal friend. There many excellent things were in its buildings; all its wood was renewed. There were brought to me portions from

the palace, thrice and four times each day; beside the gifts of the royal children, always without ceasing. There was built for me a pyramid of stone among the pyramids. The overseer of the architects measured its ground; the chief treasurer wrote it; the sacred masons cut the well; the chief of the laborers on the tombs brought the bricks; all things used to make a strong building were there used. There were given to me peasants; there were made for me a garden, and fields in it before my mansion, as is done for the chief royal friend. My statue was inlaid with gold, its girdle of pale gold; his majesty caused it to be made. Such is not done to a man of low degree.

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May I be in the favor of the King until the day shall come of my death!

*(This is finished from beginning to end, as was found in the writing.)*

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# The Epic Of Penta-Our

Translated by C. W. Goodwin, M.A.

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The commencement of the epic of Penta-our is wanting in the papyrus, and the end is also defective, but the date of the composition and the name of the writer have fortunately escaped. It appears to have been written in the ninth year of the King whose valor it celebrates. Champollion saw this papyrus, and had formed some notion of the nature of its contents, but to M. de Rougé belongs the honor of having first given a complete translation of it. This was published in the "*Revue Contemporaine*," 1856, p. 389. The scene of the exploit lies in the neighborhood of the city of Katesh,<sup>685</sup> the capital of the Hittites, which stood on the banks of a river named Anrata (or Aranta, as it is sometimes written), perhaps the Syrian Orontes. It appears, from the sculptures and inscriptions of Ibsamboul and the Theban Ramesseum, that Rameses II, in the fifth year of his reign, made an expedition into Asia to suppress a revolt of the Asiatic tribes headed by the Prince of Heth. Arrived near Katesh, upon the south side of the city, certain wandering Arabs came to inform him that the forces of the Hittites had retired toward the south, to the land of the Khirbou. These Arabs were, however, in the service of

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<sup>685</sup> M. de Rougé reads "Atesch," but there are very strong reasons for believing that the first syllable in this word is to be read "Kat," not "At." Of this opinion is M. Brugsch. The Syrian name was probably "Kadesh" (the Holy City), which the Egyptians, not having the letter "d," wrote "Katesh." There were several places so called in the East, but the Kadesh here mentioned has not been satisfactorily identified with any of them.

the enemy, and were sent with the intention of entrapping the Egyptians, the fact being that the Hittites and their allies were assembled in force to the north of the town. Rameses fell into the trap, and advanced to the northwest of Katesh while the body of his army proceeded to the south. Shortly after two Hittite spies were caught and brought to the King, and under the pressure of the bastonnade, confessed the true state of the affair. The prince of the Hittites had in the meantime executed a movement to the south of the city, and thus the King was cut off from the body of his troops, and only escaped destruction by the dashing exploit [396] which his admiring subjects seem to have been never weary of commemorating, and which furnished Penta-our, the court poet, with a brilliant theme. A few extracts from the recital shall be given, based upon M. de Rougé's version, from which I venture in a few respects to deviate. The papyrus begins in the middle of a sentence, at the moment when the King had discovered his mistake.

“[The Prince of] Heth advanced with men and horses well armed [or full of provender?]: there were three men to each chariot.<sup>686</sup> There were gathered together all the swiftest men of the land of the vile Hittites, all furnished with arms ... and waited stealthily to the northwest of the fortress of Katesh. Then they fell upon the bowmen of Pharaoh, into the middle of them, as they marched along and did not expect a battle. The bowmen and the horsemen of his Majesty gave way before them. Behold they were near to Katesh, on the west bank of the river Anrata. Then was [fulfilled?] the saying of his Majesty. Then his Majesty, rising up like the god Mentou [Mars], undertook to lead on the attack. He seized his arms—he was like Bar [Baal] in his hour. The great horse which drew his Majesty his name was Nekhtou-em-Djom, of the stud of Rameses-Meiamen ... His Majesty halted when

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<sup>686</sup> The word “horse” is used in the original for a chariot, Homer uses the plural *ippoi* in a similar manner.

