

Now many days after this, when he had completed many [years] as crown prince in (the) entire land, His Majesty, l.p.h., flew up to the sky.¹⁶ Then the king¹⁷ said, "Have my high officials of His Majesty, l.p.h., brought to me that I may inform them regarding everything / that has happened to me." His wife [was] then brought to him, and he contended with her in their presence.¹⁸ An affirmative (decision) was reached among them.¹⁹ His elder brother was brought to him, and he made him crown prince in the entire land. He (spent) thirty years as king of Egypt. He departed from life, and his elder brother succeeded him on the day of death.

Thus it concludes happily and successfully.

THE CONTENDINGS OF HORUS AND SETH

This, the longest of the New Kingdom stories, is perhaps the one with the least literary merit, for there is very little in the way of suspense to maintain the reader's interest throughout the narrative. It is the theme of Horus's superiority over his rival Seth in contending for the throne, previously occupied by Horus's father Osiris, that serves to bind together an episodically constructed tale, whose narrative style is especially monotonous. The section in which Isis harpoons the two rivals who had transformed themselves into hippopotamuses appears independently in two Ramesside papyri that are calendars of lucky and unlucky days. Some of the episodes, such as the homosexual encounter between the two protagonists, are alluded to in earlier religious literature of the Old and Middle Kingdoms.

The *Contendings* is best appreciated in terms of the function of the mythically oriented short story during the New Kingdom. This particular story, preserved to us on a papyrus of the reign of Ramesses V, contains some other compositions of literary worth, so that it would seem that the papyrus may have been used by its owner for the purpose of entertaining himself and others. The behavior of some of the great gods is at points so shocking that it is hard to imagine that no humor was intended. Yet at the same time the story provides the reader with basic mythical concepts. Such a dichotomy between coarse humor, even about the gods, and seriousness in religion characterized the Ramesside age.

16. A common expression used to refer to the death of the king, see above, The Story of Sinuhe, R 6.

17. I.e., Bata, the new king.

18. That is, Bata litigated with his wife. The expression cannot mean that Bata judged his wife, as is evident from the use of the same locution in *Two Brothers* 6,9-7,1.

19. The implication is the condemnation of Bata's unfaithful wife, whose death by execution had been fated by the seven Hathors.

Although in the resolution of the story Horus is awarded his father's kingship, Seth is not totally defeated, for he is given a place in the scheme of things as an assistant to the sun god. It might be inferred that contention was a necessary prerequisite for the proper functioning of the kingship to bring about harmony in society. The tale concludes with a brief hymn in praise of Horus's ascendancy to the throne.

The Contendings is translated and treated extensively in Michèle Broze, Mythe et roman en Égypte ancienne: Les Aventures d'Horus et Seth dans le Papyrus Chester Beatty I, (Brussels, 1996).

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1,1 [There came to pass] the adjudication of Horus and Seth, mysterious in (their) forms and mightiest of the princes and magnates who had ever come into being. Now it was a young [god] that was seated¹ in the presence of the Universal Lord, claiming the office of his father Osiris, beautiful in (his) appearances, the [son of Pt]ah, who illumines [the west with] his [shee]n, while Thoth was presenting the sound Eye to the great prince who is in Heliopolis. Then said Shu, the son of Re, in the presence of [Atum], the great [prince] who is in Heliopolis, "Justice is a possessor of power. 1,5 [Administer] it by saying, 'Award the office to [Horus].'" / Then said Thoth to the [Ennead], "That's correct a million times!" Thereupon Isis² let out a loud [cr]y rejoicing exce[edingly, and she stood be]fore the Universal [Lord] and said, "North wind, (go) to the west! Impart the good news to Onnophris,³ l.p.h.!" Then said Shu, the son [of Re], "[The] one who presents the sound Eye⁴ is loyal to the Ennead."

