

Enchoria, 1 (1971), 83–86. The “divine cubit” appears to have been identical with the “royal cubit” of 0,525 m; see E. Lüddeckens, “Demotische Texte,” *Papyrologia Coloniensis*, 2 (1968), 19–20.

6. Lit., “hundred *deben*,” the *deben* being a weight of 91 grams.
7. I.e., the measure $\beta r = iter$; on the length of the *iter* see p. 95.
8. The house of embalming; i.e., she looked like a dead person.
9. Lit., “I was speaking with regard to Naneferkaptah.”
10. The new copy.
11. Lit., “He is before you.”
12. Lit., “He became one praised of Re.”
13. These must have been symbols of repentance.
14. *Ns3.t*: Gunn, “terrace”; Brunner-Traut, “reception hall”; *Glossar*, p. 228, “seat, bench.” See also Černý, *Copt. Dic.*, p. 110.
15. I.e., he was to make over to her everything he owned.
16. The same building that had been mentioned before in line 5,13. Apparently the meaning here is not an ordinary storehouse but rather a secluded chamber.
17. Lit., “his wish receiving gold.”
18. Lit., “to the ground.”
19. The meaning of *šhy3* is not known.
20. I.e., “Is there anything wrong that I could set right for you?”
21. On this sentence see K.-T. Zauzich, *Enchoria*, 1 (1971), 86, and M. Gilula, *Enchoria*, 6 (1976), 125.

SETNE KHAMWAS AND SI-OSIRE (SETNE II)

The beginning is lost and cannot be reconstructed. But it is clear that immediately before the present beginning it had been told that Setne and his wife Mehusekhe had been praying to the gods for a son.

(1,1) ----- [One night] she dreamed that one spoke to her, [saying: “Are] you Mehusekhe, [the wife] of Setne, who is lying [“here in the temple”] so as to receive healing? --- [When tomorrow has come] go to [the place where your husband] Setne [“bathes”]. You will find a melon vine grown there. [“Break off a branch”] with its gourds and grind it. [Make it into] a remedy, put it [in water and drink it]. --- [you will receive the fluid of conception] from him that [night].”

Mehusekhe awoke [from] the dream in which she had seen these things. She acted in accordance with (5) [everything she had been told in the dream. She lay down by] the side of her husband [Setne]. She received [the fluid of] conception from him. When [her time of purification came she had] the sign [of a woman who has conceived. It was announced to Setne, and] his heart was very happy on account of it. He [hung] an amulet [on her] and recited a spell to her.

One night Setne slept [and dreamed that one spoke] to him, saying: “Mehusekhe, your wife, has received [the fluid of conception from you]. The boy that shall be born [shall be named] Si-Osire. Many are [the wonders that he shall do in Egypt.” Setne awoke] from the dream

in which he had seen these things, [and his heart was] very [happy].

[Mehusekhe] made [her months of pregnancy] ---. [When her time of bearing came] she bore a male child. When Setne was informed of it [he named him] Si-Osire, in accordance with what had been said in the dream. --- (10) ---, they cradled [him] and nursed him.

When the boy [Si-Osire was one year old] people said of him, “He is two years old.” When he was two [years] old, they said, “He is three years old.” [Setne did not spend an hour] without looking at the boy Si-Osire, for his love [of him] was very great.

He grew big and strong; he was put in school. [After a short time he surpassed] the scribe who had been given him for instruction. The boy Si-Osire began to recite writings with the scribes of the House of Life in [the temple of Ptah]. All who heard him thought him] the wonder of the land. Setne wished very much [to have him] taken to the banquet before Pharaoh, --- and to present him to all ---.

[On a certain day it happened that] Setne was being purified for the banquet --- [in his house] (15) --- and the boy Si-Osire [was to go to the] banquet [with him. At that moment] Setne heard the sound of wailing ---. He looked [down from the window] of his house [and saw the coffin of a rich man] being carried out to the cemetery with [very loud] wailing ---, and great were the honors ---. [In another moment] as he was looking down, he saw [the body of a poor man being carried out of Memphis] wrapped (only) in a mat --- without anyone walking [behind him].

Setne [said]: “By [Ptah, the great god, how much happier is the rich man who is honored] with the sound of [wailing] than the poor man who is carried to the cemetery -----.”

