

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 ZĀS, 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

King Pedibast of Tanis, Prince Inaros of Heliopolis, their kinsmen Pemu and Pedikhons, and others.

The central themes of the cycle are contests and combats between the various heroes and their adversaries, the combats being preceded by lengthy challenges and speeches. The tales seem to be rooted in the historical situation of the Post-Imperial Epoch, when Egypt was ruled by numerous petty princes who fought each other for power and prestige. But as literary topics, the duels between heroes and their elaborate challenges probably owe more to a knowledge of the Homeric epics and other works of Greek literature. Moreover, certain themes are clearly inspired by Greek models, notably the tale *Egyptians and Amazons*, which echoes the story of Achilles and Penthesilea.

Six distinct stories are presently known to belong to the Petubastis cycle, all of them unfortunately in a very fragmentary state. They are: (1) *Inaros and the Griffin*, (2) *The Contest for the Benefice of Amun*, (3) *The Contest for the Breastplate of Inaros*, (4) *Egyptians and Amazons*, (5) *Naneferkasokar and the Babylonians*, and (6) a fragment mentioning Pemu and two other heroes.

The papyrus containing *Egyptians and Amazons* is in tatters, with less than half of the text preserved and without the beginning. In its present form it starts with the arrival of Prince Pedikhons in the land of Khor, the term Khor being an old designation of Syria which here also denotes Assyria. A region within the land of Khor is ruled by Amazons under their Queen Serpot. Prince Pedikhons has invaded the land of the Amazons and is encamped near their principal fortress. The episode translated below begins with Queen Serpot's war council and her decision to send her younger sister Ashteshyt, dressed as a man, to spy out the Egyptian camp with its army, consisting of Egyptian and Assyrian troops. After Ashteshyt has accomplished her mission, Serpot decides to take the offensive. She marshals her troops, exhorts them, attacks, and inflicts heavy losses on the Egyptian and Assyrian troops. Prince Pedikhons has watched the fighting without taking part. At night he tells his troops that on the morrow he will fight Queen Serpot in single combat. On the next day he challenges the queen and they fight the entire day. At sunset they agree on an armistice and engage in a conversation which becomes increasingly friendly; and when at last they look at each other closely they fall in love. This is the end of the episode translated here.

Publication: A. Volten, *Ägypter und Amazonen*, MPON, n.s., 6 (Vienna, 1962).

Comments: A. Volten, *Akten des 8. Internationalen Kongresses für Papyrologie*, MPON, n.s., 5 (Vienna, 1956), 147–152, relation to Greek literature.

Kitchen, *Third Intermediate*, Excursus G, pp. 455–461, historical background of the Petubastis cycle and list of the six stories. A. Spalinger, *JARCE*, 13 (1976), 140–147, historical background.

(2,8) Serpot, the Queen¹ of the land of the women, sat --- of her tent, [with the leaders]² of the land of the women standing to the left and right of her.³ She raised her face [and looked at her troops] who were not numerous, being (10) --- the fortress of the land of the women. She said: "Give me help,⁴ O Isis, my [mistress], great goddess, and Osiris, great god! Do you not see as I do how the army has made camp ---?"

(12) --- she called Ashteshyt, her younger sister, and said: "Do not delay [to go to the place] where those millions of troops [are encamped], so as to learn the situation inside the camp. Take [men's clothing] --- the manner (14) --- . . . the army. Learn every matter and every purpose for [which] the troops have come. [Learn the name of] the chief at their head and the [circumstances under] which they have come."

Ashteshyt, the younger sister of Serpot, the queen of [the land of the women], went out. She changed (16) [her mode of dress] and went out among the army. They did not notice her going about -----, nor that she was a woman. [She learned] the nature of everything that went on in the camp. She learned that it was the Egyptian [Prince] Pedikhons (18) [who was] at their head. She sought out how he had come alone to the fortress [of the land of the women] ----- . She learned [the nature] of everything, without anyone on earth recognizing her.

She returned to the place --- where Serpot was. (20) She [told] her the nature of everything she had seen and the [facts about Prince] Pedikhons ---, without anything being changed in it. As soon as Serpot, [the queen of the land of] the women, had heard these things (22) [she said: "Give] me help, O Isis, great goddess, and Osiris, great god, (and) great gods ----- [the] evil [serpent] of an Egyptian . . . Lo, for many days we have heard of his deeds! [He has gone to war] against the king --- (24) the land of Khor.⁵ He has fought with one chief one day and has battled with another [the next day, a chief] whose gods [did not] know how to receive him. We will know how to receive him, we will, we will! The right plan is that we shall forestall them! [It is better to forestall] them than to let them (26) forestall us. I shall marshal the army on the battlefield [against the army] of the Egyptian. [Let] the trumpet [sound], let the horn sound in the land of the women with [all] its regions, [and let it be] said, 'Make your (28) [preparation] for combat with a foreign people which stands outside.' Do not [delay] -----."

A short [time] after this, the army of all the women from the regions of the land of [the women] was assembled]. They came (30) [to the] fortress --- the great [ṭomb]⁶ of the land of the women, with their army --- battle[field]. Serpot --- through the army; she inspected the women [equipped with their] armor and their weapons (32) [of attack]; ----- those who were mounted on ---, [those who were mounted on] ---, and those who harnessed -----, bearing armor ----- [hel]mets with bulls' faces. (34) ----- the opponents --- who hurry toward their ----- breastplates, while they arrayed and marshaled, creating fear and standing (36) ----- their manner of doing battle.

