STORIES

OF THE

HIGH PRIESTS OF MEMPHIS
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THE SETHON OF HERODOTUS
AND
THE DEMOTIC TALES OF KHAMUAS

BY

F. LL. GRIFFITH, M.A.

FORMERLY SCHOLAR OF QUEEN'S COLLEGE, OXFORD
CORRESPONDING MEMBER OF THE ACADEMY OF SCIENCES AT BERLIN

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In editing these demotic stories I have endeavoured to advance by a step that not insignificant branch of Egyptology which counts an Englishman, Thomas Young, among the chief founders of its study, but which since his time has been neglected entirely in this country. The decipherment of demotic, inaugurated by Akerblad's famous letter to De Sacy in 1802, and continued by Young and Champollion in 1820–1830, was most successfully cultivated by Heinrich Brugsch in the first half of his brilliant career, from 1847 to 1868, when he finished his dictionary of hieroglyphic and demotic. With such completeness did he triumph over the crabbed script that it remains for his successors only to perfect his work, at least for the later periods. Brugsch had for long been practically the sole reader of demotic when Revillout attacked the subject as a student of Coptic. By his multitudinous works the latter has certainly thrown light on the interpretation of the legal documents—some of which belong to the early period—and on the metrology. Demotic is, however, a subject which requires above all things care and accuracy if satisfactory results are to be obtained by the student. The recent work of W. Max Müller commencing in 1886, but unfortunately never extending
beyond brilliant discussions of single words and groups),
of Krall, Hess, and Spiegelberg, augur well for the
future of the study, and it is certain that it will
progress rapidly as the results of Coptic and hiero-
glyphic research are brought to bear in a scientific
manner upon this intermediate stage of the Egyptian
language.

In spite of all that has been accomplished in demotic,
there is much to be done that is almost of a pioneer
character, and much that has been conjectured or con-
tested must be either established or overthrown by
positive proofs. This is the main apology for the
voluminousness of the philological notes in Part II;
though many of them are due chiefly to the bad
writing or bad preservation of the second tale.

I may here be allowed to express my great obliga-
tions to the authorities of the department of MSS.
in the British Museum for permission to publish the
demotic text of the second story, and to the Delegates
of the Clarendon Press for undertaking the serious
expense of printing this book. My thanks are also
especially due to the Rev. E. M. Walker, of Queen's
College, for encouragement and advice; the Provost of
Queen's College, Oxford, for introducing and supporting
my application to the Delegates of the Clarendon Press;
Mr. Cannan, the Secretary of the Delegates; Mr. Horace
Hart, the Controller of the Press; and last, but not
least, Mr. F. G. Kenyon of the British Museum, by
whose kindness I was amongst the first to see the
newly unrolled 'Papyrus DCIV,' and enjoyed every
facility for studying it. The particulars furnished by
him in regard to the history of the papyrus and to the
Greek text upon the recto will be found in a subsequent
page.

A glossary of the two demotic stories has been pre-
pared, and it is intended to publish it later, when the
work may have had the benefit of the criticism of
fellow-students. A photographic facsimile and a hand-
copy of the new tale are issued herewith. The first
tale has long been accessible in a good facsimile, but
negatives of the original papyrus in the Gizeh Museum
have been taken at my request by Émile Brugsch-Bey,
brother of the great demotist, and are now deposited
with Mr. R. C. Murray, 8 Garrick Street, Covent Garden,
London, W.C., to whom applications for prints should
be addressed.

This volume must not go to press without a word
acknowledging its special indebtedness to the great
work of Professor Sethe on the Egyptian Verb, which
appeared last autumn at the moment when I was
engaged in the final shaping of the materials for the
book. By his masterly historical treatment of the
verbal forms in Hieroglyphic and in Coptic, Sethe has
made it possible here to begin classification, on the
lines laid down by him, of the remarkable forms which
the verb assumes in demotic.

_May, 1900._
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§ 1. Introductory: Stories in later Egypt. § 2. Khamuas in history.

§ 1. This is not the place to enter upon the general subject of Egyptian tales, of which demotic is now beginning to yield a rich variety dating from the Graeco-Roman age. But we must note the fact that while a considerable number of stories are extant in hieratic of the Middle and New Kingdoms, ten centuries follow between the end of the New Kingdom and the middle of the Ptolemaic rule (circa 1200–150 B.C.), during which this class of literature is entirely unrepresented by native documents. From two external sources, however, we gather that the art of the story-teller was by no means in abeyance, though it would seem that his tales were not often committed to writing by Egyptian scribes. The Biblical story of Joseph, charged as it is with Egyptian ideas and marked by Egyptian names of the late period, may very well be a product of Hebrew
intercourse with the Egyptians after 1000 B.C.; and in his history Herodotus collected multitudes of imaginative traditions current in Egypt of the fifth century. How far the stories in Herodotus are genuinely Egyptian it would be difficult at present to say. Often they have a strong Greek tinge, while the demotic stories of the Graeco-Roman epoch are thoroughly native and bear few distinct traces of external influence.

§ 2. Two of these stories—later by several centuries than Herodotus—relate to a famous high priest of Ptah who flourished about 1250 B.C. His name Kham-u-as ( kuk-m-W?s)\(^2\), meaning 'manifestation in Thebes,' indicates that he was born in the southern capital; but he lived and died a Memphite. He was head of the whole hierarchy of his time, and the most notable of the innumerable progeny of the great King Rameses II. From contemporary documents we learn that his mother was the queen Isit-nefert. In his youth he would seem to have taken part in the wars, but his recorded acts are principally of a sacerdotal nature, and he appears conspicuously in the celebration of national festivals from the thirtieth year of Rameses onwards. Apparently Khamuas died in the fifty-fifth year of his father's long reign of sixty-seven years; otherwise he might perhaps have succeeded to the kingdom which eventually fell to Merenptah, the thirteenth son of Rameses. His tomb is near the Great Pyramid\(^3\).

\(^1\) The dates assigned by Biblical critics to various portions of this story extend from the middle of the ninth century to the end of the sixth. One of the Egyptian names (Asenath) points to a period not earlier than the end of the ninth century. The others could be somewhat older, but on the whole the impression left is that these details belong rather to the age of the Saites, beginning as late as 680.

\(^2\) As MASPERO pointed out (A. Z., 1877, p. 143; note 41) Χαμώς, occurring in the fanciful list of kings of Syncellus (ed. DINDORF, p. 179), is probably the Greek form of his name.

\(^3\) For the historical Khamuas see MASPERO, Hist., II, pp. 424-6, and references there.
§ 3. In the demotic stories Khamuas is not presented in a very heroic light: they relate his misfortunes and seem rather to scoff at his learning, which availed so little against the gods, or even the sages and magicians of less degenerate times. The discovery of certain late funerary texts is attributed to his indefatigable research. They are entitled ‘The writings of the vase which Khamuas the chief son of the king found under (or at ?) the head of a divine one (mummy) in the west of Memphis: it was more divine than any vase in the treasury. It makes itself as a gate of flame between the divine (y3h·w) who are (?) dead (mt·w) and that which attacketh them: it is very excellent, a million times.’ The first of them is further said to have been previously discovered or invented for his own protection by the chief royal scribe Amenhetep, son of Hepu, a famous Theban priest in the reign Amenhetep III. Thus the supposed history of this spell is not unlike that of the book which Khamuas found in the grave of the learned scribe Neneferkaptah.

§ 4. The title that most usually precedes the name of Khamuas on the monuments is sm. This is a sacerdotal title, not indeed confined to the high priest of Memphis, but constantly borne by him and assigned to his office in the Ptolemaic list of Egyptian priesthoods at Edfu, where the high priest of Ptah has the double title sm, wr hrp hmww ‘Sem and Chief Artificer (?).’ ‘Sem of Ptah’ is a fuller form of the title. Certainly Khamuas was wr hrp hmww, as well as sem, and, for

1 Pleyte, Chapitres supplémentaires du Livre des Morts, ch. 167-174; see especially Pl. 126-7.
3 Below, pp. 16, 30 (I Kh. iv. 26).
4 e.g. Br., Thes., 957-9.
5 Br., Dict. Géog., p. 1368.
6 Piankhy Stele, l. 20.
7 Br., Thes., 957.
instance, presided over the burial of the Apis bull, which was sacred to the same god. Thus his title \textit{sm} is doubtless to be taken in its special application, i.e. as 'high priest of Ptah at Memphis.'

In the demotic tales Khamuas is entitled '\textit{Stne} (in the second story \textit{Stme}) \textit{Hk-m-ws}, the son of Pharaoh, \textit{Wsr-mr-rc}', the last name corresponding to the hieroglyphic \textit{Wsr-mc-t-Rc}, the short form of the prenomen of Rameses II. In the New Kingdom and later the title \textit{sm} is often written \textit{stm}, and though in hieroglyphics the ancient form was frequently adhered to, demotic bilinguals of the Ptolemaic period give the form \textit{stm}, \textit{stm-t}. Thus \textit{stne} or \textit{stme Hk-m-ws} in the tales would seem to correspond exactly to \textit{sm Hk-m-ws-t} in inscriptions of his own time.

It must be noted also that Khamuas when referred
to more briefly in the tales appears by this title 'Stne,' 'Stme' alone, not 'the Stne,' or 'the Stme,' and never once by his name. Thus, unless 'Stne' was misinterpreted by the later scribes as a proper name, we must conclude that this title of the high priest was used as an appellative for its holder, just as 'Pharaoh' was used for the king\(^1\).

§ 5. We will now turn to the Greek record. Herodotus, whose travels in Egypt date from the reign of Artaxerxes, about 460 B.C., reports amongst the information he obtained from the natives regarding the kings of Egypt a miraculous story of a Pharaoh, who was also priest of Hephaestus, i.e. high priest of Ptah at Memphis:

Metà de toûton (sc. ἔλεγον) βασιλέωσα τὸν ἵρεα τοῦ Ἡφαίστου, τῷ οὖν οἴνωμα εἶναι Σεβῶν, τὸν ἐν ἀλογίσι ἔχειν παραχρησάμενον τῶν μαχίμων Αἰγυπτίων ὡς οὐδέν δεσπόμενον αὐτῶν, ἄλλα τε ἃτιμα ποιεῦτα ἐς αὐτούς, καὶ σφέας ἀπελέσθαι τὰς ἀροφάς, τοῖσι ἐπὶ τῶν προτερῶν βασιλέων δεδομένα ἔξαιρέτους ἐκάστῳ ὀνόματι ἀροφάς. μετὰ δὲ ἐπὶ Αἰγυπτίων ἐλαύνειν στρατόν μέγαν Σαναχάρίβου βασιλέα Ἀραβίων τε καὶ Ἀσσυρίων· οὐκον δὲ ἐδέλεων τοὺς μαχίμους τῶν Αἰγυπτίων βοηθείων τὸν δὲ ἵρεα ἐς ἀπορθήν ἀπειλημένου ἐσελθόντα ἐς τὸ μέγαρον πρὸς τάγαλμα ἀποδύρεσθαι, οἱ κινδυνεύει παθεῖν ὀλοφυρόμενον δ' ἀρα μὲν ἐπελθεῖν ὄπιον, καὶ οἱ δὲ ἔλευν ἐν τῇ ὑπὶ ἐπιστάντα τὸν θεόν θαρσύνειν, ὡς οὐδέν πείσεται ἄχαρι ἀντιάξων τὸν Ἀραβίων στρατόν αὐτὸς γάρ οἱ πέμψειν τιμωροὺς. τούτοις δὲ μὴ πίσονον τοῖσι ἐνυπνίωσι, παραλαβόντα Αἰγυπτίων τοὺς βουλομένους οἱ ἐπεσθαί στρατοπεδεύσασθαι ἐν Πηλουσίῳ (ταύτῃ γὰρ εἰσὶ αἱ ἐσβολαί· ἐπεσθαί δὲ οἱ τῶν μαχίμων μὲν οὐδένα ἀνδρῶν,

\(^1\) In ancient Egyptian the article did not exist, and though it was in general use as early as 1500 B.C., apparently the ancient titles 'Pharaoh,' and 'Setme' like many other religious and ceremonial terms, remained artikellois almost to the end. Before Coptic times, however, the initial letter of Pr.-ε, 'Pharaoh,' was falsely interpreted as the definite article \(\epsilon\), and was so declined—with fem. \(\iota\), pl. \(n\)—the word for 'Pharaoh' being reduced to \(\epsilon\rho\).
kapήλων δὲ καὶ χειρώνακτας καὶ ἄγοραῖος ἀνθρώπους. ἐνθαῦτα ἀπικομένους, τοίοι ἕναντίοις αὐτοῖς ἐπιχυθέντας νυκτὸς μὲς ἄρουραίους κατὰ μὲν φαγεῖν τοὺς φαρετρεῶνας αὐτῶν, κατὰ δὲ τὰ τόξα, πρὸς δὲ τῶν ἄπιθιον τὰ ὴχανα, ὥστε τῇ ἔστεραίῃ φευγόντων σφέων γυμνῶν ὄπλων πεσεὶν πολλῶν. καὶ νῦν οὗτος ὁ βασιλεύς ἔστηκεν ἐν τῷ ἱρῷ τοῦ Ἡφαίστου λίθινος, ἔχων ἐπὶ τῆς χειρὸς μῦν, λέγων διὰ γραμμάτων τάδε: ἐσε ἔμε τις ὄρεων εὔσεβῆς ἔστω.

‘After him (i.e. Anysis, they told me) that there reigned the priest of Hephaestus whose name was Sethon (?) and treated the Egyptian soldiery with contempt, and held them of no account as considering that he would not have need of them. He did them dishonour in various ways, and in particular deprived them of their allotments of land, they having been given twelve arouras apiece of choice land under the previous kings. But afterwards Sanacharib, king of the Arabians and Assyrians, led a great army against Egypt. So the warriors of the Egyptians refused to help, and the priest being driven into desperate straits entered the temple and bewailed before the image the misfortune that hung over him. And while he lamented sleep came upon him, and it seemed to him in the vision that the god stood by him bidding him be of good cheer, for he would suffer no harm marching against the army of the Arabians, for he himself would send him some who would aid. And relying on this dream, he collected those of the Egyptians who were willing to follow him, and pitched his camp at Pelusium; for by that way is the entrance to Egypt. And not one of the warriors followed him, but (only) traders and artisans and market people. And when he had arrived there, field mice streamed into the camp of his opponents themselves and devoured all their quivers and all their bows and the handle-thongs of their shields besides, so that the next day they fled destitute of arms with great loss. And now this king stands in stone in the temple of Hephaestus, having a mouse on his hand, speaking thus by means of an inscription, ‘Let any one looking upon me, (learn to) be pious!’

1 Wiedemann, Herodot’s Zweites Buch, cap. cxli.
2 Twelve arouras would be eight or nine acres.
This is the last item in Herodotus' Early History of Egypt—that dealing with the ages before the Dodecarchy and the advent of the Greeks. The materials for this part of his work he professes to have derived from statements made to him by the Egyptians and especially by the priests, and from innumerable touches it is evident that Memphite priests or guides were his principal sources of information. The story quoted above is obviously Memphite: let us examine it in detail.

§ 6. The name of Sennacherib (B.C. 705–680) accords sufficiently well with the period of Egyptian history to which Herodotus assigns the events of the story, namely that which followed the Ethiopian conquest by Sabaco (twenty-fifth dynasty) and preceded the rise of Psammetichus (B.C. 663). In that interval Egypt was invaded time after time from Assyria, by Esarhaddon (B.C. 680–669), and by Assurbanipal (B.C. 668–625). Sennacherib apparently suffered no serious reverse in his great Syrian and Palestinian expedition of B.C. 701; but the story in Herodotus so remarkably resembles the Biblical account of the disaster which befell the army of Sennacherib in the reign of King Hezekiah, that one can hardly doubt that both narratives had a common origin. In the Bible, Tirhakah, king of Ethiopia and conqueror of Egypt, figures as about to attack Sennacherib in the reign of King Hezekiah, that one can hardly doubt that both narratives had a common origin. In the Bible, Tirhakah, king of Ethiopia and conqueror of Egypt, figures as about to attack Sennacherib in the reign of King Hezekiah, that one can hardly doubt that both narratives had a common origin. In the Bible, Tirhakah, king of Ethiopia and conqueror of Egypt, figures as about to attack Sennacherib in the reign of King Hezekiah.

§ 7. Who then was Σεθων, high priest of Hephaestus and king of Egypt? At first sight his name would seem to be Σεθας in the accusative, and Σέθως is the equivalent of the Egyptian name Sety, which occurs

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1 cc. xcix, cxlii.  
2 2 Kings xix.  
3 Ibid. verse 9.
twice amongst the kings of the nineteenth dynasty\(^1\), but is not known later. A name compounded with that of the god Set is not likely to be found in the twenty-fifth dynasty, at a time when Osiris worship of a fanatical kind was rapidly gaining the ascendancy, and the name of Set was probably being erased from the monuments. Africanus gives a king \(\text{Zη}\) at the end of the twenty-third dynasty; he may have been introduced into the list to represent the original of the supposed \(\text{Σεθός}\). If \(\text{Zη}\) really existed, he was probably an Egyptian contemporary of the Ethiopian conquerors, like some other kings of the twenty-third dynasty. It is hardly necessary to say that a faint correspondence to facts is all we need look to find in the story of Herodotus; and the obscurer kings' names in Africanus are probably derived in many cases from the popular tales, so that the mere occurrence in his list of the name of a king \(\text{Zη}\) is no guarantee that there was ever any such person.

§ 8. But it is also possible to read the name \(\text{Σεθός}\) as indeclinable, and as such it is regarded by Wiedemann in his admirable commentary\(^2\). Krall has had the boldness to identify \(\text{Σεθός}\) with the Setne of the demotic story here published as the first tale of Khamuas\(^3\). As yet he has given no reasons for the identification, but evidently he abides by it, and now calls the tale in question 'The Story of Sethon.' The form \(\text{st}\) furnished by the new story strongly suggests that \(\text{st}\) is the priestly title \(\text{stn}\), and confirms in part Krall's brilliant guess. The vocalization of words is not shown

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\(^1\) Each of these Setys was also named Merenptah, 'beloved of Ptah,' i.e. of Hephaestus. The first of them waged war successfully in Syria, and with him 'Sethos (?) priest of Hephaestus' has hitherto generally been identified.

\(^2\) Herodot's Zweites Buch, p. 501.

\(^3\) Footnote to p. 1 of Ein neuer historischer Roman, in Mitth. aus den Sammlungen der Papyrus Erzherzog Rainer, Bd. VI.
by demotic, which can render little more than their consonantal skeleton. *cTWN* is found as a decan-name in a half Greek, half Egyptian horoscope. Σεθων might be for *cown*, the Northern form of *cTWN*, and Stne might well be its demotic spelling, like tne for *TWN: θων* 'whither?'

Hence the sentence τὸν ἱρεὰ τοῦ Ἡφαίστου, &c., may perhaps be rendered, 'that priest of Hephaestus that was called (the) Sethon'; or Herodotus may be supposed to have omitted to note the name of the priest-king, and to have designated him confusedly by his title only, being misled by its use as an appellative. In the section immediately preceding (cap. cxxxvii), he has probably made a blunder of a similar though less excusable kind, assigning the name Anysis to a king whose birthplace he says was Anysis, while to all appearance it is Bocchoris of whom he speaks under this false designation. But in cap. cxi an exact parallel can be found. Here Φερων is given as the name of a king, and Φερων can only be 'Pharaoh,' *Pr-ξον* nepo, the appellative title by which the king was addressed and referred to in the original of the tale retold by Herodotus.

§ 9. If then, as seems probable, 'Sethon' is merely 'Setne,' the popular form of the high-priest's title, who was the king intended by it in Herodotus? It may appear useless to attempt to identify the hero of such a tale, but the occurrence in it of the historical name Sennacherib, and the resemblance of the story to the Biblical narrative, encourage one to make the endeavour.

No Egyptian king except Ay in the eighteenth dynasty, and the anomalous priest-kings of Thebes contemporary with the twenty-first dynasty, is known

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1 Greek Pap. in the Brit. Mus. I, Pl. 73, col. iii, l. 11; cf. p. 142 below.
2 See above, pp. 4, 5.
to have displayed a priestly title. The nomarch, however, was generally high-priest in his nome-capital; Tefnekht, a chieftain who had succeeded in uniting most of the princes of Lower Egypt against Piankhy, assumed the titles of priest of Neith in Sais, and of *sem* of Ptah in Memphis. And if, to gratify the people of Memphis, Tirhakah chose to perform the functions of high-priest of Ptah, local tradition might celebrate him in this character as a 'Sethon' when commemorating a victory or success gained by him against the Assyrians.

The kings of the Ethiopian dynasty showed themselves exceedingly devout worshippers of Amen, the god of their own capital and kingdom, as well as of Thebes, the capital of Upper Egypt, which they at first counted as their principal Egyptian residence. But the later members of the dynasty recognized the importance of Lower Egypt as a source of wealth and as a barrier against the aggressive forces ever looming in the northeast. The first Ethiopian conqueror, Piankhy, attributes all success in war to Amen. Tirhakah, however, may have erected a monument at Memphis in which he similarly extolled the divine power of Ptah, while nevertheless offending the Egyptian soldiery by relying on the sturdy warriors of the Sudan.

An attractive modification of this hypothesis, agreeing with the chronology and with nearly all the data from every source, would be to place the event before Tirhakah's accession to the throne, supposing that he was then governor of Lower Egypt and high-priest of Ptah, and that in his office of governor he prepared to move on the defensive against a threatened attack by

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2 Krall thought that in *Σεθών* there might be seen a distorted reminiscence of the priestly son of Rameses II, the hero of the Egyptian tales. The characteristics of neglect of the soldiers and faith in God might perhaps have such an origin.
Sennacherib. While Tirhakah was still in the neighbourhood of Pelusium, some unexpected disaster may have befallen the Assyrian host on the borders of Palestine and arrested their march on Egypt.

That previous Egyptian kings had made grants of land to their soldiery is quite probable, and it is not at all unlikely that in the twenty-fifth dynasty these grants were revoked or modified in favour perhaps of Ethiopian or foreign mercenaries; but, actually, we know nothing of these things.

§ 10. Some features in the story are thoroughly Egyptian, but others are foreign. The prayer to the god and the dream in the temple are exactly paralleled in the second story of Khamuas\(^1\), while the idea of divine command or guidance being given by the god himself speaking in a dream occurs as early as the days of Thothmes IV, who records that he was thus incited to clear the great Sphinx of the encumbering sands\(^2\).

The incident of rescue by means of mice may perhaps have been suggested by the Greek myth of Apollo Smintheus. The shrew-mouse, as well as the large ichneumon, and other creatures of similar appearance, was sacred in Egypt to one or another of the gods, though apparently none of them was sacred to Ptah. A person holding a mouse is thus a conceivable subject in Egyptian sacred iconography, though it is difficult to quote any parallel instance. It is true that in a sculpture upon the walls of the temple of Kummeh in Nubia, Thothmes III is represented as dancing or running forward while carrying a crested ibis as an offering to Hathor\(^3\); but this is part of a scene, not a statue or isolated figure. It is the last sentence, however, which is the least Egyptian part of the tale. The form of the inscription (\(\dot{\iota}s \, \dot{\varepsilon} \mu\varepsilon\)) and the pointing of the moral are

\(^1\) Below, p. 58.  
\(^2\) L., D., III, 68.  
\(^3\) L., D., III, 57 b.
both Greek and entirely un-Egyptian. No Egyptian statue 'speaks by means of letters' in the direct way that the productions of the old Greek artists were made to speak. The words said to be engraved on the statue might none the less represent the gist of part of an Egyptian inscription.

The story of Sethon, whether it have an historical basis or no, resembling as it does that of the destruction of the Assyrian army in the Book of Kings, might very well be accounted for as the product of Jewish intercourse with Egypt in the Saite dynasty, finally shaped by the pen of Herodotus after passing through the mouths of Greek interpreters. Unfortunately it cannot yet be determined with certainty whether Σεθων represents the name of Sety Merenptah—i.e. 'Sety, beloved of Hephaestus—,' or is the Memphite sacerdotal title of some later king; but the second of these alternatives appears by far the most probable.
CHAPTER II

THE TALE OF KHAMUAS AND NENEFERKAPTAH

The translation of the story of Setne Khamuas made by Brugsch in 1865-7 was one of the greatest triumphs of that brilliant and laborious Egyptologist, who thereby displayed the astonishing degree of perfection to which he had, almost single-handed, carried the decipherment of the obscure demotic script, and at the same time proved to the world that this script contained a literature more lively than the legal documents and religious texts which down to that date had alone been recognized in it. For many years little advance was made on Brugsch’s first reading, though the way to a better understanding of demotic was prepared by the general progress which Egyptology made in the interval, and the translations and remarks of Maspero and Revillout contained some useful suggestions. In 1888 appeared the edition of Hess, a very promising pupil of Brugsch. This edition comprised a commentary and a glossary, and showed in many ways an advance on the original rendering. For the first time also the text was now effectively edited, though long before published in an admirable facsimile prepared by Emile Brugsch. So good is this facsimile—though sometimes a little obscure—of the

1 Down to the time of his last illness in 1893, Brugsch occasionally wrote and lectured on demotic.
minute and complicated writing, that in carefully collating it with Hess's copy some years ago for my own translation not once did I convict it of a mistake: the merest traces of signs proved to be rendered in agreement with the true sense, even where the papyrus was much worn and injured and the meaning had been previously misunderstood. The manuscript is said to have been found in Thebes. As to its age it bears no external evidence, for the regnal date at the end is of little value, since so many of the Ptolemaic kings and Roman emperors reigned for fifteen years and more. The evidence of Egyptian palaeography and language has hitherto received scant attention, and the present editor has probably less right even than his predecessors to attempt any decisive attribution. It would, of course, be impossible to place the MS. before the beginning of the Ptolemaic age or after the fourth century A.D. In demotic of the Ptolemaic age the preposition \( v \) is constantly omitted, but in this MS. it is omitted only before the suffix of the first person, as in later texts. The full yet free spelling, and the style of writing, seem clearly to point to the period comprising the last century of Ptolemaic rule and the first century of the Roman empire.

The text of the second tale, which is probably to be dated a little later than the middle of the first century A.D., has a very different and debased appearance. But this may be due to local and individual peculiarities, for graffiti and inscriptions on ostraca of the second century, even of the time of the Antonines, are written in a much purer style.

The first tale of Khamuas is remarkable from every point of view. It is one of the finest works of imagination that Egypt has bequeathed to us; it belongs to

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1 Revillout's copy of the text was too erratic to be of any service.
the best period of demotic writing, when the script was at once full and expressive yet free from corruptions and superfluities, and the existing copy contains very few mistakes \(^1\). The writing is small, but wonderfully uniform, and the orthography is correct. Altogether the text must be pronounced exceedingly good.

The title of the story is virtually found in the colophon: 'A complete writing is this, relating of Setne Khamuas and of Ne-never-ka-Ptah and Ahure his wife, and Mer-ab her son.' The numbering of the pages is a very unusual feature in Egyptian MSS. \(^2\) The first two are gone, and the third page is injured at the beginning of each line. Happily the remainder is in almost perfect condition, the beginning of the papyrus having been torn off clean. Where it now commences, on the third of the large and closely written pages, we find Khamuas in the tomb of a certain Neneferkaptah, the only son of an ancient Pharaoh. This prince is represented to have married his only sister, and to have perished miserably with his wife and child, thus extinguishing the king's hopes of being succeeded by his own descendants. The ghosts of Neneferkaptah, of his sister-wife Ahure, and of their child Merab, are present in the tomb, and at the beginning of our text Ahure is recounting to Khamuas the story of the disaster. All their calamities she attributes to Neneferkaptah's determination to possess a certain book of magic, which Khamuas is now eager to take from him. With this clue the general argument of the lost part of the tale may be confidently restored. It must be remembered,

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\(^1\) Two indubitable mistakes are a curious inversion of the sense throughout a long passage in iii. 17-19, and a very venial omission of a few words at the end of vi. 12. Besides these, there are several small points that are at least suspicious.

\(^2\) The only other instance of this known to the editor is the famous _Ebers Papyrus_, a medical work written in the eighteenth dynasty.
FIRST TALE OF KHAMUAS

however, that what is missing exceeded the half of what remains, and must have contained episodes of considerable length now hopelessly lost.

The main points in the beginning of the story may have been to this effect:—Setne Khamuas, the son of Pharaoh Usermara, being a diligent seeker after divine and ancient writings, was informed of the existence of a book which Thoth, the god of letters, science, and magic, had ‘written with his own hand,’ and learned that this book was to be found in the cemetery of Memphis, in the tomb of Neneferkaptah, the son of a Pharaoh named apparently Mer-neb-Ptah. Having succeeded in identifying and entering the tomb, accompanied by his brother Anherru, he finds there the ghosts of the owner, his wife and his child, and lying by them the coveted book. But they refuse to give it up to him. Theirs it was, for they had ‘paid for it with their earthly lives,’ and its magic power availed them in good stead even within the tomb. To dissuade Setne from taking the book Ahure tells him their own sad story.

Ahure's Story.

The missing part of this may perhaps be restored somewhat as follows:—[And she said, 'It happened in the time of Pharaoh Mernebptah (?) that the king grew old and he had no child but myself, whose name is Ahure, and Neneferkaptah, my elder brother, who is beside me 1. And the king desired that there should be

1 The name Ne-nefer-ka-Ptah means 'Beautiful is the Bull of Ptah,' doubtless referring to the Apis bull, which was entitled 'Renewal of Life of Ptah.' Ne-nefer is the demotic verb from nfr; in older Egyptian it would be nfr alone, and Neneferkaptah would have been Neferkaptah. Ka means both 'bull' and 'ka,' or 'double.' The old royal name Nefer-ka-Ra, which is common at the end of the Old Kingdom, and reappears in the twenty-fifth dynasty, probably means 'Beautiful is the ka of Ra:' Neneferkaptah is evidently a name of the same form.

Ahure, or Ahere (?), is a name otherwise unknown, and the name of the king Mer-neb (?)-Ptah (?), father of Neneferkaptah (iv. 6), cannot yet
a child to his children, and he commanded that a feast should be made before Pharaoh after three (?) days, and that the sons of the generals and the daughters of the generals should be hidden. But my elder brother Neneferkaptah and I loved each other exceedingly, and I feared that the king would take me and give me in marriage to the son of a general and would marry Neneferkaptah to the daughter of another general in order that the family might be enlarged, and that so we should be separated. Now the king had a steward, an aged man, who loved Neneferkaptah and me exceedingly, and when he saw that we loved each other he spake to me on the second (?) day and said, "Dost thou not love thy brother Neneferkaptah?" and I said, "Speak to the king that he may marry me with Neneferkaptah, and that he do not separate us." And he said, "I will go and speak to the king, for it is right that the son of the king should marry the daughter of the king": and my heart was glad exceedingly. And he went to the king and returned. And he said, "I went to the king and spake with him, saying, 'My great lord the king, may he accomplish the duration of Ra! Is it not meet that the king should follow the law of Egypt and that he should marry Neneferkaptah with Ahure that a son may be born in the family of the king?' And the king was silent, and his heart was troubled exceedingly. And I said unto him, 'What is it that troubleth the king?' (Here the papyrus begins with the third page of the original MS.)

"And he said to me] 'Thou art he that wrongest (?) me. If III. 1

be read with certainty. A very old man tells Setne (vi. 12-13) that his great-grandfather had said that his own great-grandfather had said that the tomb of Ahure and Merab was in a certain place. Supposing the old man to have been ninety years old, and allowing 156 years to the six preceding generations of narrators, the first telling would have taken place some 250 years before the date of Setne's inquiries. This would take one back from the time of Rameses II to the beginning of the eighteenth dynasty. At that time, however, the tomb is said to have been already built over, and probably it is meant to be considered as far older, perhaps even as belonging to the Old Kingdom. We must not look for history here. No king's name compounded with 'Ptah' occurs earlier than the nineteenth dynasty, and presumably all the names in Ahure's story are fictitious.

1. i. This is usually taken to be a speech of the queen to the king. But the queen is never referred to in the rest of Ahure's story, which would
it be that I have not a child beside two children, doth custom make one marry with the other of them? I will make Neneferkaptah marry with the daughter of a general, [I will make Ahure marry] with the son of another general. May it be for the abounding of our family!"

'The hour came, the ḫoptḥ was set before Pharaoh; I was sent for and taken to the ḫoptḥ [named, and it came to pass that] my [heart was] sad exceedingly, my demeanour not being as the day before.

'Said Pharaoh to me, "Ahure, didst thou send to me in these anxious (?) affairs, saying, 'Marry me with [Neneferkaptah, my] elder [brother]?'" I said to him, "Let me marry with the son of a general, let him marry with the daughter of another general: may it be for the abounding of our family!" I laughed, Pharaoh laughed.

'...... Pharaoh [said], "O steward of the king's house! let Ahure be taken to the house of Neneferkaptah to-night, and let all beautiful things be taken with her." So I was taken as wife to the house of Neneferkaptah.

hardly have been the case if she were permitted to use such authoritative language in regard to the disposal of the children. Not only in the age of the Ptolemies, but long before, marriage of brother and sister was unquestionably frequent in the royal house, where it was desirable to keep pure the strain of the descendants of Ra: whether the practice was admitted in private families is less certain (see W. M. Müller, Liebespoesie der alien Aegypter, Einleitung, esp. p. 9). In the present instance the king fears to marry his only children together lest progeny should fail.

1. 2. Brugsch, &c., translate, 'It hath happened thus often in our family,' but the construction seems against this meaning.

hrwt-t = ḫoptḥ, as Spiegelberg has pointed out, apparently with the signification 'banquet': see also the philological note.

1. 3. The restoration is of course uncertain.

1. 4. For the restoration note that Neneferkaptah is called her 'elder brother' also in iv. 3. Ahure's reply, quoting the king's own words to the messenger, must be intended as an indirect admission that the envoy was from her, and the king gives way to her evident wishes.

1. 5. If the ḫoptḥ took place early in the day the marriage might have been celebrated the same evening; but we have no knowledge of the marriage customs to guide us in attempting the restoration. We might restore, [ 'Came the morning of the next day, said Pharaoh'], or ['His heart was exceeding glad, said Pharaoh'], or ['Pharaoh sent for the
There came the morning of the next day (?), and Pharaoh caused me to be brought to me a present of silver and of gold, and all the household of Pharaoh caused themselves to be brought to me; and Neneferkaptah made a good day with me, and he entertained all the household of Pharaoh. And in that same night he slept with me, and lo! he found me pleasing (?). And it came to pass that he did not (?) . . . . ] with me, ever, ever; and lo! each of us loved his fellow.

'And when there came my time of making purification, I made not purification again: report of it was made to Pharaoh; his heart was glad exceedingly, and he caused much stuff to be taken [immediately (?) to me]; he caused to be carried to me a present of silver and gold and royal linen, beautiful exceedingly. And when my time of bearing came, I bore this child that is before thee, who is named Merab; and they caused it (or him) to be recorded in the House of Life.

W. Max Müller has collected a variety of evidence on Egyptian marriage customs and kindred subjects from the available documents of all periods, in the Introduction to his Liebespoesie der alten Aegypter. In demotic there exists a great number of documents bearing on the subject which require careful study, and which unfortunately were accessible to him only in imperfect copies. In regard to his interpretation of the account of Ahure's marriage (ib., p. 4) there are several points in which I differ from him.

1. 6. If 'made a good day' can apply to an evening entertainment, this again might be on the same day as the ı̆orj. But such extreme haste in a royal marriage seems very improbable.

The last words of the line may mean 'and behold the marriage was consummated.'

1. 7. Whatever the restoration may be, some negative is probable: see the philological note.

1. 8. 'Royal linen' or 'royal thread' was the name of the fine material called bwhr by the Greeks.

The 'House of Life' is apparently the name—Saite and later—of the college of sacred scribes, ἰερογραμματεῖς (in demotic, 'scribes of the House of Life'), who practised hieroglyphic and hieratic writing (whence hieroglyphic is called 'writing of the House of Life,' Can., II. 18–37), and were learned in all the wisdom of the Egyptians, including medicine (?)
It came to pass that my brother Neneferkaptah had no pursuit on earth but to walk on the necropolis hill of Memphis reading the writings that were in the tombs of the Pharaohs and on the tablets of the scribes of the House of Life, and the writings that were on [the temples (?)], and his zeal concerning writings was great.

After these things it befell that there was a procession in honour of Ptah, and Neneferkaptah went unto the temple to worship; and it chanced that he was walking behind the procession reading the writings that were upon the shrines of the gods. [But a certain priest perceived him, greater (?) in age] than he, and laughed. And Neneferkaptah said unto him, "Wherefore laughest thou at me?"

'And he said, "I laugh not at thee, but laugh thou and read that of which no [man upon earth] hath [the like (?). If it be that] thou seest to pronounce a spell, come to me that I may cause thee to be taken to the place wherein is the book which Thoth wrote with his own hand when he went down following the gods. (There are) two formulae in writing that are upon it, and when thou [readest the first formula thou wilt] enchant the heaven, the earth, the underworld, the mountains, the seas; thou wilt discover all that the birds of heaven and the creeping things shall say; thou wilt see the fish of the deep, there being [power of God resting in water] over [them]. If thou read the second formula, though thou be in Amenti, thou shalt take again thy form upon earth; thou wilt see Ra shining forth in

(Schäfer, Ä. Z., 1899, 72), and magic (II Kh. vi. 7). The meaning of the present context is probably that the birth of the king's grandson was formally entered in the sacred register.

1. 11. The passage evidently implies 'You will laugh at yourself and your inscriptions when you read the spells of Thoth, which reveal all the secrets of the universe.'

1. 12. The allusion is obscure; possibly it means 'it (the book) fetcheth the gods.'

1. 13. With the following passage compare ll. 36 et seqq., where the spells are divided more clearly as follows: the first gives magic power to know all that is going on in earth, sky, and water among the creatures that inhabit them; the second gives power to see the celestial gods themselves in their courses, and the divine government of the depths of the sea.

