

of combat ----- (15) ----- if you wish ----- between
 us (17) ----- between us -----." She laughed -----
 (19) ----- in the regions ----- (21) ----- we do not
 ----- (23) ----- great ----- among us -----
 Serpot ----- brought them into (25) ----- the prince
 ----- hard stone.

[As soon as Serpot, the queen of the land of the women, looked at him] she did not know where on earth [she was, owing to] the great love that had entered (27) [into her] ----. [As soon as] Prince [Pedikhons] himself [looked] at her [he did not know] where on earth he was -----. [He said] to her: "My sister Serpot -----

NOTES

1. The word is "Pharaoh" with the feminine ending.
2. All the restorations are guesswork.
3. The signs look more like *i3by wmm* than like Volten's reading *tp-r3*, "door."
4. Or, "Give me protection"; the phrase occurs several times in *P. Krall*, where the sign for *nht* has a more conventional form.
5. "Khor" here is Syria as well as Assyria; see Volten, *op. cit.*, p. 7.
6. Owing to the small lacuna after "fortress," the connection between the "fortress" and the *ht3* which Volten rendered "tomb" is not clear. If this is the word *hyt*, "pit," the meaning "tomb" seems possible but not certain.
7. The same phrase occurs in *P. Krall* 2/9 and 17/18.
8. The noun *htby.t* was apparently used both for "combat" and "combat force, army." The latter meaning appears suitable here and it prevails in *P. Krall*.
9. The same expression as in *Setne II*, 5/36.
10. The same idiom, here in the negative, as in *Setne I*, 5/10.
11. Compare *P. Krall* 12/24.
12. Read *ipy.t st.t*, "engraved work," and see *Glossar*, p. 472.2. The meaning is they beat the ornamental metal work on the surface of their shields so as to make it resound. Similarly in *P. Krall* 23/7: *gl'n sty n ipy*, "shield of engraved work."

THE LION IN SEARCH OF MAN

From Leiden Demotic Papyrus I 384

The long Demotic story known as *The Myth of the Eye of the Sun* (Leiden Dem. Pap. I 384) tells how Tefnut, the daughter and "eye" of the sun-god Re, who after quarreling with her father had left Egypt and settled in Nubia, was persuaded to return to Egypt. The sun-god had sent Thoth, the counsellor and mediator among the gods, to appease the angry goddess and bring her back. Tefnut at first resisted the blandishments of Thoth, and there ensued lengthy debates in the course of which Thoth told her several animal fables, each designed to teach a moral lesson. Eventually, the goddess relented and, on the journey back

to Egypt, Thoth continued to entertain her with fables. Thus the main story serves as a narrative frame for the fables, of which the fable of *The Lion in search of Man* is translated here.

Animal fables may have been current in Egypt since the New Kingdom, for we possess a number of illustrated papyri and ostraca of New Kingdom date which depict animals acting in human situations, such as festivities, labors, and combats. But no fable texts have come down to us from before the Greco-Roman period.

The fable of *The Lion in Search of Man* is especially remarkable, because here the Egyptian stepped out of himself, looked at man, and found him evil. The final episode of the fable, the encounter of lion and mouse, occurs in a shorter version among the Fables of Aesop.

The fable of *The Lion in Search of Man* occupies pages 17/9–18/34 of the Leiden papyrus.

Publication of the whole myth: W. Spiegelberg, *Der ägyptische Mythos vom Sonnenauge (Der Papyrus der Tierfabeln "Kufi") nach dem Leidener Demotischen Papyrus I 384* (Strassburg, 1917).

Fragments of a Greek translation of the myth: S. West, "The Greek Version of the Legend of Tefnut," *JEA*, 55 (1969), 161–183.

Related studies: H. Junker, *Der Auszug der Hathor-Tefnut aus Nubien*, *APAW*, Phil.-hist. Klasse, Anhang, 1911, No. 3 (Berlin, 1911). K. Sethe, *Zur altägyptischen Sage vom Sonnenauge das in der Fremde war*, *Untersuchungen*, V/3 (Leipzig, 1912), reprint, Hildesheim, 1964.

The Lion in Search of Man: Spiegelberg, *op. cit.*, pp. 43–47, text and translation. Erichsen, *Lesestücke*, pp. 59–67 and 69–72, text. Brunner-Traut, *Märchen*, pp. 133–136, translation.

On Egyptian animal fables: E. Brunner-Traut, "Altägyptische Tiergeschichte und Fabel: Gestalt und Strahlkraft," *Saeculum*, 10 (1959), 124–185.

(17,9) There was a [lion on the] mountain who was mighty in strength and was good at hunting. [The small game of the] mountains knew fear of him and (11) terror of him. One day it happened that he met a panther whose fur was stripped, whose skin was torn, who was half dead and half alive [because of his] wounds. (13) The lion said: "How did you get into this condition? Who scraped your fur and stripped your skin?" The panther [said to him]: "It was man." (15) The lion said to him: "Man, what is that?" The panther said to him: "There is no one more cunning than man. May you not fall into the hand of man!"¹ The lion became enraged against man. He ran away from (17) the panther in order to search for [man].