Serpot made her preparation ----- she inspected their manner of setting up camp, and her heart was happy (38) ----- . [She said]: "May you not have the evil eye!⁷ The army⁸ is beautiful. The recruits ----- . Osiris, the great god, our good bull, our good Mnevis, he will not -----."

(40) ----- [They said: "Serpot, our Queen] is with us; she will not abandon us. ----- what is fitting --- with the Queen (42) ----- . [We shall show] Pedikhons how we come among the ----- ." [Serpot said]: " --- [when I] see you. You shall seize them (44) ----- . Do not be distressed ----- . [Isis], the great goddess, arrays the army of the (46) [women]. ----- , he can not sit." Serpot ----- that camp. Serpot said: (48) "----- who are at the gate of the fortress ----- the leaders outside the camp (50) ----- [no one] at all go out of their camp ----- the ... of fighting (52) ----- ." They acted according to every word that (3,1) Serpot had commanded. -----

They went to the place where [Prince Pedikhons was] ----- (3) of the fight against the ----- . Prince Pedikhons sent ----- . [They called out] (5) curses and taunts, the speech of [warriors] ----- from the first to the last. ----- . [Serpot went] (7) out into the army of the ----- a multitude. She destroyed ----- (9) suddenly against them. Those who wished ----- she slaughtered ----- . [The slaughter of a bird of prey] (11) among the birds [was what Serpot did among] ----- . [The raging] of Apopis was what Serpot did ----- (13) grasped their hands ----- with her, in their eyes ----- (15) that day.

Pedikhons ----- , he uttered a loud cry ----- (17) the dust ----- of the Assyrians ----- . [They said]: "----- (19) against us ----- with us, and we ----- . (21) ----- them ----- ." [Pedikhons said]: "I have not striven ----- . [Tomorrow will] be (23) beautiful, after the bitterness [of today]. ----- to the [battle]field today ----- to the battle[field] in order to ----- the land of the women without ----- (25) shall happen ... --- the land of the women. You shall find glory, the glory of ----- his comrade. ----- you shall do tomorrow. The army of [the women] ----- (27) a harsh death which shall be painful to [them]."⁹

The Assyrians went to their tents ----- very much. Prince Pedikhons went to his tent. He drank like a hero and ate ----- (29) 'in' the ways of warfare --- on his eye. When the morning of the next day came [Prince] Pedikhons [donned] his armor and took up his weapons --- of a warrior --- [from the first (31) [to the] last. He took ... --- a scimitar --- of a warrior ----- of fighting, his

head bent to the shafts of his lances. He gave ----- (33) doing battle. He was like a roaring lion, like a bull bursting with strength, ----- announcing attack.

It was reported and announced at the fortress, at the place where Serpot was, [saying: "There has come] (35) a single Egyptian to the battlefield today." She said: "Give me help, my mistress [Isis, great goddess]! Save me from the slaughter of this evil serpent of an Egyptian!" There stepped [up to her] (37) Ashteshyt, her younger sister, and said: "You did much fighting yesterday. [Now let me go] to the battlefield to fight with this Egyptian today!" [Serpot said]: (39) "That does not suit me!¹⁰ It is the cowardly manner of the Assyrians ----- begin on the battlefield today. You know their [manner, you have fought] (41) against them. By Isis, the great goddess, the mistress of the land of the women, it is I who shall don [armor and go] to the battlefield against the evil serpent of an Egyptian today!"

She ----- (43) left her (without) another word. They brought her armor and weapons to [her].¹¹ [She] donned her armor, she took up the warrior's weapons ----- (45) according to her custom. They opened the bolts before her, she went out, she announced combat ----- Pedikhons. Each was ready to meet the other.

They spread the ----- (47) out before them. They beat the engraved work of their ornate shields¹² --- . [They called out curses and] taunts, the speech of warriors. They took death to themselves as neighbor, as being greater than life. ----- (49) duel, their blows were beautiful, their strokes deceitful, ----- . They rushed to the [slaughter] like vultures ----- , (4,1) they attacked like panthers, they made --- like ----- Sobk. The ground resounded --- from ----- . (3) They made feints, they struck, they jumped. [Neither gave way] to the other, his opponent. ----- . Neither gave way to the other, [his opponent]. ----- (5) [the] time of [light] of the morning until the [setting of the sun] in the evening.

[Serpot, the queen of the] land of the women, called to Prince Pedikhons [saying]: "My brother, you fighter of E[gypt] ----- (7) [the sun] has gone down; it will rise over us again tomorrow." Prince [Pedikhons] said: "----- . One does not fight in the dark."

Serpot, [the queen of the land of the women], said to him: (9) "[My brother Pedikhons, the sun] has gone down and rests. --- rest ----- ." ... [Said] (11) Serpot: "----- my mistress, the Queen, Isis the great, the mother of the [gods] ----- my brother [Pedikhons] ----- fight tonight!" ----- (13) stood ----- . [Serpot said: "My brother Pedikhons, why have you come] here to the regions of [the land of the women]?" ----- fate

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.