1. 14. 'Amenti,' the Egyptian Hades.
heaven with all the gods of his company, and the moon rising III.
[in] its wise . . . . . ."

'[And Neneferkaptah said unto him], "O king, live for 15 ever! let there be told unto me some good thing that thou seekest, and I will cause it to be done unto thee, that thou mayest direct me to the place in which this book is."

'And the priest said unto Neneferkaptah, "If it be that [thou] seekest to be directed to [the place where this book is], thou shalt give unto me a hundred teben of silver for my burial, and thou shalt cause to be given to me two priestly offices (?) without fee (?)."

'Neneferkaptah called a youth, and caused to be given unto the priest the hundred teben of silver; he caused . . . . . . two . . . . to be made, he caused them to be given [to him 17] without fee (?).

'And the priest said unto] Neneferkaptah, "The book named, it is in the midst of the Sea of Coptos, in a box of iron, the box of iron being [in] a box [of bronze, the box of bronze] in 18

1. 15. Lit. 'O king, may he live!' an address of humorously exaggerated respect.

1. 16. teben. The name of the weight formerly read uten is really to be read teben (*dbn, *tbn), (Spiegelberg, P. S. B. A., xv. 315). 1 tbn = 10 Kt€ = 5 staters or (Attic) tetradrachms of 270 grains. 100 tbn = 500 staters = 2000 drachmae = $\frac{1}{3}$ talent (300 oz. approximately), and thus corresponds precisely to the μωάς εἰκοσι (20 minae), which Diodorus (i. 91) states to be the cost of the medium style of embalmment, the best style costing a whole talent. The last item of the bargain is very obscure, owing to lacunae and unknown words in the text.

1. 17. 'The Sea of Coptos.' It takes three days and three nights to row from the shore to the middle of the 'Sea of Coptos' (l. 30), and the 'sea' comprised one schoenus (six miles?) of ground swarming with reptiles surrounding the Book of Thoth. Its name and apparent size suggest the Red Sea, which was generally approached from Egypt by the Coptos road; but the identification seems impossible, since it is evident from the narrative that its shore was close to the city of Coptos, and that a ship could easily be brought to it from the Nile. More probably the 'Sea of Coptos' was a sacred lake, perhaps that of the temple of Coptos, or part of the Nile near Coptos, magically extended when the safety of the Book of Thoth was in question.

In the description of the nesting of the boxes it is evident that the scribe has reversed the order of things. He should have written, 'in
a box of kete-wood, the box [of] kete-wood in a box of ivory and 
19 ebony, the box of ivory and ebony in a [box of silver, and the 
box] of silver in a box of gold, wherein is the book: there 
[being a schoenus] of every kind of serpent, scorpion, and 
20 reptile around the box wherein is the book, there being [an 
endless snake about] the box named."

'Now when the priest told these things [unto] Neneferkaptah, 
Neneferkaptah knew not in what place on earth he was. He 
came forth from the temple, he told [unto me all] that had 
befallen him, all. He [said] unto me, “I will go to Coptos, 
I will bring this box and return without delay to the north.”

'It came to pass that I reproached (?) the priest, saying, “May 
Amen (?) curse (?) thee in that thou hast related unto him these 
22 [ill-omened things! Thou hast prepared (?) for me the] battle,

the box of iron is a box of bronze, in the box of bronze is a box of 
silver," &c. For the restoration compare ll. 34 et seqq. This elaborate 
packing of the book by Thoth suggests ‘Hermetic sealing’! and the 
apparent connexion may not be wholly accidental.

l. 19. ‘Schoenus.’ Compare P.S.B.A. xviii. 104, and the references 
there given. The length of this measure is very uncertain: some reckon 
it at 12,000 cubits, at any rate it appears to exceed a mile.

l. 20. ‘Endless snake.’ Lit. snake of za, which may mean ‘of eternity,’ 
referring to its supposed partial immunity from death (l. 32); or it may 
indicate that it was of the species za, apparently the viper (Hieroglyphs, 
p. 24). Or it may be some serpent known only in mythology. It is 
perhaps worth noting that Horapollo says that of the three sorts 
of snakes the uraeus alone is immortal (i. 1). The expression also suggests 
a snake forming a complete ring round the box; and the idea of a snake 
with its tail in its mouth was probably not unfamiliar to the Egyptians 
(Piankhy Stele, l. 5), though it is not known to have been connected by 
them with eternity.

l. 21 ad fin. l. 22. The passage is difficult and imperfect. The priest 
may have figured already in the lost pages. ‘The battle’ and ‘the 
quarrel’ can hardly mean the strife to prevent Neneferkaptah from going 
to Coptos; it might rather refer to some warfare with the divine powers 
of Upper Egypt to which Ahure or her family had been doomed in the 
missing part of Ahure’s tale. Or the priest may have had earlier dealings 
with Neneferkaptah, and the sense may be, ‘I blamed the priest saying 
to Neneferkaptah, “Amen is against thee in that thou didst relate to him 
(the priest) these [affairs of ours],”’ &c. For ‘cruel’ restore perhaps ‘fatal,’ 
i.e. the fulfilment of her doom is to take place there; or there may be 
a reference here to some past misfortune.
thou hast brought to me the quarrel. (As for) the Thebaid, III. I have found it [cruel (?)]."

"I did all] in my power with Neneferkaptah that he should not go to Coptos, but he hearkened [not] unto me. He went into the presence of [Pharaoh, and told before] Pharaoh of everything that the priest had told him, all; and Pharaoh said unto him, "What is it that [thou desirest]?" He said unto him, "Let the pleasure-boat of Pharaoh be given unto me with its equipment, and I will take Ahure [with Merab, her child, with me to the south and bring the book straightway."

"There was given unto him the pleasure-boat of Pharaoh with its equipment; we went up on board thereof, we made sail, we reached [Coptos. Report] of it [was made] unto the priests of Isis of Coptos and the chief priest of Isis: they came down to meet us; they came forthwith to meet Neneferkaptah; and their women also came down to meet me. [We went up from the shore, we went into] the temple of Isis and Harpochrates. And Neneferkaptah caused to be brought ox, goose, wine, and made offering and libation before Isis of Coptos and Harpochrates. They took us to a house beautiful exceedingly ...... and Neneferkaptah spent four days making holiday with the priests of Isis of Coptos, the women also of the priests of Isis making holiday with me.

"And when the morning of our next day came, Neneferkaptah

1. 22. ‘¢ n Ne, ‘nome’ or ‘province of the City (i.e. Thebes)’ is the demotic name of the Thebaid, which, according to Strabo and the Revenue Papyrus, commenced at the Hermopolite nome (xv-xvi) and included all Egypt above it, as far back, at least, as the reign of Ptolemy Philadelphus (MAHAFFY in GRENFELL, Revenue Laws, p. xlv).

Amen is here introduced apparently as the representative god of the Thebaid.

2. 25, 26. It is noteworthy that the ithyphallic god Min, the local god of Coptos in Pharaonic times, is not mentioned here, or in the corresponding passage (vi. 7), though he was of importance even in Roman times (see the inscriptions in PETRIE, Koptos, and those of the Hammamat road, L., D., vi. 69). Already in the New Kingdom, however, Isis was a leading figure at Coptos. The Coptic Min is, by his titles, a form of Horus. Isis and Harpochrates are both mentioned in a Ptolemaic inscription (see Koptos, Pl. XX, right-hand columns, also BR., Dict. Géog., 831), and Harpochrates was perhaps the young and respectable form of Min.
III. 28 caused [to be brought] unto him [much wax] and pure, and (thereof) he made a boat manned with its rowers and its navigators (?). He read a spell to them and made them to live; he gave them breath and launched (?) them upon the sea. And having filled (?) the pleasure-boat of Pharaoh with sand, 29 [and made it fast to the magic vessel (?)], he went on board. As for me, I sat over against the Sea of Coptos, saying, “I will find what shall become of him.”

‘And he said, “Row on, O rowers! with me to the place where[in] is this book.” [And they rowed on with him, at night] as at midday. And lo! on the third day he reached it. He cast sand before him, and the waters were divided. And lo! he found a schoenus of every kind of serpent, scorpion, and reptile around [the place] wherein [the book was]; and lo! he found an endless snake around the box named. He pronounced a spell against the schoenus of every kind of snake, scorpion, and reptile that was around the box; he suffered them not to rise up. [He came to the place] in which was the endless [snake]. He fought with it, he slew it; it lived, it made its form again. He fought with it again a second time; he slew it, it lived again. He [fought with it again] a third [time]; he cut it in twain and put sand between the one piece and its fellow; [it] died, it became not itself again, ever.

‘Neneferkaptah came unto the place wherein the box was, and found that it was a box of iron. He opened it and found a box of bronze. He opened it and found a box of kete-wood. He opened it and found a box of ivory and ebony. [He opened it and found a box of] silver. He opened it and found a box of gold. He opened it and found the book in it. He took up

1. 28. For the restoration compare II Kh. v. 19. Magic images were regularly made of wax in the Middle (Westcar Papyrus) and New Kingdom (Pap. Judicial); strange to say there seem to be no such references in the demotic magical papyri.

1. 29. It is not clear what happened to the pleasure-boat of Pharaoh. As Setne threw out sand when he arrived at his destination, probably he had taken the royal dahabiyyeh with him laden with sand and towed by the magic boat. Possibly the ‘filling with sand’ was intended to sink the dahabiyyeh, and the voyage may have been submarine.

1. 30. ‘The waters were divided,’ lit. ‘there became a gap (or absence) of stream.’
the book out of the box of gold; he read from it a formula of III.
writing; [he enchanted heaven, earth, the underworld, the] moun-
tains and the seas; he became aware of all that the birds of the
heaven, the fishes [of] the deep, and the beasts of the mountains
spake of. He read another formula of writing; he saw [Ra 37
shining forth in heaven with all his divine cycle, and the moon
rising and the stars in their forms]; he saw the fishes of the
deep, there being divine power resting in water over them.

‘And Neneferkaptah read a spell to the [water; he caused it to 38
become as it had been (?). He went on] board; he said to the
rowers, “Row on with me to the place which . . . . . . . .” And they
rowed on with him at night as at midday. And lo! he arrived
at the place wherein I was; [he found me sitting] over against 39
the Sea of Coptos, not having eaten nor drunk, nor had I done
anything on earth, but I was as one who has reached the Good
House.

‘I said unto Nenefkrkaptah . . . . . “let me see this book for 40
which we have thus . . . . toiled.” He put the book in my hand.
I read in it a written formula; I enchanted the heaven, the IV. 1
earth, the underworld, the mountains, and the seas; I discovered
the things that the birds of the heaven, the fishes of the deep,
and the animals say, all. And when I read another formula of 2
writing, I saw Ra shining in heaven with all his divine cycle;
I saw the moon rising with all the stars in heaven, and their
procedure; I saw the fishes in the deep, there being power of 3
God resting in water over them.

‘But I was no scribe—I mean as compared to my elder
brother Neneferkaptah, who was a good scribe and a learned man
exceedingly. He caused to be brought unto him a piece of
new papyrus; he wrote (thereon) every word that was before 4
him on the roll, all. Having caused it to be soaked with beer,

l. 37. There is not space for all this restoration, which is here supplied
from different corresponding passages, iii. 14, iv. 1.

l. 39. Ahure had been starving for a week, besides enduring sleepless
anxiety, and was, naturally, in an exhausted condition. The ‘Good
House’ is the place of embalmment, not the grave itself (compare iv, l. 25):
when taken to the ‘Good House’ the corpse was far more ghastly than
when carried to the grave as a mummy.
he dissolved it in water, he made certain that it was dissolved, he drank it, he knew according to that in which it was.

5 'We returned to Coptos that same day. We made a good day before Isis of Coptos and Harpocrates. We embarked, we travelled down stream, we reached (a place) one schoenus to the north of Coptos.

6 'But behold! Thoth had learned all that had become of Neneferkaptah concerning the book. Thoth tarried not; he pleaded before Ra, saying, "Know my right and my cause with Neneferkaptah the son of Pharaoh Mer-neb(?)-Ptah(?)."

7 He went to my chamber and plundered it, he took my box containing my book(?), he slew my guard that kept it." It was said unto him, "He is before thee, with every person that belongeth to him, all."

8 'There was sent down a Power of God from heaven, with the command, "Suffer not Neneferkaptah to come safe to Memphis, him and every person belonging to him, all."

9 'At a certain moment Merab the child came out from beneath the awning of the pleasure-boat of Pharaoh; he fell into the river, he fulfilled the will of Ra. All who were on board, all

1. 4. The last phrase is difficult: and I do not know how to render it. It can hardly be 'according to (the circumstances) in which he was.' The general meaning is clear. In Muhammedan countries medical patients are often made to absorb the virtues of a magic formula by drinking: sometimes the formula is inscribed on the inside of a drinking bowl, sometimes it is washed off into the potion from the paper on which it has been written for the purpose. Of course beer, the national drink of the Egyptians, is presumably not allowed by Muhammedan doctors.

1. 7. 'It was said unto him.' This impersonal form is usual in reference to acts of the divine courts of justice, cf. II Kh. ii. 11, 13; vii. 1.

Collectively or singly, 'Divine Powers' are often referred to in demotic; they seem to correspond to 'angels,' and are evidently to be connected with the Gnostic δυνάμεις. The non-personified 'power of God' upon the water, several times referred to in the story, is a different form of the word 'power.' It is remarkable that throughout this story the 'powers of God' work in the rivers and seas, as if the writer was especially impressed with the mysteriousness of water.

1. 8. The command given to the power just reverses a prayer for a safe return commonly found in demotic graffiti.

' The awning,' lit. ' the shade. '

1. 9. The word here used for 'will' or 'pleasure' of Ra is archaic; the expression probably refers to the decree of Ra pronounced in 1. 7.
uttered a cry. Neneferkaptah came forth from under his IV. awning; he spake a written spell to him, he made him rise up, there being power of God in water, resting over him. He spake a written spell to him, he caused him to relate all that had become of him, all, together with the accusation that Thoth had made before Ra.

'We returned to Coptos with him, we caused him to be taken to the Good House, we caused them to wait (?) about him, we caused him to be embalmed after the manner of a prince and a noble, we caused him to rest in his sarcophagus in the necropolis-hill of Coptos.

'And Neneferkaptah, my brother, said "Let us go down stream, let us not tarry; lest Pharaoh hear the things that have befallen us, and his heart be grieved because of it."

'We went up on board, we travelled down stream, we went without delay one schoenus to the north of Coptos, the place where Merab the child fell into the water. I came out from under the awning of the pleasure-boat of Pharaoh, I fell into the river, I accomplished the will of Ra. All they who were on board uttered a cry, all.

'It was told unto Neneferkaptah, and he came forth from under the awning of the pleasure-boat of Pharaoh. He spake a spell to me, he caused me to rise up, there being power of God resting in water above me. He caused me to be taken up, he spake a spell to me, he caused me to tell before him all that had become of me, all, together with the accusation that Thoth had made before Ra.

'He returned with me to Coptos, he caused me to be taken to the Good House, he caused them to wait about me, he caused me to be embalmed according to the embalmment of a prince and a great noble, he caused me to rest in the tomb in which Merab the child rested.

1. 10. The working of this 'power of God' described as 'resting on the water,' and repeatedly mentioned in this story in connexion with the fishes and the raising of the bodies of the drowned, is not very intelligible: apparently the divine 'power' was in both cases constrained by magic.

1. 11. 'To wait (?) about him;' perhaps a reference to the unpleasant operations carried out by the embalmers (cf. Diod. i. 91), or to watchers by the dead.
IV. 17 'He went on board, he travelled down stream, he went without delay one schoenus to the north of Coptos, to the place where we fell into the river.

'(And there) he spake with his heart saying, "Can I go to Coptos and there abide? Otherwise, if I shall have gone unto Memphis, when Pharaoh shall ask me of his children, what is it that I shall say to him? (How) can I say unto him, 'I took thy children to the Thebaid and, living, let them die; and I came to Memphis still alive?"

'He caused to be brought unto him a strip of royal linen and made it as a bandage. He bound the book, he put it on his body and made it firm. And coming forth from under the awning of the pleasure-boat of Pharaoh, he fell into the river, he accomplished the will of Ra. All they who were on board uttered a cry, all, saying, 'Great woe! Grievous woe! hath he returned, the good scribe and learned man whose equal there hath not been?"

'The pleasure-boat of Pharaoh travelled down stream, none on earth knowing the place where Neneferkaptah was.

22 'And when they reached Memphis report of it was made before Pharaoh. And Pharaoh came down to meet the royal pleasure-boat wearing mourning apparel, the people of Memphis wearing mourning apparel, all; together with the priests of Ptah, the high priest of Ptah, and the council and the household of Pharaoh, all.

'And lo! they perceived Neneferkaptah grasping the rudders of the pleasure-boat of Pharaoh by his art of a good scribe.

ii. 17-18. These questions imply that neither in Coptos nor in Memphis was life any longer bearable for him.

l. 21. 'Returned,' i.e. probably 'gone home,' 'died.'

By his magic Neneferkaptah had recovered the drowned bodies of his wife and child, but when he himself was dead his companions could do no better than return to Memphis.

l. 22. Cf. Diod. i. 91 οὗτε ἐσθῆται λαμπρὰ περιβάλλοντα, of the Egyptians during the mourning before burial: and i. 72 συνδόνες ὑποκάτω τῶν μαστῶν are the garments of the public mourning for kings.

l. 23. He guided the ship safely to Memphis holding the rudder-paddles under the water (?). 'The art of a good scribe,' is of course the practice of magic: cf. vi, l. 4.
They took him up, they saw the book on his body. And IV. Pharaoh said, "Let this book which is on his body be hidden away." And the council of Pharaoh, together with the priests of Ptah and the high priest of Ptah spake before Pharaoh saying, "O our great lord, the king, may he accomplish the duration of Ra! Neneferkaptah was a good scribe and a learned man exceedingly."

'And Pharaoh caused to be given to him entry to the Good House of (?) sixteen days, wrapping of (?) thirty-five, coffining in seventy days, and he was laid to rest in his sarcophagus, in his house of rest.'

(Here ends Ahure's tale.)

I. 24. 'Hidden away' as the cause of all the trouble: it was, in fact, buried with Neneferkaptah.

I. 25. Apparently the '70 days' included the '16' and the '35.' Throughout the Ptolemaic period the standard interval from death, or perhaps, rather, from the beginning of the undertaker's work, to interment was 70 days, during which time the mourning lasted. This is proved by the records for Apis bulls and for priests in the stelae of the Serapeum. In practice the time was often extended by one or two days. For priests, see Br., Thes. 912–3, cf. 931, 939, and for a layman in high local position, Rh. Bil. Pap. v ; in PIEHL, Insc. i. 36, a certain priest has 80 (?) days of embalming. Dion. i. 72 gives 72 days as the total duration of mourning for a king. For Apis bulls see A. Z., 1884, 104 and 125, insc. No. 6; Rev. Ég. iv. 113. Some of these references are indicated in Wiedemann's note to Hdt. ii. 86.

For earlier times we have to rely chiefly on foreign accounts. Hdt. in the passage just mentioned, says that in all cases the body was salted in natron for 70 days, but he seems to be in error in saying that in the case of the rich this was exclusive of the time needed for the previous elaborate preparation of the body, and for the subsequent wrapping; it would rather be inclusive. A much earlier authority, the Yahvist in Gen. l. 3 (c. B.C. 850?), assigns 40 days for the embalming of Jacob, but 70 days for the mourning in Egypt. For the Apis bull also the 70 days before entombment seem implied for Pharaonic times by an inscription in the reign of Rameses II (nineteenth dynasty, Rec. de Trav. xxii. 73), and another in the reign of Aahmes II (twenty-sixth dynasty, ibid. 63).

There may also be some sort of rule in the times assigned to the different operations upon the corpse; but it is not very clear. The 35 days in the case of Neneferkaptah, and the 36 of Rh. Bil. Pap. v, must correspond to the '40 days' of Genesis, and the 'more than 30' of Dion. i. 91. But 35 days do not correspond to any period mentioned in the inscription of Anemher (Br., Thes. 893, correcting A. Z., 1886, 36),
IV. 'I have told them, the evils that befell us because of this book whereof thou hast said "Let it be given unto me!" Thou hast no lot in it, whereas our term of life on earth was taken for it.'

But Setne said, 'Ahure, let there be given unto me this book that I saw between thee and Neneferkaptah, else will I take it by force.'

Neneferkaptah raised himself on the couch, he said, 'Art thou Setne unto whom this woman hath spoken these vain words, and thou hast not hearkened unto her words? The book named which runs as follows: 'They made for him a burying from the 28th Pharmouti, which was his 4th day (he died on the 24th), according to that that comes in writing, unto the 9th Epiphi, his 71st day, making for him every necessary and suitable thing that is customary therein according to that that comes in writing. The 20th Payni to the 29th (?) they cooked unguents; they bound on him the bandages and cloths of byssus, and the amulets that are proper for the nobles of Egypt. They made for him every purification, every cleansing (?) ; they made for him a great and fine coffin according to that that comes in writing, from the 6th Epiphi to the end of the mourning, he having entered his house of rest in which his father lay.' Comparing these details with the numbers in the Setne story they seem to show a different division of the time elapsing between death and burial:—

AN-EM-HER.

<table>
<thead>
<tr>
<th>Death</th>
<th>Days from Death</th>
<th>Days of Embalming</th>
</tr>
</thead>
<tbody>
<tr>
<td>24 Pharmouti</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Embalming, &amp;c.</td>
<td>28 Pharmouti</td>
<td></td>
</tr>
<tr>
<td>(Pachons)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wrapping, &amp;c.</td>
<td>20 Payni</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td>29 Payni</td>
<td>52</td>
</tr>
<tr>
<td>Coffining (gs.t)</td>
<td>6 Epiphi</td>
<td>72</td>
</tr>
<tr>
<td></td>
<td>9 Epiphi</td>
<td>68</td>
</tr>
<tr>
<td>Burial</td>
<td>9 Epiphi</td>
<td>75</td>
</tr>
</tbody>
</table>

NENEFERKAPTAH.

<table>
<thead>
<tr>
<th>Days from Death at Coptos or from arrival at Memphis (?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enters Per-nefer</td>
</tr>
<tr>
<td>Wrapping begins</td>
</tr>
<tr>
<td>(16 + 35 = 51, cf. 52 above)</td>
</tr>
</tbody>
</table>

1. 27. Possible reading, 'to whom this woman hath told these misfortunes none of which thou hast suffered at all.' Neneferkaptah
wilt thou be able to take it by power of a good scribe or by IV. prevailing over me in playing draughts? Let us play for it at 28 the game of fifty-two points.'

And Setne said, 'I am ready.'

They set before them the gameboard with its pieces, they played at the game of fifty-two and Neneferkaptah won one game from Setne. He pronounced a spell to him, he supplemented (?) it with the draftboard that was before him, he caused him to sink into the floor to his feet. He did the like by the second game, he won it from Setne; he caused him to sink into 30 the floor as far as his middle. He did the like by the third game; he caused him to sink into the floor as far as his ears.

After these things Setne was in great straits at the hand of Neneferkaptah. Setne called to Anherru, his brother by (?) 31 Menkh (?)-art, saying, 'Delay not to go up on earth and relate

challenges Setne Khamuas to a contest of magic, or of draught-playing, to settle the fate of the book.

l. 28. 'Fifty-two points.' For the little that is known of Egyptian games of draughts see WIEDERMANN, Actes du X Congrès des Orientalistes, Genève, 1894. In the present instance the number fifty-two, hitherto unexplained, taken in conjunction with the events that follow, points to four games of thirteen points each (compare, perhaps, the fact that modern packs of cards contain fifty-two in four packs of thirteen each). Neneferkaptah wins from Setne three games in succession, and after each game drives him by magic into the ground. Obviously, if Setne had lost the fourth game he would have been completely buried: he avoids playing it and saves himself by counter-magic. The battle of the clans in Krall's fragmentary Hist. Rom., p. 36, is also arranged 'at fifty-two;' see also below, iv. 39. Prof. Petrie suggests a connexion with the number of weeks in a year. Perhaps we may trace here the effect of a foreign (Jewish?) calendar on Egyptian type-numbers.

'Pieces,' lit. 'dogs'; compare latrunculi. No dog-shaped Egyptian draughtsmen are known; in old Egyptian the pieces were called 'dancers.'

l. 29. 'Supplemented (?) it'—possibly Neneferkaptah pressed or struck Setne down with the board, but the meaning is very doubtful. Brugsch and Hess translate 'he protected himself with the box for the draughts,' the expression translated 'box for the draughts' being literally 'the fort (or enclosure) of playing draughts.'

l. 30. i.e. his upturned face only would be free.

l. 31. No such name as Anherru is yet known among the sons of Rameses II. The first part of the mother's (?) name is doubtful, so also is the previous phrase to some extent. Menkh-art might be a reminiscence of Nefert-ari, the second (?) principal wife of Rameses II, menkh being
IV. before Pharaoh all that is befalling me, and bring thou the amulets of Ptah my father, and my books of magic.

Anherru delayed not to go up on earth and to relate before Pharaoh that which was befalling Setne. And Pharaoh said, 'Take unto him the amulets of Ptah and his books of magic.'

Anherru delayed not to go down to the tomb; he put the amulets on the body of Setne, and immediately Setne sprang up high, and reaching forth his hand for the book he took it.

It came to pass that as Setne came up out of the tomb the light walked before him and the darkness walked behind him. And Ahure wept for (?) it, saying, 'Hail King Darkness! Farewell (?) King Light! Every power hath gone that was in the tomb, all!'

But Neneferkaptah said unto Ahure, 'Be not grieved in heart, I will cause him to bring this book hither, a forked stick (?) in his hand, and a censer (?) of fire upon his head.'

Setne came up from the tomb, and fastened it behind him as it had been. He went into the presence of Pharaoh, he related before him what had befallen him concerning the book.

And Pharaoh said unto Setne, 'Take this book to the tomb of Neneferkaptah like a learned (?) man, otherwise he will cause thee to take it, a forked stick (?) in thy hand, and a censer of fire upon thy head.'

But Setne hearkened not to him. It came to pass that Setne did no other thing on earth but unroll the book that he might read from it before every one.

After these things, it fell on a day as Setne was walking on

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equivalent in meaning to nefert. Khamuast was son of the first (?) principal wife, Ast-nefert.

1. 32. 'Books of magic,' lit. 'of taking pledge.' 'Pledge' seems to imply either protective magic (as Hess) or magic that constrains the gods to appear under pain of some kind of forfeiture.

1. 34. With regard to this light and darkness cf. note to vi. 2.

   'Wept for it,' or perhaps '(cried out) weeping after him.'

1. 35. Or translate, 'a fork and staff.' The fork might be for holding a criminal by the neck, or by the feet for the bastinado, and the staff and brazier (?) would be the instruments of torture by beating and burning. This curious penance (?) may have been a recognized one, but no other instance of it is recorded.

1. 37. 'Like a learned (?) man;' or 'in prudence,' 'in politeness.'
the dromos of the temple of Ptah that behold! he saw a woman IV.
beautiful exceedingly, no woman having been like unto her for 39
beauty (?). She was beautiful (sic), and many ornaments of gold
were upon her, damsels walked after her, and fifty-two house-
hold (?) persons belonged to her. And when he beheld her V. 1
Setne knew not where on earth he was. Setne called to his
attendant slave saying, 'Delay not to go to the place where this
woman is and learn what hath come under (?) her command.' 2

The attendant slave delayed not to go to the place in which
the woman was; he called to the slave handmaid who was walk-
ing behind her, he questioned her saying, 'What person is this?'

She said to him, 'She is Ta-bubue, the daughter of the 3
prophet of Bast, mistress of Ankh-taui; and behold! she hath
come hither to pray before Ptah the great God.'

The slave returned to Setne, he related to him everything
that she had said to him, all.

And Setne said to the slave, 'Go and speak to the slave girl 4
saying, “Setne Khamnas, the son of Pharaoh Usermara, he it
is that sent me saying, I will give thee ten pieces of gold: pass

1. 39. In the light of the sequel it would seem that the whole of the
Tabubue episode was an hallucination produced by the magic of
Neneferkaptah.

The number fifty-two seems here independent of the game played
by Setne, above, l. 28.

1. 2. 'Under her command,' possibly 'what is her mission' or 'business.'

1. 3. Ta-bubue, 'she of splendour (?);' but bubue looks much like
da demotic transcript of Baββα the nurse (?) of Demeter, in imitation of
whom the women made indecent gestures at the festival of Demeter at
Eleusis. According to Herodorus (ii. 59, 60) the festivals of Bast—
whom he identifies with Artemis—at Bubastis were accompanied by
much licentiousness, and it would be not unreasonable that a name
associated with the Eleusinian mysteries should be found in connexion
with Bast. Tabubue occurs as a woman's name on a Roman ostracon
from Thebes (Br., Thes. 1955).

'Mistress of Ankh-taui,' 'mistress of the Life of the Two Lands.'
This is a title especially attached to Bast at Memphis; cf. Br., Dict.
Géog., pp. 127, 1151; 'Per-Bast' (below, l. 9.) is therefore not Bubastis,
as usually, but a suburb of Memphis sacred to the goddess, as Revillout
first observed. Probably 'Bast,' the Cat goddess, is here identical with
the feline-headed Sekhemt, wife of Ptah.

1. 4. 'Ten pieces of gold.' The Egyptian gold unit is difficult to
determine. The weights marked as standards for gold from the twelfth
FIRST TALE OF KHAMUAS

v. 5 an hour with me; or, hast thou a complaint of wrong which I shall cause to be settled for thee. I will cause thee to be taken to a place well concealed, and no one on earth shall find thee."

The slave returned to the place in which Tabubue was, he called to her slave handmaid and spoke with her, but she answered him with railing (?) as though it were blasphemy (?) that he had spoken. And Tabubue said to the slave, 'Cease arguing (?) with this foolish slave, come [hither] and make speech with me.'

The slave hastened to the place where Tabubue was, and said to her, 'I will give ten pieces of gold: pass an hour with Setne Khamuas, the son of Pharaoh Usermara. Hast thou complaint of wrong? He will settle it besides. He will cause thee to be taken to a place well concealed, and no one on earth shall find thee.'

Said Tabubue, 'Go speak to Setne saying, "I am a priestess (?), no mean person am I. If it be that thou seest to do that which thou desirest with me, thou shalt come to Per-Bast to my house. Therein are all things made ready, while thou doest that which thou desirest with me, and none on earth shall find me, while moreover I shall not do as doth a mean woman in the face (?) of the street."'

The slave returned to Setne, and related before him everything that she had said to him, all. Said he, 'That is well.' Scandalized (?) was every man that was about Setne.

Setne caused a boat to be brought to him; he went up on board it, he delayed not going to Per-Bast, he came to the west of the Qemy. And lo! he found a house exceeding high, an

to the eighteenth dynasty vary much, but they seem to be multiples or sub-divisions of 190 to 210 grs. (P. S. B. A. xv. 313).

1. 5. 'Or hast thou a complaint of wrong,' &c. This, which seems to be in reality a corrupt offer to help her in the law-courts, has been understood to be a threat of violence if she does not comply, followed by imprisonment in an inaccessible place; Setne asks rather for an assignation.

1. 10. 'Scandalized (?)' Although Setne's reckless manner of approach was doubtless scandalous even in Egypt, it was probably more in conformity with the marriage customs of the time than we might suppose. Setne was already married, and had children, below, l. 21.

1. 11. Qemy was the name of part of the necropolis of Memphis, near the Serapeum (Br., Dict. Géog. 836), but it seems improbable that the
enclosure wall being round about it and a garden on the north, v. a diwân (?) being in front thereof. Setne asked, saying, 'This house, whose house is it?' They said unto him, 'It is the house [of] Tabubue.'

Setne went inside the enclosure wall, and lo! he directed his attention (in wonder?) to the garden kiosque. Report of it was made to Tabubue; she came down, she took the hand of Setne, she said unto him, 'By the prosperity of the house of the prophet of Bast, mistress of Ankh-taui, at which thou hast arrived, I am exceeding glad (?). Come up from where thou art with me.'

Setne ascended the steps of the house with Tabubue. And lo! he found the upper story of the house swept and garnished, the floor (?) thereof being adorned with true lapis lazuli and true turquoise. Many couches were there, furnished with royal linen, and upon the dresser cups of gold in large number.

A cup of gold was filled with wine and given into the hand of Setne. She said unto him, 'Let it be that thou eat.' He said unto her, 'There is no (eating) that I could do.'

They put fragrant gums on the censer, and unguents of the kind that Pharaoh useth were brought before him. Setne made holiday with Tabubue, he had not seen her like ever before, ever.

Setne said unto her, 'Let us accomplish that for which we came hither.'

She said to him, 'Thou shalt come to thine house, that in which thou art. I am a priestess, I am no mean person; if it be that thou seest to do that which thou desirest with me, thou shalt make a writing of maintenance and a compensation.'

The priest's house should lie out in the desert west of this. 'The Qemy' would seem to be some other locality.

1. 15. 'True lapis lazuli,' &c., i.e. not the coloured glass or pottery called by the same name. 'Turquoise' was really a green felspar, or perhaps malachite.

1. 17. Or perhaps, 'Be it that thou shalt make thy choice of food.'

1. 19. Evidently a proverbial expression meaning, 'Thou shalt indeed have that which is thine already,' or translate, 'wilt thou invade thine own house, that in which thou art (already),'#

'A writing of maintenance and a compensation in money.' Ptolemaic marriage-contracts contain provisions for maintenance and a making over of all possessions, present or acquired, to the children, besides
in money with regard to everything and all goods that belong
to thee, all.'

He said unto her, 'Let the scribe of the school be brought.'
He was brought forthwith, and Setne caused to be made for
her a writing of maintenance and a compensation in money, for
everything and all goods belonging to him, all.

And at a certain hour it befell that announcement was made
before Setne saying, 'Thy children are below.' He said, 'Let
them be brought up.'

Tabubue arose, she put a garment of royal linen upon her,
Setne saw every part of her in it, while his desire increased
beyond what it was before. Setne said, 'Tabubue, let me
accomplish that for which I came hither.' She said to him,
'Thou shalt reach thine house, that in which thou art. I am
a priestess, I am no mean person; if it be that thou seekest
to do that which thou desirest with me thou shalt cause thy
children to write under my deed. Do not allow them to quarrel
with my children concerning thy goods.'

He caused his children to be brought, he caused them to
write under the deed. He said unto Tabubue, 'Let me accom-
plish that for which I have come hither.' She said unto him,
'Thou shalt reach thine house, that in which thou art. I am
a priestess, I am not a mean person; if it be that thou seekest
to do that which thou desirest with me thou shalt cause thy
children to be slain; allow them not to make quarrel with my
children concerning thy goods.'

Setne said, 'Let there be done unto them the abomination
that hath come to thy heart.'

She caused his children to be slain before him, she caused
them to be cast down from the window unto the dogs and the
cats. They ate their flesh, he hearing them, while he drank
with Tabubue.

Setne said, 'Tabubue, let us accomplish that for which we

a reference to a payment of money. The reference here is to a valuation
of property and agreement to compensate for the dowry, &c., in case
the parties separated; vid. note, p. 128.

l. 20. The scribe, or schoolmaster, is usually employed in modern Egypt
to write the marriage-contract.

l. 27. 'The dogs and the cats;' the cats may be a touch of local
colour having reference to the sacred animal of Bast.
came hither. Everything that thou hast said I have done for thee, all.'

Tabubue said unto him, 'Come up from where thou art to this chamber.' And Setne went unto the chamber, he lay down upon a couch of ivory and ebony, his desire receiving gold.

Tabubue lay down by the side of Setne; he put forth his hand to touch her, but she opened her mouth wide in a great cry. And lo! Setne awaked being in a burning heat, his phallus being in a..., nor were there any clothes on earth upon him.

At a certain time it came to pass that Setne perceived a noble person riding in a litter, many men running at his feet, he being like a Pharaoh. And Setne was about to rise, but for shame he could not rise because there was no clothing upon him.

(The) Pharaoh said, 'Setne, what makest thou in this guise in which thou art?' He said, 'Neneferkaptah is he who hath done these things to me, all.'

(The) Pharaoh said, 'Go thou to Memphis; as for thy children they are seeking thee, they are standing before Pharaoh in their due order.'

Setne said before (the) Pharaoh, 'My great lord the King, may he accomplish the duration of Ra! In what wise can I go to Memphis, there being no clothing on earth upon me?'

(The) Pharaoh called to a slave who was standing by and caused him to give clothing to Setne. (The) Pharaoh said, 'Setne, go thou to Memphis. Thy children, they are alive, they are standing in their due order before Pharaoh.'

1. 29. 'Receiving gold'; evidently an idiom to express that expectation is on the point of being realized.
1. 30. Lit. 'opened her mouth downward,' &c., i.e. let the lower jaw fall.
1. 31. The timely comfort brought to Setne is something in the nature of a vision; perhaps Neneferkaptah, having successfully broken his spirit, himself now came to the rescue (compare vi. 11. 2 note, 10, 11). It would almost seem that Setne, far from being in the house of Tabubue as he had imagined, was lying in the open. Instead of 'awakened' we may read 'started up.'

Litter (?) or chariot (?). It is curious that no word for chariot has yet been recognized in demotic.
v. Setne came to Memphis, he embraced his children, he found them alive.

Pharaoh said, 'Is it drunken that thou hast been?' And Setne related everything that had befallen him with Tabubue and with Neneferkaptah, all. Pharaoh said, 'Setne, I did what I could for thee before, saying, "They will slay thee if thou take not this book to the place whence thou broughtest it," and until this time thou gavest no heed. Let this book be taken to Neneferkaptah, a fork and stick in thine hand, and a censer of fire on thine head.'

Setne came out from the presence of Pharaoh, a fork and stick in his hand, a censer of fire on his head.

He went down to the tomb in which was Neneferkaptah.

