

2,10 release your companions and seize hold of all persons who are in the city and put them in rope-bonds / straightaway.”

And someone came out to tell the charioteer of the Rebel of Joppa, “Thus says your lord, ‘Go tell your mistress, “Be of good cheer! It is (to) us that Seth has delivered Djehuty along with his wife and his children. Here are the first fruits of their servitude,” so (you) shall say to her regarding these two hundred baskets,’” which were (actually) filled with men and manacles and ropes.

3,1 Then he went in advance of them in order to impart the good news to his mistress saying, “We have captured Djehuty!” And the defenses of the city were opened up for the arrival of the soldiers, / and they entered the town [and] released their companions. And they captured [the] townspeople, both young and old, and put them in rope-bonds and manacles straightaway. So the energetic arm / of Pharaoh, l.p.h., captured the town.

3,5 In the evening Djehuty sent a message to Egypt to King Menkheperre, l.p.h., his lord, saying, “Be of good cheer! Amon, your good father, has delivered to you the Rebel of [Jo]ppa and all his people as well as his / city. 3,10 Send men to take them away captive that you may fill the Estate of your father Amon-Re, King of the Gods, with male and female slaves, who have fallen beneath your feet forever and ever.”

Thus it concludes happily.

THE TALE OF THE DOOMED PRINCE

Although written in the simple and rather monotonous style characteristic of stories of the New Kingdom, this tale, as far as it is preserved, captures the reader's interest in its narration of the adventures of a young Egyptian crown prince. Like *The Story of Sinuhe*, the theme is that of the Egyptian abroad, but in this later story little attention is given to providing local color. Rather the emphasis is upon plot. The reader, who has initially been informed of the boy's true identity and the three possible fates that may ultimately prevail over him, seeks to learn how the youth will finally reveal his royal background to the foreigners among whom he lives and to see how Fate operates.

This story is illustrative of a certain degree of flexibility in the Egyptian concept of predestination. Unfortunately, the conclusion of the tale is lost, so that the reader's whetted appetite remains unsatisfied. A happy conclusion would, however, conform to the fairy-tale nature of the story, and the hero's good qualities and piety toward his god point to a resolution in which the sun god acts as the ultimate arbitrator of his destiny. Although the manuscript is from early Dynasty 19, the story was probably composed in late Dynasty 18, see Wolfgang Helck, “Die Erzählung vom Verwunschenen Prinzen,” in Jürgen Osing and Günter Dreyer, eds., *Form und Mass: Beiträge zur Literatur, Sprache und Kunst des alten Ägypten, Festschrift . . . Fecht*, (Wiesbaden, 1987), 218–25.

4,1 Once upon a time there was a king, so the story goes, to whom no son had ever been born. [But when His Majesty, l.p.h., re]quested a son for himself from the gods of his time, they ordered a birth to be granted him, and he went to bed with his wife that night. Now when she [had become] pregnant and had completed the months of childbearing, a son was born.

4,5 Presently the Hathors¹ came to determine a fate for him and said, "He shall die through a crocodile, or a snake, or even a dog." So the people who were in the boy's company heard and reported it / to His Majesty, l.p.h. Thereupon His Majesty, l.p.h., became very much saddened. Then His Majesty, l.p.h., had [a] stone [house] built [for him] upon the desert, supplied with personnel and with all good things of the palace, l.p.h., so that the boy did not (have to) venture outside.

4,10 Now when the boy had grown older, he went up onto his roof and espied a greyhound following a grown-up who was walking along the road. He said to his servant, who was beside him, "What's that walking behind the grown-up who is coming along [the] road?" And he told him, "It's a greyhound." And the boy said to him, "Have one like it brought to me." Thereupon the servant went and reported it / to His Majesty, l.p.h. Then His Majesty, l.p.h., said, "Let a young springer be taken to him [because of] his heart's 'disquiet'." So they <had> a greyhound taken to him.

Now after the days had elapsed for the boy to mature in all his body, he sent word to his father, saying, "What's the point of my staying put here? For look, I am committed to Fate. Let me be released so that I may act according to my desire until God does what is his will."

5,1 Then a chariot was harnessed for him, equipped [with] / all sorts of weapons, and [a servant was put in] his following for an escort. He was ferried over to the eastern bank and told, "Now you may set out as you wish," [while] his greyhound was (still) with him. He went northward over the desert, following his inclination and living on every sort of desert game.

Presently he reached the Prince of Nahrin.² Now none had been born to the Prince of Nahrin except a daughter. There had been built for her a

1. According to popular religious belief in the New Kingdom, there were seven such Hathor goddesses who determined the fate of a child at birth; see below, *The Tale of the Two Brothers*, 9,8-9.

2. The land of the Mitannian kingdom, located east of the bend of the Euphrates River. Since this kingdom fell toward the end of Dynasty 18, the action of the story took place at a time in this dynasty when Syrian princes still owed their allegiance to Mitanni.

5,5 house whose window / was seventy cubits distant from the ground. He sent for all the sons of all the princes of the land of Khor (Syria) and told them, "As for the one who will reach my daughter's window, she shall be a wife for him."

5,10 Now after many days had elapsed and while they were (engaged) in their daily routine, presently the boy passed by them. They took the boy to their house, cleansed him, gave fodder to his team, did every sort of thing for the boy, salving him and bandaging his feet, and / gave food to his escort. They said to him by way of conversation, "Where have you come from, you handsome youth?" He told them, "I am the son of a chariot warrior of the land of Egypt. My mother died, and my father took for himself another wife, a stepmother. She came to despise me, and [I] left her presence in flight." And they embraced him and kissed him over [all his] body.