[State]ment by the Universal Lord, "What's the meaning of your exercising authority alone by yourselves?" [Onuris]⁵ then said, "He (Horus) shall [assum]e the cartouche of Horus, and the White Crown shall be [placed] upon his head." And so the Universal Lord was silent a long [whi]le, [being] furious [at] this Ennead. Then Seth, the son of Nut, said,

1. Referring to Harpocrates, the child Horus, frequently represented in late bronzes as a squatting infant with his finger in his mouth.
2. Isis and Osiris are the parents of Horus.
3. A designation of Osiris meaning: He who is continually beneficent.
4. Referring to Thoth. Alternatively this sentence can be translated, "[To] present the sound Eye seems right to the Ennead."
5. The restoration of this name is uncertain.

1,10 "Have him dismissed outside / with me, and you will, I assure you, see my hands prevail (over) his hands [in the pre]sence of the Ennead, since there is not known [any] other method of dispossessing him." Thoth then said to him, "Shouldn't we ascertain who is the imposter? Is the office of Osiris to be awarded to Seth even while his son Horus is still about?"

2,1 Pre-Harakhti became exceedingly furious, for it was Pre's wish / to award the office to Seth, great in virility, the son of Nut. Onuris let out a loud cry before the face of the Ennead, saying, "What are we going to do?" Then Atum, the great prince who is in Heliopolis, said, "Let Banebdjede, the great living god, be [summon]ed that he may judge between the two youths." Banebdjede, the great god who resides in Sehêl,⁶ and Ptah-Tatenen were brought before Atum, who told them, "Judge between the two youths. 2,5 Stop them from being engaged so in quarreling every day." Thereupon / Banebdjede, the great living god, answered what he had said, "Let's not exercise (our) authority ignorantly. Have a letter sent to Neith the Great, the God's Mother. As for what she will say, we shall do it."

The Ennead then said to Banebdjede, the great living god, "They have been adjudged already in the primeval time in the 'One are the Truths' court." Then the Ennead said to Thoth in the presence of the Universal Lord, "Please draw up a letter to Neith the Great, the God's Mother, in the name of the Universal Lord, the Bull who resides in Heliopolis." Thoth said, "I'll do so; yes, I'll do so, I'll do so!" Then he sat down to draw up the letter and wrote:

2,10 "The King of Upper and Lower Egypt, / Re-Atum, beloved of Thoth; the Lord of the Two Lands, the Heliopolitan; the solar disk that illumines the Two Lands with its sheen; the Nile mighty in flooding; Re-Harakhti (while Neith the Great, the God's Mother, who illumined the first face, is alive, healthy, and rejuvenated); the living manifestation of the Universal Lord, the Bull in Heliopolis, being the good King of Egypt. To wit: I, your humble servant, spend all night on Osiris's behalf inquiring about the Two Lands each day, while Sobek endures forever. What are we going to do with 3,1 these two individuals, who for eighty years now have been in court, but / no one has been able to judge between the two? Please write us what we should do."

Then Neith the Great, the God's Mother, sent a letter to the Ennead, saying, "Award the office of Osiris to his son Horus. Don't commit such

6. An island in the area of the First Cataract.

blatant acts of injustice which are improper, or I shall become so furious that the sky touches the ground. And let the Universal Lord, the Bull who resides in Heliopolis, be told, 'Enrich Seth in his possessions. Give him
3,5 Anath and Astarte, your two daughters, and / install Horus in the position of his father Osiris.'

And so the letter of Neith the Great, the God's Mother, reached this Ennead as they were sitting in the "Horus with the Projecting Horns" court, and the letter was delivered into Thoth's hand. Then Thoth read it out in the presence of the Universal Lord and the entire Ennead, and they declared unanimously, "This goddess is correct." Then the Universal Lord became furious at Horus and told him, "You are despicable in your person, and this office is too much for you, you lad, the odor of whose mouth is bad."⁷

Onuris became furious to the nth degree and so did the entire Ennead constituting the Council of the Thirty, l.p.h. Bebon,⁸ the god, got right up
3,10 and / told Pre-Harakhti, "Your shrine is vacant!" Pre-Harakhti took offense at the insult which was said to him and lay down on his back very much saddened. And so the Ennead went outside and let out a loud cry before the face of Bebon, the god. They told him, "Get out! This offense that you have committed is exceedingly great!" And they departed to their
4,1 tents. And so the great god spent a day / lying on his back in his pavilion very much saddened and alone by himself.