VI. 1 Ahure said to him, 'Setne, the great god Ptah is he that hath brought thee safe.'

' (But) Neneferkaptah laughed, saying, "This is that which I said to thee before."

Setne made salutation (?) to Neneferkaptah: he found it to be as though it were (?) the Sun that was in the whole tomb.

And Ahure and Neneferkaptah made salutation (?) to Setne exceedingly.

Said Setne, 'Neneferkaptah, is there anything that is disgraceful?' Neneferkaptah said, 'Setne, thou knowest that Ahure with Merab her child, they are in Coptos, (albeit, they are) also here in this tomb by the craft of a good scribe. Let it be laid upon thee to undertake the task that thou go to Coptos and that thou bring them hither.'

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1. 2. Neneferkaptah's laughter probably implies that Ahure's pious explanation of Setne's safety is not the correct one, and that he himself had planned the whole course of the episode.

'As though it were the sun' may refer to the return of light to the tomb along with the book; cf. iv. 34, but the whole of this paragraph is difficult.

1. 3. 'Disgraceful(?).' Though Setne seems to be apprehending the imposition of a further penalty and asking whether it is to be dishonourable, perhaps he is inquiring whether Neneferkaptah has any complaint to make of unsuitable burial disturbing to his ghostly rest.

1. 4. The Book of the Dead is a collection of magic formulae, some of which were intended to enable the deceased to travel whither he would. It was by the use of such formulae that Neneferkaptah, the exceptionally skilful scribe, i.e. magician trained in the use of formulae, succeeded in
Setne came up from the tomb, he went into the presence of Pharaoh, he related before Pharaoh everything that Neneferkaptah said to him, all.

Pharaoh said, 'Setne, go to Coptos, bring Ahure with Merab her son.'

He said before Pharaoh, 'Let there be given to me the pleasure-boat of Pharaoh with its equipment.' The pleasure-boat of Pharaoh was given him with its equipment.

He went on board, he made sail, he delayed not, he reached Coptos. Announcement of it was made before the priests of Isis [of] Coptos and the high priest of Isis. They came down to meet him, they handed him to the shore. He went up from thence, he went into the temple of Isis of Coptos and Harpocrates, he caused ox, goose, wine to be brought, he made offering and libation before Isis of Coptos and Harpocrates.

He went to the necropolis hill of Coptos with the priests of Isis and the high priest of Isis. They spent three days and three nights seeking in all the tombs which were on the necropolis hill of Coptos, turning over the stelae of the scribes of the House of Life, and reading the writings that were upon them. But they found not the resting-places in which were Ahure with Merab her son.

Neneferkaptah found that they had not found the resting-place of Ahure with Merab her son. He arose (from the dead) as an old man, a priest great of age exceedingly, and came to meet Setne.

Setne saw him; Setne said to the old man, 'Thou art in the likeness of a man that is great of age; knowest thou the resting-place in which are Ahure with Merab her child?'

The old man said to Setne, 'The father of the father of my father told it unto the father of my father, saying, "the father (of the father) of my father told it unto the father of my father, saying, The resting-place of Ahure and Merab her son is by the southern corner of the house of the . . . priest (?) . . . ."

bringing the ghosts (?) of his wife and child to his own tomb in Memphis, while their bodies remained at Coptos.

'Let it be laid upon thee'; i.e. by the king, or as a duty?

1. 9. 'Turning over the stelae'; presumably because a large number of the tomb-stones would be found fallen down on their faces.

1. 13. 'Of the father' was omitted in passing from the last line. See the note on the date of King Merneb (?) Ptah (?), pp. 16–17.
VI. 14. Said Setne to the old man, 'Perchance 'tis on account of cheating (?) that the . . . . . . priest did to thee, that thou goest about to cause his house to be pulled down.'

The old man said to Setne, 'Let a watch be placed over me, and let the house of the . . . . . . . priest be destroyed, and if it be that they find not Ahure with Merab her son under the south corner of his house, let abomination be done to me.'

15. They set a watch over the old man, they found the resting-place of Ahure with Merab her son under the south corner [of the] house of the . . . . . priest. And Setne had them bring those great people on board the pleasure-boat of Pharaoh, and caused the house of the . . . . . priest to be built according as it was at first.

'And Neneferkaptah caused Setne to discover the fact that it was he that had come to Coptos to cause them to find the resting-place in which was Ahure with Merab her son.

Setne went up on board the pleasure-boat of Pharaoh, he went down-stream, he delayed not, he reached Memphis with the people that were with him, all.

19. Announcement of it was made before Pharaoh, he came down to meet the royal pleasure-boat. He had these great people brought to the tomb in which was Neneferkaptah, and caused a filling (?) to be made above them, in one manner.

Colophon.

A complete writing is this relating of Setne Khamuas and Neneferkaptah, and Ahure his wife, and Merab her child. This copy (?) was written . . . . . . . year 15, first month of winter (Tybi) . . . . .

l. 15. 'Let abomination be done' seems a periphrasis for 'put to death'; compare II Kh. iv, l. 4; vi, l. 24.

Il. 19-20. The last clause of the story is very doubtful: emphasis is probably to be laid on 'one.' Or the meaning might be 'he caused a covering building to be erected over them of a certain kind' (?)

l. 20. Krall, Ét. déd. à Leemans, p. 63, read at the end the name of the scribe Ze-Her-pa-qa, but this is probably incorrect.

l. 21. 'Year 15'; hitherto wrongly read as 'year 35,' and opinions as to the age of the MS. have been founded on this exceptionally high regnal year.
CHAPTER III

THE TALE OF KHAMUAS AND HIS SON SI-OSIRI.

The demotic text of our second story would appear to be considerably later than that of the first: this is indicated by the debased hand and spelling, which are far removed from all that we know as Ptolemaic, and would lead one to suspect a very late date for it. But I do not know any second or third century text of this style. On the other hand the bilingual sale-contracts of the time of Tiberius and Claudius show strange varieties of hand which may be compared with it. Moreover, the date of the Greek accounts on the recto, which fixes the earlier limit of age at the middle of the first century, is strong evidence for attributing the demotic text to some time within thirty years from that date.

The writing is poor and incorrect; careless omissions make gaps in the narrative: there are iterations, also, and substitutions of false words, besides endless mis-
spellings. Probably many of the difficulties found by the translator are due in reality to mistakes of the scribe, whose lack of skill has throughout produced so strong a contrast to the neatness of the previous text. In the tale of Khamuas and Neneferkaptah, especially in the speeches, there are marked instances of a kind of inversion in which the subject, object, or other noun is taken out of its sentence and then resumed in the sentence itself by a pronoun. In the present tale these grammatical figures are piled up unendurably to a reader, though, accompanied by proper emphasis and gesture, these blemishes of writing may have appeared as beauties of rhetoric to an audience.

Since the pages of the papyrus are not numbered it is impossible to say how many are lost from the beginning. One whole page at least must have disappeared, for no reasonable opening of the story could have been contained in the missing portion of the line that heads the first fragmentary page. On this page about two-thirds of the upper lines exist, but of the lower part of the page scarcely anything is left. The main thread of the story in the last leaf or leaves may be restored in a few words:—

[Setme Khamuas, the son of Pharaoh Usermara, took to wife his sister (?) Meh-wesekht 1, whom he loved extremely; but they had no child and their hearts were grieved because of it. It befell that one night as she slept she dreamed a] dream, they

1 The name Meh-wesekht, as that of the wife of Khamuas, is not found in the first story nor in history. It occurs, however, as the name of a princess who was grandmother of Sheshonq, founder of the twenty-second dynasty. In conversation Khamuas and Meh-wesekht call each other 'brother and sister' (iii. 9, 10), but perhaps the words are used merely as common terms of endearment between lovers or between husband and wife, and without reference to previous relationship (cf. MÜLLER, Liebespoesie, pp. 8, 9 for their use).

The restorations throughout this page of the papyrus are largely without clear warrant.
speaking with her [saying, 'Art thou Meh-wesekht [the wife] 1 of Setme, who lieth [in vain seeking] to obtain healing [for thyself and thine husband (?)]. When the morning of to-morrow 2 hath come, go to the entrance of the lavatory (?) of Setme thine husband; thou shalt find a melon-vine that groweth there 3 and its gourds, and thou shalt put it back (?). [It shall be to thee (?)] for medicine, and thou shalt give [of it to Setme thine husband (?)]. Thou shalt lie with him and thou shalt conceive 4 seed of him the same [night].'

Meh-wesekht awoke [from] the dream, this being what she had seen; she did according to all things [that had been told her by dream. She lay down by] the side of [Setme] her husband, and she conceived seed of him.

There came her [time of making purification, she made] the sign [of women who are pregnant. Setme made announcement 6 of it before Pharaoh, his] heart [being glad] because of [it] exceedingly. He bound [on her] amulets, he read to her magic writing.

Setme laid [him] down one night [and dreamed a dream, 7 they speaking] with him saying, 'Meh-wesekht thy wife hath conceived seed in the night (?). The child that shall be born, he [shall be named] Si-Osiri; many [are the marvels that he shall do in the land of Egypt (?)].'

Setme awoke] from the [dream], having seen these things. [His heart was glad] exceedingly.

1. 1. For another dream beginning with the question, 'art thou . . .' see below, v. 10.

ll. 5–6. For the general sense cf. I Kh. iii. 7.

1. 7. Si-Osiri, 'Son of Osiris,' a title occasionally given to Horus, though usually he was called 'Son of Isis.' A neat restoration of these dreams would be to make Isis nursing Harpocrates appear to Meh-wesekht, and Osiris to Setme,—note the plural in ll. 1, 7, 'they speaking,' which may, however, be only the indefinite form='words being spoken.' The fragments would quite well admit of this restoration which would also agree with the style of Egyptian tales; but there is no certainty. The end of the story in which it is shown that Si-Osiri is really Hor son of Paneshe, who had obtained from Osiris leave to revisit earth, sufficiently accounts for the name given to the child. As for the words heard in the vision, they may have been an inspiration from Hor son of Paneshe, himself, and need not have been communicated by any definite personage.
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SECOND TALE OF KHAMUAS

[PT. I

1. [She (?)] made [her months (?) of] pregnancy, she divided (?)

9. . . . . . . . .

[There came her time of bearing], she bore a male child. It was made known to (?) Setme, [and he named him] Si-Osiri, according to that which was said by dream . . . . . . . . .

10. . . . . . . . . . and they nursed him.

It came to pass that when the child [Si-Osiri was in his first year, one] would have said, 'he is two years old,' and when he was in his second [year] one would have said, 'he is three years old.' . . . . [And it came to pass that Setme never passed an hour] without looking at the child Si-Osiri, great being the love [that he had for him] exceedingly.

The child grew big, he grew strong, he was sent to the school (?). . . . . He rivalled the scribe that had been appointed to teach him. The child [Si-Osiri] began to speak . . . . with the scribes of the House of Life, in [the temple of Ptah (?)]; all who heard him were] lost in wonder at him.

And it was Setme's delight to have him made ready and taken to the ḫprḥ before Pharaoh, that [the nobles might see his cleverness and their hearts be pleased thereat;] and that he should make for himself honour (?) with them all.

[And on a certain day it happened that] Setme [was] made ready for ḫprḥ according to (?) [his custom (?) in] his own (?) dwellings . . . . the child [Si-Osiri was brought for the] ḫprḥ (to be held) in [his] presence.

[At a] certain moment behold! Setme heard the voice of a wailing, . . . . and he looked [from the upper chambers] of his dwelling [and behold! he saw a rich man] whom they were carrying out to the desert-necropolis, the wailing being loud exceedingly]. . . . . [his condition] being more (?) glorious than his own (?). He gazed [again] he [looked] at his feet (?), behold! he saw [a poor man being carried out from

1. 13. 'Made ready,' lit. 'purified,' including the whole process of bathing, anointing, and clothing for the banquet.
1. 14. Or, 'and that he should surpass (?) them (schoolfellows or disputants?) all.'
1. 17, 18. The evil lot of this rich man in Hades is shown in ii. 13-14, and the happy lot of the poor man, ibid., ll. 10-12.
Memphis to the cemetery] ....... he being wrapped [in] a mat, I. there being ....... and [none] walking [after him.

Said] Setme, 'By [Ptah, the great god, how much better it \textsuperscript{19} shall be in Amenti for great men (?)\] for whom [they make glory (?) with] the voice of [wailing] than for poor men whom they take to the desert-necropolis [without glory of funeral]!' \textsuperscript{1}

[But Si-Osiri said, 'There shall be done unto thee in Amenti \textsuperscript{20} like [that which] shall be done to this poor man in Amenti; [there shall not be done unto thee that which shall be done to \textsuperscript{21} this rich man in Amenti]. Thou shalt [go (?)\] into Amenti [and thou shalt see .......

(The scraps of the thirteen succeeding lines seem to show that Setme was much troubled at the prediction; some dialogue follows, Setme asking a question. Probably the banquet was set aside; at any rate we must suppose that in course of time Setme and his son go to the necropolis, where Si-Osiri leads his father to the mystic entrance of Tê\textsuperscript{1}. Here they pass through three halls in succession. As to what they saw in them nothing can be discovered from these fragmentary lines, and subsequent parts of the tale contain no clear allusions to the lost paragraphs.)

[They entered the fourth hall] ....... [And Setme saw some \textsuperscript{34} men that were scattered and apart, they being also ravenous (?)\]; there being others whose food, water, and bread, were hung over \textsuperscript{II.} them, and they were hastening to take it down, but others dug pits at their feet to prevent their reaching it.

1. 20. Cf. ii. 15 for reference to this speech.

\textsuperscript{1} How Si-Osiri and Khamuas entered the Tê (Eg. D\textsuperscript{24}) nothing is left to tell us; ii. 24 seems to imply that there was some mystery about it. Here the Dat or Tê is the mystic scene of the judgement of the dead before Osiris as set forth in the Book of the Dead, and, like Vergil's underworld, it is also apparently the final dwelling-place of the dead. ii. 22-3 may imply that every nome was supposed to have its own place of judgement in the underworld. This idea is paralleled by the local zwarzts or tribunals in the Book of the Dead (chap. xx).
II.2. They entered the fifth hall and behold! Setme saw the noble spirits standing in their places, and those who had charges of violence standing at the entrance praying; [and] one man in whose right eye the bolt of the door of the fifth hall was fixed, he praying, he uttering great lamentation.

They entered the sixth hall, and behold! Setme saw the gods of the [council (?)] of the dwellers in Amenti, standing in their places, the attendants (?) of Amenti standing and making proclamation.

They entered the seventh hall, and behold! Setme saw the figure of Osiris the great god, seated upon his throne of fine gold, and crowned with the atef crown, Anubis the great god being on his left and the great god Thoth on his right; and the gods of the council of the dwellers in Amenti were standing to left and right of him. The balance was set in the midst before them, and they were weighing the evil deeds against the good deeds, the great god Thoth recording, and Anubis giving the

1. 2. 'Those who had charges of violence,' or injustice; whether as accusers or accused may be doubted.

1. 3. The gods of the council correspond to the Fig. sasa-t of Osiris, of Kherneter in the book of the Dead.

The word translated 'bolt' is quite uncertain: it might be 'pivot.' The man thus punished is the rich man of i. 16. In a very ancient sculpture found by Quibell at Hieraconpolis, a door-socket is in the form of a man on whose chest (?) the door was pivotted.

1. 5. This account of Hades is founded on the idea of the judgement so commonly depicted in the vignette of ch. 125 of the Book of the Dead. There we see Osiris enthroned at the inner end of a hall, crowned with the atef crown, the scales before him, Anubis telling the balance and Thoth recording; while the Amat monster waits open-mouthed, apparently to devour the wicked. At the side are the forty-two assessor gods (cf. i. 22) to each of whom the dead man addresses the disavowal of a sin.

1. 6. The balancing of the heart against the feather of Maat (ch. 125 in the Book of the Dead) seems to be for ascertaining the absence of wickedness; and the accompanying 'Negative Confession' consists of a denial of having committed the sins which it enumerates. The impossibility of such ideal innocence was obvious, but the belief in the magic power of words seems to have come to the aid even of the worst culprit. By denial of sin in correct terms, and by magic adjuration of the heart not to betray him in the scales, the deceased outwitted the gods in the formalities of the divine judgement, and obtained the rewards offered to those found innocent. In the present text a more reasonable
word to his colleague. For he of whom it shall be found that his evil deeds are more numerous than his good deeds is delivered (?) to Ama of the Lord of Amenti; his soul and body are destroyed and she (?) does not permit him to live again for ever. But as for him of whom it shall be found that his good deeds are more numerous than his evil deeds, he is taken among the gods of the council of the Lord of Amenti, his soul going to heaven with the noble spirits. And he of whom it shall be found that his good deeds are equal to his and moral process of weighing a man's virtuous (?) acts against his vicious (?) acts is indicated.

In other words the Egyptian moral ideal was high. The Book of the Dead, with its reliance on magic, embodies the attempts of the priests to provide with advantage to themselves a way of escape for sinners. On the one hand, the ideas of the influence of a man's life on earth upon his future after death were allowed to develop until it seemed that no salvation was possible for any; on the other, purely mechanical means were provided, which, as it would seem, the greatest sinner could embrace with full assurance of bliss. The present text with its much higher, though still arbitrary and confused, view shows the mark of influences such as those of Christianity.

The words rendered 'evil deeds' and 'good deeds' may perhaps mean 'virtues' and 'vices,' or perhaps rather 'beneficent deeds' and 'malicious deeds.'

'Amat, mistress of Amenti,' is the title in Leps., Tidi. of the monster sitting open-mouthed by the scales. It is usually represented in vignettes to ch. 125 with a crocodile's head, a lion's body, and the hind quarters of a hippopotamus. Its name probably means 'devourer,' but apparently its functions are nowhere described, and it is unfortunate that the present reference is also vague. In the tombs of the kings (Rameses VI, &c.) there is a curious variant of the scene of the judgement in which the monster has the form of a pig (Rosellini, Monumenti del Culto, cxvi; Wilkinson, Ancient Egyptians (third ed. by Birch), p. 466).

l. 7. 'She does not allow him to breathe ever'; 'breathe' here means to live after death; 'The Book of Breathings' is the title of a late text intended to ensure life beyond the grave, and to enable the deceased to assume any form at pleasure, as a powerful god might do. Thus, according to the version of the Judgement of the Dead contained in our text, the wicked were utterly annihilated, soul and body, while the good man became a god in the Underworld, of the rank of the counsellors of Osiris, his soul going to heaven along with the noble spirits. In the Book of the Dead there is a chapter for becoming a sr n 2p2-t, "noble of the council (of Osiris)." It is numbered 79, and is found as early as the eighteenth dynasty.
evil deeds, he is taken amongst the excellent (?) spirits that serve Sokari-Osiris.

And Setme saw (there) a great man clothed in raiment of byssus, near to the place in which Osiris was, he being of exceeding high position (?)

Setme marvelled at those things which he saw in Amenti. And Si-Osiri walked out in front of (?) him; and he said to him, 'My father Setme, dost thou not see this great man who is clothed in raiment of royal linen, standing near to the place in which Osiris is? He is that poor man whom thou sawest being carried out from Memphis, with no man following him, and wrapped in a mat. He was brought to the Tē and his evil deeds were weighed against his good deeds that he did upon earth; and it was found that his good deeds were more numerous than his evil deeds, considering (?) the life destiny which Thoth had written for him . . . . . considering his magnanimity (?) upon

l. 8. In ch. 125 of the Book of the Dead we find a different doctrine—that the chief hope of the justified was to become a follower or servant of Osiris; but throughout the texts of that multifarious collection the fates of the good and the evil—or rather of those successful and those unsuccessful in conciliating the gods—are very variously described or hinted at. Moreover, in the present text the division is made on a different principle and into three classes, viz. the actively virtuous, the actively vicious, and those whose good and evil acts balanced each other. Another and contemptible class is described below, ll. 18–21.

l. 9. The seventh hall is apparently the last, it is at any rate the last into which Si-Osiri conducts his father. In the Book of the Dead there is no such series of halls leading to the place of judgement, but the idea may have been derived from the seven arreyt or aryt (halls or entrances?) of ch. 144, which are connected with Osiris (vid. LEPs., Titb., pl. ix, lxi).

ll. 10 et seqq. To the poor virtuous man is given the funerary outfit that was buried with the rich wicked man, and he is promoted to close attendance on Osiris, apparelled in the fine raiment thus provided from the rich man's wardrobe.

l. 11. 'His duration of life that Thoth wrote for him.' In the Rh. Bil. Pop., ii. 2 (Br., Thes. 898), we have, in the demotic, mention of 'the end of his life that Thoth had written for him upon his brick of birth,' and in the hieratic 'the end of his life that Asdenu (Oerdnys, vid. MASPERO, P. S. B. A. xx. 140) had engraved for him upon his meshhent.'
earth. And it was commanded before Osiris that the burial outfit of that rich man, whom thou sawest carried forth from Memphis with great laudation, should be given to this same poor man, and that he should be taken among the noble spirits as a man of God that follows Sokaris Osiris, his place being near to the person of Osiris. (But) that great man whom thou didst see, he was taken to the Tê, his evil deeds were weighed against his good deeds, and his evil deeds were found more numerous than his good deeds that he did upon earth. It was commanded that he should be requited in Amenti, and he [is that man] whom [thou didst see], in whose right eye the pivot (?) of the gate of Amenti was fixed, shutting and opening upon it, and whose mouth was open in great lamentation. By Osiris the great god, Lord of Amenti, behold! I spake to thee on earth [saying, "There shall be done] to thee even as is done to this poor man; there shall not be done unto thee that which is done to that great man," for I knew that which would become of him.'

Said Setme, 'My son Si-Osiri, many are the marvels that I have seen in Amenti. In due time let me learn [what hath happened] to these men which are scattered (?) and apart (?), they being also gluttonous; there being others whose food, water, and bread is hung above them, they hastening to take it down while others are digging pits at their feet to prevent their reaching it.'

Said Si-Osiri, 'It is just, my father Setme. These men that thou sawest scattered (?) and apart (?), they being also ravenous (?), they are the kind of men on earth who are under the curse of God, and do work night and day for their living, while moreover their women rob them and they find not bread to eat. They came to Amenti: their evil deeds were found to be more numerous than their good deeds; and they found that that which happened to them on earth happened to them in Amenti—both to them and to those other men whom thou sawest, whose food, water, and bread is hung over them, they running to take it down while others dig a pit at their feet to prevent them

II. reaching it: they are the kind of men on earth whose life is before them, but God diggeth a pit at their feet to prevent them finding it. They came to Amenti and they found (?) that that which befell them on earth befell them again [in Amenti]; behold! their souls were taken into the Tê. Find it at thy heart, my father Setme, that he who is good upon the earth they are good to him in Amenti, while he that is evil, they are evil to him. These things are established (?), [they shall not be changed] for ever. The things that thou sawest in the Tê in Memphis, they happen in the forty-two nomes in which [are the assessors (?)] of Osiris the great god, [whose seat is in] Abydos, the place of Oracle (?), the dwellings of princes, . . . . . . Philae.'

Si-Osiri ended these words which he spake before Setme [his father]; he [returned] up from the desert of Memphis, [his father Setme] embracing him, his hand being in his hand. Setme asked [him, saying, 'My] son Si-Osiri, is the place by which we descended different from the place whence we came up?' But Si-[Osiri made] answer to Setme never a word. And Setme marvelled at the experience in which he was, saying, 'He will be able to become (?) even as the noble spirits and as a man of God, and I shall walk with him saying, "he is my son."' Setme pronounced a [writing from his] book of exorcising demons, being lost in wonder at [that which] he had seen in Amenti. And these things weighed [upon] him, for to [none on earth] could he reveal them.

Now when the boy Si-Osiri had attained twelve years it came to pass that there was no [good scribe or learned man (?)] that rivalled him in Memphis in reading writing that compels.

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1. 21. The wicked appear to be annihilated after the judgement, but we are now shown the fate of the outcasts and ill-starred wretches who have lived a contemptible or merely bestial life. In ll. 20, 21, the doctrine of predestination, already indicated in l. 11, is further developed.

1. 22. 'Tê in Memphis,' or 'Tê of Memphis.'

Forty-two is the number of the nomes, of which twenty-two were in Upper Egypt and twenty in Lower Egypt. According to the Book of the Dead the assessors at the judgement were forty-two in number, one representing each nome.

1. 27. 'Writing that compels' is the phrase translated 'books of magic' in IKh. iv. 32.
After these things] on a certain day Pharaoh Usermara II. 28 went unto the court of the palace (?) in Memphis, and [the council] of the princes, of the generals, and of the great men of Egypt [stood] according to their places of standing in the court. 29 One came [to the palace saying], 'This is a communication that an ate of Ethiopia maketh, on whose body a letter [is sealed].'

Announcement of it was made [before] Pharaoh. He was 30 brought to the court, he made prayer (?) [saying, 'Is there any one] read before Pharaoh this writing that I have brought to Egypt without spoiling its seal; to read in the writings that are on it without opening it? If it be that there [be no good scribe 31 and learned man in] Egypt who is able to read it without opening it, I will take the humiliation of Egypt to the land of Nehes, my country.'

At hearing these words Pharaoh [with his princes knew not 32 the place on] earth in which they were, saying, 'By Ptah, the great god, it is a feat for a good scribe and learned man to read writings of which he shall see [their] country! Verily (?) 33 exalted (?) is it to read a letter [without opening it]!'

Said] Pharaoh, 'Let there be summoned to me Setme - Khamuas, my son.'

They ran, they brought him that instant. He bowed himself to the ground, he saluted [Pharaoh]; he [raised] himself, he stood on his feet making the blessings of the salutation of Pharaoh.

Said to him Pharaoh, 'My [son], Setme, hast thou heard the words that this ate of Ethiopia hath spoken before me, saying, "Is there a good scribe and learned man in Egypt who shall be able to read this letter that is in my hand without breaking 3

1. 28. It is difficult to decide whether the 'court' was an open courtyard or a hall of assembly. The word is ancient, and in origin seems to mean 'verdant,' as if it might be a cool place of green trees, or, perhaps better, a shaded pillared court, painted green.

1. 29. 'Man (?) of Ethiopia?'; the meaning of ate can only be guessed from the context:—'foreigner,' 'magician,' 'rascal,' 'slave,' 'captive'?

'On whose body a letter was sealed.' Uncertain and obscure; but it may mean that the letter was fastened to his body and there sealed.

II. 32, 33. 'It is a feat,' &c. Very uncertain reading and meaning.
At hearing these words Setme knew not where on earth he was, saying, 'My great lord, who is he that shall be able to read a writing without opening it? After a time let there be granted unto me ten days of delay that I may see what I shall be able to do to prevent the humiliation of Egypt being taken to the land of Nehes, the country of eaters of gum.'

Said Pharaoh, 'They are (granted) to my son Setme.' Apartments for residence (?) were given to the Ethiopian; there was made for him every wickedness (?) after the manner of an Ethiopian. And Pharaoh arose from the court, his heart being grieved exceedingly; he lay down without drinking or eating.

Setme went to his apartments, not knowing whither on earth he was going. He gathered himself in his clothes from his head to his feet; he lay down without knowing where on earth he was. They informed Meh-wesekht, his wife, of it; she came to the place in which Setme was, she put her hand within his clothes and found no warmth; he lay still (?) in his clothes.

She said to him, 'My brother, Setme, there is no warmth in the lap; shebay in the flesh, illness (?), sadness of heart.'

Said he to her, 'Cease from me, my sister Meh-wesekht; the matter on account of which my heart is grieved is not a thing that it is right to reveal to a woman.'

The child Si-Osiri came in, he stood over Setme, his father; he said to him, 'My father Setme, wherefore liest thou in grief of heart? The things that are (?) in thine heart, tell them to me that I may cause them to cease.'

Said he, 'Cease from me my son Si-Osiri. As for the things that are in my heart, thou art little of age, thou art not great; take heed to thyself.'

Said Si-Osiri, 'Tell it unto me that I may cause thy heart to be refreshed concerning them.'

Said Setme, 'My son Si-Osiri, it is an ate of Ethiopia who

1. 5. Egypt was always proud of the abundance of her food products; here the poverty of Ethiopia is emphasized by calling its inhabitants 'eaters of gum.'

1. 9. This is probably in the form of a professional diagnosis, a mere list without construction.
hath come up to Egypt with a letter sealed on his body, and he saith, “Is there he that will read it without opening it? If it be that there be no good scribe and learned man in Egypt who shall be able to read it, I will take the humiliation of Egypt to the land of Nehes, my country.” Behold I lay down, my heart being grieved thereat, O my son Si-Osiri.’

When Si-Osiri heard these words he laughed long. Said to him Setme, ‘Wherefore laughest thou?’ Said he, ‘I laugh because thou art lying thy heart grieved because of such a thing as this small matter. Arise, my father Setme; I shall be able to read the letter that was brought to Egypt without opening it, and to find what is written upon it without breaking its seal.’

At hearing these words Setme arose suddenly, saying, ‘What is the sign of the things that thou sayest, my son Si-Osiri?’

Said he to him, ‘My father Setme, go to the cellars of thy house: every book that thou takest out of the case I will tell thee what book it is, I will read it without seeing it, standing above thee in thy cellars.’

Arose Setme, he stood on his feet, he did according to all that Si-Osiri had said to him, all. Setme (Si-Osiri) read every book that Setme his father brought up to him, without opening them. Setme came up from the cellars of his house in all gladness. He delayed not to come to the place in which Pharaoh was, he related before him all the things that the child Si-Osiri had said to him, all; his heart was glad of it exceedingly.

Pharaoh washed himself for Si-Osiri with Setme; he caused Si-Osiri to be brought to the before him. They drank, they made a good day.

Came the morning of its morrow; Pharaoh came forth to the court between his great men. Pharaoh caused the ate of Ethiopia to be fetched; he was brought to the court, the letter sealed on his body, and he stood in the midst of the court. The child Si-Osiri came into the midst and stood with the ate of Ethiopia; he cried against him, saying, ‘Woe! thou wicked one of Ethiopia: may Amon, his god, smite him. Thou that hast

1. Cellars’; at Tanis, Professor Petrie found the hoards of Roman papyri in the cellars; apparently documents were kept in underground chambers for security against fire, the later ones being generally found in baskets, though the finest papyri were probably kept in jars.
III. come up to Egypt, the beautiful pool of Osiris, the throne of
28 Ra-Harakht, the beautiful horizon of the Spirit, saying, “I will
take its humiliation to the land of Nehes”: by the inspiration (?)
of Amon, thy god, which is cast upon thee, the words which
29 I shall narrate—which are those that are written in this letter
—speak not falsehood of them before Pharaoh thy sovereign.’
30 When the ate of Ethiopia saw the child Si-Osiri standing in
the court, he held down his head, he spake, saying, ‘Every word
31 that thou shalt say I will not speak falsehood of them.’

The Reading of the Letter.

The beginning of the narrative made by Si-Osiri, which he
related before Pharaoh and his nobles, the people of Egypt
32 attending to his voice. He said, ‘This is what is written on the
letter of the ate of Ethiopia who standeth in the midst:

IV. “It came to pass in the days of Pharaoh Menkh-pa-Ra Si-
Amon, he being the beneficent king of the whole land, that
Egypt overflowed with all things in his time; he was lavish in
giving expenditure and labour in the great temples of Egypt.

“‘It befell on a day that the Kwr of the land of Nehes was
3 . . . . . the fields of the land of Amon. Behold! he heard the
voices of three ate of Ethiopia [in the] prison-house (?), one

1. 28. ‘The Spirit’ or ‘Agathodaemon, θεός, Pashay. Osiris, Ra, and the
Agathodaemon are evidently here the chief deities, but the last is the
Supreme Deity in Kaf. The name occurs frequently in demotic (see
Hess, London Gnost. Gloss. s.v.). Shay is properly ‘Fate,’ a god of
no great importance in earlier times. One might here translate ‘fate,’
but the word in demotic corresponds also to Kā in hieroglyphic, and so
is better rendered ‘Spirit.’ Cf. vii. 11.

1. 1. ‘Menkh-pa-Ra’ looks like an unetymological version of Men-
kheper-Ra, the prenomen of Thothmes III, which must have been
well remembered, and would be pronounced something like Menekhprê.
In the cuneiform letters of Tell el Amarna the name is transcribed
Manakhbiria. Si-Amon, ‘son of Amon,’ is a name readily invented
for a Theban king, and actually borne by Her-hor, the first priest-king
at Thebes, in the twenty-first dynasty. Menkhpara is once called simply
Si-Amon (iv. 25), and by the statement in vi. 35 he is put 1500 years (!)
before Rameses II.

1. 2. Kwr is evidently the title of the ruler of Ethiopia, but whether
as an independent king is not clear. In ll. 3, 4, the Ethiopians speak of
the ‘Kwr of Egypt’ apparently as distinct from Pharaoh, who is mentioned
of them saying in a loud voice, after other words, May Amon iv. 4 not find for me failure (?) nor the Kwr of (?) Egypt cause abomination to be done to me; for I would cast my magic up to Egypt and I would cause the people of Egypt to pass three days and three nights without seeing other light than that of kiki-oil (?)

'Another said, after other words, "May Amon not find for me failure nor the Kwr of Egypt cause abomination to be done to me; for I would cast my magic up to Egypt and cause Pharaoh of Egypt to be brought to the land of Nehes, and I would cause him to be beaten with five hundred blows of the stick (?) in the midst before the Viceroy, and I would cause him to be brought back to Egypt in six hours thither precisely."

'When the Viceroy heard these words from the voices of the three men of Ethiopia, he caused them to be brought before him; he said to them, "Which of you is he that said, 'I will cast my magic up to Egypt, I will not allow them to see the light for three days and three nights'?"

'They said, "It is Hor, the son of the Sow."

'Said he, "Which is he that said, I will cast my magic up to Egypt, I will bring Pharaoh to the land of Nehes, I will cause him to be beaten with five hundred blows of the stick (?) in the midst before the Viceroy, I will cause him to be taken back to Egypt in six hours thither precisely?"

'Said they, "It is Hor, son of the Negress."

'Said he, "Which is he that said, I will cast my magic up to Egypt, I will not allow the land to be fertile for three years?"

at the same time. This would imply that the Kwr of Egypt was either a 'governor of Egypt,' or else a 'governor from Egypt' in Ethiopia, i.e. perhaps Pharaoh's wakil, and the same as the 'Kwr of Ethiopia.'

II. 2 et seqq. Possibly these Ethiopians were condemned prisoners.

I. 5. 'Three days and three nights.' Three is a favourite number, e.g. below, I. 14, and v. 33, &c.; I. Kh. iii. 30, 33; also in older stories both of the Middle and New Kingdoms: Pap. d'Orbigny, xiii. 5, Pap. Westcar (three sons of Ra), Pap. Harris, 500 verso (three fates).

I. 10. Note that all the magicians—the three Ethiopians and the Egyptian alike (v. 3)—are named Hor, Horus.
IV. "Said they, "It is Hor, son of the Princess(?)]."

'Said the Viceroy (to Hor son of the Negress), "Perform this
thy feat of magic-writing. By the life of Amon the bull of
Meroe, my god, if the work of thy hand succeed, I will do for
thee abundance of good things."

'Hor, the son of the Negress, made a litter of wax for four
runners; he read a writing to them, he gave them breath of
respiration (?), he made them live. He commanded them saying,
"Ye shall go up to Egypt, ye shall bring Pharaoh of Egypt up
to the place in which the Viceroy is, and he being beaten with
five hundred blows of the stick in the midst before the Viceroy,
ye shall take him back up to Egypt, all in six hours."

'Said they, "Yea verily; nor will we allow aught to fail."

The sorceries of the Ethiopian proceeded up to Egypt by
night, they seized Pharaoh Menkh-pa-Ra Si-Amon, they took
him to the land of Nehes, to the place in which the Viceroy was,
He was beaten with five hundred blows of the stick in the midst
before the Viceroy, and they returned him up to Egypt in six
hours thither precisely (?).

Now when Si-Osiri had related these things in the midst
before Pharaoh and his princes, the people of Egypt hearing
his voice he said, 'The inspiration of Amon, thy god, is cast
upon thee; the words which I am saying, are they those that
are written according to the letter that is in thy hand?'

Said the ate of Ethiopia, 'Read on as thou hast read; every
word that thou sayest is truth, all.'

Said Si-Osiri before Pharaoh: 'When these things had
happened they returned Pharaoh Si-Amon up to Egypt, his

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I. 14. The carelessness of the scribe is shown again by this passage.
Three Ethiopians are mentioned, but in ll. 4–8 two only of their speeches
are recorded, though here a third speech is referred to, perhaps only as
an after-thought. There is nothing except the sequel to show which
of the three plans found favour with the Kwr; the deficiency has been
supplied by the Editor between brackets.

I. 15. Meroe, the capital of Ethiopia. There and elsewhere Amon
was worshipped in the ram form, but his title in II Kh. would seem to
imply that Amon of Meroe had also a sacred bull, though the term used
may be only figurative of strength and virility.
hinder parts having been beaten with a very great beating. IV. He lay down in the shrine of Per-Hor, his hinder parts having been beaten exceedingly.

' Came the morning of its morrow; said Pharaoh to the courtiers, 'What is it that hath come upon Egypt until I am made to depart from it? Shame on the thoughts of the hearts of the courtiers saying, 'Belike the thought of the heart of Pharaoh hath gone.'"

'Said they, "Thou art in health, thou art in health, O Pharaoh our great lord! Isis the great goddess will cause thy troubles to cease. What manner of words are these which thou hast spoken before [us O Pharaoh] our great lord? Thou (art) lying down in the shrine of Per-Hor and the gods protect thee."

'Pharaoh arose, he caused the courtiers to see his back, it having been beaten with a great beating exceedingly. He said, V. I "By the life of Ptah the great god, some one took me to the land of Nehes in the night, some one beat me with five hundred blows of the stick in the midst before the Viceroy. They took me back to Egypt all within the space of six hours hither."