(20) [Si-Osire said to his father: “May it go with you in the netherworld] as it will go with this poor man in the netherworld! [May it not go with you as it will go with this rich man] in the netherworld!”

[When Setne heard the words of Si-Osire his] heart [became] very [sad. He said: “Do I] hear the voice [of my son]?” [The boy Si-Osire answered him: “If you wish I will show you the poor man who was not mourned, and the rich man for whom all the wailing was done].”

(25) [Setne asked him, “How could you do this?” Si-Osire took his father by the hand; he conducted] Setne to a place [in the western desert] -----.

(30) -----.¹ [They entered the fourth hall, and Setne saw] people who were [plaiting ropes, while donkeys were chewing them up].

(2,1) There were others whose provisions of water and bread were hung above them, and while they scrambled to bring them down,

other people were digging pits at their feet, to prevent them from getting at them.

They entered the fifth hall, and Setne saw the noble spirits standing in their ranks. But those who were accused of crimes were standing at the door pleading, and the pivot of the door of the fifth hall was fixed in the right eye of a man who was pleading and lamenting loudly.

They entered the sixth hall, and Setne saw the gods of the [tribunal] of the inhabitants of the netherworld standing in their ranks, while the servants of the netherworld stood making accusations.

They entered the seventh hall, and Setne saw the mysterious form of Osiris, the great god, (5) seated on his throne of fine gold, crowned with the *atef*-crown. Anubis, the great god, was on his left, the great god Thoth was on his right, and the gods of the tribunal of the inhabitants of the netherworld stood on his left and right. The balance stood in the center before them, and they weighed the good deeds against the misdeeds, Thoth, the great god, writing, while Anubis gave the information to his colleague.

He who would be found to have more misdeeds than good deeds [is handed over] to the Devourer, who belongs to the lord of the netherworld. His *ba* is destroyed together with his body, and he is not allowed to breathe ever again.

He who would be found to have more good deeds than misdeeds is taken in among the gods of the tribunal of the lord of the netherworld, while his *ba* goes to the sky together with the august spirits.

He who would be found to have good deeds equal to his misdeeds is taken in among the excellent spirits who serve Sokar-Osiris.²

Then Setne saw a rich man clothed in a garment of royal linen, standing near the spot where Osiris was, and he was of very high rank. Setne was astounded by the things he saw in the netherworld.

Si-Osire walked out in front of him and said: "My father Setne, did you not see (10) that rich man clothed in a garment of royal linen, standing near the spot where Osiris is? He is the poor man whom you saw being carried out from Memphis with no one walking behind him and wrapped in a mat. They brought him to the netherworld. They weighed his misdeeds against the good deeds he had done on earth. They found his good deeds more numerous than his misdeeds in relation to his lifespan, which Thoth had assigned him in writing, and in relation to his luck on earth. It was ordered by Osiris to give the burial equipment of that rich man, whom you saw being carried out from Memphis with great honors, to this poor man, and to place him among the noble spirits, as a man of god who serves Sokar-Osiris and stands near the spot where Osiris is.

"That rich man whom you saw: they took him to the netherworld. They weighed his misdeeds against his good deeds. They found his

misdeeds more numerous than the good deeds he had done on earth. It was ordered to imprison him in the netherworld. He is [the man whom you saw] with the pivot of the door of the netherworld fixed in his right eye, so that it opens and shuts on his eye, and his mouth is open in great lamentation. By Osiris, the great god, lord of the netherworld, when I said to you on earth, (15) '[May it go] with you as it will go with this poor man; may it not go with you as it will go with this rich man,' I knew what would happen to him!"

Setne said: "My son Si-Osire, many are the marvels that I have seen in the netherworld. Now let me learn [what is happening] to those people who are plaiting ropes while donkeys chew them up; and those others whose provisions of water and bread are hung above them, and while they scramble to bring them down, others dig pits at their feet, to prevent them from getting at them."