The lion encountered a team yoked ----- . . . so that one [bit] was in the mouth of the horse, the other [bit] [in the] mouth of the donkey. (19) The lion said to them: "Who is he who has done this to you?" They said: "It is man, our master." He said to them: "Is man stronger than you?" They said: "Our lord, there is no one more cunning than man. May you not fall into (21) the hand of man!" The lion became enraged against man; he ran away from them.

The same happened to him with an ox and a cow, whose horns were clipped, whose noses (23) were pierced, and whose heads were roped. He questioned them; they told him the same.

The same happened with a bear whose claws had been removed and whose (25) teeth had been pulled. He asked him, saying: "Is man stronger than you?" He said: "That is the truth. I had a servant who prepared my food. He said to me: 'Truly, (27) your claws stick out² from your flesh; you cannot pick up food with them. Your teeth protrude; they do not let the food reach (29) your mouth. Release me, and I will cause you to pick up twice as much food!' When I released him, he removed my claws and my teeth. I have no food and no strength (31) without them! He strewed sand in my eyes and ran away from me." The lion became enraged against man. He ran away from the bear in order to search for man.

(33) He met a lion who was [tied to] a tree of the desert, the trunk being closed over his paw, and he was very distressed because he could not run away. The lion (18,1) said to him: "How did you get into this evil condition? Who is he who did this to you?" The lion said to him: "It is man! Beware, do not trust him! Man is bad. Do not fall (3) into the hand of man! I had said to him: 'What work do you do?' He said to me: 'My work is giving old age. I can make for you an amulet, so that you will never die. Come, (5) I will cut a tree for you and place it on your body as an amulet, so that you will never die.' I went with him. He came to this tree of the mountain, sawed it, and said to me: 'Stretch out (7) your paw.' I put my paw between the trunk; he shut its mouth on it.³ When he had ascertained of me that my paw was fastened, so that I could not run after him, he strewed (9) sand into my eyes and ran away from me."

Then the lion laughed and said: "Man, if you should fall into my hand, I shall give you the pain that you inflicted on (11) my companions on the mountain!"

Then, as the lion was walking in search of man, there strayed into his paw a little mouse, small in size, (13) tiny in shape. When he was about to crush him, the mouse said to him: "Do not [crush] me, my lord the lion! If you eat me you will not be sated. (15) If you release me you will not hunger for me either. If you give me my breath (of life) as a gift, I shall give you your own breath (of life) as a gift. If you spare me from your destruction, I shall make you (17) escape from your misfortune." The lion laughed at the mouse and said: "What is it that you could [do] in fact?⁴ Is there anyone on earth who would attack me?" (19) But he swore an oath before him, saying: "I shall make you escape from your misfortune on your bad day!" Now although the lion considered the words of the mouse as a joke, (21) he

reflected, "If I eat him I shall indeed not be sated," and he released him.

Now it happened that there was a huntsman with a net who set traps (23) and had dug a pit before the lion. The lion fell into the pit and fell into the hand of man. He was placed in the net, he was bound with (25) dry (leather) straps, he was tied with raw straps. Now as he lay suffering on the mountain, in the seventh hour of the night, Fate⁵ wished to make his joke⁶ come true, (27) because of the boastful words that the lion had spoken, and made the little mouse stand before the lion. He said to him: "Do you recognize me? I am the little mouse (29) to whom you gave his breath (of life) as a gift. I have come in order to repay you for it today, and to rescue you from your misfortune, since you are suffering. It is beautiful to do good (31) to him who does it in turn." Then the mouse set his mouth to the fetters of the lion. He cut the dry straps; he gnawed through all the raw straps (33) with which he had been bound, and released the lion from his fetters. The mouse hid himself in his mane, and he went off with him to the mountain on that day.

NOTES

1. The phrase *ir 3w3(t)* occurs six times, and in all but the last occurrence it is construed with *n tr.t*. While the meaning "suffer at the hand of man" would also be possible here and in the next instance (17/20–21), it is unlikely in the third instance (18/2–3) and impossible in the fourth (18/10). Without "at the hand of," it means "to suffer" (18/30); cf. *Glossar*, p. 22, and Černý, *Copt. Dic.*, p. 141.

2. This is the required meaning but it is not clear what word is written; perhaps *ky*, "high," in the sense of "long"?

3. I.e., the man sawed the tree trunk lengthwise, held the cleft open with a wedge, and when the lion had inserted his paw he removed the wedge, and the cleft snapped shut.

4. Lit., "in the end."

5. The god Shay, the personified fate.

6. The promise of the mouse which the lion had treated as a joke.

THE INSTRUCTION OF ANKHSHESHONQ

P. British Museum 10508

Acquired by the British Museum in 1896, the papyrus was in a damaged condition and its provenance is unknown. It consists of twenty-eight columns (or pages) with large parts missing from pages 1 and 2. From pages 24 onward holes and considerable rubbing of the surface have made much of the lines illegible. In addition, the top edge of the papyrus is damaged throughout its whole length, so that all first lines are missing. The handwriting is of late Ptolemaic date, while the composition itself may be earlier; no firm dating has yet been achieved.