'At seeing the hinder parts of Pharaoh that they had been beaten with a great beating exceedingly, they opened their mouths with great clamour.

'Now Menkh-pa-Ra Si-Amon had a librarian (p) who was called Hor son of Pa-neshe by name, a learned man exceedingly. He came to the place in which he (Pharaoh) was, he uttered a great cry saying, "My great lord, these are the sorceries of the Ethiopians. By the life of thy . . . . . . I will cause them to enter thy house of torment (?) and execution (?)"

'Said to him Pharaoh, "Hasten unto me; let me not be taken to the land of Nehes another night."

'The librarian (?), Hor son of Pa-neshe, straightway came forth; he brought his books and his amulets to the place in which Pharaoh was. He read to him writing, he bound amulets

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1. 25. 'Shrine of Per-Hor.' This 'shrine' evidently was not the ordinary bed-chamber of Pharaoh. He must have fled to it for refuge from the suffering and terrors of the night.

1. 26. Does Pharaoh's exclamation mean 'I am persecuted until I must run away?'

1. 27. 'The thought of the heart of Pharaoh hath gone'; i.e., probably, 'he has lost his wits.'
v. 6 on him to prevent the sorceries of the Ethiopians from getting power over him.

'He came out from before Pharaoh, he took with him offerings and libations, he went on board a boat, he went straight to Khmûn. He entered the temple of Khmûn; he made his offerings and libations before Thoth, the eight times great, Lord of Khmûn, the great god; he made prayer before him, saying, "Give heed to me, my lord Thoth. Let not the Ethiopians take the humiliation of Egypt to the land of Nehes. Thou art he that made magic in writing, thou art he that hanged up the heaven, that establisheth the earth, the underworld, that placeth the gods with the . . . . . . Cause me to know how to save Pharaoh from the sorceries of the Ethiopians."

'Hor son of Pa-neshe lay down in the temple. And in that same night he dreamed a dream that the figure of the great god Thoth spake with him, saying, "Art thou Hor son of Pa-neshe (?), the librarian of Pharaoh Menkh-pa-Ra Si-Amon? When the morning of to-morrow hath come, go into the library of the temple of Khmûn. Thou shalt find (there) a shrine closed and sealed: open it. Thou shalt find a box in the shrine named, and in it a roll of papyrus written with mine own hand. Bring it up, take a copy thereof, and let it rest in its place again. The Book of Magic is its name; it made protection for me from the enemies, and this it is that shall

1. 7. Khmûn (Khemen-nw) meant 'the eighth' city, i.e. the eighth in Upper Egypt going up the river. See P. S. B. A., 1899, p. 279.

'Thoth, eight times great'; the remains of the signs indicate this reading. The title which here appears for the first time in Egyptian literature is the equivalent of τρισμέγιστος, a late epithet first used about the date of this MS. (see PIETSCHEMANN, Hermes Trismegistus, pp. 34 et seqq.). It is μέγας, which we may represent algebraically by a; 6 \( \circ \) is \( \mu\)égas, a common title of Thoth in late hieroglyphic, is \( \mu\)égas kai \( \mu\)égas on the Rosetta stone, but probably represents \( \mu\)égis, and 8 \( \circ \) is therefore τρισμέγιστος, i.e. (2a)\(^3\). The famous epithet of Hermes which has puzzled commentators thus displays its mathematical formation. 6 \( \circ = 3 \times (2a)\) would not fill the lacuna on the papyrus, nor would it give the obviously intended reference to the name of Thoth’s city, ‘the Eighth,’ and the mythological interpretation of that name. P. S. B. A., loc. cit.

1. 10. For the prayer and dream cf. above p. 11, § 10, and the graffiti of the Abydos oracle, published by SAYCE, P. S. B. A. x. 379.
make protection to Pharaoh that it may save him from the v. 
sorceries of the Ethiopians."

'Hor son of Pa-neshe awoke from the dream, these being 
the things which he had seen; he recognized that the 15 
thing that had befallen was divine. He did according to every 
word that had been said to him in the dream, he went straight 
to the place in which Pharaoh was, he made for him amulets 
against sorceries in writing.

'Came the second day. The sorceries of Hor the son of the 16 
Negress returned up to Egypt by night, to the place in which 
Pharaoh was; (but) they returned to the place in which the 
Viceroy was immediately, (for) they could not get power over 17 
Pharaoh because of the amulets and sorceries that the librarian, 
Hor son of Pa-neshe, had bound (?) upon him.

' Came the morning of its morrow. Pharaoh told before the 18 
librarian, Hor son of Pa-neshe, of everything that he had seen 
by night, and of how the sorceries of the Ethiopians had 
returned, for that they were not able to get power over him. 19 
'Hor son of Pa-neshe caused to be brought unto him much 
wax and pure, he made a litter for four bearers, he pronounced 
writing upon them, he gave them breath of respiration, he made 20 
them live. He commanded them, saying, "Ye shall go to the 
land of Nehes this night; ye shall bring the Viceroy up to 21 
Egypt, to the place in which Pharaoh is, he shall be beaten 
with five hundred blows of the stick in the midst before 
Pharaoh, and ye shall return him to the land of Nehes again, 
all in six hours thither."

'They said, "Yea verily, nor will we allow aught to fail."

'The sorceries of Hor son of Pa-neshe travelled under (?) the 
clouds of heaven, they went straight to the land of Nehes by 23 
night. They mastered the Viceroy, they brought him up to 
Egypt, he was beaten with five hundred blows of the stick in 
the midst before Pharaoh, and they returned him to the land 24 
of Nehes, all in six hours thither.'

These things are what Si-Osiri related in the midst before 
Pharaoh and his nobles, the people of Egypt hearing his voice. 25

1. 22. 'Under the clouds of heaven' is probably a phrase for 'high in 
the air.'
60  SECOND TALE OF KHAMUAS  [PT. I

v. He said, 'By the inspiration of Amon thy god which is cast upon thee, O enemy of Ethiopia, the words that I am speaking, are they what are written in this letter?'

Spake the Ethiopian, his head being held toward the ground, saying, 'Read on that as thou hast read; every word that thou sayest is written in this letter.'

27 Said Si-Osiri, 'All these things having happened, they having brought back the Viceroy to the land of Nehes, all in six hours thither, they put him in his place and he lay down.

28 'He arose at morn, having been beaten exceedingly with blows that had been given him up in Egypt.

* * * * * *

"beat me with five hundred blows of the stick in the midst before Pharaoh of Egypt, and returned to the land of Nehes again."

'He turned his back to the princes; they opened their mouths with great clamour. The Viceroy sent for Hor the son of the Negress. Said he (unto him), "May Amon, the bull of Meroe, my god, curse thee! Thou who didst go to the men of Egypt hasten to my help to see what thou shalt do to save me from the hand of Hor son of Pa-neshe!"

'He (Hor the son of the Negress) made his sorceries; he bound them on the Viceroy to save him from the sorceries of Hor son of Pa-neshe.

'Came the night of the second day. The sorceries of Hor son of Pa-neshe travelled to the land of Nehes; they carried the Viceroy up to Egypt, he was beaten with five hundred blows of the stick in the midst before Pharaoh, he was taken back to the land of Nehes all in six hours thither.

'It happened on this wise to the Viceroy for three days; the sorceries of the Ethiopians were not able to save the Viceroy from the hand of Hor son of Pa-neshe. The Viceroy was in

* * * The scribe has omitted a part of the story which, on the analogy of iv. 26—v. 1, must have described the condition in which the Viceroy was found by the princes of Ethiopia, and have contained the beginning of his account of what had happened.

1. 30. 'Thou who didst go to the men of Egypt' (to learn magic), or perhaps better 'Thou (emphatic) hast gone over to the men of Egypt.'
anguish exceedingly. He caused Hor the son of the Negress v.
to be brought unto him, he said unto him, "Woe thou wicked
one of Ethiopia! Thou didst cause me to be humiliated by the
hand of the men of Egypt; thou couldst not save me from 35
their hands. By the life of Amon, the bull of Meroe, my god, if
it be that thou shalt not be able to cause me to be saved from
the aerial cars of the men of Egypt, I will cause thee to suffer 36
an evil death exceedingly."

'Said Hor the son of the Negress, "My master the Viceroy!
let me be sent up to Egypt that I may see him that makes
sorcery there, that I may strive against him, that I may cause 37
him to find the scorn for his hand that is at my heart."

'Hor the son of the Negress was despatched from before the
Viceroy. He came to the place where his mother the Negress
was.

"If thou goest up to Egypt to do sorcery therein, take vi. 1
heed for thyself with the men of Egypt. Thou wilt not be able
to contend with them. Be not caught in their hands so that
thou wilt not return to the land of Nehes for ever."

'Said he, "There is nought of them, these things that thou
sayest. I cannot avoid going up to Egypt and (instead) cast
my sorceries up into it (from Ethiopia)."

'Said to him the Negress his mother, "Whereas it hath come 3
to pass that thou art going up to Egypt, set some signs between
me and thee: be it that thou faillest, I will come to thee that
I may see whether I shall be able to save thee."

'Said he to her, "If it be that I am overcome, when thou
shalt drink [and eat], any kind of (?) liquid shall turn colour

1. 35. 'Aerial cars.' The demotic word is the same as that used for the
barks in which the sun (Ra) and the other gods (as stars?) were sup-
posed to traverse the sky.

* * * There must have been a great omission from the copy at the
end of p. v: probably the scribe dropped a section terminating with
n*-m-f 'in it,' and began again in the middle of a speech of the Negress.
It would indeed give a picturesque effect of quick action to break off
the narration suddenly and resume with the speech; such a device is not
unknown to Arab story-tellers of to-day. But this explanation could
hardly be applied to the parallel case in v. 28, and we must regard both
as mere blunders.
of blood before thee, the foods that are before thee shall turn the colour of flesh (?), the heaven shall turn the colour of blood before thee."

'Hor the son of the Negress set signs between himself and his mother. He went up to Egypt, being crammed with sorcery; he traversed (?) from that which Amon made (?) as far as Memphis, to the place in which Pharaoh was, hunting for him who was making sorcery in Egypt.

'He came to the court before Pharaoh, he spake, his voice being loud, saying, "Ho thou that makest sorcery against me in the court in the place in which Pharaoh is, in the sight of the people of Egypt! ye two scribes of the House of Life, (or) thou scribe of the House of Life that doest sorcery unto the Viceroy, bringing him up to Egypt in spite of me!"

'As he spake these words Hor son of Pa-neshe stood in the court before Pharaoh saying, "Ho thou impious Ethiopian, art thou not Hor the son of the Negress whom I saved in the reeds (?) of Ra, as well as thy companion of Ethiopia that was with thee, when ye were drowning in the water, being cast down from upon the hill on the east of On? Didst thou not consider the freeing (?) of Pharaoh thy sovereign, thou causing his hinder parts to be beaten in the place where the Viceroy was, thou coming up to Egypt saying, 'Is there he that doeth sorcery against me?' By the life of Atum, lord of On, the gods of Egypt have put thee on thy back (?) to requite thee in their country! Entertain thyself (?); I have (?) come unto thee."

'At what time Hor the son of Pa-neshe said these words, 62  

1. 6. 'That which Amon made'; cf. iv. 3. Ethiopia (together perhaps with the Thebaid) seems to be considered the domain of Amon.

1. 9. 'Whom I saved (?) out of the reeds' or 'by hiding him) in the reeds.' One need hardly illustrate this by a reference to the episode in the babyhood of Moses, the great magician of the Hebrews. The following description of a contest between magicians, dating from the first century, reminds us that in 2 Tim, ii. 8-9 (Jannes and Jambres), the writer may refer to some similar detailed story of Moses, current among the Jews at this very time.

1. 10. The hill must be Gebel Ahmar, the 'Red Mountain' of the Egyptians, near the edge of the desert, south-east of Heliopolis. Its name is due to the hard red quartzite rock of which it is composed, and it has always been an important quarry—in ancient days for the sculptor, now only for mill-stones. It is referred to in the 'Gnostic' magical papyri as the 'hill of On.'
Hor the son of the Negress answered him saying, "Is it he to whom I taught jackal language(?) that doeth sorcery against me?"

"The man of Ethiopia made an effort of written magic, he caused fire to come out in the court. Pharaoh and the princes of Egypt uttered a great cry, saying, "Hasten to us thou librarian, Hor son of Pa-neshe."

"Hor son of Pa-neshe made a formula of writing, he caused the sky to make a southern (?) rain upon the top of the flame: it was extinguished on the instant.

"The Ethiopian made another effort of magic in writing, he made a great darkness (?) over the court, none saw his brother nor his companion.

"Hor son of Pa-neshe read a writing to the sky, he caused it to desist and to be calm from the evil wind which possessed it.

"Hor the son of the Negress made another effort of written magic. He created a great vault of stone 200 cubits in length by fifty cubits in width above Pharaoh and his princes, which threatened to make Egypt without a king, the world without a sovereign.

"Pharaoh looked at the sky, he saw the vault of stone above him, he opened his mouth with a great cry together with the people that were in the court. Hor the son of Pa-neshe pronounced a formula of writing. He created an aerial boat of papyrus, he caused it to carry away the vault of stone. Behold! it flew with it towards (?) the Mighty Pool, the Great Water of Egypt. (Then) the man of Ethiopia knew that he was not able to contend with (the Egyptian); he made an effort in written magic to prevent his seeing him in the court, that he might transport himself to the land of Nehes, his city.

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1. 13. The jackal (C. aureus), not the fox of Anubis (apparently C. niloticus), is the animal here referred to, if one may judge from the use of the name by the early Egyptians. "Jackal language" would seem here to be an expression for magic of an inferior sort.

1. 15. 'Southern rain': probably referring to the rains of Abyssinia, or to the occasional storms that visit Upper Egypt.

1. 18. Or 'Egypt, the land without a superior, to lose its king.'

1. 20. 'The Mighty Pool' is one name of the lake in the Faiyum, Lake Moeris; v. Br., Dict. Géog. 769.

1. 22. 'The land of Nehes' seems used as another name for Meroe, the capital of the country. See also l. 32.
VI. 'Hor son of Pa-neshe pronounced a writing at him, he caused the sorceries of the Ethiopian to be revealed, he made him visible to Pharaoh and the people of Egypt that were standing in the court, he being in the form of an evil fox-goose and about to flee away. Hor son of Pa-neshe pronounced a writing at him, he caused him to fall on his back (?), a fowler standing over him, the knife in his hand ready to pierce, he being about to do abomination unto it.

'All these things having happened, the signs which Hor the son of the Negress had set between himself and his mother happened before her—all. She delayed not to go up to Egypt she being in the form of the female goose; she stopped over the palace of Pharaoh, she wailing with her voice unto her son, he being in the form of an evil fox-goose, the fowler standing over him.

'Hor son of Pa-neshe looked at the sky, he saw the Negress in the guise in which she was, he knew her to be the Negress, the Ethiopian. He pronounced a writing to her, he caused her to fall on her back, there being a fowler standing over her, his knife being about to put her to death.

'She changed from the form in which she was, she made her (proper) guise as an Ethiopian woman, she praying, saying, “Make not an end (?) of us, Hor son of Pa-neshe. Forgive us this evil attempt. If it be that thou givest to us an aerial boat we will not return to Egypt ever again.”

'Hor son of Pa-neshe made an oath by Pharaoh and the gods of Egypt saying, “I will not [let go?] my effort of sorcery until ye have made to me oath not to return up to Egypt for any kind of purpose (?)”

'The Negress raised her hand (in oath) not to come up to Egypt for ever eternally. Hor the son of the Negress made oath saying, “I will not come up to Egypt until fifteen hundred years.”

'Hor son of Pa-neshe withdrew his hand from his feat of written magic, he gave an aerial boat to Hor the son of the

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1. 23. ‘Evil.’ The fox goose, or Egyptian goose (Chenalopex aegyptiaca), may have had this epithet owing to its rusty colour, which would certainly offend the prejudices of the Egyptians. See Hieroglyphs, p. 31.
Negress and the Negress his mother. They proceeded to the land of Nehes, their city.'

This was the story told by Si-Osiri before Pharaoh, the people of Egypt attending to his voice, Setme his father seeing everything, the head of the man of Ethiopia being held towards the ground. And he said, 'By the life of thy face, my great lord, that man that standeth before thee is Hor the son of the Negress whose words I have been relating and who hath not repented concerning those things which he did at first; for he hath come up to Egypt at the end of fifteen hundred years to cast sorceries therein. By the life of Osiris, great god Lord of Amenti, in whose kingdom I repose, I am Hor son of Pa-neshe—this man—I who stand before Pharaoh; and I that was (?) in Amenti found that the Ethiopian enemy would fling his sorceries up into Egypt, there being no good scribe or learned man in Egypt at the time that would be able to contend with him. I prayed before Osiris in Amenti to let me come forth to the world again, to prevent his taking the humiliation of Egypt to the land of Nehes. It was commanded before Osiris to let me forth into the world. I awoke, I flew right up (?) to find Setme the son of Pharaoh upon the gebel of On and the gebel of Memphis. I grew as that melon-vine with the intent of returning to the body again that I might be born to the world to make sorcery against this enemy of Ethiopia that stands in the court.'

Hor son of Pa-neshe, he being in the shape of Si-Osiri, made an effort of written magic against the man of Ethiopia. He caused the fire to surround him, it consumed him in the midst of the court, Pharaoh beholding him with the nobles and the people of Egypt.

(But) Si-Osiri passed away as a shade out from the hand of Pharaoh and Setme his father, nor did they see him.

Pharaoh and his great men marvelled exceedingly at the things they saw upon the court, saying, 'There is not a good

1. 2. 'The gebel,' i.e. the necropolis in the desert. In this story also Khamuas was apparently represented as frequenting the cemeteries in search of writings: cf. I Kh. iii. 9.

1. 3. 'That melon-vine,' see i. 1. 3.

GRIFFITH.
VII. 7 scribe and learned man like Hor son of Pa-neshe, there will not be his like after him again, ever.’

Setme opened his mouth with a great cry when Si-Osiri had passed away as a shade, he not having seen him.

8 Pharaoh rose from the court in trouble of heart at these things that he had seen. Pharaoh commanded that preparation should be made for Setme, to lodge him, because of Si-Osiri his son, to refresh his heart.

Came evening, Setme went to his apartments, his heart being sad exceedingly. Meh-wesekht lay at his side, she conceived seed of him in the night named. In due time she bore a male child, he was called by name Usy-ment-Hor (?)

11 It came to pass that Setme ceased not from making (?) burnt offerings and libations before the genius of Hor son of Pa-neshe on every occasion.

This is the end of this book, written . . . . (blank).

1. 10. With Usy-ment-(Hor ?), cf. the name of the great king Osypenuwes in Diodorus i. 47. The classical historians drew their information about Egypt from the popular extravagant tales, and so in turn reflect light on the demotic stories.

1. 11. ‘Genius,’ shay, see note on iii. 28. It may be doubted whether it would be in accord with Egyptian notions, even of a later date, to translate ‘made sacrifice before the Deity for Hor son of Pa-neshe.’ The Egyptian ka, symbolized by the human arms, appears to mean the ‘working’ life principle, informing the body and directed by the soul or will, ba (Hieroglyphs, p. 15). As demotic replaces the obsolete word ka by that for ‘ordainer,’ ‘fate,’ shay, the conception of it had probably changed in some degree, so as to include perhaps all that was immortal in the man. But the connexion between ka, ‘vital principle,’ ‘energy,’ and sha, ‘fate,’ may have been close even in high antiquity.
PART II
PHILOLOGICAL

CHAPTER IV

INTRODUCTORY


§ 1. The papyrus on which the first tale is written now measures 41 in. = 1.04 m. in length by 11 \( \frac{1}{2} \) in. = 29.5 cm. in breadth. The part lost at the beginning contained two whole pages and part of the third page, in all amounting probably to a length of about 24 in. or 60 cm. The MS. was purchased by Mariette for the Boulaq Museum in or before the year 1865, along with two late hieratic and several Coptic papyri. They were said to have been found together in a Christian tomb at Thebes, and the statement is given by Mariette for what it is worth.¹

The second tale of Khamuas is written on the verso of two Greek documents, which have been joined together into a single roll for the purpose of receiving the

¹ Mariette, Pap. de Boulaq, tome i, p. 9, No. 5.
demotic text (Pap. dcrv. in the Department of MSS. in the British Museum). It is imperfect at one end, an uncertain amount having been torn away from the beginning of the verso, which is the end of the recto. Mr. Kenyon informs me that the Greek texts on the recto contain official registers of land dated in the seventh year of the Emperor Claudius (A.D. 46–47), and relate to the neighbourhood of 'Crocodilopolis.' As the papyrus was purchased at Aswán (in 1895) it is presumably from the upper country, and 'Crocodilopolis' must be the city of that name near Gebelên, rather than Arsinoe in the Faiyûm, which indeed is never called Crocodilopolis after the middle of the Ptolemaic period.

§ 2. The story in the British Museum is here edited for the first time; but the Boulaq roll was put into the hands of Heinrich Brugsch as long ago as 1865, and in September, 1867, he printed his famous translation. The text has been facsimiled in Mariette, Les Papyrus Égyptiens du Musée de Boulaq, tome i, Pl. 29–32, and more recently by Krall in his Demotische Lesestücke. The latter copy is very clear, but not so accurate as the former, which is of extraordinary exactitude. It was made in 1870 by Émile Brugsch, the present curator of the Gizeh Museum, and in it the minute and delicate writing is mechanically reproduced with marvellous skill.

Editions of the text with translation and commentary were issued by Revillout, Le Roman de Setna, 1877–1880, and by Hess, Der demotische Roman von Sinie Ḥa-m-us, 1888. The former, though giving some new...
light, especially from Coptic analogies, shows no independent understanding of the script; also the text is very incorrect, and the reading is not at the level of Brugsch's first translation. The edition of Hess, which has a glossary at the end, represents Brugsch's reading with many improvements by his pupil, the author, and is very valuable; its text, however, which is from the master's hand-copy, contains some serious errors that can be detected by the aid of the facsimile. Another translation is by Maspero, who in 1877–1880 attempted the difficult task of rendering a page of the story in hieroglyphs. The present edition of the tale will be found to contain many rectifications of my own earlier version printed in America.

§ 3. The method of transliteration for demotic adopted in this volume is explained in *P.S.B.A.* 1899, pp. 273–276. The alphabet is e, y, w, t, b, p, f, m, n, r, l, h, h, s, š, k, g, q, t, θ, z. In such words as mhwe-t, &c., the dot marks off the flexional consonant, while a hyphen is placed between compounded words and before suffixes: Pr-t, stm-f. Italicized letters are those which in Coptic are much modified or entirely lost, r = e, rmf = ρωυμε; and superfluous letters which have been added by false analogy are generally placed between ( ), e.g. ων(νυ) = ρε. This transliteration is of necessity very conventional and does not aim at uniformity, but rather at facilitating the reading of a difficult script; it is, I hope, sufficiently intelligible to all hieroglyphic students. In the transliteration of

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1 His latest version, with a full bibliography, is in *Contes Populaires de l'Egypte Ancienne*, 2nd ed., 1889, pp. 163 et seqq.
2 In the Egyptian section of *The World's Best Literature*, New York, 1898, pp. 5262 et seqq.
3 For υ I have since substituted ι as the equivalent of υ, and generally of Eg. i (false γ) at the beginning of words. I also now write I Kh., II Kh., instead of I S., II S., in referring to the two stories.
II Kh. the ° is omitted, except where it is of special importance, as at the beginning of a word.

§ 4. The language of these stories may be said to lie about half way between New Egyptian and Coptic, the differences from each being considerable. The second story having been written not earlier than the middle of the first century A.D., at the utmost only four centuries before the Coptic translations of the Bible, it is curious to find that linguistically it is related about as closely to New Egyptian of the twelfth century B.C. as to the Biblical Coptic of the fourth or fifth century A.D. The fact is that though progress towards Coptic is observable in late demotic, it was hopelessly fettered by the writing and traditions of the pagan scribes. The Christians, on the other hand, starting with a simple alphabet based upon the Greek, cast aside the old conventions which were due largely to the clumsy spelling of demotic. When freed from these trammels, the written language came abreast of the living language at a single bound, and rendered the speech of the people so faithfully as to distinguish clearly between no less than four dialects.

Demotic was a conventional mode of literary expression, and in one important detail it seems to be actually less advanced than New Egyptian, namely, in its abundant use of the narrative tense *stm-f* (for *sdm-nf*)². This was probably an artificial reversion to the old style in order to avoid troublesome periphrases, rather than a real development on the old lines.

Multitudes of words occur in demotic that have never yet been found in Coptic; on the other hand, words

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¹ The philological notes added to the transliteration are confined to what seem most necessary. Further illustration is reserved for the glossary, and it is proposed to print some notes on words and constructions in the *Proceedings of the Society of Biblical Archaeology*.

alphabetically spelled in their Coptic forms, and differing completely from the Egyptian forms of the same, are very numerous in late demotic. Many of the common verbal forms of demotic are obsolete in Coptic; many others agree with the Coptic precisely, when allowance has been made for the degeneration of the written consonants. Transliterated according to the analogy of New Egyptian writing, the demotic negative perfect may give $bw\cdot pw\cdot f\; stm$, but this is really the precise equivalent of $\text{fwnq}cw\text{te}$. So also $ty\; sm\cdot w$ is apparently the equivalent of $\text{xoo}r$, and $ty\; n\cdot y\cdot w$ of $\text{tenno}r$.

The spelling of words is often entirely regardless of their etymology, largely owing to false traditions dating as far back as New Egyptian. But in a careless late text such as $II\; Kh.$ the confusion is very great, two spellings of one word often occurring side by side, of which one is more or less etymological, while in the other the origin of the word is wholly lost sight of. Thus $\text{e}t\text{e}$, 'which it is,' is often rendered properly $nt\; e$, but also $m\; te$ ($II\; Kh.$ iv. 20). Again $\text{fweq}$, 'he did not,' usually $b\cdot p\cdot f$, is once spelled as if it were the homophonous $\text{fweq}$, 'of his' (vi. 34). So also in the Historical Romance of Vienna $\text{mna}$, 'in the presence of,' is sometimes spelled correctly $m\cdot bh$, 'in front of'; at other times $mh$, as if it were from $\text{mna}g$, 'fill,' by the false analogy of ordinal numbers, $\text{mna}g\; k$, 'second,' being correctly spelled in demotic as $mh$ II.

§ 5. The old Coptic magical texts transcribed in Greek characters, and others in later Coptic writing, preserve several usages of demotic that are generally obsolete, but very great differences remain both in grammar and vocabulary between the most lively forms of demotic$^1$

$^1$ e.g. the Gnostic magical papyri, or some of the latest inscriptions of Philae. Certain religious texts are little more than transcripts of Old Egyptian in demotic spelling.
and any patchwork of archaisms that one might construct to compare with it from Coptic dialects.

Endeavouring to recover the actual pronunciation of demotic is, however, a very interesting branch of Egyptological research. Here Coptic is of the greatest assistance. The admirable study of Sethe on the Egyptian verb, as well as the penetrating remarks of Erman and Steindorff in their Grammars and scattered articles; throw much light on the pronunciation of Egyptian generally; and altogether we now seem to be in possession of means whereby the greater part of demotic sentences may be rendered approximately according to the original sound. Much more will doubtless be done when the full bearing of Greek transcriptions, of the scanty remains of archaic pagan Coptic, and of the evidence of all the Coptic dialects, has been studied in regard to demotic in particular.

§ 5. The following rough attempt to transcribe phonetically the first page of the first story will give at least a general idea of the sounds of the words. In the main I have followed Sahidic for the vowels, but I have preserved the ḫ as in Achmimic (corresponding to S. and B. ǧ), and have borrowed freely from Boheiric wherever that seemed helpful to the rendering, the original consonants ḫ, g, ḥ, z are also retained in place of σ and χ. By variations of spelling I have aimed at suggesting probabilities or doubts¹.

III. i. '.... ntok pet howš eroy (?): e-f ḥōpe (?) e mn ntey šere nsa šere snaw, an phap themse wa'y nem

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1 Words of which the pronunciation is very uncertain, or which are left in simple transliteration, are preceded by ḫ.
wa'y mmow? eye t'h mse Ne=nsrekePta'h nem t. se're n u leme'se;

2. eye t'h mse Ah.] nem ps're n ke leme'se . ḫpof (?) eten'mhwe ea'say (?)'. ḫpe pnaw, semnew 'thrwte mmah Pero (?). se'ew nsöy, ḥyw tî (ðowt?) et'hrwte

3. nrens . ḫpof ehtéy] tahr emaso, enti oy (ire) mpaginsaf an. zo nay Pero 'Ah, an nto or (?) tawow nay n ney metleh (?) ze "mathemsoy nem

4. Nen. pasenjo?''. zoy naf 'mahemsoy nem ps're n uleme'se, mahemsof nem tšeere nkelem'ése ḫof; ḫpof eten'mhwe ea'say (?)'. sebyoy, sebye Pero

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1. 2. For the vocalization of stim-f, which is the principal verbal form in demotic narrative, we depend almost entirely on the analogy of the causatives in Coptic, formed of stim-f dependent on iy. See Seth, Verbum, II, § 207 et seqq. It would seem that pronouns and suffixes did not affect the final o; cf. for the subject suffix, ṕoq, 1st sing. ṕoq, 3rd pl. ṕoq from ṕo. Further ʻenno-qy-ce iy ʻny-w(+stl), xo-qy-ce iy ʻsm-w(+stl), (cf. I Kh. i. 12; II Kh. iii. 25) seem to imply that the object pronoun added to the subject suffix did not alter the vowel; but, being late formations on false analogy, neither of these verbs is a very good witness. On the other hand, a nominal subject shortens the vowel, witness ṕe-, ṕε-ε-ε-, &c., &c., and so does a direct object—nominal or infinitive—following the subject suffix ṕεq-cwte, ṕεq-, 1st sing. ṕe-, 3rd pl. ʻepet-: ṕov-, also Sah. ṕov- (for which last see Seth, addendum to § 247 on p. 461).

Thus we obtain the following table:—setmof, 'he heard': setmof ephrhov, 'he heard the voice': setmofsa, 'he heard them'; but setme pnu'lē, 'god heard': setmof psvai, 'he heard the tale.' In the remaining case setmose (setmose?) pnu'lē, 'god heard them,' the vowel is uncertain.

It is of course possible that these particular modifications of the vowels date only from a very late period, when demotic was nearly extinct: and moreover stim-f, when it replaces stim-n-f, may have a vocalization distinct from other cases.

Pero. It is difficult to say whether Pero or Ero (ɛpo) should be read. Old Copt. Par. transcribes ʻpr Pr-' in Gnostic by ṕepo alone (Hess, p. 82; cf. Steindorff, A. Z., 1889, 107).

1. 3. or. So in the Greek transcripts of proper names, but the true pronunciation was perhaps with some other short vowel.
5. . . . . . . ze] Pero 'plepis (?)', maθew Ah. ἐπέγ n Nen. mpgorh, maθyew 'entnib etnanow nemas tèrw'. θyow ti (?) nhime epéy n Nen.

6. . . . te Pero] now nay šap (?) n ἃhat nub: te napi-Pero enw nay tèrw re Nen. how nûfe nemay. špef he'n (?) napi-Pero tèrw. qtof nemay mpgorh nrenf af ginti (?)

7. . . . ne]may 'on 'on. re rôme mere pefer mmon. ἥpe pa susu (?) n erhosm, emp' erhosm 'on: rew 'ansemme mmos emmaθ Pero, ne'n'fre htetf emaso. te Pero θyow enka 'asay (?)

8. nahray tey ἄhot'ė, tef 'now nay šap (?) n ἃhat nub šens enanuw emaso. ἥpe pa susu mmise mesyey pey ἥemhal et nah rak, et ewzô naf 'Mr-ăb n ran. tew saθf n ăs'ę m (?) P-.examples

9. ἢpoθ e mn 'nte Nen.] pa son yope hi pto, nsa mo'ıse hi t ăs'ęse m Membe, ef ăs nneshay (?) et ḥen n ăhs(?n mPero (?)', nem nwte nnsaθ P-examples, nem nsay (?) ethi

10. . . . . . etbe šhay emaso. nsa nay ἥpe uθaθ esPtahl. să Nen. ἥn hene'rete ewošte. ἢpoθ ef mo'ıse nsa phay es'dos n neshay et ḥi n ăg'ę n nentet.

11. gmes uuθ'ęb ef aye (?) m'misī erof: sebyof. zo naf Nen. 'erek (ek ?) sōbe (kčwbse) etbe αθ?'. zof 'ntf sōbe mmok an; arisōbe, ἥpoθ (hpō ?) ek (erek) ăs n han šhay emmunte

12. rome mpto . . . . ef ἥpe'] ek (erek) wōh es šhay, amu nay, tey θyowtk (θyowk ?) emma ete pey zo'me mmof, e Thōwt por (?) sēfe (seh?) nto't-f hō'tf, ef na'y ehrey n sa nentet. hp snaw n šhay nethi'ōtθ, erek

13. es phap n ἢorp (?) ereke'] pētre tpe pto tē ntyuθe

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1. 5. lepis (?). sin at the end of a compound word seems generally reduced to s, see note to qyfnc in 1. 8 below, p. 89.
namayu, erekegem nete n'òpt ntpe nem nzatfe ezotw tèrw, erekenaw e nrami mpemto ewn

14. naš n nute wèh mmow n tew ri (?) ḥray (?): erek ḱeš phap mmah snaw, ef ḥoŋe (?) erek ḥn Amente erek mpekgay ℒ pto (ginḥipto ?) ḍon, ereke naw epRèś ef ñh' ntpe nem tef ²p² ntèr nem poḥh [m]pef gy n ṣwb'n

15. zo naf Nen. 'ōstn-'anḥof! (ṣhof ?) mazow nay umetnofre (?) erek waḥs, tey rows nak, ntak (nek) hoby epma ete pey zo'me mmof'. ze pwè'b n Nen. 'ef ḥöpe [erek] wōḥ kobk

16. epma ete pei zo'me mmof, erek e ti nay hat ñtbn še ūbe ta qayse, erek e trow nay . . . snaw n wè'b at ñtne'. ḳâše Nen. e uḥal, tef tew ḫat še mpwè'b, tef w̩he n le . . . (?) snaw, tef rowse

17. . . . . . . ze pwè'b n] Nen. 'p zo'me nrenf ef (q ?) ntmête mpyom n Qebtō ḥen u tèbe mbenipe, e ttèbe mbenipe ḥen utèbe

18. n ḥomt e ttèbe n ḥomt] ḥen u tèbe n ḥen²qty e ttèbe n ḥen²qty ḥen u tèbe n yeb (?) ḥbbyn ettèbe n yeb ḥbbyn ḥen u

19. tèbe n hat e ttèbe] n hat ḥen u tèbe n nub e pzo'me ḥuns (?) : ewn (ewen) uō'r n ḥof wo'he zatfe nib mpqōte enttèbe ete p zo'me ḥuns (?) ewn

20. u ḥof n'ze mpqōte[n ttèbe nrens'. tewnu n saze ea (?) pwè'b nahre n Nen., mpef gem ma nib mpto etef emmofo. ef (q) ḱew ebol ḥen ḥeneete, sezyof

21. nahray n mute (?) nib are (?) ḥópe mmofo] tèrw: zof nay 'eyeše e Qebtō, eye em pei zō'me, [empîhrur epemhît ḋon'. ḥpof eykô (kè?) ḍon mpwè'b ze ḫra (?) nak Amun ehak (?) saze nahraf ney

22. . . . . ²ḫe ḡok nay pemlaḥ . ptoš n Nê (?) gemyoys . . .'rey ḡa(n)to't nem Nen. e tem ṣtof e Qebtō.[mpe]' sōtem nay. ṣof mmaḥ

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1. 15. ḥoby (?), Coptic *Σοῖτ*. 
23. Pero sezyof mmah] Pero n mute nim eza naf pwe'b térw . zo naf Pero 'aḥ pet[ekwóḥ mmof]? ' zof naf 'matow ney t-eshe Pero nem pes sobte . [e]ye θ1 Ah.

24. nem M. pes ḫejmhal e rés (?) nemay, eye mpjej zo'me, empi ḫur' . tow naf t-eshe Pero nem pes sobte, ṣalon emér eros, ḫen sgër, phon

25. e Qebtô . rew 'ansemme] mmos nahren nwe'b n Ėse n Qebtô, plaśane (?) n Ėse: se'ew ehray ehētn, mpţi ḫur ethē n Nen., new ḫyome 'ew ehray ehēt ḫo'.

26. ʿalyon ehray n neqrôw, ʿṣon ḫen] ḫene te n Ėse Harpehrat te Nen. now ehe ḫpt ṣerp, ref glîl wōten mmaḥ Ėse n Qebtô Harpehrat.  ḥowtn (θowtn?) e uēi enanef emašo

27. . . . . re Nen. ḫow ftow ef er how nûfe nem nwe'b n Ėse n Qebtô n ḫe hyome n nwe'b n Ėse er how nûfe nemay ḫo'. ḫpe towē mpen how (m)mah snaw, te Nen.