Si-Osire said: "In truth, my father Setne, those people whom you saw plaiting ropes while donkeys were chewing them up, they are the kind of people on earth who are under a curse of the god. They labor night and day for their livelihood, while their women rob them behind their backs, and they find no bread to eat. When they came to the netherworld in their turn, their misdeeds were found to be more numerous than their good deeds. It was ordered that what had happened to them on earth should happen to them in the netherworld. So too with those people whom you saw, whose provisions of water and bread were hung above them, and while they scrambled to bring them down, (20) others dug pits at their feet, to prevent them from getting at them. They are the kind of people on earth who have their life³ before them while the god digs a pit under their feet, to prevent them from finding it. When they came to the netherworld in their turn, what had happened to them on earth was made to happen to them in the netherworld also, while their *ba*'s were received in the netherworld.

"Take it to your heart, my father Setne: He who is beneficent on earth, to him one is beneficent in the netherworld. And he who is evil, to him one is evil. It is so decreed [and will remain so] for ever. The things that you have seen in the netherworld at Memphis, they happen in the forty-two nomes [in which are the judges] of Osiris, the great god. — — — — —."

When Si-Osire had ended the words spoken to his father, he came down from the desert of Memphis, [his father Setne] embracing him, his hand being in his hand. Setne asked [him]: "My son Si-Osire, is it a different way we are going down (25) than the way we went up?" But Si-Osire did not answer Setne at all.

Setne marveled [at the] things he had experienced, saying: "He will be able [to become] one of the august spirits, a man of god, [and I

shall] go with him, saying, "This is my son!" Setne recited [a spell from the] book of exorcising spirits, while he was still full of wonder at [the things] he had seen in the netherworld. And those things weighed very heavily [on him] because he could not reveal (them) to any [man on earth].

[When the] boy Si-Osire [reached] twelve years of age, it came to pass that there was no [scribe and learned man] in Memphis [who could compare] with him in reciting spells and performing magic.

The Nubian sorcerer

[After these things] it happened one day that Pharaoh User[mare went] to the court of the palace of Memphis, [and the council] of nobles, generals, and grandees of Egypt [stood in their] ranks in the court. [Then one came to announce: "There is a communication being made by a chieftain of Nubia [which is bound] to his body in a document." When he had been announced (30) [before] Pharaoh, he was brought to the court. He saluted [and said: "Is there anyone who will] read this document [that I have brought] to Egypt before Pharaoh, without breaking its seal, one who will read the writing that is in it without opening it? If [there is no good scribe and learned man in] Egypt who can read it without opening it, I shall take the shame of Egypt to the land of Nubia, my country."

[When] Pharaoh [and the nobles] heard these words [they did not know where on earth] they were. They said: "By Ptah, does a good scribe and learned man have the power to read writings of which he sees only [their] outside, and could one read a document [without opening it]?" Pharaoh [said]: "Summon to me Setne Khamwas, my son!" They ran, they brought him at once. (3,1) He bowed to the ground, he saluted [Pharaoh; he straightened up], stood on his feet and spoke the worshipful greeting of Pharaoh.

Pharaoh said to him: "My [son] Setne, have you heard the words that this chieftain [of Nubia] spoke before me, saying, 'Is there a good scribe and learned man in Egypt who can read this document that is in my hand, without breaking its seal, and shall learn what is written in it without opening it?'"

When Setne heard these words he did not know where [on earth] he was. He said: "My great lord, who is he who could read writing without opening it? But let me be given ten days' time, that I may see what I can (5) do to prevent the shame of Egypt from being taken to the land of Nubia, the country of gum eaters." Said Pharaoh: "They are granted to my son Setne."

They gave rooms to relax in to the Nubian and they prepared muck⁴ for him in the Nubian manner. Pharaoh rose from the court with

a very sad heart. He lay down without drinking and eating. Setne went to his house without knowing where on earth he was going. He wrapped himself in his garments from head to foot and lay down without knowing where on earth he was.

When his wife Mehusekhe was told of it she came to the place where Setne was. She put her hand inside his clothes; she found no warmth as he lay in his clothes. She said to him: "My brother Setne, there is no warmth in the breast, no [stirring] in the flesh. There is sorrow and grief in the heart." (10) He said to her: "Leave me, my sister Mehusekhe. The matter over which my heart grieves is not a thing fit to be revealed to a woman."