After a long while Hathor, Lady of the Southern Sycamore, came and stood before her father, the Universal Lord, and she exposed her private parts before his very eyes. Thereupon the great god laughed at her. Then he got up and sat down with the Great Ennead. He said to Horus and Seth, "Speak for yourselves!" Then Seth, great in virility, the son of Nut, said,
4,5 "As for me, I am Seth, greatest in virility among (the) Ennead, for I slay the / opponent of Pre⁹ daily while I am at the prow of the Barque of Millions, whereas not any (other) god is able to do this. I should receive the office of Osiris." Then they said, "Seth, the son of Nut, is correct." Onuris and Thoth then let out a loud cry, saying, "Is the office to be awarded to a maternal uncle even while a bodily son is still about?" Then said Baneb-

7. Referring to the bad breath of a young infant.

8. A disruptive god, in the form of a monkey or a dog.

9. The reference is to Seth's beneficial role as daily vanquisher of Apopis, the snake monster that embodied chaos.

djede, the great living god, "Is the office to be awarded to the lad even while Seth, his elder brother,¹⁰ is still about?"

The Ennead let out a loud cry before the face of the Universal Lord and said to him, "What's the meaning of the words you spoke which are unfit to be heard?"¹¹ Then said Horus, son of Isis, "It's no good, this cheating me
4,10 in the presence of / the Ennead and depriving me of the office of my father Osiris." Thereupon Isis became furious at the Ennead and took an oath by god in the presence of the Ennead as follows, "By my mother Neith, the goddess, and by Ptah-Tatenen, with lofty plumes, who curbs the horns of gods, these matters should be submitted before Atum, the great prince who is in Heliopolis, and also (before) Khepri, who is in his barque." And the Ennead said to her, "Don't be angry! The rights will be given to the one who is in the right. All that you've said will be done."

Seth, the son / of Nut, became furious at the Ennead because they had
5,1 said these words to Isis the Great, the God's Mother. So Seth said to them, "I shall take my scepter of 4,500 *nemset*-weight and kill one of you a day." And then Seth took an oath by the Universal Lord, saying, "I shall not contend in court as long as Isis is in it." Pre-Harakhti then told them, "You shall ferry across to the Island in the Middle and decide between them
5,5 there, and tell Nemty, the ferryman, not to ferry / any woman across resembling Isis." And so the Ennead ferried across to the Island in the Middle and sat down and ate bread.

Then Isis, having transformed herself into an old woman who walked with a stoop and (wearing) a small golden signet ring on her hand, came and approached Nemty, the ferryman, as he was sitting near his boat. She said to him, "It's in order that you might ferry (me) across to the Island in the Middle that I've come to you. For I've come with this bowlful of flour for
5,10 the young lad, / because for five days now he has been tending some cattle¹² on the Island in the Middle and is hungry." He said to her, "I've been told not to ferry any woman across." But she said to him, "It's with reference to Isis that you've been told this which you've (just) said." He asked her, "What will you give me that you may be ferried across to the Island in the Middle?" And Isis answered him, "I will give you this cake." Then he said

10. Through fusion of myths Seth is both the brother of Horus and his uncle.

11. The words of the Universal Lord have been omitted from the story, possibly for the very reason that they were not fit to be heard or written.

12. Lit. "after some cattle," but through paronomasia the word for cattle could also mean "office."

6,1 to her, "What good will it be to me, your cake? Is it in exchange for your cake that I should ferry you across to the Island in the Middle even though I was told not to ferry any woman across?" / Then she said to him, "I will give you the golden signet ring which is on (my) hand." He told her, "Hand over the golden signet ring!" and she gave it to him. Then he ferried her across to the Island in the Middle.

6,5 Now as she was walking under the trees, she looked and saw the Ennead sitting eating bread in the presence of the Universal Lord in his pavilion. Seth looked and saw her when she had come closer from afar. Then she conjured by means of her magic and transformed herself / into a maiden whose body was beautiful and whose like did not exist in the entire land. Thereupon he desired her most lecherously.