28. new muli eʃoʃ eʃ]wa'b nahraf, ref u ʿrms eʃmēh nnef ʿohny nem nef hwēt (?) : ʿaʃef ʿshay erow tef ʿanhow tof naw (now) tēw, ḫwof (?) se epyom ; mʃef t-eshe Pero nsō

29. . . . . ʿaʃlof e mēr. ḫemsoy ḫi ze mpyom n Qebtô ḫo' ze 'eye gem peteşe ḫōpe mmof.' zof ' n ʿohny ḫnos (?) ḫaroy ša' pma ete pei zo'me

30. mmof. ḫnows ḫarof ngŏrh] nqty mere. af (?) pōh erof n how ḫomt, ḫewyef (?) šō ḫētf, ḫpe u weš n yor . af (?) gem u ʿor n ḫof wo'he zatfe nim empqōte

31. emmpēy (?) ete pzo'me] ūnuf (?) : af (?) gem u ḫof n ʿze mpoqōte nttebe n rens 'aʃef shay e pɔ'r n ḫof wo'he zatfe nim etempqōte enttēbe . mpef te pyow

32. ʿṣof (?) e p ma ete p ḫof n ʿze mmof ref qonqen nemaf, ḫetbofs ʿanhof: ref pef gay (?) on . ref qonqen nemaf ʿon emaḥ sopsnaw, ḫetbofs ʿanhof ʿon . ref

33. qonqen nemaf ʿon emeḥ sop] ḫomt, rofs n ʿse}
A few words may perhaps be allowed as to the course to pursue in commencing the study of demotic. A certain degree of acquaintance with Coptic and Hieroglyphic is, of course, a necessary preliminary; no satisfactory progress can indeed be made without a fair knowledge of the latter and of texts in hieratic. For Coptic the words and forms have been so conveniently classified in grammars and dictionaries that practice in

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1 It is hardly necessary to name Erman's *Neuaegyptische Grammatik* and Sethe's *Verbum* as indispensable works of reference in this department.
handling the books of reference will supply most needs in that direction.

Hess's *Roman von Stue Hå-m-us* contains a good list of signs and a glossary, and affords throughout, by its clear copy of the text, admirable practice in reading. The publication is, however, nearly twelve years old, and great alterations would now be necessary for a new edition; but by keeping an eye on the transliteration, translation, and notes in the present edition of the 'first tale,' the student of Hess's publication can correct it for himself. The facsimiles of the text issued by Mariette and Krall (*Lesestücke*) should also be diligently consulted, —probably with most profit after a certain familiarity has been acquired with the somewhat conventionalized transcripts of demotic generally used by scholars. After this, the London Gnostic Papyrus published in photographic facsimile by Hess, with glossary, can be read as an example of the latest form of demotic; and the inscriptions of Rosetta and Canopus as examples of lapidary writing. Brugsch's *Wörterbuch*—and to a less degree his Supplement to it (vols. v–vii)—is full of demotic words excellently explained, and the word-lists in Brugsch's *Zwei bilingue Papyri* and Krall's *Historischer Roman* are very good for consultation.

For Coptic, Peyron's *Lexicon* (with the useful though ill-made *Auctarium* recently issued) and the additions to the Lexicon in his *Grammatica*, are of course the main source of words; but Tattam's *Lexicon* (hitherto it would seem neglected) is full of excellent references for special meanings, and contains words that are not found elsewhere. The Latin-Coptic portion of Parthey's *Vocabularium* is an especially valuable aid in the study of demotic, suggesting the right Coptic equivalent in

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1 Printing with demotic type is very unsatisfactory. Texts so published cannot be recommended for study.
countless cases where the meaning of the demotic word can already be guessed approximately. Stern’s Grammar is invaluable, and Steindorff’s small Grammar of Sahidic is very useful, the explanations contained in it marking a distinct advance on the great treatise of Stern. All the above works on Coptic should be constantly in the hands of the student of demotic.

§ 7. The following is a list of the abbreviations here used in references:

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\begin{align*}
\text{A. Z.} & \quad \text{Zeitschrift für Aegyptische Sprache und Alterthumskunde} \\
\text{Br., dem.-gr.} & \quad \text{H. BRUGSCH, Sammlung demotisch-griechischer Eigennamen, 1851.} \\
\text{Br., dem. Urk.} & \quad \text{H. BRUGSCH, Sammlung demotischer Urkunden.} \\
\text{Br., Dict. Géog.} & \quad \text{H. BRUGSCH, Dictionnaire géographique de l’ancienne Égypte. 2 vols.} \\
\text{Br., Geog. Insc.} & \quad \text{H. BRUGSCH, Geographische Inschriften allägyptischer Denkmäler. 3 vols.} \\
\text{Br., Thes.} & \quad \text{H. BRUGSCH, Thesaurus inscriptionum aegyptiacarum. 6 vols. (The fifth volume contains a large collection of demotic texts on papyrus and stone from the Serapeum, Philae, &c.)} \\
\text{Br., Wlé. and Suppl.} & \quad \text{H. BRUGSCH, Hieroglyphisch-demotisches Wörterbuch,} \\
& \quad \text{4 vols., and Supplement, vols. 5–7.} \\
\text{Can.} & \quad \text{Tablet of Canopus; for the demotic text see Br., Thes.,} \\
& \quad \text{1554 et seqq., W. N. GROFF, Les deux versions démotiques du décret de Canope.} \\
\text{Dem. Provs.} & \quad \text{Demotic Proverbs in the Louvre, published in facsimile by PIERRET in Rec. de Trav. I; cf. REVILLOUT in} \\
& \quad \text{Rev. Ég. I, Pl. 8.} \\
\text{ERM., Gr.} & \quad \text{AD. ERMAN, Aegyptische Grammatik.} \\
\text{ERM., N.A. Gr.} & \quad \text{AD. ERMAN, Neuägyptische Grammatik.} \\
\text{ERM., West. Comm.} & \quad \text{AD. ERMAN, Papyrus Westcar, Commentar (in Mittheilungen aus den Orientalischen Sammlungen, Heft V, VI).} \\
\text{Gnost.} & \quad \text{Demotic magical texts with Greek transcriptions, in the} \\
& \quad \text{British Museum (see Hess), Leyden (published in} \\
& \quad \text{LEEMANS, Monuments Ég. d. Musée des Pays-Bas, II),} \\
& \quad \text{and the Louvre (published in MASPERO, Quelques} \\
& \quad \text{Papyrus du Louvre).} \\
\text{Hess} & \quad \text{J. J. HESS, Der demotische Roman von Sine Ḥa-m-us,} \\
& \quad \text{1888.} \\
\text{Hess, London} & \quad \text{J. J. HESS, Der gnostische Papyrus von London (with} \\
& \quad \text{Glossary), 1892.}
\end{align*}
\]

Hist. Rom. J. Krall, *Ein neuer historischer Roman in demotischer Schrift* (with Glossary), in Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer, Bd. VI. (‘No. . . .’ refers to the index of demotic groups.) One page facsimiled in Krall’s *Demotische Lesestücke*.


O. C. Par. Old Coptic texts in a Greek papyrus-codex at Paris, fos. 1–3, with facsimiles, Erman, A. Z., 1883, 89.

Pamonth. The demotic Book of the Dead in the Louvre, published by H. Brugsch in *Sammlung demotischer Urkunden*, Taf. VI, VII.


Pap. Sall. Sallier papyri published in *Select Papyri of the British Museum*.


Peyron, Gr. A. Peyron, *Grammatica Linguæ Copticae* (with additions to the Lexicon).

Pfuhl, Inscl. K. Pfuhl, *Inscriptions hiéroglyphiques recueillies en hiérog.*}


Rev. Ég. . . Revue Égyptologique (Paris).


Rh. bil. pap. . Brugsch, Rhind’s zwei bilingue Papyri, hieratisch und demotisch (‘No. . . . ’ refers to the index of demotic groups at the end): facsimiled in Birch, Facsimiles of two Papyri found in a Tomb at Thébes).

Ros. . . . . The demotic inscription of the Rosetta stone, published in Krall, Demotische Lesestücke (and elsewhere).

Sign. papyrus . List of hieroglyphic signs with explanations in hieratic (Roman), facsimiled in Griffith and Petrie, Two hieroglyphic Papyri from Tanis. Memoir of the Egypt Exploration Fund.

Spieg., Corresp. W. Spiegelberg, Correspondances du temps des rois-prêtres (XXIst dynasty), in Notices et Extraits des MSS. de la Bibliothèque Nationale, Tome XXXIV.

St. . . . L. Stern, Koptische Grammatik, 1880.

Std. . . . G. Steindorff, Koptische Grammatik.


Z. . . . . Zoëga, Catalogus codicum coticorum qui in museo Borgiao Veliiris asservantur.

N.B.—I Kh., II Kh., denote the first and second tale of Khamuas respectively: the five dialects of Coptic—Achmimic, Fayumic, Memphitic, Sahidic, and Boheiric—are also referred to by contractions, S., Sah., B., Boh., &c. The Sahidic form takes the first place when Boheiric is quoted with it without specification, e.g. O : O1.

Eg. = Egyptian. Late Eg. = Late Egyptian (Neuaegyptisch). dem. = demotic. inf. = infinitive. part. = participle. qual. = qualitative (pseudo-participle). det. = determinative.
CHAPTER V

TRANSLITERATION

mh III

1. . . . . . . . . . . . . (m)nte-k p' nt hwš r-ḥr-y ʾe-f ḥpr
ʾe mn mte-y šre m-s? šre snw ṣn p' hp ty ūmse wʾ
ʾerme wʾ n-ṃ-w ʾe-y ty ūmse N(ʾy)-nfr-kʾ Pth ʾerme
tʾ šre-t n wʾ mr-mšɛ

2. ʾe-y ty ūmse ʾH]wre-t ʾerme pš šre n ky mr-mšɛ

N.B.—A vocalized rendering of page iii is given above, pp. 72-7.

l. 1. ḫwš. This spelling would be abnormal for ʾawjy ‘to trouble,’
‘vex,’ ‘endanger.’ It would rather represent the origin of ʾawtyy :
ʾawtyy koidopew (constructed with ḫ), but it is possible that the same

2. This sentence may, of course, be incomplete at the beginning, e.g.
‘Art thou he that ḫwš to me?’

r-ḥr-y, 1st sing., corresponds to r-r-f ṣpoq, 3rd sing.; cf. iv. 10
with iv. 14. So also ḫr-r-ḥr-y ṣapoy to ḫr-r-r-f ṣapoyq, both in

In the Gnostic papyri r-ḥr-y is 1st sing., and in II Kh. r-ḥr-k is
2nd sing., but in I Kh. r-ḥr-k, v. 32, 36. Probably ṣpo, ṣpoy
simply are intended by these spellings. The Late Eg. forms are normal like
the Coptic. One might have expected r-ḥr-y to represent something like

cf. ḫpr. O. C. Horosc. v. 21 ṣw[m (eown); O. C. Par.
ḫmne (e . . .), ḫ. Z., 83, 106; ēywnm : ēywn (e . . .). Note
that the impersonal subj. is masc. in cf ḫpr, ḫpr-f. Contrast normal
Coptic, ḫ. 487, but see v. 1 note p' ḫr ḫpr.

Ty. In this verb a special mode of writing is used for the form ṣm-f,
i.e. ṣe-f (l. 6). The commonest form, here transcribed ṣy, more properly
ṣe-t, is the infinitive, and stands also for the qualitative ṭo : ṭo (II Kh.
vi. 33). As the latter form in almost every line of demotic spells
THE FIRST TALE OF KHAMUAS

TRANSLATION

Third

1. . . . . . . . . 'thou art (?) he that abuseth (?) me. If it be that I have not a child beside two children, does the law make one marry with the other of them? I will make Ne-nefer-ka-Ptah marry with the daughter of a general,

2. I will make Ahjure [marry] with the son of another

simply ti, the Coptic † 'give,' it must be the origin of the peculiarly Coptic letter †, to which it bears so close an outward resemblance (STD., § 4 Anm.). I have not yet observed an instance of TΔ.: TH!s.

hmse. The sign, 'woman,' s.t (s·hm·t) CΩλΩλΩ seems to represent the syllable se, though it originated in the det. of the sitting figure; see the note to hm·t 1. 5.

ly hmse is here probably predicative rather than dependent on pʰ hp, 'is it the law to marry,' as Hess, &c., take it.

erme. This is merely the approximate pronunciation of the Late Egyptian yrmtw, suggested by ErM., N. A. Gr., § 104. ΡΡΝ : ΝΕΩ seems formed from it by the addition of N. n is very commonly added to adverbs, prepositions, &c., and is often suppressed in demotic writing even where it occurs in Late Eg., e.g. in ΤΤΟΟΤ for ΤΤΟΟΤ, e·r hr for ΤΗΕΠΕΝ, &c., &c.

c-y by. r is not written in fut. 1st sing. ειε, owing to preceding semivowel y: in other persons we have e·k r, e·f r, &c.

N'y-nfr-kh-Ptḥ. The god's name, according to a common usage in hieroglyphs, though written first is doubtless to be read at the end of the name.

w$. The indef. article in dem. always distinguishes gender, thus affording valuable aid to the lexicographer where Coptic ΟΤ is valueless.


1. 2. *Huret, or possibly *Huret, as the syllabic is sometimes hr, see hrr, l. 21.
hpr-f r ? t'e-n mhwe:t r ? 'sy hpr p° nwe s·mne-w t?
hrwt.t m·bh Pr·o st ·w m·s°·y θ-w t-y r t' hrwt·t

3. n rn-s hpr-f ? e h't·jy thr m ss re bn te-y r n

hpr-f might be 'it happened,' but more probably is an old optative
(Erm., Gr., § 182; Verbum, ii, § 158) in a formal wish for good fortune
after talk of marriage.

r and n are frequently confused by demotic scholars. In this and
the parallel l. 4 r rather than n is fairly certain. hpr n, Eg. hpr m, is 'to be-
come of,' 'happen to'; cf. ἁγγινε ἔπευγε. ἁγγινε ἐπευγε
means, 'He became a man,' not 'it happened to a man.'

r ἄγγ. I find no parallel by which to fix the meaning, unless in
O. C. Horosc. v. 17 ἂγγινεί.

s·mne-w. It seems undesirable to take this as conjunctive depending
on the substantive mne ('the hour that they should set,' as Brugsch, &c.)
until clear parallels can be quoted.

hrwt·t. Br., Thes. 1012 seems to give ἔπορη, spelt ἡωρητε in an
inscription of about the third cent. A.D. at Philae. All other known instances (probably none much earlier than I Kh.) are spelt as here.
Spiegelberg, Rec. de Trav., xvi. 25, has collected examples and
recognized the Greek origin, but wrongly quotes ἡωρητε from I Kh. The
word being foreign, w is used to represent the vowel o. The misplace-
ment of Greek vowels is frequent in demotic renderings of proper names,
e.g. Πλαγνύς = πολεμάως. This is probably not caused by any Greek
dialectic peculiarity, but by the phonetic laws governing Egyptian, which
do not permit an accented syllable before the penultimate. The pro-
nunciation was therefore approximately *herōte, *Πελλόμυας. Thus the
form ἔπορη given by Hesychius as Κύπριοι may really be Egyptian.

m·bh, Eg. m ἔπορη=ἐκκτε, π, see above p. 71. ἐκκτεῖτο occurs, always with the article and with no restriction to exalted persons,
Kufi, xi. 26; Leyden Gnos. xxii. 21, &c.

Hess and Krall wrongly give a superfluous stroke before st. The
facsimile shows that it is simply the last stroke of Pr·o.

st ·w. The past narrative tense formed with the pseudo-participle
(uneigentlicher Nominalsatz, Erm., Gr., §§ 240, 241. 2) appears to survive
in dem. only in this verb, in which, however, it is common (l. 20, iv. 22,
II Kh. iii. 8, &c., &c.), cf. P. S. B. A., 1896, 104. The verb is presumably
in the pseudo-participle, and in fact the inf. of ὑφ (τ)w is not used in
Late Eg. (Verbum, ii, § 719, 4), but the form ταυ·τω is found in it as past
narrative, e.g. Pap. Sall. iii. 7, 10; Pap. An. iii. 6, 10. Thus the O. C.
transcriptions εγ, ἔκ (Hess, Lond. Gnost. Gloss., p. 2) probably represent
the pseudo-participle *HHT : *HHT (see HHT). For ταυ·τω see v. 4,
27, II Kh. iii. 29, and for the past relative (?) form, I Kh. v. 18. For HHT
see II Kh. ii. 8, and note thereon.
general. May it be for our family for abounding! The hour came, the ἐφορή was set before Pharaoh. They came after me and took me to the ἐφορή.

3. named. It came to pass that] my [heart] was sad.

rw m s. Cf. the caus. ΤΑΥΤΩ NCA. arcessere, St., § 561. Cf (v) NCA, on the other hand, means 'follow.'

θ-υ τ-γ. In Late Eg. the object-pronouns are normal; Verbum, ii, § 494. In dem. only those of the 3rd pers. are normal; the rest, t-γ, t-κ (II Kh. iii. 17; vi. 12), t-t (in contracts passim), t-n (below, l. 26), are a new formation of t followed by the possessive suffixes. They are found also in contemporary archaistic inscriptions and papyri. In Late Eg. of the twenty-first dynasty we have y-ray τω-κ (Pap. Unuamon, i, x + 2–3) = S. AΛαOK. This example raises the question whether the t was ever really pronounced. A genuine loss of t, however, took place early before the suffixes in τω-f, τω-κ = Κ-; later also in μέ-κ = ΜΣΚ: ΝΤΔΚ, and in the case of many feminine infinitives, esp. in Sah., so that τω-κ = S. -Κ is not surprising. The Τ added to the inf. for the suffix of the 1st pers. 2ΟΑΚΤ, Stn., § 176, may be taken from the t-γ of this object-pronoun by false analogy, and the Boh. imperatives ΑΛΙΤς, ΑΛΙΥΤς, ΑΠΙΤς, may possibly show other survivals. The origin of the series of the demotic object-pronouns may be analogy with (1) the above τω-f series, the use of which resembles that of absolute pronouns; (2) suffixes added to fem. infinitives; (3) the old passive form σdm.τω-f. It is noticeable that Coptic retains no causatives of transitive verbs requiring object-pronouns, the uses of ΟΠΟ 'cause to make,' ΤΟΤΝΟ: 'cause to open' being strictly limited. This makes the false formations ΤΕΝΠΟΤΕ, ΧΟΥΤΕ (which verbs seem to be from intransitives, nσγ, ὑςτ), all the more interesting.

1. 3. [hpr-f e]. In demotic the attributive construction follows hpr, in Coptic the indicative follows γυνε. cf. l. 10.

e ηρ-γ ηρ; cf. the same words II Kh. iii. 6; vii. ἦρ is apparently qual., while ἶς, likewise always with ἶς, is infinitive, iv. 12, 35; II Kh. iii. 9. But in Hist. Rom. Gloss., No. 340, ἦρ seems to cover both usages, cf. S. ΤΩΒΠ and ΘΟ: ΤΕ (Verbum, i, p. 144). Eg. ἰδρ, Pap. Prisse, xii. 1, and perhaps B. ΘΕΘ, qual. ΘΕΘ. The rare ΤΩΒΠ (Z., 624) is 'aemulari' in PEYRON, but 'ressenti vivement' according to REVILLOUT, Setna, 1880, p. 9.

m ἵς, Eg. m ἵς mτ, m ἵς, B. εεεεεε. Cf. the form ανεγκα, II Kh. i. 6 note, and for ἵς=γυνε cf. ἵς (n) στμ=γυνε, below, l. 8.

bn...ν; negative of the present ἵ...&ν.

'τ ἤρ. Probably OI Η: O Η, St., § 496 and § 491, p. 315 (cf. l. 14), unless it means 'acted in the manner.'
TRANSLITERATION, ETC.  

p' e gy n sf 'n zt n(?)-y Pr.  4. 'Hwre-t 'n (m)nte-t r ty 'w-w n(?)-y n n'y(y) mt-wt lヘ zt m y ty hмs-e-y  'erme  

4. N(y)-nfr-k2-Pтh p' e sn]  'zt-y n-f my hмs-e-y 'erme p' śre n w' mr-mśče my hмs-f 'erme t' śre:t n ky mr-mśče h-f lpr-f r? t'e-n mhwe-t r e'y sby-y sby Pr-c'o  

5. [p' mr-pr-stн 'w zt n-f] Pr-c'o p' mr-pr-stн my ð-w 'Hwre-t r p' 'y n N(y)-nfr-k2-Pтh n p' grх my ð-w nt nb-t ut n(y)-ne-w 'erme-s tr-w ð-w t-y n hмt-r r p' 'y n N(y)-nfr-k2-Pтh  

6. . . . . . . . .  . te Pr-c'? 'n-w n(?)-y śpe n hт nb te n'y-w  

gy. It is curious that while 32. : (*Xs Ї, ?), and B. 89- are masc. like gy, the S. compounds with ṀКK- are generally fem.  

mнt-r ty.  r sim is the regular form of the past active participle in dem., cf. mt nb r hpr, iv. 5, &c. After the article or copula (?) the form is e-r; l. 12 p' e-r sh2, iv. 8 p' e-r hpr. For the beginnings of this periphrastic participle in Late Egyptian see Verbum, ii, § 876. In Pap.  

Unuamon, ii, 13, we already find it with the article p' yr wд-k. It appears to correspond to the old imperfect participle (Verbum, i, c.), hardly to the past participle (ibid., § 839). Cf. also Topyous=T'е-т-r-g*,  

'Апъпраш=Ег. Ёмн-yr-dy-s, &c., Hess, Å. Z., 90, 1; Мǜller, Rec. de  

Trav., xiii. 152, note 1; Steindorff, Keilinsch.-Wiedergabe in Beitr.  

I. Assyriologie, i. 352; Verbum, i, § 3. The еп, уп, and Assyrian ar transcripts show that the r was pronounced with a short vowel preceding r. Often predicative as here, cf. use of ЕT-, НЕT-, St., § 306.  

lhe. Cf. lh, Poëme Sat. iii. 8; Leyden Mor. v. 6; viii. 22, &c.  

my iy (222 Ї, 222 Ї-), not my (222 01, 222 Ї-) alone, is the imperative of the causative, vid. St., § 385.  

1. 4. For the restoration see iv. 3.  

zt-y. Note that НЕXСа (Емг., А. Z., 93, 102 note) is no guide to the form zt-y, НЕXСа being apparently formed with the relative verb (Verbum, ii, p. 434). Cf. l. 20 note.  

my hмs-y. Cf. 222 01(-), from my yr-f, Verbum, ii, §§ 202, 539.  

1. 5. Or restore нy-nfr h'-f m 8s zt] Pr-c', exactly filling the space at the beginning implied by the necessary restorations in ll. 2, 4, 9, 13, 14, &c.  

p' after the gap, of course, marks the vocative.  

mr-pr-stн. This title seems rare in hieroglyphs: pronounced perhaps le-pи-ns (i).  

pr; for the phonology of this word see Steindorff, А. Z., 1889,  

107, No. 6. As a separate word, pr (*pё) is written in I Kh. with a line above the group and its det., iv. 6, &c. In composition before a consonant pr-nfr, l. 39, pr-Бст, &c.—as pi—it retains this line, but before a vowel,
exceedingly, I not being in my guise (?) of the previous day. Said Pharaoh to me, 'Ahure, didst thou send to me in this fool's-counsel (?), saying, "Marry me with

4. Ne-nefer-ka-Ptah my] elder [brother]?" I said to him, 'Let me marry with the son of a general, let him marry with the daughter of another general likewise. May it come to pass for our family for abounding!' I laughed, Pharaoh laughed.

5. The steward of the king's house came; said to him] Pharaoh, 'O steward of the king's house, let Ahure be taken to the house of Ne-nefer-ka-Ptah in the night, let every beautiful thing be taken with her, all.' I was taken as wife to the house of Ne-nefer-ka-Ptah.

6. . . . . . . . . caused] to be brought to me a

as in Pr.+nḥ, l. 8 (from which the ' has gone) it loses the line, being reduced to R-, as witness Ḡároumos ḠΣΩΕΣ = pr-Tm, Busiris ṢΟΥΠΕ=pr-.Sr. Hence its use in the same form by false analogy for the article in geographical expressions where it precedes a vowel ḠΣΕΣΙΤ, &c., l. 21. See also the next note, and n>y-w pr in l. 6.

S. ḠΣΕΣ always means 'wife': and is written as here in most dem. texts. Another group (the seated woman), below, iv. 27, represents CGESE 'woman' (s-hm-t), but its Pl. reads hm-wt GJOLEC 'women,' iii. 25.

For brevity in lists, hm-t, 'wife,' is sometimes rendered by the sign for 'woman' alone, Br., Dem. Urk. X; and on the other hand in Rh. Bil., No. 316, GJOLEC 'women' is written by exception with the plural of the group for hm-t. In Old Eg. hm-t, 'female,' means generally 'wife,' and s-t (fem. of s 'person') always 'woman'; but hm-wt is 'women.' This rule remains in Late Eg. (and in part survives in Coptic), only that in Late Eg. while hm-t is 'wife,' s-t, having lost its ending in pronunciation, is now defined by the addition of the adj. hm-t, st-hm-t. There is some indication that the seated woman in dem. in part retains the value of the old s-t, *st, e.g. in the group for hmse, 'sit.'

l. 6. 'They caused themselves to be carried.' A passive meaning in a verb following ṣy is not uncommon, e.g. l. 8 ṣ-w šḥ-f, iv. 4 ṣ-f mh-f, II Kh. iii. 13 ṣ-y s-ḥpr ḡṭ-k. Evidently in these cases we have the infinitive (Str., § 171) of the dependent verb as in TΩΕΕC, &c., St., p. 316, not a passive subjunctive; and it must here be B. ΕΠΟΥ not S. ΚΤΟΥ.
TRANSLITERATION, ETC.

1. tr-w yr N\(\text{\(\gamma\)}\)-nfr-k\(\text{\(\gamma\)}\)-Pth hrw nfr 'erme-y šp-f h't n\(\text{\(\gamma\)}\)-w pr Pr\(\text{\(\text{\(\gamma\)}\)}\)-tr-w qt-f 'erme-y n\(\text{\(\gamma\)}\) grh n rn-f r\(\text{\(\gamma\)}\)-f gm't-y

2. n\(\text{\(\gamma\)}\)-w pr \(\text{\(\text{\(\gamma\)}\)}\)-Pth (?), 'household,' occurs by itself, iv. 39. Note that pr is without det. in this expression, suggesting that it is a different word from pr in iv. 6. For the possess. art. pl. in dem., cf. \(\text{\(\text{\(\gamma\)}\)}\)-Pth, BR., Dem.-gr. Eigennamen, p. 14; also Poème Sat. iv. 2.

3. 'pr', with suffixes II Kh. vi. 12 (?), vii. 8, lit. perhaps 'receive the person of,' and so 'lodge' or 'entertain as visitor.' In Coptic simply gr\(\text{\(\gamma\)}\).

4. grh n rn-f; cf. O. C. Horosc., v. 20 p\(\text{\(\text{\(\text{\(\gamma\)}\)}\)}\)-Pth \(\text{\(\text{\(\text{\(\text{\(\gamma\)}\)}\)}\)}\)-p\(\text{\(\text{\(\text{\(\text{\(\gamma\)}\)}\)}\)}\)-grh n re-f; cf. Verbum, ii, § 203.

5. r\(\text{\(\text{\(\text{\(\gamma\)}\)}\)}\)-f gm. This emphatic form—which occurs in Late Eg. (Verbum, ii, §§ 205, 276, 348 et seqq.), and eventually quite displaced the ordinary past narrative forms, appearing in Coptic as \(\text{\(\text{\(\text{\(\text{\(\gamma\)}\)}\)}\)}\), \(\text{\(\text{\(\text{\(\text{\(\gamma\)}\)}\)}\)}\) (ibid., §§ 206, 350)—is often used in dem. to mark a notable occurrence or development in the narrative, especially with gm, 'find,' mv, 'perceive.' In such cases I have generally pointed the translation with 'behold!' r\(\text{\(\text{\(\text{\(\text{\(\gamma\)}\)}\)}\)}\)-f seems to vary with r\(\text{\(\text{\(\text{\(\text{\(\gamma\)}\)}\)}\)}\)-f even in this text, cf. iv. 38, v. 3.

6. gm may perhaps mean 'knew sexually,' though there is no sexual det.

7. w pr-sp-sn, i. e. 'n \(\text{\(\text{\(\text{\(\gamma\)}\)}\)}\)-nfr-k\(\text{\(\text{\(\gamma\)}\)}\)-Pth; cf. Verbum, ii, § 203.

8. p\(\text{\(\text{\(\text{\(\gamma\)}\)}\)}\)-f yr, incorrectly copied in H\(\text{\(\text{\(\gamma\)}\)}\), p. 23; cf. the reciprocal use of the plur. ep\(\text{\(\text{\(\gamma\)}\)}\)-f.

hrw; cf. Pap. Ebers, xcvi. 21, and H\(\text{\(\text{\(\gamma\)}\)}, p. 24.
present of silver and gold. All the household of Pharaoh caused themselves to be brought to me. Ne-nefer-ka-Ptah made a good day with me. He entertained all the household of Pharaoh. He slept with me in the night named. And lo! he found me
7. . . . . . . . . . with me again, again: and lo! each of us loved his fellow. There came my time of making purification, I did not make purification again. They made announcement of it before Pharaoh, his heart was glad exceedingly. Pharaoh caused much stuff to be taken
8. before me instantly (?)]. He caused to be carried to me a present of silver, gold, royal linen, they being beautiful exceedingly. There came my time of bearing, I bore this child that is before thee, to whom is said Mer-ab as name. He was caused to be written in record in (of ?) the House of Life.

* n s-my, 'returning of account'; cf. Seieg., Corresp., 273. Hence S. 31 31 31 31 31 31 31 (Bscial, Ä. Z., 1887, 68), 'law,' 'ordinance'; lit. 'promulgation (of a law).'

nka; cf. Hess, p. 25.

1. 8. The restoration (cf. v. 20) is quite uncertain; the incomplete word might be Pr-.

8-n-stn (= βοσήμα δόμα in Ros., I. 17) produces ημεικ, as Ην (?)-n-stn 31 31 31 31 31 31 31; and in Denderah, XXV B. iv. l. 1 ins seems to stand for ḫy (TOI ?) n(? stn in a late rendering of the funerary formula ḫp ṣḏ ṣḏ ṣḏ. Possibly ṣḏ produced ṣns, not s alone.

ḥm-ḥl, 'child,' in II Kh. ii et seqq. is applied to Si-Osiri up to the age of twelve years; cf. also below iv. 18 for a still wider use. S. 31 31 31 31 31 31 31, Achmimic 31 31 31 31 31 31 31 31, Rec. de Trav., xi. 147) 'servant,' cf. garçon. Literally it may mean 'without child,' or 'without servant'; vid. ḫl, below, l. 16. ḫm is less likely to mean 'little' = the adj. ḫm, 31 31 31 31 31 31 31 31.

Mr-ḥb. That the second group reads yb (ybd?) is shown by ḫr-ḥb, Rh. bil. pap., xvii. 9. In the highly archaistic and faulty Livre des Transformations, this group regularly spells the word for 'heart,' but seems to have been often read ḫb by confusion with the later word, being written with terminal ḫ: but note especially ḫr-ḥb, ibid., i. 14, ntm-ḥb, v. 8; vii. 12.

ṣḥ. SETHE in Verbum, i, § 260 gives ṣḥ as the Eg. word for
9. [ḥpr-f ḫem mn nṭe N(ḥy)-nfr-]k²-Pḥḥ p'es sn yp'-ḥr p³ t³ m-s³ ḫm ḫr t ḫṣ-e-t n Mn-nfr ṝ-e-f ḫs n n³ ṣḥ.w nṯ lḥn n³ h-wt n n³ Pr-Ṣ-w ṝerme n³ wyt-w n n³ ṣḥ.w Pr-Ṣ-nḥ ṝerme n³ ṣḥ.w nṯ ḫr

10. . . . . . . . . .] ṭb ṣḥ m ṣs m-s³ ḫy(y) ḫpr wṭ ḫy ns Pḥḥ, Ṿm N(ḥy)-nfr-k²-Pḥḥ lḥn ḫ-nṭr r wṭe ḫpr-f e-f m-s³ p³ ḫy e-f ḫs n n³ ṣḥ.w nṯ ḫr g³-wt n n³ ḫn,tr-w

11. gm-se? wṭ wṭḥ e-f ḫy n ms³ r-r-f sḥy-f ṣṯ n-f N(ḥy)-nfr-k²-Pḥḥ e-ṛ-k sḥy n³-m-y ṭb ḫ t³ ḫn te-y sḥy n³-m-k ṣn r³-r ṣḥy ḫpr ṝr-k ḫs n ḫy-nw ṣḥ.w e mn nṭe

12. ṭm ṭ n p³ t³ . . . e-f ḫpr] ṝr-k ṭḥ ḫs ṣḥ m n(ḥ)y

'write.' It is, however, written sḥ even in N. K. Is not Cḏǎi : Cḏǎi due to fusion of ḫ with Eg. ṣḥ 'remember'? Here we have the sense 'be enrolled,' 'be registered,' as in Cḏǎi, Robinson, Copt. Apocr. Gosp., 197.

leurs seems in Late Egyptian applicable to any kind of document. Note the absence of the article, which may imply a phrase sḥ n lĕr for 'be registered.' The l is doubtful. If n is to be read, translate 'in the House of Life'; otherwise lĕr Pr-Ṣ-nḥ must mean 'the register of P.'

l. 9. For the restoration cf. iv. 38.

yp-t, ēioe, ēiern-; cf. Hess, Ä. Z., 1890, pp. 6-7 for the derivation from Eg. ṭmp-t, ṭmp-t.

ḥṣ-e-t. Alphabetically spelled in Br., Thes. 931, in the same phrase, 'the necropolis of Memphis'; cf. Rh. bil. pap., No. 369, and Br., Wtb. Suppl. 897.

ḥw-t. ḫt-l, 'grave,' and ḫ-l, 'fortress,' 'residence' (= ḫw, ḫw, ERM., Ä. Z. 83, 101, Amn. 2), are written alike in late hieroglyphic, and in demotic.

Pr-Ṣ-w, Achm. ṭṣḏǎi.

l. 10. ḫy, in Eg. 'manifestation (of a god or king),' = ḫy : ḫy, 'feast,' so here 'procession.'

ns-Pḥḥ. Compounds of ns with a divine name are very common in proper names, but the form seems almost obsolete in the language. ns occurs, however, several times in Pap. Unuamon, ii. 24, 25, and it is used here probably on account of the god's name.

ḥṣ, vid. Hess, p. 149, Ä. Z., 1890, 5 for the reading, = ḫṣ : ḫṣ. The spelling in Pap. Unuamon, i. 12, &c. indicates the loss of the m.

ḥ-nṭr, S. ḫeñeete, ṭ. 'monastery.' In dem. always without the article; cf. s ḫr ṝnḥ in l. 8, ḫr-ṣ, and the title sṭm itself.

ntr-w, ṭṣḏḥp, ERṀ, Ä. Z. 95. 47.
9. It came to pass that Ne-neferka-Ptah my brother [had no] occupation on the earth except to walk on the gebel of Memphis, reading in the writings that were in the tombs of the Pharaohs and the tablets of the scribes of the House of Life and the writings that were on

10. ... and great was his zeal[ ] about writings exceedingly. After these things, there happened a procession in honour of Ptah, Ne-nefer-ka-Ptah went into the temple to worship. He happened to be walking behind (?) the procession reading in the writings that were upon the shrines of the gods.

11. ... it happened that there came (?) a priest greater in age than he; he laughed. Ne-nefer-ka-Ptah said to him, ‘Wherefore dost thou laugh at me?’ Said he, ‘I am not laughing at thee.’ Make thou sport and be reading in writings (of a sort) that belongs to no

12. man on the earth their like (?). If[ ] thou seekest

l. 11. The det. of ms is unmistakable, and it is, therefore, difficult to restore the line differently. Cf. e-f y n ms in vi. 11.

e-rr-k. This might represent the past ḫkwē, cf. above, l. 6; or ek[*ep]kcwē (cf. fem. epe, Boh. pl. epeten); or simply ḫcwē. The last seems here the best, and e(pe)k is spelt ḫ-r-k after ḫpr, at the end of this line; cf. iv. 25.

th for cT&w, the e(r) being omitted in writing; cf. v. 20, note.

r-p.y. sby can hardly here be of the form ḫ-r-f sbm; read it therefore as ḫp. The ḫp following can only be imperative; cf. St., § 385 ad fin. Others translate ‘If I laughed, it was that,’ but so bold a rendering requires parallels to support it.

ḥyn-w. The meaning ‘pair,’ referring to the two spells, suggested by BRUGSCH and Hess, p. 30, is not yet authenticated, though here, as often, appropriate.

l. 12. wh (not abh); for variants vid. Hess, p. 31 (read abh in Gnost. Gloss., confused also with qṭ). Old Eg. wḥ, Late Eg. w(ḥ)ḥ (Verbum, i, § 87), ‘seek ’= oywȝ ‘desire.’ In II Kh. (vid. ii. 29) the group spells wḥ, ‘letter.’

ś, with direct obj. means ‘pronounce,’ ‘read aloud’; ś n seems to mean ‘read in,’ ‘peruse,’ cf. ś n-m-f, l. 35, iv. 38.
te-y 0-w t-k r p° m("t) nt e p'y zmt 'n° m-f e Thwt p°
e-r sh-f n t-t-f h-f e-f n°y r hry m s° n° ntrw hp snw
n sh n° nt hr "t(t)-f r-r

13. "s p° hp mh I (?) r-k r] phre t° p° t° t° t° t° n°
tw.w n° ym-w r-k r gm n° nt e n° p't-w n t° p erme
n° ztfe-w r zl-t-w tr-w r-k r nw r° n° rym-w n p mty
e wn

14. nht n ntr wh n mw t'e-w ry] l° hr'y t° r-k "s p°
hp mh snw e-f hpr r-k hnh Mnt r-k n p'e-k gy hr p°
t° n° r-k r nw r° p° Rk e-f h° n t° p' erme t'e-f p° ntr-w
'erme p° "r[h [n] p'e-f gy n wbn

15. zt n-f N('y)-nfr-k°-Pth] stn 'nh-f my zt-w n(')-y
w't mt nfr-t r-k wh-se te-y 'r-w se n-k ntc-k hb-y r

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tey. Old conjunctive (final) sdm-f, especially common in the 1st
pers. of this verb (l. 15, &c.). Cf. Verbum, ii, § 160 for Late Eg.
n° m-f. This locative use remains in ssmssq, St., § 298, 2.
e Thwt; so also E not epe before sex, St., § 407.
The = O. C. Par. 300-77, Ä. Z. 83, 94.
p° e-r sh-f; see note on (m)nt-r ry in l. 3; cf. sex acq- in St.,
§ 306.

e-f, which can spell both eci, Eg. yw-f, and q- (late Eg. tw-f);
here apparently stands for the latter (1st pres.).

n°y = Eg. n° l, n°, 'go,' not hi : not 1° m activating, so in vi. 14; here
qual. 1°. 'go' (which is used as qual. of 'y, St., § 348). In II Kh.
and Gnost. it is falsely spelled 'n° n°y, except in the causative; see
the examples in Hess, pp. 32-6. TEHHTOY 'send,' seems a new forma-
tion from its caus., TEHHTO-OT.

hp is here probably 'law,' i.e. 'formula.'

hp II, &c.: complex examples of emphasis are common in dem.
Here the two formulae are named and described together by a separate
phrase in apposition; the sentence is never properly finished, a new
sentence dealing with each separately.