The boy Si-Osire came in, stood over his father Setne, and said to him: "My father Setne, why are you lying down with a grieving heart? Tell me the things that are concealed in your heart, that I may make them cease." He said: "Leave me, my son Si-Osire, you are too young for the things that are in my heart; you are not old enough [to have them told] to you." Said Si-Osire: "Tell them to me; I shall relieve your heart of them!"

Setne said: "My son Si-Osire, a chieftain of Nubia has come down to Egypt with a document fastened to his body, saying, 'Is there anyone who will read it without opening it? If there is no good scribe and learned man in Egypt (15) who can read it, I shall take the shame of Egypt to the land of Nubia, my country.' I lay down because my heart grieves on account of it, my son Si-Osire."

The moment Si-Osire heard these words he laughed for a long time. Setne said to him: "Why do you laugh?" He said: "I laugh because you are lying down with a grieving heart on account of such a small matter! Rise up, my father Setne! I can read the document brought to Egypt without opening it, and I shall learn what is written in it without breaking its seal!"

The moment Setne heard these words he rose up at once and said: "What is the proof for the words you have said, my son Si-Osire?" He said to him: "My father Setne, go to the ground-floor rooms of your house. Every book that you shall take (20) out of the chest, I shall tell you what book it is. I shall read it without seeing it, staying above your ground-floor rooms."

Setne rose and stood on his feet. He did everything exactly as Si-Osire had told him. Si-Osire read all the books that his father Setne lifted up before him without opening them. Setne came up from the ground-floor rooms of his house in the greatest joy. He hastened to the place where Pharaoh was. He related to him all the words that the boy Si-Osire had spoken to him, and his heart was exceedingly happy on account of it. At the same time Pharaoh cleansed himself for a

banquet with Setne and had Si-Osire brought to him to the banquet. They drank and made holiday.

On the morning of the next day (25) Pharaoh appeared in the court among his grandees. Pharaoh sent for the chieftain of Nubia. He was brought to the court with the document fastened to his body. When he stood in the center of the court, the boy Si-Osire came to the center, stood with the chieftain of Nubia, and addressed him, saying: "Ho you fiend of Nubia whom Amun, his god, may smite! You who came down to Egypt, the beautiful garden of Osiris, the footrest of Re-Harakhti, the beautiful horizon of Shay,⁵ saying, 'I will take [its] shame to the land of Nubia,' may the wrath of Amun, your god, smite you! The words that I shall pronounce are the ones that are written in the document. Do not tell lies about them before Pharaoh, your lord!"

When the chieftain (30) of Nubia saw the boy Si-Osire, as he stood in the court, he bowed his head and said: "All words that you shall say, I will not tell lies about them."

The contents of the document

Here begin the stories that Si-Osire related before Pharaoh and his nobles, with the people of Egypt listening to his voice. He said: What is written in the letter of the chieftain of Nubia, who stands here in the center, is the following:

It came to pass one day in the time of Pharaoh Menkh-Pre-Siamun,⁶ who was (4,1) beneficent king of the whole land, [with Egypt] overflowing with all good things in his time, for he was generous in giving expenditure and work in the great temples of Egypt—that day it happened that the ruler of the land of Nubia was *resting*⁷ [in a pavilion] in the woodlands of Amun, when he heard the voices of three chieftains of Nubia [in the] backroom.

One of them was talking in a loud voice and said among other things: "Were it not that Amun might find fault with me, and the lord of Egypt might [punish me], I would cast my sorceries upon Egypt (5) and would make the people of Egypt spend three days and three nights seeing no light, only darkness."

Another of them said among other things: "Were it not that Amun might accuse me, and the lord of Egypt might punish me, I would cast my sorceries upon Egypt, and would have Pharaoh brought from Egypt to the land of Nubia, and would have him beaten with 500 blows of the stick in public before the Ruler, and would have him returned to Egypt, all within six hours."

(The third said: "Were it not that Amun might accuse me, and the lord of Egypt might punish me, I would cast my sorceries upon Egypt, and would cause the land to be barren for three years.")

When the ruler of Nubia had heard the words spoken by the three chieftains of Nubia, he had them brought before him and said to them: "Who of you is he who said, 'I would cast (10) my sorceries upon Egypt and not let them see the light in three days and three nights?'" They said, "It is Horus-son-of-the-Sow."