Seth got up from sitting eating bread with the Great Ennead and went to meet her, for no one had seen her except himself. Then he stood behind a sycamore tree, and he called her and said to her, "I'm here with you, beautiful maiden." And she said to him, "Reflect¹, my great lord. As for me, I was the wife of a cattleman to whom I bore a son. My husband died, and the lad started tending his father's cattle. / But then a stranger came and settled down in my stable. He said thus speaking to my son, 'I shall beat you, confiscate your father's cattle, and evict you,' said he speaking to him. Now it is my wish to have you be a champion for him." Thereupon Seth said to her, "Are the cattle to be given to the stranger even while the man's son is still about?"

7,1 And so Isis transformed herself into a kite, flew up, and perched on top of an acacia tree. She called Seth and said to him, "Be ashamed¹³ of yourself! It's your own mouth that has said it. It's your own cleverness / that has judged you. What more do you want?" And so he became ashamed and went to where Pre-Harakhti was, (still) ashamed. Then Pre-Harakhti said to him, "What more do you want?" Seth answered him, "That wicked woman came back to me. She has tricked me again, having transformed herself into a beautiful maiden before my eyes. She said to me, 'As for me, I was the wife of a cattleman, who is dead. I bore him a son, who tended / some of his father's cattle. A stranger took lodging at my stable with my son, and I gave him food. Now many days after this, the vagabond said to my son, 'I shall beat you and confiscate your father's cattle, and they will become mine,' said he in speaking to my son.' So she said to me."

13. On the verb *tm*, "be ashamed," see Michael V. Fox, *The Song of Songs and the Ancient Egyptian Love Songs* (Madison, 1985), p. 60.

7,10 Then Pre-Harakhti said to him, "And what did you say to her?" And Seth told him, "I said to her, 'Are the cattle to be given to the stranger even while the man's son is still about?' so I said / to her. 'The vagabond's face should be struck with a rod, and he should be evicted and your son put in his father's position,' so I said to her." Thereupon Pre-Harakhti said to him, "Now look here, it's you yourself that has judged yourself. What more do you want?" So Seth said to him, "Have Nemty, the ferryman, brought and severe punishment inflicted upon him, saying, 'Why did you let her ferry across?' so it shall be said to him." Then Nemty, the ferryman, was brought before the Ennead, and the forepart of his feet removed. So / Nemty abjured gold even to this day in the presence of the Great Ennead, saying, "Gold shall be for me an abomination unto my city!"¹⁴ Then the Ennead ferried across to the western bank and sat down on the mountain.

8,5 Now (afterward) at evening time Pre-Harakhti and Atum,¹⁵ Lord of the Two Lands, the Heliopolitan, wrote to the Ennead, saying, "What are you doing still sitting there? As for the two youths, you will be having them finish out their lifetime in court! When my letter reaches you, you shall place the White Crown upon the head of Horus, son of Isis, and appoint him to the position of his father / Osiris."

Thereupon Seth became terribly enraged. And so the Ennead said to Seth, "Why have you become so enraged? Isn't it in accordance with what Atum, Lord of the Two Lands, the Heliopolitan, and Pre-Harakhti have said that action should be taken?" Then the White Crown was placed upon the head of Horus, son of Isis. Seth, being angry, let out a loud cry before the face of this Ennead, saying, "Is the office being awarded to my young brother even while I, who am his elder brother, am still about?" Then he took an oath as follows, "The White Crown shall be removed from the head of Horus, son of Isis, and he shall be thrown into the water so that I can contend with him for the office of Ruler." Pre-Harakhti acquiesced.

8,10 Thereupon Seth said to Horus, "Come, let's both transform ourselves into hippopotamuses and submerge in / the deep waters in the midst of the sea. Now as for the one who shall emerge within the span of three whole months, the office shall not be awarded him." Then they both submerged. And so Isis sat down and wept, saying, "Seth has killed Horus, my son!"

14. Apparently gold was taboo in Nemty's town of Djufyet, located just north of Assiut.

15. Pre-Harakhti and Atum were the morning and evening forms of the same god, as is evident in the lines following, where the first person singular pronoun is used.