1. 13. The restoration is from l. 14, helped by l. 40.

phre, B. FLA, AEP, for the sense cf. FLA, AEP 'incantator,' and
O. C. PEEPE- 'enchant,' Ä. Z., 1883, 106 = S. *n° AEP.

pt. 9 is an impossible reading being only a phonetic value in
hieroglyphic, vid. Hieroglyphs, pp. 22–3. For the reading pt—founded
on the hieroglyphic pd-w, which this group renders in Pamonth, i.
35—cf. pt-w, along with rym-w as here, spelt out in Kuf, ii. 29.

There seems a superfluous line before n° ptw, omitted in the
parallels, iii. 36; iv. 1.
to pronounce a spell, come to me, that I may cause thee to be taken to the place in which is that book that it was Thoth that wrote it with his own hand, when he went down following (?) the gods. Two formulae of writing, namely what are upon it—thou

13. reading the first formula, thou wilt] charm the heaven, the earth, the underworld, the mountains, the seas. Thou wilt discern what the birds of heaven, and the creeping things shall say, all. Thou shalt see the fish of the deep, there being

14. power of god resting upon water] over [them]. Reading the second formula, if it be that thou art in Amenti, thou art again on earth in thy (usual) form; thou wilt see the Sun rising in heaven with his cycle of deities, and the Moon [in] his form of shining.

15. Said to him Nenefer-ka-Ptah], 'O king, may he live! may I be told a good thing that thou desirdest that I should cause it to be done to thee, that thou mayest

94 TRANSLITERATION, ETC. [PT. II

16. r p< t e p'y zm< n m f z t p w b n N(y)-nfr-k< Pth e-f hpy [r-k] wh? hb-k

17. . . . . . . z t p w b n] N(y)-nfr-k< Pth p zm n r n-f e-f n t mty t n p y m n Qbt hn w-t tbe t n bnp y e t tbe t n bnp y [hn] w-t tbe t

18. n hmt e t tbe t n hmt] hn w-t tbe t n ht n qte t e t tbe t [n] ht n qte t hn w-t tbe t n yb hb y n e t tbe t n yb hb y n w-t tbe t n ht e t tbe t n nb e p< zm< hn-se e [wn w< r] n hf w he r tze t nb t n p< qte n t tbe t n e p< zm< hn-se e w n

19. tbe t n ht e t tbe t] n ht hn w-t tbe t n nb e p< zm< hn-se e [wn w< r] n hf w he r tze t nb t n p< qte n t tbe t n e p< zm< hn-se e w n

20. w< hf n z: t n p qte n t tbe t n rn-se t v wne t n szy r r p w b [c-r-hr] N(y)-nfr-k< Pth b-p f gm m< t) n b n p t e-f n m f e-f w r bl hn h-ntr s-z y-f

21. e-r-hr-y n mt nb t r hpy n m-f] tr-w [zt]-f

hb-k, if this be the true reading, must be infinitive.

1. 16. wb< t E. Is this as English 'against my burial'? cf. Ros., l. 18. qe t; the sign sometimes read as in this group is really a form of the symbol of 'bone.'

2. In N. K. the Eg. jwilt, 'without,' is sometimes spelt 'n= k.T-', NAVILLE, Todtenbuch, Einleitung, 62, 77, &c. The demotic group occurs in Poème Sat. i. 4; iii. 12, and in the contracts passim.

3. Cf. Poème Sat. i. 3 with similar det.; Ros., l. 9 tn n' r wb = ṭelavarūs 'initiation fee (?).'

4. ḫt= Faiyumic QЄλ 'servant'; BOURIANT, Fragments Baschmou- riques, gloss.; CRUM, Coptic MSS. from the Faiyum, p. 46.

5. wb?, 'r-wt', vid. l. 37.

6. n' mr . . . , very uncertain.

II. 18-20. Cf. ll. 34 et seqq. for the restorations.

l. 19. 'r, 'schoenus,' cf. iv. 5, &c., and p. 22 above.

l. 20. r< is relative past (sdm-f); cf. Verbum, ii, §§ 766 et seqq.; 792 et seqq., so also r<, l. 23; r<, l. 40; r-hy, iv. 17; r-wmy, iv. 21; r-hy, iv. 26; r<, v. 14; r<, II Kh. v. 28; r<, II Kh. vi. 24; also r<nm(?), II Kh. vi. 9. This form is found in O. C. Par. in II<.
despatch me to the place in which this book is.' Said the priest to Ne-Nefer-ka-Ptah. 'If it be that thou desirest to be directed (?)

16. to the place in which this book is[ ] thou shalt give me a hundred teben of silver for my burial, thou shalt cause two [salaries (?)] of a priest to be made for me without deduction (?)' Ne-Nefer-ka-Ptah called to a youth, he caused the hundred (teben) of silver to be given to the priest, he caused the superintendents (?) of the treasury (?) to add (?) two . . . . he caused them to be made

17. for the priest without fee (?). Said the priest to] Ne-Nefer-ka-Ptah 'the book named it is in the midst of the sea of Coptos, in a box of iron, the box of iron being in a box 18. of bronze, the box of bronze] in a box of qete-wood, the box of qete-wood in a box of ivory and ebony, the box of ivory and ebony in a

19. box of silver, (and) the box of] silver in a box of gold in which is the book: there being a schoenus of every kind of serpent, scorpion, and reptile around the box in which the book is, there being

20. an endless (?) snake around] the box named. The time of relating that the priest did before Ne-Nefer-ka-Ptah, he found not any place of earth in which he was. He came out of the temple and related ' 21. of everything that had become of him], all. He
TRANSLITERATION, ETC. [P. II]

n(\textsuperscript{r})-y e-\textsuperscript{y} \textit{sm} r Qbt e-\textsuperscript{y} \textit{\'n} p\textsuperscript{y} zm\textsuperscript{t} [e bp-y] hrr r p(r) mht \textit{\'n} hr-f e-\textsuperscript{y} hr\textsuperscript{c} (?y) \textit{\'n} n? p\textsuperscript{r} w\textsuperscript{b} zt hr? n-k \textit{\'Mn}? e? hr-k s\textsuperscript{y} e-r-hr-f n\textsuperscript{y}(y)

22. . . . . . . . . ] \textit{\'he} n-k n\textsuperscript{y}-y p\textsuperscript{r} mh\textsuperscript{e} p\textsuperscript{t} ts n Ne gm-y se . . . [r-y \textit{\'y}?] t\textsuperscript{t}-y \textit{\'erme} N(\textsuperscript{y})-nfr-k\textsuperscript{2}-Pth r tm ty \textit{sm-f} r Qbt [bp] stm n\textsuperscript{y}-y \textit{\'sm-f} mb\textsuperscript{h}

23. Pr-\textsuperscript{o} s\textsuperscript{z}-y-f mb\textsuperscript{h}] Pr-\textsuperscript{o} n mt nb-t r-zt n-f p\textsuperscript{r} w\textsuperscript{b} tr-w zt n-f Pr-\textsuperscript{o} mb\textsuperscript{h} p\textsuperscript{r} nt [e-s-r-k wh n\textsuperscript{m-f}?] zt-f n-f my te-w n\textsuperscript{2}-y t\textsuperscript{v} shre.t Pr-\textsuperscript{o} erme p\textsuperscript{e-s} sbte [e]-y \textit{\the} \textit{Hwre-t}

\textit{hrr}; for the reading cf. \textit{\'N-\textit{hr}}, Eg. \textit{\textit{Fy}-hr:t \textit{\"ow\textit{opus}}, rightly read by \textit{\textit{Legrain}} in Miss. Arch. Fr\textit{\'anc} viii. 374; Br., dem. Urk. iv. c. a. This group is therefore \textit{\'\textit{Epo\textit{\textit{rp}, as Brugsch long ago suggested. Eg. hr(y)r = `depart from,' `avoid'; so \textit{\textit{hrr} with negative may mean `not avoid,' `go straight to,' and \textit{\textit{hr} alone with neg. `not delay.' Verbum, ii, § 426, makes \textit{\textit{Epo\textit{\textit{rp a Vae, inf. reduplication of Eg. hr(y), `be satisfied,' and that it exceeds three radicals seems proved by the periphrastic \textit{\textit{r}-f hrr, iv. 12, cf. Verbum, ii, § 195. But it seems to have \textit{\textit{h}, not \textit{\textit{hr}, for its occurrence in \textit{\textit{\'N-\textit{hr} is as early as Nekhtnebef.

said to me ‘I will go to Coptos, I will bring this book, having come straight back to the North.’ It came to pass that I reproached (?) the priest saying, ‘May Amon curse thee (?) in that thou hast related to him these

22. ill-omened things! Thou hast prepared (?) for me the] battle, thou hast brought to me the quarrel. The Thebais, I have found it [cruel (?)]. I did the extent of] my hand with Ne-nefer-ka-Ptah to prevent him from going to Coptos. He did not hearken to me. He went before

23. Pharaoh, he related before] Pharaoh of everything that the priest had told him, all. Said to him Pharaoh, ‘What is it that [thou desirest]?’ He said to him, ‘Let the pleasure-boat of Pharaoh be given me with its equipment. I will take Ahure
24. *erme Mr<sup>-</sup>b p<sup>e</sup>-s ḫ[m ḫl ṛ ṛ s? *erme-y e-y n p<sup>y</sup> zm<sup>e</sup> e ḫp-y ḫrr te-[w n-f t] šh<sup>-</sup>t Pr<sup>-</sup> *erme p<sup>e</sup>-s šb<sup>e</sup> ḍ<sup>n</sup> ṛ mr-t ṛ-r<sup>s</sup> ṛ-r-n š[g]<sup>r</sup> ḫ<sup>-</sup>n

25. ṛ ḫb-w ṛ n s<sup>m</sup>y<sup>n</sup> n<sup>-</sup>n<sup>-</sup>m-s e<sup>-r</sup>-ḥr n<sup>?</sup> wدب-w n ʾS n ḫb<sup>p</sup> mr šn n ʾS št [w] ṛ ḫry ṛ ḫ<sup>-</sup>t-n ḫp-w ḫrr ṛ t<sup>?</sup> ḫ<sup>-</sup>t n N(ʾy)-nfr-k<sup>-</sup>Pth n<sup>e</sup>-w ḫm-wt ṛ w ṛ ḫry ṛ ḫ<sup>-</sup>t-y ḫ<sup>-</sup>y

26. ḫ<sup>n</sup> ṛ ḫry n n<sup>?</sup> qr-w šm-n ḫn ḫ-nr n ʾS ḫr-p<sup>-</sup>ḥrt te N(ʾy)-nfr-k<sup>-</sup>Pth ṛ n-w ḫ ḫpt ḫp ṛ-r<sup>s</sup> glyl wtne m-bʾh ṛ S n ḫb<sup>p</sup> ḫr-p<sup>-</sup>ḥrt ṛ-t w-t n ṛ ḫ<sup>-</sup>y e n(ʾy)-nfr<sup>s</sup> f m š<sup>r</sup>

27. . . . . . . . . ṛ N(ʾy)-nfr-k<sup>-</sup>Pth ṛ ḫw ftw e-f ṛ ḫw nfr *erme n<sup>?</sup> wدب-w n ʾS n ḫb<sup>p</sup> e n<sup>?</sup> ḫm-wt n n<sup>?</sup> wدب-w n ʾS ṛ ḫw nfr *erme ḫ<sup>-</sup>y ḫ<sup>-</sup>y ḫ<sup>-</sup>r twe n p<sup>e</sup>-n ḫw ḫ<sup>-</sup>n sw te N(ʾy)-nfr-k<sup>-</sup>Pth

It will be observed that the edges of the lacuna in ll. 24–26 are brought too close together on the facsimile. For the restorations see the parallel vi. 7, 8.

e ḫp-y ḫrr (ḵ<sup>e</sup>š<sup>e</sup>n<sup>-</sup>j. p<sup>r</sup>r<sup>r</sup>p). Although it is quite possible to translate (ḵ<sup>e</sup>š<sup>e</sup>n<sup>-</sup>j St., § 435) 'I not having delayed,' i.e. 'without delay,' e ḫp occurs so constantly in I Kh. after a future that it may perhaps be interpreted as a negative conjunctive to the future, just as mi<sup>e</sup>, ḫ<sup>-</sup>ʾḤ<sup>e</sup>, is the positive conjunctive; cf. v. 9, 10. But in v. 5, 8 we seem to have e ḫ<sup>n</sup>n e for the negative future conjunctive. e ḫp<sup>-</sup> in such instances seems exactly parallel to Late Eg. ṣn n<sup>-</sup>f in Verbum, ii. § 563, and this suggests that the Late Eg. past neg. ḫw pr-w<sup>+</sup>, ṭ<sup>e</sup>eʿq may also be an un-etymological spelling of ṣn n<sup>-</sup>f, 'not (was there) to him' followed by the infinitive.

ʾ<sup>r</sup> (from Eg. ʾ<sup>r</sup>) probably allied to ʾωλ<sup>+</sup> 'lift up,' 'take away,' but the sense is absolutely that of the intransitive ʾ<sup>λ</sup>ʾ<sup>e</sup> : ʾ<sup>λ</sup>ʾ<sup>Ḥ</sup> (to which S. ʾ<sup>λ</sup>ʾ<sup>Ḥ</sup> is probably the qual. and ʾ<sup>Ḥ</sup>ʾ<sup>λ</sup>ʾ<sup>o</sup> the caus.) 'go on board' a ship, 'mount' a horse, 'climb' a rock (Z. 15). In vi. 7 we have 'he went up thence' (from the shore to the town). Cf. Hist. Rom. Gloss., No. 7, where the spelling ʾ<sup>Ḥ</sup>ʾ<sup>e</sup> shows more clearly its identity with ʾ<sup>λ</sup>ʾ<sup>e</sup>. In Kuf, xvi. 27 the same group ʾ<sup>e</sup> spells ʾωλ.<nub>

ʾ<sup>r</sup> mr-t, 'to ship-board,' 'on board' (so also II Kh. v. 6, Hist. Rom., No. 124); cf. ḫ<sup>r</sup> mr-t, 'on board,' iv. 9, 14, 20. The change of meaning of mr-t in these nautical terms from 'board-ship' to 'far shore,' 'other side,' in ṭ<sup>Ḥ</sup>ʾ<sup>e</sup> is curious.
24. with Mer-ab, her child] to the South with me. I will bring this book not having delayed.' The pleasure-boat of Pharaoh was given him with its equipment, we went aboard upon it, we made sail, we reached

25. Coptos, report] of it [was made] unto the priests of Isis of Coptos, and the chief priest of Isis. They came down to meet us, they went straight to meet Ne-nefer-ka-Ptah, their women came down to meet me myself.

26. We went up from the shore, we went into] the temple of Isis and Harpochrates. Ne-nefer-ka-Ptah caused to be brought ox, goose, wine; he made offering and libation before Isis of Coptos and Harpochrates. They took us to a house beautiful exceedingly.

27. Ne-nefer-ka-Ptah spent four days making holiday with the priests of Isis of Coptos, the women of the priests of Isis making holiday with me myself. There came the morning of our next day, Ne-nefer-ka-Ptah caused

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Note:

sgt, cσηp, from I Kh. might seem to be used specifically of 'going up stream,' Eg. hmt; but in Hist. Rom. (No. 275) it does not specify direction, cf. wσηp ᨐᨎ (Z. 23, ll. 32–3).

l. 25. For the restoration vid. vi. 7.


r hš-t-n, S. ṣḏrtn (rare), St., § 565 ad fin.; r l ḫš-t n N. = Ṣḫ ꜣ N., but with different meaning, St., §§ 516, 575.

hm-wt ṣḏrtn; cf. note to ḫm-t, l. 5.

l. 26. ṣḏ; see the plur. in l. 13. The singular, 'bird' or 'goose,' occurs in hieroglyphs as the name of a star, L., D. iii. 227 a, b; =wḥt, Peyron, and Krall, Rainer, Kopt. Urk. i, p. 187.

gyld wtrw, ḫwios καὶ ὀσπωθίας, Ros., l. 29. gyld (II Kh. kyl) with det. of fire, ṣḏlkh. The Heb. ḫḏ, 'burnt-offering,' is borrowed from the Eg. according to Groff, Les deux siècles de Canope, p. 6. It may be derived from an old hieroglyphic word qrr, 'burn' (pottery), in very late times = 'offering.' As 'burnt-offerings' were almost unknown in Egypt, probably the word refers to the burning of incense which always accompanied sacrifices from the earliest times.

l. 27. mḥ snw= Ṣḏ tl ḫt; St., § 284.
28. 'n-w məh 'e-f əs 'e-f] wə 'e-'r-hr-f 'r-f wə rəms 'e-f mə n 'e-f hən-w 'erme n'e-f hət-w əs-f sh ə-r-w te-f ən-h-w te-f n-w təw həwy-f (ə)sət r pə ym mə-f tə shr[fə] Pt-ə n ə

29. . . . . . . . ə-[f r mət həms-y hər zəə pə ym n Qbt hə-y zə e-y gm pə nt e-f r hpr n'n-m-f zə-f nə hən-w (?) hən-se hərhl-y əs pə mə(t) nt e pəy zmə

30. n'n-m-f hən-w se hər(rr)-f n ər hər-f ph ə-r-f n həw həmt həwy-f əs hət-f hpr wə wə n yə rə-r-f gm wə r n həf wət: təf tənət n p qte

31. n pə pr nt e pə zməq hən-f ə-r-f gm wə həf n zət n pə qte n tə tbe-t n rən-se əs-f sh r pə r n həf wət: təf tənət nt n pə qte n tə tbe-t əp-f ty pəy-w

32. əm-f r pə mə(t) nt e pə həf n zət n'n-m-f ər-f əqnae 'erme-f hətb-f se ən-h-f ər-f pe-f gy ən ər-f əqnae 'erme-f ən r mə sp II hətb-f se ən-h-f ən ər-f

l. 28. For the restoration cf. II Kh. v. 19.

Can ə-r-hr-f be in origin a participle, or an inf. dependent on r 'to': 'to make (or making) his face'? Note that prepositional phrases usually follow the direct object; hence the long separation from the verb in the present instance; cf. iv. 4, and ə r n-f, II Kh. vi. 35.

rms, in Hist. Rom., No. 177, is a vessel used for transport of soldiers. In Lond. Ghost. vi. 31 the rms of Osiris with Isis and Nephthys is mentioned. In Late Eg. Spiegelberg finds rsmw (Corresp., p. 230); rsm occurs in the Roman Sign Papyrus, p. xix, l. 5.

hən-w. This dem. group corresponds to hən, 'row,' Br., Wtb. 1104, esp. Rh. Bil. pap. xxvi. 5. Another dem. form of hən (see Br., Wtb. l.c.) is used in spelling hnt, 'be near,' in II Kh. ii. 8; and in Kufi, ix. 19 hən-w, 'rowers,' seems clearly spelt with that group, thus confirming the value here.

həty-w. The h is read in all the hand copies, but is imperfect and not quite certain. Peyron, Gr., gives S. əɔwət 'sailor,' perhaps 'pilot': Ezech. xxvii. 29. Cf. əpəwət navigare, and in Eg. there is həw-təw (with ə), Ba., Wtb. Suppl. 800; Pleyte, Pap. de Turin, Pl. 44. həw-w, Rec. de trav. xvii. 158 leaves the t unexplained.

rəw; see Müller, A. Z., 1886, 86.

həw əɔtw; in Pap. Unuamon, ii. 74 already spelt həw; see Verbum, i. § 397; 10 for various forms: here 'launch'? 1. 29. hər zəə; for n to be supplied in əxən, cf. note to ərme, l. 1; əxən əioə, St., § 553, 2.
28. to be brought wax much and] pure unto him, he made a boat, filled with its rowers and its navigators (?). He read a spell to them, he made them live, he gave to them breath, he cast them into the sea. He filled the pleasure-boat of Pharaoh with sand.

29. he went] on board. I sat over the sea of Coptos myself, saying, 'I will find out what will become of him.' He said, 'Rowers, row it, carrying me to the place which this book is

30. in it.' They rowed it carrying him by night] as midday. And lo! he reached it in three days, he cast sand before him, there became a gap of river. And lo! he found a schoenus of every kind of serpent, scorpion, and reptile around

31. [the place (?)] in which [was this book], and lo! he found an endless snake around the box named. He pronounced a spell against the schoenus of every kind of snake, scorpion, and reptile that was around the box, he allowed them not to leap up.

32. He went to the place] in which [was the] endless [snake]. He fought with it, he slew it—it lived, it made its form again. He fought with it again a second time. He slew it, it lived again. He

δε. is regularly used of the freight of a vessel; cf. Pap. Unuamon, i. x + 22-3.

1. 30. For the restoration see l. 38.

m qly; before a suffix this word ends with t, see iv. 21. δοτ differs in fem. gender and in its use with the article, but may perhaps be derived from qly.

mere, lit. 'mid-day,' but in Coptic nxwpq, nελl λεπι= 'night and day'; cf. II Kh. ii. 18.

hεσε-; cf. iv. 34, as S. ΗΤΩ, St., § 565. Contrast r hετ, l. 25.

ωυ, ωυρ ωυυ, Π.

l. 31. Restored from l. 19 with pr (cf. iv. 6) instead of the t. hmf seems to require pr since mν, 'place' takes n+m-f. The form ΗΤΩ is found in Gnost., but apparently not earlier.

l. 32. ρτ ρεντζ γυ τ; cf. Ros., l. 20, ρτ ρεν θλετρ ρεντζ γυ.

ρεντζ γυνη. sdm-f is not admitted in quadriliteral verbs in Late
33. qnqne? 'erme-f 'n r mḥ sp] III ṛ-f se n št-t II-t te-f šc 'wt št-t 'erme 've-se ṛ-t mt-[f] hp-f ṛ p'e-f gy ṛ šwe śm N(ṇ)-nfr-k²-Pth ṛ p° mḥ(f) nt e t° tbe-t n°m-f

34. gm-f se w°t tbe-t n] bnpv t'y wn-f r-r-se gm-f w°t tbe-t n ḥmt wn-f r-r-se gm-f w°t tbe-t n ḥn qtn-e wn-f r-r-se gm-f w°t tbe-t n yb hbyn

35. wn-f r-r-se gm-f w°t tbe-t n] ḥt wn-f r-r-se gm-f w°t tbe-t n nb wn-f r-r-se gm-f p° zm[²] ḥn-se 'n-f p° zm° ḥry ḥn t° tbe-t n nb śf w° ḥp n śh n°m-f

36. pḥre-f t° p p° t° t° t° t° n] tw-w n° ym-w gm-f n° nt e n° ṣp-t-w n t° p 'erme n° rym-[w n] p° mty n° ṣy-wt (?) n p° tw n°m-w tr-w śf ky hpe n śh nwe-f

37. ṛ p° ṫe-f ḫe n t° p 'erme ṭe-f p° ntr-w' ṭerme p° ṭē e-f wbn 'erme n° syw-w n p'e-w gy nwe-f ṛ n rym-w n p° mty e wn nḥt-ntvr wḥ n mw ḥr zz-w śf śh ṛ p° (?)

Eg.; cf. Verbum ii, § 194, and II Kh. i. 10 s-*nh; ii. 7 sνsn. ṛ-f is quite distinct from ṛ-*f noticed in l. 6.


1. 33. ṛ-f se n št-t, a good instance of this use of ṛ showing that the common marriage formula is to be read ṛ-y ḫt n ḥm-t, 'I have made thee wife.'

št (written with knife and arm), Late Eg. šd, probably confused with ḥt, 'engrave.' In dem. the group means both 'cut' and 'engrave.'

mt-f. The remains suit the group mt (Br., Wtb. 730), which is required by the context to oppose to Ṱnḥ-f after the previous contests.

ṛ šw[e only after negative, II Kh. ii. 7, 22, vi. 2 seems to have det. of time 'again': connect perhaps with šw-t, 'shadow' or šw, 'empty,' so lit. 'to a shadow,' cf. Fr. pas.

1. 34. Perhaps kēp-f, 'he looked,' cf. II Kh. i. 16, may have preceded the words in the text, cf. Ach. ṛṣnρτc ṣṭbλλάϲcα ɲκwττε 'I found it a sea of fire,' STD., Elias, A. vii. 8–9.

1. 35. ṛ ḥry ḥn; St., § 556, ad fin., p. 372.

śf w° ḥp . . . n°m-f illustrates the use of ś with and without n; cf. above, note to l. 12.

1. 36. zw ɛɛɛɛɛɛ, so also iv. 1; but in iii. 13, B. eτɛɛɔτɔτɔy.

1. 37. The restoration from parallel passages must be shortened, probably by leaving out the last phrase.

e wn nḥt-ntr, &c.; cf. iv. 3, 10, 14.
33. fought with it again a third [time]. He made it in two pieces, he put sand between a piece and its fellow. It died, it did not make its form ever again. Ne-nefer-ka-Ptah went to the place in which the box was
34. he found that it] was [a box of] iron. He opened it, he found a box of bronze. He opened it, he found a box of qete-wood. He opened it, he found a box of ivory and ebony.
35. He opened it, he found a box of] silver. He opened it, he found a box of gold. He opened it, he found the book in it, he took the book up from the box of gold. He read a formula of writing in it,
36. he enchanted heaven, earth, the underworld, the] mountains, the seas; he found of what the birds of the heaven with the fishes of the deep, the animals of the mountain spake, all. He read another formula of writing he saw
37. the Sun rising in heaven, with his cycle of gods,] and the Moon rising, and the stars in their form; he saw the fishes of the deep, there being divine power resting in water over them. He read a writing to the

\[nht-ntr\]; in the parallels \(nht n ntr\), 'divine power.' Here we seem to have \(nht(l)\) written with weak \(l\), as opposed to \(nht\) in iv. 7 with the final \(t\) repeated. It is perhaps the same word that in Gnost. is spelt out \(n\), 'power' = S. \(\text{r\text{a}g}\), \(\text{r\text{a}g}\) posse (Peyron). In Gnost., Lond. and Leyd., there is mention of \(p\) \(n\) \(n\) \(ntr\), 'the power of the god,' vid. Hess, London Gnost., s.v. \(nt\). In I Kh. there is never any article with this word: on the other hand, the \(Nht\) of iv. 7, q.v., is a definite entity or personality, a Power, \(\delta\text{ωμας},\) or angel, and has the article.

\(wph\); to read this \(\text{w-\text{w}}\) is impossible as it does not change with the object which would be 1st pers. sing. in iv. 14, 3rd pers. sing. in iv. 10. The reading \(wph\), which seems probable in itself (cf. the form in Lond. Gnost. Gloss.), is proved by vi. 4. Apparently it is here the qual. \(\text{O\text{thg}}\) 'dwelling,' 'resting.' In iv. 10 this word is slightly misplaced.

\(n\) \(mew\). No article in any of the parallels. Probably \(wph-n-mew\) is simply an expression for 'floating.'

\(hr\) \(\text{w}\) \(\text{-\text{w}}\). The parallel passages have \(\text{re-\text{w}}\) (\(\text{re-f}\), \(\text{re}\) \(\text{ry}\) \(\text{hry}\), 'their (his, my) upper side.' The line apparently ends with a superfluous stroke.
38. mw te-f 'r-f p'e-f gy n? d-f r m]r.t zl-f n t\n h\n w h\n h\n y h\n-y s' p' m'(t) ut (?) [c-f h\n se (?) r.]r-w h\n w h\n(r-r)-f n gr\h m qty mre r\-r-f ph-y (sic) r p' m'(t) ut e-y

39. n'n-m-f gm-f t-y e-y hms] h\r z\n n p' ym n Qbt e bp-y swr wm e bp-y 'r mt nb-t n p' t\n e-y n smt n rmt e ph-f r Pr-nfr zl-y n N(y)-nfr-k\-Pth

40. . . . . . . . . . m]y nwe-y r p'y zm' r-sp-n n'y(y) hyyt-w [y\-w?] tb-t-f te-f p' zm' n t\-t-y s's-y w' hpe n sh n'n-m-f phr-y

41. t' p

m\h IV

1. phr-y t' p p' t' t' t' n' tw-w n' ym-w gm-y n' ut e n' p't-w n' t' p n' rym-w n p' mty 'erme n' y-wt(?) zl n'n-m-w tr-w s's-y ky .

2. hpe n sh nwe-y r p' R' e-f k'y n t' p erme t'e-f p' ntr-w nwe-y r p' \h e-f wbn erme n' syw-w n t' p tr-w erme p'e-w gy nwe-y r n'

3. rym-w n p' mty e wn nht n ntr w' n mw t'e-w ry' t hry-t e be 'r-y sh wn(n'y) e-y zl r N(y)-nfr-k\-Pth

1. 38. There is no authority for the first part of the restoration at the beginning, but it seems probable.

The gap in the middle of the line is difficult to fill. The change of person suggested in the restoration is not usual.

ph-y can hardly have been intended for 'reach me'; it is certainly a mistake.

1. 39. swr wm (for wm see v. 17, 27) with only one negative is quite correct, see II Kh. iii. 6-7. For wm in Eg. see Hieroglyphs, pp. 37, 67.

smte. In many texts both early and late, e.g. Ros, and Hist. Rom. C\-OT is regularly spelled out, and by its use its identity with this group is quite clear.

e ph-f relative past with indef. antecedent forming the subject of the relative sentence, C\-OT. Not found with this use in Late Eg. Cf. Erm., N. A. G., §§ 195 et seqq. for similar forms.

1. 40. r'p-n=C\-T\-N\-W\n; relative with definite antecedent, not the subject of the sentence.

hyyt-w. bp hyyt, cf. vi. 4, seems to mean 'undertake labour.' hyyt (fem.) appears to have no Coptic derivative.
38. water (?), he caused it to take its form again (?). He went on board, he said to the rowers, 'Row carrying me to the place which [he commanded] them (?). They rowed carrying him by night as midday. And lo! he arrived at the place which I was

39. in it, he found me sitting over the sea of Coptos, not having drank nor eaten, not having done anything on earth, being in the form of a man that has reached the Good House. I said to Ne-nefer-ka-Ptah

40. . . . . . . . let (?) me see this book for which we have taken these pains . . . . . . He put the book in my hand, I read a formula of writing in it, I enchanted

41. the heaven.

Fourth

1. I enchanted the heaven, the earth, the underworld, the mountains, the seas; I discovered the things that the birds of the heaven, the fishes of the sea and the animals say, all. I read another

2. formula of writing; I saw the Sun rising in heaven, with his cycle of gods; I saw the Moon rising with all the stars in heaven with their nature; I saw the

3. fishes in the deep, there being power of god resting in water over them. I not doing writing,—I

The mark above the plural sign following ḫyvt must be the end of a thick stroke, such as occurs in nȝy, 'these,' &c. It may possibly stand for n ḫū ḫ, 'of the world,' which occurs in II Kh. ii. 9; iii. 22 in the phrases myh n ḫū ḫ, 'wonder of the world,' ḫū ḫy n ḫū ḫ, 'joy of the world.'

1. 1. ḫw-ṯ (?). Eg. ḫw-ṯ, Late Eg. ḫw(y)-ṯ, Pap. D'Orb. x. 1.

1. 3. be ṣr; aorist 蓏υπ: 𝓲 الكمично, St., § 396. See Verbum, ii, §§ 989 et seqq. for origin of negative aorist. Apparently getManager is in Coptic used only as attribute to a noun (St., § 433), not absolutely as here. Cf. also note to 1. 12.

ｗnniej e-f seems to represent Late Eg. ｗ鲠f, ｗniphery (et sim., Verbum, ii, 256) = ḫnȝq, ḫȝq: ➔.forRoot, St., § 373; Stn., § 272; the ḫnȝ which often follows is a Coptic addition. The Boh. ḫnȝq seems
38. water (?), he caused it to take its form again (?). He went on board, he said to the rowers, 'Row carrying me to the place which [he commanded] them (?). They rowed carrying him by night as midday. And lo! he arrived at the place which I was

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40. . . . . . . . . let (?) me see this book for which we have taken these pains . . . . . He put the book in my hand, I read a formula of writing in it, I enchanted

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2. formula of writing; I saw the Sun rising in heaven, with his cycle of gods; I saw the Moon rising with all the stars in heaven with their nature; I saw the

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The mark above the plural sign following ēyyt must be the end of a thick stroke, such as occurs in nāy, 'these,' &c. It may possibly stand for n p p, 'of the world,' which occurs in II Kh. ii. 9; iii. 22 in the phrases myh n p p, 'wonder of the world,' p p rēy n p p, 'joy of the world.'

1. 1. yw-wt(?). Eg. 'w-t, Late Eg. y(y)w-t, Pap. D'Orb. x. 1.

1. 3. be ρ; aorist ēē(p)cē : ēē(p)a[p]cē, Sr., § 396. See Verbum, ii, §§ 989 et seqq. for origin of negative aorist. Apparently ēē(p)cē is in Coptic used only as attribute to a noun (Sr., § 433), not absolutely as here. Cf. also note to l. 12.

wnny e-f seems to represent Late Eg. wn-f, wnw-f (et sim., Verbum, ii, 256) = ēncēq, nēq : nāq, Sr., § 373; Srn., § 272; the nē which often follows is a Coptic addition. The Boh. nāq seems
an irregular vocalization due perhaps to the relative form. A distinct r (not n) follows zf, and can only be the r of relation or comparison: cf. Pokme Sat. v. r

wonne e-y zf-s 1-

gn.ze, ra'r-f, 'I was speaking in regard to the failures (?) that he made.'

1. 4. n

my; cf. HESS, p. 66 for the reading.

r-wnny; cf. 1. 7; past participle, in Late Eg. wnzo et sim. without prosthetic alif (Verbum, ii, $$862, 873, imperfect active participle).

The r seems false, indicating only the € remaining from the initial w in wnwo = S. ene as attribute, ST., § 428 ad init., e.g. ΠΕΚΟΤ eNE

ΟΥΝΤΑΙΣ ΡΞΤΗΚ, &c. II Kh. writes the word more correctly without the r, vid. II Kh. v. 3.

e-r hr-f should perhaps be omitted?

le-f mh-f; cf. iii. 6 note.

hrq; cf. HESS, p. 67. Eg. ήη-τ, fem. ΕΕΕΚΙ : ΙΝΚΕ (PEYRON, Gr. and Auct.) masc.

wyc . . . wyt, S. ΟΥΕΙΤΕ τίκεσαμ, ΟΥΕΤ- μαλακών (PEYRON).

rh-f. It is easy to distinguish rh, 'r-rh, 'know,' 'perceive,' 'ascertain' from the same verb rh (in the infinitive only), 'be able.' The forms are (1) of 'know': rh-f, 'he perceived,' here and II Kh. vi. 21, 27; rh, 'ascertain!' I Kh. iv. 6; v. 1: otherwise 'r-rh, viz. le-f 'r-rh-f, 'he caused him to know,' II Kh. i. 9; iii. 8 (but my rh-y, 'let me learn,' II Kh. v. 9); e b 'r-rh-f, 'he not knowing,' *ΕΕΕΥΔΑ (E., A. Z. 94, 129). The introduction of

As to the pronunciation of the former bw rh-f is especially common in Late Egyptian (Verbum, ii, § 99) and b y-rh-f (not b r-f rh !) can only represent this, = ΕΕΕΥΔΑ (ERM., A. Z. 94, 129). The introduction of
mean (in comparison) to Ne-nefer-ka-Ptah my elder brother, who was a good scribe and learned man exceedingly—he caused to be brought a piece

4. of new papyrus unto him. He wrote every word that was on the roll (before him), all. He caused it to be soaked with beer (?), he melted it in (?) water, he ascertained that it was melted, he drank it, he knew according to that in which it was contained (?)

5. We returned to Coptos on the day named. We made a good day before Isis of Coptos and Harpochrates. We embarked on board, we travelled down, we reached the north of Coptos by one schoenus. Behold Thoth had (?) learned everything that had become of

\[ r \] may be due to the common \( br \) \( r-f = \text{e} \text{e} \text{e} q \), in which \( r \) has lost all sound (unless it be \( c \)). The question remains whether \( r \) is silent in the other forms, and merely a means of distinguishing 'know' from 'be able,' or does \( r + rh = \text{p} + \text{g} \), indicating the preservation of the \( r \)? cf. \( \text{p} w \gamma \) \gamma \ 'judge'; \( \text{p} w \gamma : \text{p} w \gamma ; \text{p} w \gamma \) 'measure' (unfortunately none of these occur in Achmimic by which the question whether the \( \text{g} = \text{i} \) or \( \text{h} \) could be decided). See notes to ll. 6, 37.

\( e h r-f w y \), verbal attribute \( \text{e} \text{e} \text{e} q \ldots \); cf. iii. 21, note ad fin. For a close parallel see Kufi, xviii. 7, \( r h-f s r h r-y \) \( s h l i-y s h h, \) 'he recognized with regard to (?) me, that my paw was entangled'; note \( e h r \) before suffixes, \( h r \) before nouns (?)

\( r h-f r \). The \( r \) is difficult; cf. the last quotation.