He said: "Who is he who said, 'I would cast my sorceries upon Egypt, and would bring Pharaoh to the land of Nubia, and would have him beaten with 500 blows of the stick in public before the Ruler, and would have him returned to Egypt, all within six hours?'" They said, "It is Horus-son-of-the-Nubian-woman."

He said: "Who is he who said, 'I would cast my sorceries upon Egypt, and would cause the land to be barren for three years?'" They said, "It is Horus-son-of-the-Princess."

The ruler said (to Horus-son-of-the-Nubian-woman): "Carry out your feat of (15) sorcery! By Amun, the bull of Meroe, my god, if your hand succeeds, I will do for you many good things!"

Horus-son-of-the-Nubian-woman made a litter of wax with four bearers. He recited a spell to them, he gave them breath, he made them live. He commanded them, saying: "You are to go to Egypt, you are to bring Pharaoh of Egypt up to the place where the Ruler is. He shall be beaten with 500 blows of the stick in public before the Ruler, and you shall return him to Egypt, all within six hours." They said, "Certainly, we shall not omit anything."

The sorceries of the Nubian flew down to Egypt by night. They overpowered Pharaoh (20) Menkh-Pre-Siamun. They took him to the land of Nubia, to the place where the ruler was. They beat him with 500 blows of the stick in public before the ruler, and they returned him to Egypt, all within six hours.

These were the events that Si-Osire related in public before Pharaoh and his nobles, while the people of Egypt listened to his voice. He said: "May the wrath of Amun, your god, smite you! These words that I have spoken, are they not the ones that are written in the document that is in your hand?" Said the chieftain of Nubia: "Go on reading. All the words that you have spoken are true." Si-Osire spoke before Pharaoh:

When they had returned Pharaoh (25) Siamun to Egypt, his back smitten with very great beating, he lay down in the private chamber⁷ of the palace, his back greatly smitten. On the morning of the next day Pharaoh said to his councillors: "What has occurred in Egypt while I was away from it?" Ashamed of their thoughts, which were, 'Perhaps Pharaoh has lost his mind?', the councillors said: "Your health, your health, Pharaoh our great lord! Isis, the great goddess, will drive away your affliction! What is the meaning of the words you

have spoken to us, [O Pharaoh] our great lord? You are lying in the private chamber of the palace and the gods protect you!"

Pharaoh raised himself; (30) he let [the councillors] see his back, smitten with a very great [beating]. He said: "By Ptah, the great god, (5,1) I was taken to the land of Nubia this night. I was beaten with 500 blows of the stick in public before the ruler, and I was returned to Egypt, all within six hours." When they saw the back of Pharaoh smitten with a very great beating, they opened their mouths in loud cries.

Now Menkh-Pre-Siamun had a [magician] who was called Horus-son-of-Paneshe, a very [learned] man. He came to where Pharaoh was, uttered a loud cry and said: "My [great lord], these are the sorceries of the Nubians! By the life of your --- I will make them enter ----- execution!" Pharaoh said to him: "Make haste for me. Do not let me be taken to the land of Nubia (5) another night!"

The [magician Horus-son-of] Paneshe returned [quickly]; he brought his books and his amulets to [where Pharaoh] was. He recited a spell to him and bound an amulet on him, to prevent the sorceries of the Nubians from gaining power over him. He [went] out from Pharaoh's presence, took his offerings and libations, went on board a boat, and hastened to Khmun. He went to the temple of Khmun, [made his] offerings and his libations before Thoth, the eight-times great,⁸ the lord of Khmun, the great god. He made a prayer before him saying: "Turn your face to me, my lord Thoth! Let not the Nubians take the shame of Egypt to the land of Nubia! It is you who [created] magic [spells]. It is you who suspended the sky, who founded the earth and the netherworld, who placed the gods with ---. Let me know how to save Pharaoh [from the sorceries of the] Nubians!"