Then she fetched a skein of yarn. She fashioned a line, took a *deben*-weight's (worth) of copper, cast it into a harpoon, tied the line to it, and hurled it into the water at the spot where Horus and Seth had submerged. / Then the barb bit into the body of her son Horus. So Horus let out a loud cry, saying, "Help me, mother Isis, my mother! Appeal to your barb to let go of me! I am Horus, son of Isis!" Thereupon Isis let out a loud cry and told (her) barb, "Let go of him! See, that's my son Horus, my child." So her barb let go of him.

Then she hurled it back again into the water, and it bit into the body of Seth. So Seth let out a loud cry, saying, "What have I done against you, my sister Isis? / Appeal to your barb to let go of me! I am your maternal brother, Isis." Then she felt very compassionate toward him. Thereupon Seth called to her, saying, "Do you love the stranger even more than (your) maternal brother Seth?" So Isis appealed to her barb, saying, "Let go of him! See, it's Isis's maternal brother whom you have bitten into." Then the barb let go of him.

Horus, son of Isis, became furious at his mother Isis and came out with his face as fierce as an Upper Egyptian panther's, holding his cleaver of sixteen *deben*-weight in his hand. He removed the head of his mother Isis, put it in his arms, and ascended the mountain. Then Isis / transformed herself into a statue of flint which had no head. Pre-Harakhti said to Thoth, "What is she who has come having no head?" So Thoth told Pre-Harakhti, "My good lord, that's Isis the Great, the God's Mother, whose head Horus, her son, has removed." Thereupon / Pre-Harakhti let out a loud cry and said to the Ennead, "Let's go and inflict severe punishment upon him." Then the Ennead ascended those mountains in order to search for Horus, son of Isis.

Now as for Horus, he was lying under a *shenusba*-tree in the oasis land. Seth found him, seized hold of him, threw him down upon his back on the mountain, removed his two eyes from their sockets, and buried them on the mountain so as to illumine the earth. His two eyeballs became two bulbs / which grew into lotuses. Seth came away and told Pre-Harakhti falsely, "I didn't find Horus," although he had found him.

Then Hathor, Mistress of the Southern Sycamore, set out, and she found Horus lying weeping in the desert. She captured a gazelle and milked it. She said to Horus, "Open your eyes that I may put this milk in." So he opened his eyes and she put the milk in, putting (some) in the right one and

putting (some) in the left one. She told him, "Open your eyes!" He opened his eyes, and she looked at them; she found that they were healed.

Then she / went to tell Pre-Harakhti, "I found Horus after Seth had deprived him of his eyes, but I have restored him (to health). See, he's back." Then said the Ennead, "Let Horus and Seth be summoned so that they may be judged." Then they were brought before the Ennead. The Universal Lord said before the Great Ennead to Horus and Seth, "Go and pay heed to what I tell you: You shall eat and / drink so that we may have (some) peace. Stop quarreling so each day on end!" Then Seth told Horus, "Come, let's make holiday in my house." And Horus answered him, "I'll do so; yes, I'll do so, I'll do so."

Now afterward at evening time, bed was prepared for them, and together they lay down. During the night Seth caused his phallus to become stiff and inserted it between Horus's thighs. Horus then placed his hands between his thighs and caught Seth's semen. Then Horus / went to tell his mother Isis, "Help me, Isis, my mother, come and see what Seth has done to me." And he opened his hands and let her see Seth's semen. She let out a loud cry, took up her knife, cut off his hands, threw them into the water, and restored for him hands that were equivalent. Then she got some fragrant ointment and applied it to Horus's phallus. She caused it to become stiff and inserted it into a pot, and he caused his semen to flow down into it.

Isis at morning time went carrying Horus's semen to the garden of Seth, and she said to Seth's gardener, "What sort of vegetable / does Seth eat here in your company?" And the gardener answered her, "He doesn't eat any vegetable here in my company except lettuce."¹⁶ And Isis put Horus's semen on it. Seth returned according to his daily habit and ate the lettuce, which he regularly ate. Thereupon he became pregnant with Horus's semen. So Seth went to tell / Horus, "Come, let's go that I may contend with you in court." Horus said to him, "I'll do so; yes, I'll do so, I'll do so."