\( \text{p} y \text{w} n \text{n} n y \text{e} \text{f} \text{m} \text{f} \), something like \( \text{I} \text{e} \text{e} \text{c} \text{e} \text{c} \text{e} \text{e} \text{c} \text{e} \), St., § 428, 'this that it consisted of,' or 'this (book) in which it was.' Cf. l. 21.

I. 5, \( st \), 'return,' Eg. \( s \theta \), \( s \theta \), 'draw,' 'draw'; in dem. usually intrans. as here, but with reflexive pronoun in v. 5; II Kh. vi. 1, 29; transitive also ib. vi. 31. Cf. caus. \( \text{T} \text{e} \text{C} \text{C} \text{O} \text{O} \). \( \text{C} \text{W} \text{T} \) \text{redimere} is derived from it, being similarly written in dem. contracts, e.g. Hess, p. 98.

\( \text{h} \text{y} \) from Eg. \( \text{h} \text{d} \) (IIIae inf., Verbum, i, p. 238), 'descend river,' 'go north,' \( \text{S} \text{A} \text{T} \text{T} \) 'flow down' (of river); cf. \( \text{S} \text{H} \text{T} \) 'north.'

\( \text{ts} \) must be interjectional, and can hardly be anything else than Eg. \( \mu \text{t} \), \( \text{e} \text{i} \text{c} \) 'lo!' For an investigation of the word see Spiegelberg, Æ. Z. 99, 39-43.

\( \text{ts} h r \) Thw t gm. Here the form is evidently influenced by \( \text{ts} \). \( gm \) Thw t gm-f would be the ordinary narrative form, \( r \) Thw t gm, \( r \) \( r-f \) gm.
6. (n) (sic) N(y)-nfr-k²-Pth tb p³ zmε bp Thwt hrr s-my-f m-b'h p³ R' zt r'b p'ε hp τε wp'y:t 'erme N(y)-nfr-k²-Pth p³ šre n Pr-ε Mr-… Pth ? šm-f r p'ε p'ε

7. hl-f se θ-f τε tbe-t h'r τ-e 'net (? htb-f p²-e mnet rv-wm(n'y) hṛḥ r-r-f zt-w n-f e-f e-ʳ h-r-k erme rmt nb nt mte-f tr-w wt-w wε Nḥt n ntr r ḫry

8. n t p zt m r ṭy šm N(y)-nfr-k²-Pth r Mn-nfr e-f w2' erme rmt nb nt mte-f tr-w wt-w tε e-ʳ ḫpr Mr-²b p³ ḥm ḫl ṭw r ṭl ḫy tε ḫyb-t n tε shre-t

9. Pr-ε hy-f r p³ yr ṭ-f hs-t p³ Rε št rmt nb rv-wn

the emphatic form (iii. 6, 7), and here in the emphatic form h'r replaces 'r on account of the interjection 'r: so also in II Kh. vi. 13, probably on account of the relative nτ in an emphatic past relative sentence (in II Kh. iv. 28, probably faulty). For e hrf-stm, h'r N. sim, past verbal attributive, see iii. 21; iv. 4 note. In the very late inscriptions of Philae, Br., Thes. 1009, &c., the narrative is regularly hrf-stm, h'r N. sim: either this is for emphasis in the boastful style of the inscriptions, like r*rf-stm, or indicates that ḫr was now to be considered the ordinary narrative form. Some connexion between hrf-stm, and the Late Eg. yw-f h'r sim may be suspected, but the h'r may be quite unetymological.

'r ḫpr; cf. 'r ṭy, iii. 3 note.

1. 6. s-my-f CECELLECE : CECELLE means 'appear before a person to intercede for,' or 'accuse': 'intercede before,' 'accuse to'; cf. l. 10 'accusation.'

r'b, 'ascertain,' as in iv. 4; v. 1. Another instance, mutilated, of the technical legal usage occurs in the complaint of the Cat to Ra, Kuf, iii. 2. So also pwyj : pwy1 judicially ḫntoib; see Acts xviii. 15; Matt. xxvii. 4 (TATTAM).

wp'y-t; for its judicial sense see Br., Wtb. Suppl. 57.

Mr-… Pth. Brugsch and Hess read the middle group nb, i.e. presumably 'gold.' The sign read Pth may be only the det. of the preceding group.

pr cf. [iii. 31?]. It here would mean a small separate building, so also in v. 15 'kiosque' (?). In v. 28 it is rather a chamber in the house.

1. 7. 'net(?') is the reading suggested in Hess, pp. 144-5. wp'y-t, A. Z. 97, 148 is certainly wrong. The word is very common in contracts, but the meaning is not quite clear.

mmel=…HOT (as Revillout and Hess), curiously written with the complete group for mme, 'remain,' followed by t and det.
6. (of) Ne-nefer-ka-Ptah about the book. Thoth did not delay. He pleaded before the Sun saying, 'Know my right and my judgement (?) with Ne-nefer-ka-Ptah the son of Pharaoh Mer-neb(?)-Ptah (?). He went to my chamber.

7. He plundered it, he took my box with my document (?). He slew my custodian that was guarding it.' They said to him, 'He is before thee with every person belonging to him, all.' A Power of God was sent down

8. from heaven, saying, 'Do not allow Ne-nefer-ka-Ptah to go to Memphis, he prospering with every person belonging to him, all.' At a moment, that which happened, Mer-ab the child came out from under the shade of the pleasure-boat.

9. of Pharaoh. He fell into the river, he did the will of Ra. Every person that was on board uttered

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8. m r y would be m dyi in Late Eg.

9. evidently the old expression for what is 'praised by' or 'pleasing to' god, king, &c.
TRANSLITERATION, ETC.

(ny) hr mr't sgp tr-w N(y)-nfr-k²-Pth 'w r bl hr tfe-f hbe't ṣ-f sh r-f te-f p'y-f e wn

10. nḥt n ntr n mw wḥ t'e-f ry²-t ḥry.t ṣ-f sh r-f te-f szy-f e ḥ r-f n mt nb.t ḥ-rḥpr n̲m-f tr-w erme p' gy n s·my r·r. ṯḥwt m-bḥ p' ṭ st-n r Qbte erme-f

11. te-n ṭ-w se r Pr-nfr te-n ṣḥ-w wbe-f te-n qs-w se r ḥ-t ḥry rmt ṭ te-n ḥtp-f ḡn ve-f tḥb·t ḥr ṭ ḥš·t n Qbte zt N(y)-nfr-k²-Pth p'e sn

12. my ḥty-n m r ty ḥ-rn ḥḥr ḏ r Pr·t ṭm n̲ mt-wt ḥ-rḥpr n̲m-m n̲ mte ḥt·f the tb·t-s ṭ-n r mr't ḥty-n̲ ḥ-p n ḥḥr p(r) mḥt n

13. Qbte n ṭ R I p' m̲y(t) n ḡy r·r Mr·n̲ p' ḡm ḡl r̲ p' yr n̲m-f te-y ḡw r bI ḥr ṭ ḡybt n ṭ shre·t Pr·r̲ hy-y r p' yr ṭ-r-y

hr mr't, cf. note on iii. 24.


ḥbe't, Eg. ḥḥyt, 'festal tent,' S. (IEnumerable orv) ḡw ṭvıwıhp; Peyron, Gr. 191.

1. 10. n mw wḥ, 'a power of god of (?) water.' The n is evidently added after an accidental omission. Probably the passage should be corrected to wḥ n mw to agree with the parallels; cf. iii. 37.

gy n s·my, S. (IEnumerable orv) (Enumerable orv) accusavit; Bschal, Ā. Z. 87, 68.

1. 11. Enum orv is 'resist,' Peyron, p. 16; but here the meaning must be different.

ḥ-t, perhaps from Eg. ḥ-t, 'body,' takes suffixes in ḥ-h-t, 'like.' It literally means 'copy,' cf. Ī Kh. v. 13, also with suffixes, whence S. Enum, Achm. Enum (fem.) 'style,' which however takes the article. Cf. the probable history of adastro, iii. 30.

ḥry; cf. Ī Kh. iii. 29, &c.

rm't ṭ = ḫll ḫll 'rich man.'

tḥb·t, 'sarcophagus,' with det. of stone= Enum Enum (Enumerable orv); distinct from tbo-t, 'box,' iii. 17 Thb·t (Enumerable).

1. 12. my ḥty-n m ṭ r ty ṭ-r-n; note the optative and its negative

Enum ṭ Enum, St., § 398.

b ṭ r in dem. often= neg. præs. consuet. Enum Enum, Achm. Enum, Late Eg. ḏw yr; Verbum, ii, § 989, above l. 3. But in proverbs, &c.
e.g. Dem. Prov. i. 3, 14; ii. 1, the negative of the final is often b ṭ-t ṭm, as here; and in Ī Kh. iv. 4 the same form seems rather negative optative. In Late Eg. ḏw is a usual negative before ṭm-f, but I do not find it in
a cry; all. Ne-nefer-ka-Ptah came out from under his tent, he spake a writing to him, he made him leap up, there being

10. power of god as (?) water resting upon (?) him. He spake a writing to him, he caused him to relate before him everything that had become of him, all, with the accusation that Thoth made before Ra. We returned to Coptos with him.

11. We caused him to be taken to the Good House, we caused them to stand opposite (?) him, we caused him to be embalmed in the style of a Prince and nobleman. We caused him to rest in his sarcophagus on the gebel of Coptos. Said Ne-nefer-ka-Ptah my brother

12. 'Let us voyage down, cause us not to delay; lest Pharaoh hear the things that have become of us, and his heart be grieved because of it.' We went up on board, we voyaged down, we did not delay (going) to the north of

13. Coptos by one schoenus, the place of falling that Mer-ab the child made into the river therein. I came out from under the awning of the pleasure-boat of Pharaoh. I fell into the river, I did

optative or final clauses; nor is ḫ_pkt used in Coptic with such a meaning. On the other hand b ḫ-f bears a singular resemblance to the rare m sdm-f of the Pyramid Texts. The instances of the latter (Verbum, ii, § 1014, second half) can be fairly interpreted as final and perhaps optative. ym-f sdm (ib. § 1010) also had these meanings and has left a trace in the formal 'school literature' of New Egyptian. Thus b ḫ-f stm as a final or optative (?) is apparently an artificial periphrasis formed upon the Old Eg. m sdm-f and with the same uses. The further question whether it is really identical in form with the praes. cons. b ḫ-f stm needs investigation.

1. 13. ḫ mct n by ḫ-r; cf. v. 37, and note the variant, l. 17 below, which shows that its meaning is different from ḫ_wt_n, St., § 181. Apart from etymology ḫ_wt_n- seems more closely rendered in dem. with ḫ (H) than with mct; see note to l. 25 below.

by ḫ-r; cf. Verbum, ii, § 585, 2 for this form in Late Eg.
TRANSLITERATION, ETC.  [PT. II

14. hs¹ t p R s rmf nb t r-wm(n°) h r m r t sgpe tr-w zt-w se n N(y)-nfr-k²-Pth e-f w r bl h r t hyb t n t° shre-t Pr-c s-f sh r h r-y te-f p'y-y e wn n h t n n tr w h

15. n mw t°-e ry't hry t te-f n-w t-y r hry s-f sh r h r-y te-f s-z y-y e r h r-f n m t nb t 'r-hpr n°m-y tr-w erme p° gy n s-m y r 'r Thwt m b'h p° R° st-f r Qbt erme-y

16. te-f the-w t-y r Pr-nfr te-f qi-w wbe-y te-f qst w t-y n qst n hry rmf ° m ñs te-f htp-y h n t° h t nt e M r-7° p° h m h l htp h n-se

17. q-f r m r t hty f bp-f hrr p(t)-mht n Qbt n 'r I r p° m°(t) r-hy-n r p° y r n°m-f mt-f erme h t-f zt n e-y rh ñm r Qbt mte-y

18. hms n°m-w ge e-f hpr e ñm-y r Mn-nfr t° wne-t mte Pr-c snt-y r n°e-f h m h l-w h p° nt e-y zt(t)-se n-f 'n e-y rh zt(t)-s n-f zt the-y n°e-k hrt-w r p° t's

19. n Ne htb-y s(st) e-y ñh te-y 'w r Mn-nfr e-y ñh 'n te-f n°w w' hrt n ñs-stn mte-f (sic) e-r h r-f e-r-f se n sbn 's-t hbs? mre-f p° zm e te-f s r h e-t-f

20. te-f zr-f N(y)-nfr-k²-Pth 'w r bl h r t hyb t n t°

1. 17. hrr pr-mht: r 'to' is omitted here in the writing, perhaps only because of its insignificant sound; so also v. 19.

e-y rh, probably *eiweg (future), see above note to rh, l. 4; but possibly 2nd pres.

1. 18. n°m-w, apparently ἕλλην 'there,' not ἕλληνοι; cf. II Kh. i. 2.

gε, Müller, Rec. de Trav. xiii. 149. Gnost., nge; O. C. Horosc. v. 7 et passim —ke (i.e. nσε?), S. xe (cf. XΠ, ΧΙΙ) 'or' (St., § 593); cf. iv. 26 (written gei), 37; v. 4. It is probably derived from the Late Eg. interjection k° (ERMAN, N. A. G., § 137) as τε 'or' perhaps from το, (ib. 140).

r sst; cf. ἰττάνη ητότ 'immediately,' PEYRON.

hm htw. This seems more tender than the usual hrt-w.

1. 19. mte-f; either this should be omitted or some verb has been omitted after it.

's-t hbs? cf. 's-t hρρ-t, v. 30. The hbs sign may be only det. sbn
14. the will of Ra. Every person that was on board uttered a cry, all. They told it to Ne-nefer-ka-Ptah. He came out from under the awning of the pleasure-boat of Pharaoh. He spake a writing to me, he caused me to leap up, there being power of god resting

15. in water upon me. He caused me to be taken up, he spake a writing to me, he caused me to relate before him everything that had become of me, all, with the manner of accusing that Thoth did before Ra. He returned to Coptos with me.

16. He caused me to be taken to the Good House, he caused them to stand (busy) for me, he caused them to embalm me according to the embalmment of a Prince and very noble person, he caused me to rest in the tomb in which Merab the child rested.

17. He went up on board, he voyaged down, he did not delay to the north of Coptos by one schoenus, to the place in which we fell into the river. He spake with his heart saying, ‘Shall I be able to go to Coptos and

18. settle there? Otherwise, if I shall have gone to Memphis at once and Pharaoh asks me about his children, what is it that I shall say to him? Shall I be able to say it to him saying, “I took thy children to the nome

19. of Thebes, I slew them, I being alive; I came to Memphis also being alive.”’ He caused a strip of royal linen to be brought before him, he made it as a bandage (?). He bound the book, he put it on his body,

20. he caused it to be strong. Ne-nefer-ka-Ptah came out from under the awning of the pleasure-boat
TRANSLITERATION, ETC. [PT. II

shreat Pr-c' hy-f r p' yr 'r-f hs': t p' R̅ ē § rm̅ t nb r̅'wn(n'y) h̅r mr̅ t sgpe tr-w zt wy ₴

21. wy g' 'n st-f p' sh nfr p' rm̅ t kh nt e bp ky h̅pr m qty(t)-f h̅t v to shre-t Pr-c' e b̅(r)kh rm̅ t nb n p̅ t p' m'(t) r̅'wn(n'y) N(y)-nfr-k₂-Pθ̅ n̅'m-f ph'-w r Mn-nfr

22. 'r-w 'n s-my n̅'m-se m-b'h Pr-c' Pr-c' 'w n (sic) h̅ry r v h̅t t n v shre-t Pr-c' e-f h̅r pke·t e p' m̅še n Mn-nfr the pke·t tr-w erme n̅ wxb·w n Pθ̅ p' mr-šn

23. n Pθ̅ erme t' qnb n̅'e·w-pr Pr-c' tr-w r̅'r-w nw r N(y)-nfr-k₂-Pθ̅ e-f m̅ht n n' h̅ny·w n t v shre-t Pr-c' tb tve-f y̅p·t n sh nfr 'n-w se r h̅ry nw-w r p' zm' n h̅t-f

24. zt Pr-c' my lg-w p'y zm' nt n h̅t-f zt v qnbe n Pr-c' erme n̅ wxb·w n Pθ̅ p' mr-šn n Pθ̅ (n)m̅b'h Pr-c' p'ne-n nb t' sn r-f p' ŋt c n p' R̅ ē N(y)-nfr-k₂-Pθ̅ sh nfr rm̅ t kh m s̅ p' y te Pr-c'

1. 21. g', perhaps from Eg. root g', 'oppress.'

m qty-tf. Does the t before the suffix imply that this is fem.? More probably it is a repetition of the radical t in writing on account of its pronunciation immediately before the suffix, *nq̅b·f (?). qty being, at least in Eg., a verb III₃⁰ inf., dem. marks the radical y in its derivatives or supposed derivatives; cf. n-qty=品格, and note to iii. 30.

e b r̅'rh, attributive. So also II Kh, iii. 7; the corresponding past indicative is always expressed by bp-f gm (not r̅h). See note to 1. 4.

r̅-wmn'y. Relative form of sd̅m-f; in Late Eg. wmn-f, without prosthetic alif (Verbium, ii, § 790); cf. iii. 20 note, and iv. 4 p'y wmn'y-e-f, where the prosthetic alif is not needed after the semi-vowel or vowel of p'y: also cf. the participle in iv. 4.

1. 22. n h̅ry. Coptic would have cθρ̅ηι, not πθρ̅ηι (St., § 574), and so usually dem., cf. iii. 25.

pke·t, fem., Leyd. Gnost. xx. 12; cf. Hess, Lond. Gnost., Gloss., p. 6. In Gnost. it is made of palm-fibre, suggesting 'sack cloth' here; but Eg. p̅q·t is rather a fine linen, and Diod. i. 72 gives σωδορες as the garb of public mourning. Φωκ pallium, Tattam, p. 873, is perhaps only a mistake for φωρκ: the present word would be with ζ: ξ, as is shown by the spelling p̅g·et, Pap. Dodgson, recto, l. 15.

m̅še, 'people,' ΕΕΗΗΗΕ δίαος; cf. P. S. B. A., 899, 271.

1. 23. qnb, hardly n̅'s·f(l) (? ) though it sometimes corresponds in Eg., vid.
of Pharaoh, he fell into the river, he did the will of Ra, every person that was on board uttered a cry, all, saying, 'Great woe!

21. grievous woe! hath he returned, the good scribe and learned man, whose equal there hath not been?' The pleasure-boat of Pharaoh voyaged down, no person on earth knowing the place where Ne-nefer-ka-Ptah was. They reached Memphis;

22. they made report of it before Pharaoh. Pharaoh came down to meet the pleasure-boat of Pharaoh wearing mourning linen, the people of Memphis taking mourning linen, all, with the priests of Ptah, the high priest

23. of Ptah, with the council and the household of Pharaoh, all. And lo! they perceived Ne-nefer-ka-Ptah grasping the rudders of the pleasure-boat of Pharaoh by his art of a good scribe; they took him up, they saw the book on his body.

24. Said Pharaoh, 'Let this book which is on his body be hidden.' Said the council of Pharaoh with the priests of Ptah, the high priest of Ptah, before Pharaoh, 'O our great lord, the King, may he accomplish the duration of Ra! Ne-nefer-ka-Ptah was a great scribe and learned man exceedingly.' Caused Pharaoh

p. 46. Cf. SPIEGELBERG, Rec. de Tr. xvi. 24; Br., Thes. 1036, 156, l. 2 ḫ ṣm,"t, which shows that the word is still fem. sing. in dem. It is probably not accidental that the symbol for ḫ nb(?)", Kh. iv. 26, and that for ḥmt (ib. vi. 15) are alike.

mḥt. The Sahidic InputDialogError preserves the qualitative form which we have here. B. InputDialogError is properly infinitive. In v. 13 the ṣm-f form is written ḫḥ-f.

ḥn-w, S. InputDialogError (pl. InputDialogError) 'anchor,' or else 'rudder.' In Eg. ḫm-w is the rudder-paddle of which there was often more than one.

n ḫḥ-f, 'on his body'; so also l. 33. In Gnost. this is used with suffixes in the Coptic sense of InputDialogError.

l. 24. ḫ n nb "ṣm ḫ f, &c.; so also v. 33; cf. the derived exclamation, iii. 15.
25. ϑ̄-w n-f ʿq r Pr-nfr n ḫrw XVI thē-t n XXXXV qs-t n ḫrw LXX te-w ḥtp-f ḫn t-e-f tyb-t n n-e-f ʿy-w n ḥtp te-y se n’ mt-wt b’n ʿr-hpr n’m-n tb p’y zm’ nt e-ʾr-k zt my te-w se n(ʾ)y

26. mn mte-k mt-t mte-f e-ʾr-w θ p’e-n ʿḥc ḥr p’ tlb-t-f zt Stne Ḥwr-ʾ my te-w n(ʾ)y p’y zm’ r-nw-y r-ʾf ’wt-t erme N(ʾ)y-nfr-k’-Pṯ ʿt e-y θ-t-f n gnse twn-se

27. N(ʾ)y-nfr-k’-Pṯ ʿhr p’ ʾglge zt-f Ṭ n (m)nte-k Stne nt e t’y s-ḥm-t zt n n’y(ʾ)y mt-wt yt e-ʾr ḥr-f ṭ b-k ʾsp-w tr-w p’ zm n n-f ṫn e ʾr-k r ṭh θ-e-t-f tb ʾzr n ṣḥ nfr ḥne

28. qpne? n ʿr ḥbc-t ʿhr-y my ʾr-n p’ gy n ḥbc r-r-ʾf n p’ LII zt Stne te-y ʿḥc te-w ṭ ḥbc[ʾz] e ʾr ḥr-w erme n’e-s ṭw-w ḥbc-w n p’ LII ʿθe N(ʾ)y-nfr-k’-Pṯ w.’t

1. 25. ϑ- w n-f ʿq: in vi. 16, 19 the verb before ʿq is lt; here it is indistinct but preferably θ. ʿq is subst. (see the plur. ʿq-w, vi. 16) of solemn religious ‘entry;’ cf. ʿΑΕΣΚ: ʿΑΙΣΚ dedicatio, of church, &c.

P-e-f ṭy-ṭ; cf. l. 11. Not ḥ-l, ‘grave,’ as in l. 16, as read by former editors. The latter is here inappropriate and contrary to the remains of the word in the facsimile.

ʿy-w n ḥjp, often in the plur. There are several such compounds of ʿy-n- in dem.= Eg. pr-, corresponding more or less to ʿΕΣΝ in Coptic. Von Lēmm has found ʿΕΝ- parallel with ʿΕΣΝ in S. ʿΕΝΤΩΚ= ʿΕΣΝΤΩΚ ‘furnace’ = Eg. pr-lk’ (ʿĀ. Z. 87, 115, note r), thus giving the ‘tonlos’ form ʿr- for this ʿy see notes to iii. 5 (p. 87) and iv. 13.

lt-y se. ¶ is used of ‘handing down’ the faith by tradition in Luke i. 2, so this might mean ‘I have given (related) it, namely the misfortunes’: or possibly, like Eg. m-k, ‘receive thou’ (Hieroglyphs, p. 16), lt-y se ‘I have given it’ may mean ‘behold,’ ‘such are,’ cf. Pamonth, i. 28.

b’n, in II Kh. written simply ṣn, but here the peculiar form may be rendered ṣn (Eg. ḫyn, ʿΣΩΣΩ). e-ʾr-k zt. The same form, iii. 11, ʿΕΚΞΩ ʾ? ʾΕΚΞΩ?’

1. 26. e-ʾr-w θ. Past verbal attributive (emphatic, for simple r-θ-w) in which the relative is the object of its sentence. Contrast e ḥr-f sti, iii. 21, where the relative is the subject.
25. to be taken (?) for him entry to the Good House of (?) sixteen days; wrapping of (?) thirty-five; coffining of (?) seventy days; they caused him to rest in his sarcophagus in his resting places. I have given it, the evil things that have become of us on account of this book that thou hast said, ‘Let it be given to me.’

26. Thou hast no affair with it, whereas they took our term of life on earth for it. Said Setne, ‘Ahure, let this book be given me that I saw between thee and Ne-nefer-ka-Ptah; otherwise I will take it by force.’ Raised himself

27. Ne-nefer-ka-Ptah upon the couch. He said, ‘Art thou Setne before whom this woman is speaking these vain words (?) while thou hast not received them at all? The book named wilt thou be able to take it by power of a good scribe, or

28. superiority (?) in playing draughts over me. Let us make the style of draughts for it at the fifty-two.’ Said Setne, ‘I am ready.’ They put the game-board before them with its pieces. They played in the fifty-two. Ne-nefer-ka-Ptah took one

_Sinea, vid. above, pp. 4, 9, 141._

eie στττε η χοιντε; cf. v. 8. For the dem. spelling of χοιντε cf. II Kh. ii. 2 and (κνε), Lond. Gnost., Gloss., p. 15, but its origin and precise reading _gs_ (?) are not clear.

1. 27. πτε, ‘misfortune,’ or ‘want,’ Can., l. 17; so here ‘misfortunes’ or ‘vain words.’

e _bp-k_, or ‘and thou dost not receive them at all;’ cf. note to iii. 24.

^n e _r-k_. The e here might be explained as belonging to επε(_AAN_) or for _ek*(εγι), ekπαιγι._
The _n_ read by Hiss (p. 92) after _ib_ seems more than doubtful.

_hnne_ seems to be (_ΧΝΙ_): _γι _AAN_ as introducing alternative—whether word or sentence—in a question, St., § 594.

1. 28. _qπανε_. The reading of the first two signs is not quite certain, the meaning is also unknown; perhaps ‘champion,’ ‘victor.’

_r _hr-y_, as usual _εποι_, here of comparison.
29. ḫb't n Stne ʿṣ-f sh ṭ-ṛ-f te-f ṭ ẓ-f n t' ḫ-t n ṭ ḫb't ṭ-wn(n'y) e ṭ ḫ-r-f te-f ṣm-f ṭ p' ṭne šš rt-f ṭ-ṛ-f p'ě-s smte n t' ḫb't mh II-t ṭe-f se
30. n Stne te-f ṣm-f ṭ p' ṭne šš ḫn-f ṭ-ṛ-f p'ě-s smte n t' ḫb't mh III-t te-f ṣm-f ṭ p' ṭne šš ṭe-f msze-w m-s' n'y(y) ṭ Stne gwe-t t-t n t Pth-
31. Ṯ(y)-nfr-k'(Pṛḥ) ṭś Stne ṭ' Ṯḥ-Hṛ-rw ṭe-f sn n Ṯ-t-mnh? zt m ṭ ḫr r ḫry ṭ p' ṭ mte-k szy n mt nb't ṭ-ḥpr n-ḥm-y m-b'ḥ Pr-ṣ' mte-k ṭn n s'w n Pth p'ě yt erme šš ze-mw
32. n ṭ'we-t ḫ-p-f ḫr r ḫry ṭ p' ṭ szy-f ṭ m-b'ḥ Pr-ṛ-c' n mt nb't ṭ-ḥpr n Stne zt Pr-ṣ' ṭe n-f n' s'w n Pth p'ě-f yt erme šš-e-f zm'-w n ṭe ṭ'we-t ḫ-p ṭ' Ṯḥ-Hṛ-rw ḫr
33. ṭ ḫry ṭ v ḫ-t te-f n' s'w n ḫ-e-t n Stne py-f ṭ v ṭ p n ṭ'w n ṭ'n-f te Stne šm t-t-f m s' p' zm' ṭe-f se ḫpr-f e Stne ṭ'w r ḫry ṭn ṭ
34. ṭ ḫ-t e ṭ'w ṭ wyn mšš ḫ'ṭ-f e ṭ p' qqq mšš m-s'f e ṮḤwṛ-t rym m-s'f e-s zt ṭ'w t-k stn ṭ p' qqq ṭsw · · · t-k stn ṭ wyn ṭmte nb nt

l. 29. ṭe-f ṭ (or n? ) ṭa-f: so also apparently Poème Sat. v. 7, cf. † exen beschützen, Str., § 538; but from the passages quoted in Pyrrhon 231 and Tatian 801, the meaning here given, 'guarded himself with the draught box' (as Hess), seems not very probable. It rather in Coptic means 'aid,' 'fight for,' and here 'fought for himself with the box,' or 'supplemented it (the spell) with the draught box.' ṭ by ẓ, in Hist. Rom., No. 329, may be quite different,

mḥ II-t. This is the only possible reading and the form of II is not unusual.


l. 31. ṮḤ-Hṛ-rw. The sign here transcribed ṭw (as in epwō้ว) seems to serve for λ, ṭo in Leyd. Gnost. ix, 5; xviii. 34. This ṭo however might be the absolute form of mṛ = ṭe- of iii. 1.

'his brother by Art-menkh(? )'; reading and rendering alike tentative.

l. 32. ṭ'we-t; cf. Hess, p. 98, II Kh. ii. 27.

l. 33. ṭ p ṭ, S. eṭnē, Str., § 516; cf. ṭ p ṭ ṭmn, v. 29-30, and note on II Kh. iii. 19.

te šm t-t-f m s'; cf. v. 29; Hist. Rom., No. 287.

t-t-f; note how carefully T.O.T.; n'to'T', iii. 12, &c.; n'te(II)
29. game from Setne. He pronounced a spell to him, he supplemented (?) it with the draught-box that was before him; he caused him to go into the ground as far as his feet. He did its like in the second game, he took it

30. from Setne, he caused him to go into the ground as far as his phallus. He did its like with the third game, he made him go into the ground as far as his ears. After these things Setne suffered great strait at the hand of

31. Ne-nefer-ka-Ptah. Setne called to Anh-herru his brother by Menkh (?)-Art, saying, 'Do not delay (to go) up on the earth, and relate everything that is becoming of me before Pharaoh: and do thou bring the amulets of Ptah my father and my books

32. of taking pledge.' He delayed not (to go) up on earth; he related before Pharaoh everything that was becoming of Setne. Said Pharaoh, 'Take to him the amulets of Ptah his father and his books of taking pledge.' Anh-herru did not delay

33. (to go) down to the tomb; he put the amulets on the body of Setne; he leaped up to heaven in the moment named. Setne put out his hand after the book, he took it. It came to pass that Setne came up out of the

34. tomb, the light walking before him, the darkness walking behind him, Ahure weeping after it saying, 'Welcome king Darkness, farewell king Light! Every power (?) that was

iv. 30, &c. are distinguished in the orthography of I Kh. In II Kh. these are all much confused.

1. 34. 'wtt, O. C. Paris, šcrwT; crwT, A.Z. 83, 94; BRUGSCH, ib. 84, 18 (one text in HESS, p. 82). 'Welcome' for this and 'farewell' for the imperfect word . sw . (?) with det. of evil seem appropriate.

nmط, nọx may be either 'strength' or 'consolation,' and the det. here seems in favour of the latter meaning, Hist. Rom., No. 163.
35. ḫn ṭ ḫ.t tr-w ẓt N(y)-nfr-k²-Pth n ḫ_wr. ṭ m r the n ḫ.t e-y ṭy ṭn-f ṭp y zmᶜ r bn'y(y) e-wn wᵗ-t šlt-t šbte n tᵗ-f e wn w.t qḥ n
36. ste·t ḫr ṭz-f Stne ṭw r ḫry ḫn ṭ ḫ.t te-f ẓr m-s²-f ṭ ḫ pᵉ-s smte šm Stne mᵈ h Pr-c·o szy-f e ṭr ḫr-f n mt e-r hpr nᵃᵐ-f ḫr p⁰ zmᶜ
37. zt Pr-c·o n Stne ṭe p'y zmᶜ r ṭ ḫ.t n N(y)-nfr-k²-Pth n mt rmt ṭẖ ge e-f ṭy ṭe-k? e wn wᵗ-t šlt-t šbt n tᵗ-k e wn wᵗ qẖ n ste·t ḫr ṭz-k [ḥp
38. Stne stm n-f hpr-f e mn mte Stne yρᵗ-t n p⁰ t⁰ m-s² ṭrḥe p⁰ zmᶜ mte-f ṭs nᵃᵐ-f e ṭr ḫr rmt nb m-s² n'y(y) hpr wᵗ htw e Stne snyn ḫr ḫšt-h n Pth e-r-f nwe ṭ wᵗ-t s-hmᵗ
39. e n(y)-n-s m ss e ḫp s-hmᵗ hpr n pᵉ-s nw? n(y)-n-s e hyn-w ṭw-wtl nb ṭs nᵃᵐ-s e hyn-w ḫm ḫl-w ḫm-wtl mšt m-s²-s e wn rmt ṭ? n'y-w-pr LII ṭp rᵣ-s

1. 35. ṭ bn'y, EΕΕΝΑI. Late Eg. ṭ mnw, ERM., N. A. Gr., § 95, 2.
šlt-t šbte, 'fork, stick,' the meaning doubtful.
‘ḥ n stᵉ-t, cf. O. C. Par. ₃₆₅( = S. ṭgay) ṭCA.₅I; ṭ. Z. 93, 103.
1. 36. ẓr, note the absolute inf. without suffix. One would expect ẓr-f, but the meaning must be 'make safe' the entrance.
nt mt e-r hpr, elsewhere n mt nb ṭr hpr, ll. 31, 32, &c. Is the e due to the ending of *ΕΟ nhắn?
1. 37. rmt ṭẖ; from this, a 'learned, prudent, well-trained person' and so 'polite,' may be derived pēepaşy : pēepaşuy 'humble.' pēempty is 'humility,' and this may even be the meaning here, vid. iv. 6, ṭẖ = povy 'judge'?, and iv. 4, note.
θ-k se? ṭe-k? The reading not clear. Perhaps the scribe blundered, expecting to write 'cause thee to be taken'?
snyn, CṭHMIT, has the sense of 'walk up and down,' ṭ. Z., 1875, 140.
1. 39. The signs after pᵉ-s are obscure and perhaps corrupt; 'likeness,' 'apparel,' or 'beauty'? It might have ended with 'n sp-sn, cf. v. 18.
 ṭw-wtl nb, cf. M. ἘΙления. Does hyn-w mean 'pairs,' 'many pairs of gold ornaments,' or 'some ornaments of much gold'? hyn-w and ṭs together also in v. 16.
35. in the tomb hath gone, all.' Said Ne-nefer-ka-Ptah to Ahure, 'Be not sad of heart, I will cause him to bring this book hither, there being a fork, a staff in his hand, there being a censer of

36. fire upon his head.' Setne came up from in the tomb, he made fast after him like its manner. Setne went before Pharaoh, he related before him of thing that became of him with the book.

37. Said Pharaoh to Setne, 'Take this book to the tomb of Ne-nefer-ka-Ptah in the way of a learned man, otherwise he will cause thee to give it (?), there being a fork, a stick, in thy hand, there being a censer of fire upon thy head.' Not did

38. Setne hearken to him. It came to pass that Setne had no occupation on earth but unrolling the book that he might read from it before every person. After these things, there came a day when Setne was walking up and down on the dromos (?) of Ptah, behold! he saw a woman

39. beautiful exceedingly, there not having been a woman of her appearance (?). She was beautiful, there being some ornaments of gold, many, on her, there being some young people, females, walking after her, there being fifty-two men, like household-men, belonging to her.

*n*m-s. Clothes would be described as being 2wTC, but ornaments, some of which would be fastened in her ears, &c., seem to take a different preposition.

hm bl-w hm-wt. Is hm-t adj., so 'female servants' (geqegq) ? It can hardly be 'children and women.'

h nty-w-pr singularly resembles the group in iii. 6, but clearly with h, not b. Is h 'corps' or 'body,' i.e. 'individual' ? or 'copy,' i.e. 'resembling' ? or has the group some connexion with syll. 'crew,' 'gang' for which cf. SPIEGELBERG, Ä. Z. 99, 39?

Sources, qu. HR, pertinens, from WI numerare.
mh V

1. ṭw nwn-ṭ n nwe r<ṃ Stne r-ς (n)BP-f gm m(τ) n p ṭw e-f n-ς m f ṣ Stne r P-th δ stm-ς zt m-r hrr r p m(τ) nt e ṭ w s-ḥm-t n-ς m-f rš p ṭr hpr

2. ḫr P-th δ stm-ς hrr r p m(τ) nt e ṭw s-ḥm-t n-ς m-f ṣ-f ṭwhe ṭ hlt ṭ sṃs-ṭ r-wm(y) mς m-sςς śn-f s zt ṭn rmt t'y zt-s n-f Ty-bwbwe

3. ṭw šr-ṭ n p ṭn-ṇtr n Bste nb-t (N)-ṭ-wi t'y e-r-s'y r bn(y) r wšte m-bḥ Pš r pθ ntr ṭ ṭ Stne s-zy-f e-r-hr-f n mt nb-t r-zt-s n-f tr-w zt Stne n pθ hł

4. m-ςm r-zty-s n ṭ hlt zt Stne ḫς-m-ws p šrne n Pr-ς Wsr-ς<s-R> p e ṭr t'y w-zy zt e-y ty n-ṭ Ty-bwbwe

5. wn mte-t s-mny n θ qnse e-y ty ṭ-rw se n-ṭ e-y ty ṭe-w t-ṭ r w-τ m(τ) e-f hπ e nn e? rmt nb n p ṭ gm-t-ṭ st-se p ṭ hł r p m(τ) nt e Ty-bwbwe n-ςm-f ṣ-f

1. (n)BP-f. The additional n (for m or n) is very common in II Kh. in words beginning with ḫ, ḫn.

ḥl stm ṭ; cf. Hess, p. 106.

ṛ th hpr, 'that which hath become' would probably be ṭ ṭr hpr (ṛty, iii. 3 note), the neuter in such cases being feminine; see l. ṭ ṭ e-w-n . . . ṭh-i-s, &c. The form here rather shows that ṭ is infin. so that the expression may be * nepγγuμι the-doing-becoming,' i.e. probably 'the method of becoming,' 'how to become.' It can hardly be (nearly as Hess), 'what hath been put under her authority,' i.e. what her rank and position is. Possibly 'who hath obtained authority over her,' or 'who hath obtained her authority (as trusted servant).'

l. 2. ṣ-shne, lit. 'pronouncing command'; for the reading cf. Hess ad loc., p. 106. The expression is fully spelled out Hist. Rom., No. 50.