Horus-son-of-Paneshe lay down (10) in the temple. That night he dreamed a dream in which the mysterious form of the great god Thoth spoke to him, saying: "Are you Horus-son-of-Paneshe, the [magician] of Pharaoh Menkh-Pre-Siamun? When the morning of tomorrow has come, go into the library of the temple of Khmun. You will find a chamber⁹ that is locked and sealed. Open it and you will find a chest in this chamber, and in it a papyrus scroll which I wrote with my own hand. Take it out, make a copy of it, and put it back in its place. Its name is "the book of magic." It has protected me from the enemies, and it will protect Pharaoh and will save him from the sorceries of the Nubians."

Horus-son-of-Paneshe awoke from the dream in which he had seen these things. (15) He understood that what had happened was the

doing of the god. He acted according to every word that had been said to him in the dream. He hastened to the place where Pharaoh was; he made for him a written amulet of sorceries.

When the second day came, the sorceries of Horus-son-of-the-Nubian-woman returned to Egypt by night, to the place where Pharaoh was. In the same hour they returned to the place where the ruler was, for they were unable to gain power over Pharaoh, owing to the amulets with sorceries which the magician Horus-son-of-Paneshe had bound on him. On the morning of the next day Pharaoh told the magician Horus-son-of-Paneshe everything he had seen by night, how the sorceries of the Nubians had turned back because they were unable to gain power over him.

Horus-son-of-Paneshe had quantities of pure wax brought to him. He made a litter and four bearers. He recited (20) a spell to them, he gave them breath, he made them live. He commanded them, saying: "Go to the land of Nubia this night. Bring the ruler down to Egypt, to the place where Pharaoh is. He shall be beaten with 500 blows of the stick in public before Pharaoh, and you shall return him to the land of Nubia, all within six hours." They said, "Certainly, we shall not omit anything."

The sorceries of Horus-son-of-Paneshe flew with the clouds of the sky and hastened to the land of Nubia by night. They overpowered the ruler, they brought him down to Egypt, they beat him with 500 blows of the stick in public before Pharaoh, and they returned him to the land of Nubia, all within six hours.

These were the events which Si-Osire related in public before Pharaoh and his (25) nobles, while the people of Egypt listened to his voice. He said: "May the wrath of Amun, your god, smite you, you fiend of Nubia! The words that I have spoken, are they not the ones that are written in this document?" Said the Nubian, his head bowed down: "Go on reading. All the words that you have spoken are written in this document." Si-Osire said:

When all this had happened and the ruler had been returned to the land of Nubia within six hours, they put him down in his place. He lay down, he rose in the morning, greatly smitten by the blows he had received in Egypt. He said to his nobles: "I have been beaten with 500 blows of the stick in public before Pharaoh of Egypt, and they returned me to the land of Nubia again." He showed his back to the nobles, and they opened their mouths in a loud cry.

The ruler sent for Horus-son-of-the-Nubian-woman; he said: "May Amun, (30) the bull of Meroe, my god, curse you! It was you who went to the people of Egypt. Now consider for me what you will do to

save me from the hand of Horus-son-of-Paneshe!" He made his sorceries, he bound them on the ruler, in order to protect him from the sorceries of Horus-son-of-Paneshe.

On the night of the second day, the sorceries of Horus-son-of-Paneshe flew to the land of Nubia. They brought the ruler down to Egypt, they beat him with 500 blows of the stick in public before Pharaoh, and they returned him to the land of Nubia, all within six hours. This happened to the ruler for three days, for the sorceries of the Nubians were unable to protect the ruler from the hand of Horus-son-of-Paneshe.

The ruler was greatly distressed. He sent for Horus-son-of-the-Nubian-woman, he said to him: "Woe you fiend of Nubia! You have caused me to be humiliated by (35) the people of Egypt! You could not save me from their hands! By Amun, the bull of Meroe, my god, if you cannot make me [safe] from the sky-boats of the people of Egypt, I shall make you suffer a harsh death which shall be painful to you!" He said: "My lord the Ruler, let me be sent down to Egypt, that I may see him who does sorcery there, that I may do sorcery against him and let him taste the scorn I have in my heart for him!"

Horus-son-of-the-Nubian-woman was sent off by the ruler. He went to the place where his mother, the Nubian woman, was. (He told her all that had happened to him. She said to him): (6,1) "If you go down to Egypt to do sorcery there, beware of the people of Egypt! You will not be able to contend with them. Do not get caught in their hands, for then you will not return to the land of Nubia ever!"