he came up to the enemy, the vile Hittites. He was alone by himself—there was no other with him in this sortie. His Majesty looked behind him and saw that he was intercepted by 2,500 horsemen in the way he had to go, by all the fleetest men of the prince of the base Hittites, and of many lands which were with him—of Artou [Aradus], of Maasou, of Patasa, of Kashkash, of Aroun, of Kadjawatana, of Khirbou, of Aktra, Katesh, and Raka. There were three men to each chariot, they were ... but there were neither captains, nor squires, nor leaders of bowmen, nor skirmishers [with the King], ‘My archers and my horsemen forsook me, not one of them remained to fight with me.’ Then said his Majesty, ‘Where art thou now, my father Amen? Behold, does a father forget his son? But do I confide in my own strength? Walking or standing, is not my face toward thee? Do I not inquire the counsels of thy mouth? Do I not seek for thy mighty counsels, O thou great lord of Egypt, at whose approach the oppressors of the land are scattered? What now is the hope of these Aamou? Amen shall abase those who know not god. Have I not made for thee many and great buildings of stone? have I not filled thy temple with my spoils, building for thee a temple to last myriads of years? ... The whole earth unites to bring thee offerings ... [to enrich] thy domain. I have sacrificed to thee 30,000 oxen, with all kinds of sweet-scented herbs. Have I not put behind me those who do not thy will? ... I have built thee a house of great stones, erecting for thee eternal groves; I have brought for thee obelisks from Abou [Elephantine]; I have caused the everlasting stones to be fetched, launching for thee boats upon the sea, importing for thee the manufactures of the lands. When was it ever before said that such a thing was done? Confounded is every one who resists thy designs; blessed is every one who obeys thee, O Amen. That which thou doest is dear to my heart[?] I cry to thee, my father, Amen. I am in the midst of many unknown people gathered together from all lands. But I am alone by myself; there is none other with me. My bowmen and my horsemen have

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forsaken me; they were afraid; not one of them listened when I cried to them. Amen is more helpful to me than myriads of bowmen, than millions of horsemen, than tens of thousands of chosen youths, though they be all gathered together in one place. The arts of men prevail not, Amen is more powerful than they; they follow not the commands of thy mouth, O sun! Have I not sought out thy commands? have I not invoked thee from the ends of the earth?’ ”

This invocation is heard, and the King proceeds to make a vigorous charge against the enemy, who are scattered in all directions. The prince of the Hittites rallies, and succeeds in bringing them again to the combat, but they are repulsed by the King. It will be observed that sometimes the writer himself speaks, but generally the narrative is put into the mouth of the King—a poetical artifice which gives a certain liveliness to the composition—

“ ‘I ran toward them, like the god Mentou, I fleshed my hand upon them in the space of a moment[?]. I smote them, I slew them, so that one of them cried to another, saying, “It is no man” [superhuman]. Mighty was he who was among them, Soutech, the most glorious. Baal was in my limbs; why was every enemy weak? his hand was in all my limbs. They knew not how to hold the bow and the spear. As soon as they saw him, they fled far away with speed, but his Majesty was upon them like a greyhound. He slew them, so that they escaped not.’ ”

The King's squire or armor-bearer is seized with terror, and conjures his master to fly. The King comforts him; and after charging the enemy six times, returns victorious from the field. Rameses, on rejoining his troops, addresses a long tirade to his captains upon their cowardice, and enlarges upon his own valor without any modest scruples. In the evening the rest of the troops came dropping in, and were surprised to find the whole country

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strewed with the bodies of the dead. The whole army joins in singing the praises of the courageous leader—

“ ‘Hail to the sword, thanks to the bold warrior, strengthener of hearts, who deliverest thy bowmen and thy horsemen, son of Toum, subduing the land of the Hittites with thy victorious sword. Thou art King of victories; there is none like thee, a King fighting for his soldiers in the day of battle. Thou art magnanimous, the first in battle. The whole world joined together cannot resist thee. Thou art the mighty conqueror, in the face of thy army. The whole earth falls down before thee saying homage. Thou rulest Egypt, thou chastisest the foreigners, thou crushest, thou bowest the back of these Hittites forever.’ Then said his Majesty to his bowmen and his horsemen, likewise his captains, ‘Ye who did not fight, behold none of you have done well, in that ye left me alone among the enemy. The captains of the vanguard, the sergeants of the infantry, came not to help me. I fought against the myriads of the land alone. I had the horses Nechtou-em-Djom and Becht-herouta; they were obedient to the guidance of my hand, when I was alone by myself in the midst of the enemy. Therefore I grant to them to eat their corn in the presence of Ra continually, when I am in the gate of the palace, on account of their having been found in the midst of the enemy: and as for the armor-bearer who remained with me, I bestow upon him my arms, together with the things which were upon me, the habiliments of war.’ Behold his Majesty wore them in his great victory, overthrowing myriads assembled together with his conquering sword.”

The battle is renewed the next day, and the Hittites are thoroughly routed. An envoy from the chief is now announced, suing for mercy. Rameses acts the part of a magnanimous conqueror, and grants pardon to the repentant rebels. He then returns peaceably to Egypt, leaving the terror of his arms in all the countries of the East.

At the end of the last page of the manuscript are the date and dedication, unfortunately somewhat mutilated. The writer Penta-our dedicates it, not to the King, but to a chief librarian, probably Amen-em-an, with whom he carried on a correspondence. This poem was so highly appreciated by the King that he caused it to be engraved in hieroglyphics upon the walls of one of his palaces, where some remains of it may be still seen. If the date be correctly read, it would appear to have been written four years after the event it celebrates, and, notwithstanding the exaggerated style of adulation which pervades it, there can be little doubt that some such occurrence as that which it represents really took place.