Then they both went to court and stood in the presence of the Great Ennead. They were told, "Speak for yourselves!" Then Seth said, "Let me be awarded the office of Ruler, l.p.h., for as to Horus, the one who is standing (at law), I have performed a man's work against him." The Ennead then let out a loud cry, and they spewed and spat at Horus's face. Horus

16. Lettuce, being associated with the ithyphallic god Min, was regarded as an aphrodisiac.

12,5 laughed at them. Then Horus took / an oath by god as follows, "All that Seth has said is false. Let Seth's semen be summoned that we may see from where it answers, and my own be summoned that we may see from where it answers."

Then Thoth, lord of script and scribe of truth for the Ennead, laid his hand on Horus's shoulder and said, "Come out, you semen of Seth!" And it answered him from the water in the interior of the 'marsh'.¹⁷ Then Thoth laid his hand on Seth's shoulder and said, "Come out, you semen of Horus!"

12,10 It said to him, "Where shall I come from?" Thoth said to it, "Come / out from his ear." Thereupon it said to him, "Am I, who am divine fluid, to come out merely from his ear?" Then Thoth said to it, "Come out from the top of his head." And it emerged as a golden solar disk upon Seth's head. Seth became exceedingly furious and extended his hand to seize the golden solar disk, but Thoth took it away / from him and placed it as a crown upon his (own) head. Then the Ennead said, "Horus is right; Seth is wrong."

Seth became exceedingly furious and let out a loud cry when they said, "Horus is right; Seth is wrong." And so Seth took a great oath by god as follows, "He shall not be awarded the office until he has been dismissed outside with me and we build for ourselves some ships of stone and race each other. Now as for the one who prevails over his rival, / he shall be awarded the office of Ruler, l.p.h." Then Horus built for himself a ship of cedar, plastered it over with gypsum, and launched it into the water at evening time without anybody who was in the entire land noticing this. Seth saw Horus's ship and thought it was of stone. And he went to the mountain, cut off a mountain top, and built for himself a ship of stone of 138 cubits. Then they embarked upon their ships in the presence of the Ennead, and Seth's ship sank in the water. So Seth transformed himself into a hippopotamus / and scuttled Horus's ship. Horus then picked up his harpoon and hurled it at Seth's body. Then the Ennead told him, "Don't hurl it at him!"

14,1 He gathered in the tackle, stowed it in his ship, and sailed downstream to Saïs in order to tell Neith the Great, the God's Mother, "Let me be judged with Seth since it is eighty years now that we have been in court / and no one has been able to judge between us, nor has he yet been vindicated against me. But it is a thousand times now that I have been in the right against him each day, and yet he disregards all that the Ennead has said. I

17. Or possibly, "cucumber bed."

contended with him in the "Path of the Truths" court, and I was vindicated against him. I contended with him in the "Horus with the Projecting Horns" court, and I was vindicated against him. I contended with him in the "Field of Rushes" court, and I was vindicated against him. I contended with him in the "Pool of the Field" court, and I was vindicated against him. And the Ennead told Shu, the son of Re, 'Horus, son of Isis, is correct in all that he has said.'

14,5 / Statement which Thoth made to the Universal Lord, "Have a letter sent to Osiris so that he may judge between the two youths." Then said Shu, the son of Re, "What Thoth has told the Ennead is correct a million times." The Universal Lord then said to Thoth, "Sit down and draw up a letter to Osiris that we may hear what he has to say." Thoth sat down to fill out a letter to Osiris as follows:

"Bull, the lion who hunts for himself; Two Ladies, protecting the gods and subduing the Two Lands; Horus of Gold, who invented humankind in the primeval time; King of Upper and Lower Egypt, Bull residing in Heliopolis, l.p.h.; Son of Ptah, beneficial to the Two Banks, appearing as father of his Ennead while he feeds on gold and every precious glaze: (In) life, prosperity and health! Please write us what we should do with Horus and Seth so that we do not exercise (our) authority ignorantly."