He said: "There is nothing to the words you have said. I cannot avoid going down to Egypt if I want to cast my sorceries into it." The Nubian woman, his mother, said to him: "If it is so that you will go down to Egypt, set some signs between me and you, so that if you are defeated, I shall come to you and see if I can save you." He said to her: "If it happens that I am defeated, then when you are drinking [and eating], the water will take on the color of blood before you, the food before you the color of meat, (5) and the sky will have the color of blood before you."

When Horus-son-of-the-Nubian-woman had set the signs between him and his mother, he hurried down to Egypt, crammed with sorcery. He traversed the land Amun had made to Memphis, to the place where Pharaoh was, searching for him who was doing sorcery in Egypt.

He came to the court before Pharaoh and said in a loud voice: "Woe to you who makes sorcery against me in the court, in the place where Pharaoh is, with the people of Egypt looking to him! You two scribes of the House of Life, (or) you scribe of the House of Life, who does sorcery against the ruler, bringing him down to Egypt in spite of me!"

When he had said these words, Horus-son-of-Paneshe stood in the court before Pharaoh and said: "Woe you fiend of Nubia! Are you not Horus-son-of-the-Nubian-woman, whom I rescued in the gardens of Pre, when your companion (10) from Nubia who was with you and you were drowning in the water, having fallen down from the mountain in the east of On? Do you not repent of having carried off Pharaoh, your lord, and having beaten his back in the place where the ruler is? Do you now come to Egypt, saying, 'Is he here who does sorcery against me?' By Atum, lord of On, the gods of Egypt have brought you here, to pay you back in their land! Beware, I come to you!"

When Horus-son-of-Paneshe had spoken these words, Horus-son-of-the-Nubian-woman answered him, saying: "Is it he whom I taught the language of wolves who does sorcery against me?"

The chieftain of Nubia then did a feat of sorcery: he made a fire break out in the court. Pharaoh and the nobles of Egypt cried out aloud, saying: "Hasten to us, you magician, Horus-son-of-Paneshe!" Horus-son-of-Paneshe made (15) a magic formula and made the sky pour a southern rain on top of the fire. It was extinguished at once.

The Nubian did another feat of sorcery: he cast a big cloud on the court, so that no man could see his brother or his companion. Horus-son-of-Paneshe recited a spell to the sky and made it vanish and be stilled from the evil wind in which it had been.

Horus-son-of-the-Nubian-woman did another feat of sorcery. He made a great vault of stone, 200 cubits long and 50 cubits wide, above Pharaoh and his nobles, so that Egypt would be separated from its king and the land deprived of its lord. When Pharaoh looked up at the sky and saw a vault of stone above him, he opened his mouth in a great cry, together with the people who were in the court. (20) Horus-son-of-Paneshe recited a magic spell: he created a sky-boat of papyrus and made it carry away the vault of stone. It sailed with it to "Great Lake," the big water of Egypt.

Then the chieftain of Nubia knew that he could not contend with the Egyptian. He did a feat of sorcery so as to become invisible in the court, in order to escape to the land of Nubia, his home. Horus-son-of-Paneshe recited a spell against him, revealed the sorceries of the Nubian, and let him be seen by Pharaoh and the people of Egypt who stood in the court: he had assumed the shape of a wild gander and was about to depart. Horus-son-of-Paneshe recited a spell against him and made him turn on his back, while a fowler stood over him, his sharp knife in his hand, and about to do him harm.

When all this happened, the signs that Horus-son-of-the-Nubian-woman had set (25) between him and his mother all happened before her. She hastened down to Egypt in the guise of a goose. She stood

above the palace of Pharaoh, her voice screaming to her son, who was in the guise of a wild gander, while the fowler stood over him. Horus-son-of-Paneshe looked up at the sky; he saw the Nubian woman in the guise in which she was; he knew that she was the Nubian woman. He recited a spell against her and made her turn on her back, with a fowler standing over her, his knife about to give her death.