6,1 [Now after many days had elapsed], he said to the boys, "What's this you are engaged in, [boys?]" And they told him, "It's been three] whole [month]s now that we have been spending / time here [leaping up, for the one who] will reach [the] window of the daughter of the Prince of Nahrin, [he will] give her to him for [a wife." He] said to them, "If my feet were [not] hurting me so,³ I would proceed to leap up with you." They proceeded to leap up according to their daily routine, while the boy stood by at a distance watching, and the eyes of the daughter of the Prince of Nahrin were upon him.

6,5 Now after <many days> had elapsed, / the boy came in order to leap up along with the children of the princes. He leapt up and reached the window of the daughter of the Prince of Nahrin. She kissed him and embraced him over all his body. Then someone went in order to impart the news to her father and told him, "Somebody has reached the window of your daughter." Then the prince inquired about him, saying, "The son of which of the princes?" And he was told, "A chariot warrior's son.⁴ It was from his stepmother's presence that he came in flight from the land of Egypt." 6,10 Thereupon / the Prince of Nahrin became very much angered. He said, "Is it to this Egyptian fugitive that I should give my daughter? Send him away!"

3. Or alternatively, "If I could but enchant my feet," since the restoration of a negative is far from certain and the determinative of the verb favors "enchant."

4. According to E. Cruz-Urbe, in *ZÄS* 113 (1986): 19, the Prince of Nahrin misunderstood the word for "chariot warrior" as "vagrant" and thus violently reacted to the Egyptian prince's achievement in reaching the daughter's window.

Someone came to tell him, "Now depart to where you came from!" But the daughter took hold of him and swore by God, saying, "By Pre-Harakhti, if he is taken away from me, I shall neither eat nor drink but shall die right away." Then the messenger went and reported to her father every
6,15 <word> she had said, and her <father> sent men to slay him / right where he was. But the daughter said to <them>, "By Pre, if he is slain, as soon as the sun sets, I shall be dead. I won't stay alive an hour longer than he."

Then [someone went] to tell this to her father. And / [her father had]
7,1 the [youth] and his daughter [brought be]fore him. The youth [came be-fore] him, and his worth impressed the prince. He embraced him and kissed him over all his body, and he said to him, "Tell me your background. See, you are (now) a son to me." And he told him, "I am the son of a chariot warrior of the land of Egypt. My mother died, and my father took for himself another wife. She came to despise me, and I left her presence in
7,5 flight." Then he gave him his daughter for a wife and / gave him house and fields as well as cattle and all sorts of good things.

Now after <many days> had elapsed, the youth told his wife, "I am committed to three fates: crocodile, snake, and dog." Then she said to him, "Have the dog which follows you killed." And he told her, "What a demand! I won't let my dog, which I reared when it was a puppy, be killed." And she began watching over her husband very carefully, not letting him venture outside alone.

Now from the day that the boy had come from the land of Egypt
7,10 in order to travel about, the crocodile had been / his fate [...]. It appeared [from the midst of] the lake opposite him in the town in which the youth was living with [his wife]. However, a water spirit⁵ was in it. The water spirit would not let the crocodile emerge, nor would the crocodile let the water spirit emerge to stroll about. As soon as the sun rose, [they would be] engaged 'there' in fighting each other every single day over a period of two whole months.

Now after some days had elapsed, the youth sat down and made holi-
8,1 day in his house. And after the end of the evening breeze the youth lay down upon his bed, and sleep took possession of his body. Then / his wife filled one [bowl with wine and] another bowl with beer. Presently a [snake] emerged [from its] hole to bite the youth, but his wife was sitting beside

5. The word here and throughout translated "water spirit" is literally "strong one" and could also be rendered as "giant" or "demon."

him without falling asleep. The [bowls were thus standing] accessible to the snake, and it imbibed and became intoxicated. Then it reclined turning upside down. Thereupon [his wife had] it [chopped] to pieces with her hatchet. She then awoke her husband [...] / him, and she told him, "See,
8,5 your god has delivered one of your fates into your hand. He will watch over [you henceforth." Then he] made an offering to Pre, praising him and extolling his power daily.

Now af[ter some days had elapsed], the youth went out to stroll about for recreation on his property. [His wife] did not go out [with him], but his dog was following him. Then his dog took on (the power of) speech, [saying, "I am your fate." Thereupon] he ran before it. Presently he reached
8,10 the lake and descended into the [water in flight before the] / dog. And so the crocodile [seized h]im and carried him off to where the water spirit was, [but he had left. The] crocodile told the youth, "I am your fate that has been made to come in pursuit of you, but [it is two whole months] now that I have been fighting with the water spirit. Now see, I shall let you go. If my [opponent returns to engage me] to fight, [come] and lend me your support (in order to) kill the water spirit.⁶ Now if you see the [...] see the crocodile."

Now after dawn and the next day had come about, the [water spirit] returned [...].

(The remainder of the tale is lost.)

6. Or possibly rather, "and boast of me in order that (I) might kill the water spirit." John W. B. Barns, discussing the conclusion of the tale in *JEA* 58 (1972): 162-63, suggests restoring "Kill the water-spirit! Now if you regard the [water-spirit, you shall regard] the crocodile." The restoration of "(I will let you go) if you[r dog will come] to fight [on my behalf, and] you shout on my behalf (i.e., to the dog): 'Kill the giant!'" proposed by Donald B. Redford, in Sarah Israelit-Groll, ed., *Studies in Egyptology Presented to Miriam Lichtheim*, vol. 2 (Jerusalem, 1990), 828, seems unlikely, see Péter Hubai, in *Studia Aegyptiaca* 14 (Budapest, 1992), 292-93. An imaginative reconstruction of the conclusion of the tale is found in the children's book by Lise Manniche, *The Prince Who Knew His Fate: An Ancient Egyptian Tale Translated from Hieroglyphs and Illustrated* (New York, 1981).