14,10 Now (many days) after this, the / letter reached the King, son of Re, Great in Bounty and Lord of Sustenance. He let out a loud cry when the letter was read out in his presence. Then he answered it very very quickly (writing) to where the Universal Lord was together with the Ennead, saying, "Why should my son Horus be cheated when it was I who made you mighty and it was I who created barley and emmer to sustain the gods as well as the cattle¹⁸ after the gods, whereas not any god or any goddess was competent enough to do it?"

15,1 So / Osiris's letter reached the place where Pre-Harakhti was, sitting together with the Ennead on the White Mound in Xoïs. It was read out in his and the Ennead's presence, and Pre-Harakhti said, "Please answer for me the letter very quickly to Osiris and tell him in the letter, 'If you had not come into being and if you had not been born, barley and emmer would exist anyway!'"

The letter of the Universal Lord reached Osiris, and it was read out in his presence. Then he wrote to Pre-Harakhti again as follows, "Very good is

18. Referring to mankind, see Papyrus Westcar 8,17.

15,5 all that you have done, O you who invented the Ennead as an accomplishment, yet justice has been allowed to sink down within the netherworld. Please look at the situation also on your part. As for / the land in which I am, it is filled with savage-faced messengers who do not fear any god or goddess. I have but to send them forth, and they will bring back the heart of whoever commits misdeeds and they will be here with me. What's the meaning of my being here at rest in the west while you are all outside? Who is there among you¹⁹ who is mightier than I? But see, you have invented injustice as an accomplishment. When Ptah the Great, South of his Wall, Lord of Ankhtowy, created the sky, isn't it so that he told the stars which are in it, 'Every night you shall set in the west in the place where King Osiris is'? (And he told me), 'Now after (the manner of) the gods, so patricians and commoners shall also go to rest in the place where you are,' so he said to me."

15,10 Now (many days) after this, Osiris's letter reached the place where the Universal Lord was together with the Ennead. Thoth received the letter and read it out in the presence of Pre-Harakhti / and the Ennead. They said, "The Great in Bounty and Lord of Sustenance, l.p.h., is doubly correct in all that he has said." Then Seth said, "Let us be taken to the Island in the Middle so that I may contend with him." He then went to the Island in the Middle, and Horus was vindicated against him.

16,1 Then Atum, Lord of the Two Lands, the Heliopolitan, sent to Isis, saying, "Bring Seth restrained with manacles." Isis then brought Seth restrained with manacles, as a prisoner. Atum said to him, "Why are you preventing yourselves from being judged? Would you usurp for yourself the office of Horus?" Seth answered him, "On the contrary, my good lord. Let Horus, son of Isis, be summoned and awarded the office of / his father Osiris."

Then Horus, son of Isis, was brought, and the White Crown was set upon his head and he was installed in the position of his father Osiris. He was told, "You are a good King of Egypt! You are good lord, l.p.h., of every land unto all eternity!" Thereupon Isis let out a loud shout to her son Horus, saying, "You are a good King! My heart is in joy; you have brightened earth with your sheen!"

The Ptah the Great, South of his Wall, Lord of Ankhtowy, said, "What

19. The papyrus actually employs the third person plural pronoun in this sentence and the next.

shall be done for Seth now that Horus has been installed in the position of his father Osiris?" Pre-Harakhti replied, "Let me be given Seth, the son of Nut, that he may dwell with me, being a son to me, and he shall thunder in the sky and be feared."

16,5 Then someone / went to tell Pre-Harakhti, "Horus, son of Isis, has arisen as Ruler, l.p.h." Thereupon Pre-Harakhti rejoiced exceedingly and said to the Ennead, "You shall shout to the world in jubilation for Horus, son of Isis!" Then Isis said,

"Horus has arisen as Ruler, l.p.h.
The Ennead is in festivity;
Heaven is in joy.
They have donned wreaths
Now that they have seen Horus, son of Isis,
Arisen as great Ruler, l.p.h., of Egypt.
As for the Ennead, their hearts are content;
The entire land is in exultation
Now that they have seen Horus, son of Isis,
Assigned the office of his father Osiris, lord of Busiris."

Thus it concludes successfully in Thebes, the seat of Tebi.²⁰

20. A designation of the sun god, unless in error for "the place of Truth."