She changed the guise in which she was, assumed her shape of a Nubian woman, and pleaded thus: "[Do not make an end] of us, Horus-son-of-Paneshe! Forgive us this misdeed! If you will give us a sky-boat, we will not return to Egypt ever again!" Horus-son-of-Paneshe made an oath by Pharaoh and the gods (30) of Egypt, saying: "I shall not [let go of] my feat of sorcery until you make an oath to me, not to come back to Egypt for any purpose!" The Nubian woman raised her hand, not to come down to Egypt ever again. Horus-son-of-the-Nubian-woman swore an oath, saying: "I shall not come down to Egypt for 1,500 years!"

Horus-son-of-Paneshe let go of his feat of sorcery. He gave a sky-boat to Horus-son-of-the-Nubian-woman and the Nubian woman, his mother, and they flew to the land of Nubia, their home.

Si-Osire reveals himself

These were the events that Si-Osire related before Pharaoh, with the people of Egypt listening to his voice, while Setne, his father, saw everything, and the head of the chieftain of Nubia was bowed down. He said: "By your life, my great lord, this one before you is Horus-son-of-the-Nubian-woman, whose story I have told, and who has not repented of those things he did previously, and has come down to (35) Egypt at the end of 1,500 years to do sorceries here! By Osiris, the great god, lord of the netherworld, with whom I rest, I am Horus-son-of-Paneshe, I who stand before Pharaoh! When I found out in the netherworld that the fiend of Nubia was going to cast his sorceries here, while there was not a good scribe and learned man in Egypt at this time who would be able to contend (7,1) with him, I begged Osiris in the netherworld to let me come up to the earth again, so as to prevent him from taking the shame of Egypt to the land of Nubia. The order was given by Osiris to let me come to the earth.

"I awoke, I flew up, so as to find Setne, the son of Pharaoh, on the desert of On, or the desert of Memphis. I grew as that melon vine, so as to return to the body again and be born in the land, in order to do sorcery against this fiend of Nubia who stands in the court." Horus-son-of-Paneshe did a feat of sorcery, while being in the shape of Si-Osire, against the chieftain of Nubia. He made a fire around him; it consumed him in the midst of the court, (5) while Pharaoh saw it, together with his nobles and the people of Egypt.

Si-Osire vanished as a shadow from the presence of Pharaoh and Setne, his father, without their seeing him. Pharaoh marveled greatly, together with his grandees, at the things they had seen in the court. They said: "There is not a good scribe and learned man like Horus-son-of-Paneshe! Never, never will there be his like again! Setne opened his mouth in a great cry, because Si-Osire had vanished as a shadow without his seeing him.

Pharaoh rose from the court, his heart excited by the things he had seen. Pharaoh commanded to make preparations on behalf of Setne, so as to receive him, because of Si-Osire, his son, so as to soothe his heart. When night came Setne went [to] his house with a very sad heart. Mehusekhe lay down at his side, (10) and she received the fluid of conception from him that night. At the right time she bore a male child, who was named User-Mont-Hor.

Setne never failed to make burnt offerings and libations to the spirit of Horus-son-of-Paneshe at all times.

Colophon

This is the end of the book, written -----.

NOTES

1. In the lines now lost it was told that they entered the netherworld and saw seven halls.
2. I.e., these people remain in the netherworld and may not go up to the sky.
3. Perhaps "livelihood," rather than "life," was intended.
4. A coarse word designed to express the Egyptian contempt for Nubian food.
5. The god who personifies fate.
6. A garbled throne name. It is not clear which king the Demotic author had in mind.
7. *Kn̄h.t* must mean something else besides "shrine, chapel." Here it is probably a "private chamber" or "bedroom." See also *Instruction of Ankhsheshonq*, 2/19 (p. 162, below), and the suggested meaning "dark (place)" in Černý, *Copt. Dic.*, p. 60, based on E. Hornung's remarks on *kn̄h*, "grow dark, make dark" in ZÁS, 86 (1961), 113-114.
8. So, according to Griffith's restoration.
9. Again the word is *kn̄h.t*.

PRINCE PEDIKHONS AND QUEEN SERPOT

From Vienna Demotic Papyrus 6165

The text translated here is an episode in the tale called *Egyptians and Amazons*, a tale belonging to the group of texts known as the Story-Cycle of King Petubastis. Incompletely preserved in many fragmentary demotic papyri of Greco-Roman date, the Story-Cycle of Petubastis is a sequence of tales woven around the persons of certain rulers, notably