ṛ is 'call to,' 'summon'; ṭwhe, apparently to 'call to,' 'signal to.'

Ty-bwbwe, vid. above, p. 33, note; cf. ṭcrγcr splendor.

l. 3. ḫn-ṇtr, B. /sweetalert, used of the pagan priest of On, Gen. xli. 45, &c.

ṛ, 'come.' In I Kh. this occurs only in the inf. viz. in periphrastic stm-f with ṭ, v. 22 as here; past participle p e-r ṭ y, vi. 17; future ḫeθeθ, v. 9. In II Kh. it is commoner, and true stm-f may occur in ii. 29. In Late Eg. the emphatic periphrasis (with ḫσ) is common (Verbum, ii, 205 ad fin.), but its ṭσm-f still is found. Apparently it affects the emphatic form, and this is what we have here.
Fifth

1. The moment of seeing her that Setne did, he found not place of earth in which he was. Setne called his servant-page, saying, 'Delay not (to go) to the place where this woman is; ascertain what hath taken place about her command.' The slave-page delayed not (to go) to the place in which the woman was. He called to the slave-girl attendant that was walking after her; he asked her saying, 'What person is this?' She said to him, 'She is Ta-bubue,' the daughter of the prophet of Bast mistress of Ankh-tauia, she, behold! having come hither to pray before Ptah, the great god,' The slave returned to Setne; he related before him everything that she had said to him, all. Setne said to the slave,

2. 'Go and tell it to the slave-girl saying, "Setne Kha-m-uas, the son of Pharaoh Usir-ma-Ra, (is) he that sent me saying, 'I will give thee ten pieces of gold; pass an hour with me. Or hast thou an accusation of violence? I will cause it to be done for thee. I will cause them to take thee to a hidden place; no man on the earth shall (?) find thee.'"' The slave returned to the place in which Ta-bubue was, He called

Footnotes:

The sign before the numeral is probably that which in hieratic accounts of all periods replaces a unit of any kind in weight or measure.

2. 5. $\text{wn mle-t s-my n 0 qse}$; cf. II Kh, ii. 2, and p. 34, note.
TRANSLITERATION, ETC.

6. \( \text{r}'\text{e}-\text{s} \ \text{hl}\text{t} \ \text{shmse-t} \ \text{mt-f} \ \text{ermee-s} \ \text{r-s} \ \text{g'g}\text{t} \ \text{mt} \ \text{r} \ \text{h} \ \text{hpr} \ \text{e} \ \text{w} \ \text{p'y} \ \text{zt-f} \ \text{zt} \ \text{Ty-bwbwe} \ \text{n} \ \text{p'} \ \text{hl} \ \text{r}\text{-lk-k} \ \text{r-k} \ \text{mt} \ \text{wbe} \ \text{t'ye} \ \text{hnse-t} ? \ \text{n} \ \text{hl} \ \text{m}'m

7. \text{n(\text{f})-y} \ \text{mte-k} \ \text{r} \ \text{mt-t} \ \text{ermee-y} \ \text{tkr} \ \text{p'} \ \text{hl} \ \text{r} \ \text{p'} \ \text{m'(\text{f})} \ \text{nt} \ \text{e} \ \text{Ty-bwbwe} \ \text{n(\text{m})-f} \ \text{zt-f} \ \text{n-(\text{st})} \ \text{e-y} \ \text{ty} \ \text{nb} \ldots \ \text{X}

r\text{r-y} \ \text{w't} \ \text{wne-t} \ \text{ermee} \ \text{Stne} \ \text{Ht-m-ws} \ \text{p'} \ \text{sre} \ \text{Pr-r} \ ' \text{Sr-m't-t-R'}

8. \text{'n} \ \text{wn} \ \text{mte-t} \ \text{s-ny} \ \text{m} \ \text{the} \ \text{qnsr} \ \text{e-f} \ \text{r-t-y} \ \text{r-w-s} \ \text{'n} \ \text{e-f} \ \text{r-t-t-t} \ \text{r} \ \text{w(\text{c})-m'c} \ \text{e-f} \ \text{hpr} \ \text{[e nn]} \ \text{e(?)} \ \text{rmt} \ \text{nb} \ \text{n} \ \text{p'} \ \text{t'} \ \text{gm't-t}

\text{zt} \ \text{Ty-bwbwe} \ \text{m-sm} \ \text{r-zty-s} \ \text{n} \ \text{Stne} \ \text{zt'nmw}

9. \text{w'b} \ \text{bn} \ \text{'nmw} \ \text{rmt} \ \text{hm} (?) \ \text{'n} \ \text{e-f} \ \text{hpr} \ [\text{r}']\text{h} \ \text{w'[\text{h}]} \ \text{n}

\text{'r} \ \text{p'} \ \text{nt} \ \text{mr-k s} \ \text{ermee-y} \ \text{r-k} \ \text{r'y} \ \text{r} \ \text{Pr-Bst} \ \text{r} \ \text{p'[\text{e}]} \ ' \text{y} \ \text{wn} \ \text{sbte} \ \text{nb} \ \text{hn-f} \ e-r-k \ ' \text{r} \ \text{p'} \ \text{nt} \ \text{mr-k s} \ \text{ermee-y} \ \text{e} \ \text{bp}

\text{rmt} \ \text{nb} \ \text{n} \ \text{p'} \ \text{t'}

10. \text{gm't-y e} \ \text{bp-y 'r} \ \text{mt-t} \ \text{nse-t} \ \text{h'[\text{t}]?} \ \text{p'} \ \text{h'yr} \ ' \text{'n} \ \text{st} \ \text{p'} \ \text{hl} \ \text{r} \ \text{Stne} \ \text{bzy-[\text{f}]} \ \text{e-r-hr-f} \ \text{n} \ \text{mt} \ \text{nb-t} \ \text{r-zt-s} \ \text{n-f} \ \text{tr-w}

\text{zt-f} \ \text{p'} \ \text{nt} \ \text{mty} \ \text{p'y} \ \text{w't} \ \text{rmt} \ \text{nb} \ \text{r-wn(\text{n}y)}

\text{e mn e} \ \text{seems} \ \text{the} \ \text{reading} \ \text{indicated} \ \text{by} \ \text{the} \ \text{remains}, \ \text{but} \ \text{it} \ \text{may} \ \text{be}
\text{e bp} \ \text{as} \ \text{elsewhere} \ \text{in} \ \text{I Kh}, \ \text{in} \ \text{similar} \ \text{cases}; \ \text{cf.} \ \text{note} \ \text{to} \ \text{iii. 24}.

1. 6. \text{g'g}'t, \ \text{perhaps} \ \text{onomatopoetic}, \ '\text{to say} \ \text{tut} \ \text{tut'}; \ \text{cf. Eg. g'g}'t, 'cackle.'

\text{But} \ \text{in} \ \text{Hist. Rom., No. 315, g'g} \ \text{seems} \ \text{a} \ \text{cry} \ \text{of} \ \text{trouble}.

\text{r h hpr} e, \ '\text{like} \ \text{a} \ \text{becoming} \ \text{that.'}

\text{w(\text{c}) O'r'a';} \ \text{cf. Hist. Rom. Gloss., Nos. 62, 350, XI-O'r'a'.}

\text{p'y zt-f,} \ \text{evidently} \ \text{for} \ \text{p'y r-zt-f} \ \text{(i.e. NEXAQ,} \ \text{though} \ \text{the} \ \text{Coptic}

\text{word} \ \text{is} \ \text{never} \ \text{used} \ \text{as} \ \text{a} \ \text{predicate), r, for} \ \text{prosthetic} \ \text{alif,} \ \text{being} \ \text{omitted}

\text{on account} \ \text{of} \ \text{the} \ \text{vowel} \ \text{preceding}.

\text{r-lk-k.} \ \text{lk = LAO : LwxI} \ '\text{be} \ \text{healed,'} \ \text{with} \ \text{refl.} \ \text{pron.} \ '\text{cease':}
\text{imper.} \ \text{S. ALOK} \ \text{(cf. P. S. B. A., 1896, 105)}; \ \text{caus.} \ \text{TAALGDO,} \ \text{cf.} \ \text{Hist.}
\text{Rom. 184}.

\text{hnle-t? or hnkie-t?;} \ \text{vid. Hess, p. 111}.

\text{r'm;} \ \text{differently} \ \text{written} \ \text{in} \ \text{iii. 12}.

1. 7. \ 'r m't4, 'bargain (?).'

\text{tkr}, 'hasten,' \ 'or' \ 'approach' (?); \ \text{cf. Eg. ikn, 'approach.'}

\text{S'r} \ \text{is transcribed} \ \text{OTCPE} \ \text{in} \ \text{O. C. Par., A. Z. 83, 94=Hess, p. 82}.

\text{There} \ \text{is} \ \text{no} \ \text{sign} \ \text{of} \ \text{ge} \ \text{at} \ \text{the} \ \text{end} \ \text{of} \ \text{the} \ \text{line;} \ \text{cf.} \ \text{l. 4}.

1. 8. \ \text{Note} \ \text{the} \ \text{avoidance} \ \text{of} \ \text{n-t, 'to thee,' by} \ \text{the} \ \text{youth} \ \text{twice} \ \text{after} \ \text{'giving,'}

\text{and} \ \text{‘} \ \text{doing'} — \ \text{perhaps} \ \text{for} \ \text{politeness} \ \text{or} \ \text{from} \ \text{embarrassment}.

1. 9. \ \text{w'b, 'pure,'} \ \text{or} \ \text{perhaps} \ '\text{priestly.'}

\text{rmt hm.} \ \text{The} \ \text{ordinary} \ \text{reading} \ \text{hm} \ \text{(S. ALEE, Achnm. EALRE), is}
6. to her slave-girl attendant, he spake with her. She made clatter (?) of speech as it were that it were blasphemy (?) to say it. Said Ta-bubue to the slave, 'Cease arguing with (?) this fool (?) of a slave. Come

7. [to me] and do thou make speech with me.' The slave hastened to the place in which Ta-bubue was. He said to her, 'I will give ten pieces of gold; pass an hour with Setne Khamuas, the son of Pharaoh Osirmara.

8. Hast thou accusation of injury? he will do it also. He will take thee to a place concealed; no man on earth shall (?) find thee.' Said Ta-bubue, 'Go say it to Setne saying, "I

9. am pure, not am I a mean person. If it be that thou seekest to do that which thou didst (?) desire with me, thou shalt come to Per-Bast to my house. There is every preparation in it, while thou doest that which thou hast desired with me without any man on earth

10. finding me, without my doing thing of a humble-woman in the face (?) of the street.'" The slave returned to Setne, he related before him everything that she said to him, all. He said, 'This is what is satisfactory.' Shocked (?) was every man that was supported by the dem. equivalent for Σμηχημ in the late Philae inscriptions: Be., Thes. 1005.

wn OYON, St., § 308. wn, and its negative mn, ᾿Εῌ : ᾿ΕῌOK (cf. SPIEGELBERG, Rec. de Trav., 1899, 41; STD., § 248) seem to be verbs used absolutely, followed generally by a nominal sentence.

e-yr-k yr. Is this an emphatic form 'lo! thou shalt do'?

mr-k; is this really a past form here, or is stm-f used sometimes of the present in relative sentences as in Late Eg. sdmf?

1. ro, nese-t, with det. of woman. In Eg. nes is a 'commoner,' as opposed to sr, a person of the official classes.

h3 τ pτ hyr. The remains point to this reading; for h3 τ cf. iii. 30 note.

p τ nt mtf pτ y must be equivalent to our 'very good! mtf = ᾿ΕῌΕῌΕῌ = convenire, nearly as in the contracts.

wfy, probably the verb from which OYΔ (l. 6) is derived. Eg. ωττ, 'blaspheme,' 'curse.'
11. [n] p' qte n Stne te Stne n-w tks hr(rr)-f q-f r m'r t r'-f bp-f hrr r Pr-Bst e-f 'w p(t) 'mnt n p' Qmy r'-f gm w' y e-f s
12. m šš e wn w' sbte m qte-f e wn w' k'm 'r n-f mht e wn w't nseł t hr-f šn Stne zt p'y 'y p' 'y n nme p'y zt-w n-f p' 'y
13. [n] Ty-bwbwe p'y šm Stne p' hñ n p' sbte r'-r-f ty hr-f r p' pr n p' k'm 'r-w 'n s-my n'-m-s e'rhr Ty-bwbwe e's 'w r ūry mh-s
14. n t Stne zt-s n-f n'h p' wt n p' 'y n p' hñ-ntr n Bst nb-t 'Nñt-wi r'-ph-k r'-f e-f r 'ne-y m šš sgr n'-m-k r ūry erme-y mš Stne ūry
15. ūry p' trt n p' 'y erme Ty-bwbwe r'-r-f gm t' ry'-t ūry-t n p' 'y e-s šhr e-s nzḥ e p'e-s shr nzhe n ḥstb n m'-t n
16. mʃke n m'-t e wn glg q'y hñ-s e-w nm'e n šš-sn' e hyn-w pt n nb e-w 'ş ūry t wb't mh-w w' pt n nb n ūrp te-w s n t Stne.

1. 11. tšs, an ordinary travelling boat, perhaps to be connected with tšs, 'pierce,' so 'swift'; Pamonth, ii. 26; II Kh. v. 6.
 qmy, not as Maspero, lmy, 'city,' which moreover would be written lme in I Kh.
1. 12. m qle-f ἐπιχυτε; so also in dem. with noun, n p' qle n,
1. 11.
' r n-f mḥt; observe the idiom.
 h for hr; cf. 1. 38.
1. 13. p' hñ ῐ́γῶνι: St., § 572; cf. ῑm-w n p hñ, II Kh. ii. 3, 4.
 by hr'-f r, 'give attention to,' 'turn face to,' not uncommon in Eg. and dem.; cf. II Kh. v. 8. ἐξολοθρίασε propiciare seems very rare and not quite the same thing: Peyron, 360. Hess corrects his translation on p. 169.
1. 14. ǹh, S. ḫe- 'in oaths,' St., § 528; cf. 'ǹh p' hrt ἀραξάριος, Br., dem-gr. Eigennamen, p. 17; Thes. 882; Verbum, i, § 3. Usually followed by the name of a god, II Kh. ii. 14; iv. 15; vi. 34. The 'ǹh being here abbreviated, the demotic ' is not written at the beginning as in other forms of the word (1. 35, &c.).
 wū, the spelling identical with that in iv. 7, but here probably 'flourish' from Eg. Ṽwē = ὄψωΤ 'be green,' 'prosper,' as Hess, p. 116, points out.
11. around Setne. Setne caused a boat to be brought to him, he went up on board upon it, he delayed not (going) to Per-Bast, he came to the west of the Qemy. And lo! he found a house lofty

12. exceedingly, there being a wall around it, there being a garden making north for it, there being a mastaba (?) in front of it (?). Setne asked saying, 'This house is the house of whom?' They said to him, 'The house

13. of Ta-bubue it is.' Setne went inside the wall; he having turned his attention to the chamber of the garden, they made report of it before Ta-bubue. She came down, she took

14. the hand of Setne. She said to him, 'By the prosperity of the house of the prophet of Bast mistress of Ankh-taui, at which thou hast arrived, it will please (?) me exceedingly. Come along up from thyself with me.' Setne walked up

15. on the staircase of the house with Ta-bubue. Lo! he found the upper story of the house swept and decorated, its floor (?) being decorated with real lapis lazuli and with

16. real turquoise, there being many couches in it upholstered with royal linen, there being some cups of gold, numerous, upon the dresser. A cup of gold was filled with wine; it was given into the hand of Setne.

"ne-y or "ney, *ANKH or ANAI, must be = PANKH or PANAI 'will please me,' or 'will be pleasant'; cf. St., § 190. The r preceding must however be future e, not p.

sgr n'm-k; cf. note on ill. 24.

l. 15. twPT 'stairs'; Goodwin, Ä. Z., 1870, 135.

sbr nzh, see ḫiqqep Ṣiqqkk with which this is compared by Revillout, Rev. Ég. ii. 83. The det. of sbr, later in the line, is that of 'ground,' 'dust,' as in 'ne, so presumably it means the 'floor that is swept.'

l. 16. "jy in the first case has no plural sign, probably because it has no distinctive plural form.

"y of êqgy; N. B. not written "y: cf. iv. 39.
17. zt-s n-f my hpr-f 'r-k r 'r p'e-k gy n wm zt-f n-s(st) mn p' ut e-y r'h 'r-f te-w hwe r p' h w n-w sgne n v' mne-t n v' hrt Pr. v' e 'r hrt-f

18. 'r Stne hrw nbv erme Ty-bwbwe e hpt-f nw r p'e-s smte 'n sp-sn zt Stne n Ty-bwbwe my mnq-n v e 'w-n r bn(y)(y) tb-t-s

19. . . . zt-s n-f 'r-k r ph p'e-k 'y p' nt e-'r-k n'm-f nwk wtb bn nwk rmf hm 'n e-f hpr 'r-k wb-s n 'r p' ut mr-k s erme-y e-'r-k r 'r wc sh n s-snh erme wc

20. tb ht r nt nb-t nka nb-t nt mte-k tr-w zt-f n-s(st) my 'n-w p' sh n 't sb 'n-w s t'y hte te-f 'r-w n-s wc sh n s-snh wc tb ht r nt nb-t nka nb-t nt mte-k tr-w

21. wc-t wne-t t e-'r hpr 'r-w 'n s-my n'm-s e 'r hr Stne zt n'e-k hrt-w hry zt-f my-'n-w st r hry twm-s Ty-bwbwe te-s wc ht n ss-stn hr

22. 't(t)-s nw Stne r 'e.t nb-t nt n'm-s hn-f e-'r

l. 17. 'r-k r, fut. attributive. A good instance of 'r-k=EC as well as K, hwe (cf. Eg. hw, with det. of wood; T. gjoov 'ointment' for the head), gjoovte 'incense,' Z., p. 422.

'n-w not clear, perhaps be-w.

mne-t enite species.
r hrt, or n hrt-w.

l. 18. 'n sp-sn; cf. above note to iii. 7.

e 'w-n: it is curious that 'w-f should be admissible in attributive or conjunctive (with ty), but apparently not in indicative sentences. The relative form of stm-f seems not to occur in Late Eg. with this verb (Verbum, ii, § 803, cf. above iii. 20, note; iii. 2, note 'w), and this form with e is apparently substituted for it.

l. 19. A small space before zt-t, but the parallels II. 23, 25, 28 give nothing here.

qhiteteqoq.

s-snh cangy, cangy : yangy 'nurture,' 'educate.'

l. 20. wc tb ht. This has been considered to represent or ete-2at a (writing) for money,' but or teh-2at seems a more probable equivalent, since the same group or ligature tb spells twuhe 'requite,' 'punish,' in Kuf and Leyden Mor.; cf. II Kh. ii. 13. (sh) tb ht are referred to in Revillout, Chrestomathie Démotique, 215, 216, 228, &c. In 216 it is a distinct document from the sh n s-snh.
17. She said to him, 'Let it be that thou wilt make thy manner of eating.' He said to her, 'There is not that that I shall be able to make.' They put scented gums on the censer, they brought unguents of the sort of the provisions of Pharaoh, before him.

18. Setne spent a good day with Ta-bubue, he not having seen her like ever, ever. Said Setne to Tabubue, 'Let us complete that on account of which we came here.'

19. ... said she to him, 'Thou wilt reach thy house, that in which thou art. I am pure, I am not a vulgar person. If it be that thou seest to do what thou didst desire with me, thou shalt make a writing of maintenance with a ...

20. recompense (?) in money with regard to everything and all goods that belong to thee, all.' Said he to her, 'Let the scribe of the school be brought.' He was brought instantly. He caused to be made for her a writing of maintenance and a recompense (?) in money for everything and all goods belonging to him, all.

21. At an hour, that which happened, they made announcement of it before Setne, saying, 'Thy children are below.' Said he, 'Let them be brought up.' Ta-bubue arose, she put a dress of royal linen upon her. Setne saw every part of her in it, his desire...
TRANSLITERATION, ETC.

p'ε-f mr 'γ y n 'w n hw r p'γ wn(γγ) e-f n'μ-f t' h't zt Stne Ty-bwbwe my mnq-y

23. t' e w-y r b n'y(y) tbt-t-s zt-s n-f 'r-k r ph p'e-k ty p' nt e-r-k n'm-f nwk w'b bn nwk rmt hm 'n e-f hpr 'r-k wh' n 'r p' nt mr-k s erme-y 'r-k r ty sh n'e-k

24. ηrt-w hr p'e sh m-r h'-w r 'r mlhe erme n'e ηrt-w hr n'e-k nk-w te-f 'n-w n'e-f ηrt-w te-f sh-w hr p' sh zt Stne n Ty-bwbwe my mnq-y

25. t' e w-y r b'n'y(y) tbt-t-s zt-s n-f 'r-k r ph p'e-k ty p' nt e-r-k n'm-f nwk w'b bn nwk rmt hm 'n e-f hpr e-r-k wh' s n 'r p' nt mr-k s erme-y 'r-k r ty

26. ἡtb-w n'e-k ηrt-w m-r h'-w r 'r mlhe erme n'e ηrt-w hr p'e-k nk' zt Stne my 'r-w n-w p' btw nt ph r h't-t te-s ηtb-w n'e-f ηrt-w

27. e-r-k,r-f te-s ty 'w-w r ἡry n p' ssst e-r-k,r hr n' ὠ푌-w erme n' ὀμε-ωλ wm-w n'e-w e-f stm r-r-w e-f swv erme Ty-bwbwe zt Stne Ty-bwbwe

28. my mnq-n t' e 'w-n r b'n'y(y) tbt-t-s mt nb-t rzt-t hr-y 'r-w n-t tr-w zt-s n-f sgr 'm-k r p'γ pry pr 'σm Stne r p' pr qt-f h' w' glge n

29. yb hbyn e p'e-f mr't sp nb qt n-s Ty-bwbwe

γ y n 'w. So also in Coptic with words of increase and decrease, e.g. 1 π ρωτ διαρελλεω, Lev. xiv. 43, and ΠΑΕ ΠΙΟΣΤ ΕΠΑΟΚ ΠΕ ἡλληνούρα, Gen. viii. 3.

'w. This subst. (cf. Br., Thes. 933) seems to be οτω in τοτω 'grow,' flourish'; ΧΙΟΤΩ; ΘΙΟΤΩ 'grow.'

1. 23. whp n; N. B. not whp-s n as in ll. 19, 25.

'by sh, perhaps 'cause them (their names) to be written': cf. iii. 8.


nt ph etπηω.

1. 27. Exactly τετωνον εδρη.

1. 28. ἡρ-y r-w, almost ηετοτον. One might suspect ἡρ-y to be for εδων 'myself,' St., § 256, but apparently it is the emphatic form (cf. iv. 5), used here on account of the object of the sentence having gone before for emphasis.

'm-k. The only instance of this spelling in the story; cf. the parallel, l. 14.
lo! coming in quantity beyond that in which it was before. Said Setne, 'Ta-bubue, let me complete

23. that for which I came here.' Said she to him, 'Thou wilt reach thy house, that in which thou art. I am pure, I am not a common person. If it be that thou seekest to do that which thou didst desire with me, thou shalt cause thy

24. children to write under my writing. Do not allow them to make quarrel with my children with thy goods.' He caused his children to be brought. He caused them to write under the writing. Setne said to Ta-bubue, 'Let me complete

25. that for which I have come hither.' Said she to him, 'Thou shalt reach thy house, that in which thou art. I am pure, I am not a common person. If it be that thou seekest to do that which thou didst desire with me, thou shalt cause thy

26. thy children to be slain. Do not allow them to make quarrel with my children with thy goods.' Said Setne, 'Let be done to them the abomination that is arrived at thy heart.' She caused his children to be slain

27. before him, she caused them to be cast down from the window before the dogs with the cats. They ate their flesh, he hearing them, he drinking with Ta-bubue. Said Setne, 'Ta-bubue,

28. let us complete that for which we came here. Everything that thou hast said, I have done them for thee, all.' Said she to him, 'Come up from where thou art to this chamber.' Went Setne to the chamber. He lay down upon a couch of

29. ivory and ebony, his desire receiving gold.

1. 29. mr-t, the Eg. word does not survive in Coptic: cf. l. 22, ptefmr (i.e. 22.c).

qt n-s. This reflexive form is usual in II Kh. In Pap. Unuamon,
hr twn Stne te-f šm t-t-f v zhe r-r-s wn-s r-s r p'

30. p' (sic) tne n w' sgpe ☞ r-r-r Stne nhse e-f ḥn w-t 'st hr-t e ḥnn-f hr ḥn n w-t šye e m n ḥbs n p' t' hr 't(t)-f.

31. w-t wne-t t v e-r ḥpr r-r-r Stne nwe r w' rmt ☞ e-f ḧs r w-t mkwe-t e wn rmt 'ṣy zze ḥr rt(t)-f e-f m qty Pr-textContent

32. r twn-f ḥp-f ḥh twn-f th' p' šyp zt mn ḥbs hr 't(t)-f zt Pr-textContent Stne ḥh r-r-k n p'y gy nt e-r-r-k n-m-f zt-f N(y)-nfr-ḳ’-Pth p' e-r ṭ-w n'y tr-w

33. zt Pr-textContent m-šm r Mn-nfr n'e-k hr-t w st wḥp n-m-k st qḥt r p'e-w rt(t) m-ḥḥ Pr-textContent zt Stne mḥḥ Pr-textContent p'e nb ☞ stn ṭ-f p' qḥn n p' ṭc ṭḥ p' gy

ii. 83 we have the imperative ṣdryw n-k, ‘lie down!’ suggesting that qa (?) may sometimes be read str; but cf. iii. 6, note.

hr twn ṭ trov ʾITÒTV6; apparently for hr tw n, the form with suffixes being r tw, II Kh. vii. 9, corresponding to [r?]tom, ibid. i. 5: cf. ʾITÒTVs and ʾITÒTV ‘upon,’ ‘near,’ St., §§ 198 (p. 96), 549.

The det. in dem. is of flesh, agreeing with the meaning of ΘΟΧΨ = κόσμος, ‘bosom’ (St., § 198), but it seems possible that the meaning ‘bosom’ was derived from the present use, and that the original meaning is shown in TOOYE ‘sandals’: cf. ḫAT = ḫ💧-and the use of ‘between the feet’ euphemistically in Hebrew. The inclusion of the n in the word twm shows that the origin of the word was already uncertain. It may perhaps mean ‘under’ in dem.; cf. vi. 13 where it corresponds to ḥr in vi. 15.

wn-s r-s r ḫmne, &c. The whole phrase recurs Hist. Rom., No. 37, of a loud cry of horror. r ḫmne, ‘downward,’ ‘right down,’ cf. vi. 14 and ḫmne-IR, II Kh. iii. 19.

l. 30. nhse; though ḫn ḫce means only ‘awake,’ nhse in Eg. and dem. seldom has merely this meaning; see below, vi. 10 note, so here it may mean ‘started up’ rather than ‘awoke’ from the trance.

韉-st hr-t, ‘place of censer,’ i.e. ‘a warm place’? or ṭ-st may, like Eg. ṭ-st, mean here ‘condition,’ ‘state.’

hr ḥn ṣL0V6 ‘inside’: St., § 572.

šye, fem. with dets. of water and ground: it can hardly be connected with ḫሪ manoe ‘dust.’

l. 31. ḧs r, ‘mounted on’: cf. B. ḫClཾ ‘horseman.’

mkwe-t, so also Hist. Rom., No. 139: cf. II Kh. iv. 16; v. 19 (mgye).

A very ancient word occurring in Horhotep, 1. 411, ḫbs ḫe hr mkw-l-k,
Ta-bubue lay down by the side of Setne, he caused his hand to go to touch her. She opened her mouth down-
ward in a great cry. And lo! Setne awoke, he being in a place of furnace, his phallus being inside a shye, there not being any clothes on earth upon him.

30. At an hour, that which happened, lo! Setne perceived a noble person, mounted on a litter (?), there being many men running at his feet, he being like a Pharaoh. Setne was about
32. to rise; he was not able to rise on account of the shame; that is to say there was no clothing on him. Said (the) Pharaoh, 'Setne, what (hath happened) to thee in this guise in which thou art?' Said he, 'Ne-nefer-
ka-Ptah is he that hath done all these things to me.'

33. Said (the) Pharaoh, 'Go to Memphis, thy children they are seeking for thee, they are standing according to their style before Pharaoh.' Said Setne before Pharaoh, 'My great lord the king, may he accomplish the duration of Ra! what is the manner

'mount upon thy mkwt.' The det. in Horhotep probably represents an object carried on a pole, and so a 'litter.'

zze=B. σὀξι 'run,' by differentiation of consonants: cf. Hist. Rom., No. 361; II Kh. ii. 33, ῥ-ὦ zze showing that it is of late formation, having no proper sim-f. In twenty-sixth dynasty hieroglyphic ggyf: Ä. Z., 1868, 85.

'ἦ ν ῥ ἔν-φ, 'attempted to rise,' 'was going to rise.' The sense μαλακος is not uncommon in dem, both in *κέτ—here and II Kh. vi. 18 —and in the qual. μαλακος (vid. note II Kh. ii. 8), II Kh. ii. 15; vi. 28. In Coptic this meaning is rare, but κεινος 'future,' can be exactly paralleled from Can., l. 42 (Br., Thes., 1566), n nτ ss-ὦ nτ 'ne-ὦ= ῥω τοῖς μετὰ τοῦτο καιρός, where the second stela (ed. Groff., p. 28) gives for the same passage ζτινωτὸς 'that follow after them.' Note the closely parallel use of ΠΟΤ : ΠΟΤΙ ηγ, II Kh. vi. 23.

l. 32. 2i, a good instance of XE 'because.'

]-' ζ-κ, ζποκ : ζφκ, St., § 263; cf. Hist. Rom., No. 34. ζ is of course the same word as ζγ.

l. 33. ῥ πε-ὦ ῥη. The r is clearer in l. 35, and quite clear in II Kh. ii. 2, 4. But this is not ὄβι επατος. The word 'feet,' πατ:
34. n šm r Mn-nfr n't e-y ṛ̀-f e mn ḥbs n p' ṭ̣ ḥr ṭ̀(t)y š Pr-Cro r w' ḥl e-f ṭ̀'y te-f te-f ḥbs n Stne zt Pr-Cro Stne m-šm r Mn-nfr

35. n'e-k ḥrt-̀w st 'nḥ st qī r p'e-w rt(t) m-ḥḥ Pr-Cro Stne āw r Mn-nfr ḥlg-f n n'e-f ḥrt-̀w n t (sic) gm-f s(st) e-w 'nḥ zt Pr-Cro ṭn ṭhy

36. p' n't e-̀r-k . . . . t' ṭ̀'t? s-zy Stne n mt nb ṭ̀r-hpr n'm-f erme Ty-bwbwe erme N(y)-nfr-k²-Pṭḥ tr-w zt Pr-Cro Stne ṭ̀-y 'y t̀-t-y r-'r-k t' ṭ̀'t

37. zt e-w r ḥṭb-k r-'r-k tm ṭ̣ p'y zm' r p' m'(t) n 'n't-f r-'r-k ḥp-k stm n(y)y šc t' wne: t' ān my ṭe-w p'y zm' n N(y)-nfr-k²-Pṭḥ e wn w' t šlte-t

38. šbte n t-'t-k e wn w' ṭq n ste-t ḥr zz-k Stne āw r bl m-ḥḥ Pr-Cro e wn w' t šlte-t šbte-t n t-'t-f e wn w' ṭq ste-t ḥ

39. zz-f šm-f r ḥry r t' āw(n)y N(y)-nfr-k²-Pṭḥ ḥn-s zt n-f Ḥwre-t Stne Pṭḥ p' ntr 'o p' e-'r 'n't-k r-k wz' šby N(y)-nfr-k²-Pṭḥ

never has the article; that the present phrase corresponds to B. ṭ̀ṛ-pht² is clear from II Kh. ii. 9 ṭ̣ ṭ halftime. The origin of pht²: ph², n may be sought in pwt² 'grow firm,' like επιεική, t 'species;' perhaps from εμονί 'remain;' or ph² 'style' may mean literally 'feet,' 'position' (?) : cf. Piankhi Stele, ll. 149-50, 'their feet? (ṛdwi-sn) were as the feet? of women.'

1. 34. ṭ̣'y; here the I of 021 is by exception written out.

1. 35. ḥlg-f; N. B. the suffix is written before the det.

n t gm-f : t, 'hand,' is without its det. and the two words seem to have been accidentally fused together in the writing, leaving n t[.t-f ?] incomplete. This n t gm-f can hardly be intended for /datatables, for which see II Kh. vi. 3.

1. 36. The beginning is difficult to restore; e-'r-k [m-m-f] t' ṭ̀'t(?) seems meaningless, as a past tense is required.

y; cf. iii. 22. For the reading of this important group, giving the key to many words, see SPIEGELBERG, Ä. Z., 1899, 24 et seqq. ṭ y t̀ is 'extent of hand,' i.e. 'power,' so = ḥwś in Ros. 31 apud SPIEGELBERG, ibid., p. 30. Note the derivative ḥa- = n y in ḥa-ṇaḥp² = ṭś ṭ̣'yé, Str., § 583, as well as examples quoted by SPIEGELBERG. Is ḥhû (in O. C. Par., ERM., Ä. Z. 83, 100) ṇ y, 'the two hands,' rather than 'the limbs,' since the true plural of the latter ḥhot² occurs in the next line but one?
34. of going to Memphis that I can do, there not being any clothing on earth upon me?' Called Pharaoh to a slave who was standing by, he caused him to give clothing to Setne. Said Pharaoh, ‘Setne, go to Memphis.

35. Thy children, they are alive, they are standing according to their style before Pharaoh.' Setne came to Memphis, he embraced his children with hand (?), he found them alive. Said Pharaoh, ‘Is it drunkenness

36. that in (?) which thou [wast ?] before?’ Setne related everything that had become of him with Ta-bubue with Ne-nefer-ka-Ptah, all. Said Pharaoh, ‘Setne, I did the extent of my hand to thee before,

37. saying, “They will slay thee, thou not taking this book to the place of carrying it (away) that thou didst. Thou didst not hearken to me until this moment again. Let this book be taken to Ne-nefer-ka-Ptah, there being a fork

38. stick in thy hand, there being a censer of fire on thy head.”’ Setne came out from before Pharaoh, there being a fork stick in his hand, there being a censer of fire upon

39. his head. He went down to the tomb, in which was Ne-nefer-ka-Ptah. Ahure said to him, ‘Setne, Ptah the great god is he that hath brought thee, thou being well.’ Ne-nefer-ka-Ptah laughed.
mḥ VI

1. Pth p' ntv " p e·r 'n·t-k 'r-k wz
2. sby N(y)-nfr-k²-Pth zt mt e zt-y s n-k t' h·t t'y 'r Stne sme r N(y)-nfr-k²-Pth gm-f s e ḫr-w zt p? Ṛ p'y wn(n'y) hn t' h·t tr-s
3. 'r ḫwr·t erme N(y)-nfr-k²-Pth sme r Stne m šs zt Stne N(y)-nfr-k²-Pth Ṯn wn mt e-s šl f zt N(y)-nfr-k²-Pth Stne 'ḳ? (r)ẖ·s zt ḫwr·t
4. erme Mr-ḳ p'e-s šr e st n Qbt ḫr-wḥ ty ḫln t'y h·t n yp·t n sḥ nfr my ḫn-w s e·r ḫr-k mte-k šp w·t hyyt·t mte-k šm Ṣbte mte-k 'n·t-w?
5. ḫ ln(y) Stne Ṯw r ḫr·y ḫln t' h·t šm-f m-ḇḥ Pr·Ḳ s·zy-f m-ḇḥ Pr·Ḳ n mt nb·t r·z t n-f N(y)-nfr-k²-Pth tr-w zt Pr·Ḳ Stne m-šm Ṣbte ḫr·n y
6. ḫwr·t erme Mr-ḳ p'e-s šr e zt-f m-ḇḥ Pr·Ḳ my te-w n·y t' shre·t Pr·Ḳ erme p'e-s sbte te-w n-f t' shre·t Pr·Ḳ erme p'e-s sbte d-f Ṣbte m·t
7. ḫ r-f [ṣ]gr b·f ḫrr ḫf r Qbt ḫr-w Ṯn s·my Ṣ·n·m-s e·r·hr n Ṯ ḫb·w n Ṯ S [n] Qbt Ṣ mr-šn Ṯ S st ḫw ḫ? ḫr y r h·t-f šp w·t t·f r n Ṯ qr·w d-f Ṣb r ḫr·y n·m-w šm-f
8. ḫ ln h·nt r n Ṯ S n Qbt. ḫr-p₂·ḥrt te-f Ṯn-w ḫ Ṣp Ṣp

1. e zt-y s; perhaps not r·z-y s because mt is indefinite.
sme, 'blessing,' 'giving of thanks,' ḫL<OH, as ḫIVILLOUT, rather than ḫL<CHR 'voice.' Cf. II Kh. iii. i.
e ḫr-w zt: cf. II Kh. i. 10. Is this use derived from Eg. ḫr·f šm-f (ḤRM, Gr. 229) 'he hears' (frequentative), cf. ḫL<CHRt; or is it perhaps from ḫr·f šm, 'he could (?y) hear'? ḫr and ḫr might easily be confused (see Verbum, i. § 245). In the present instance, at any rate, a potential meaning seems required.
1. 3. ḫ, perhaps some unusual word, or is it a fault of writing for ḫ·k as in 1. 11 Ṯ = Late Eg. ḫw-k.
1. 4. ḫr·wḥ ḫL<OT : ḫL<OT : ḫL<OT 'and,' really an imperative from ḫwḥ; cf. MÜLLER, Ā. Z., 1888, 94, for the hieroglyphic form. It seems to occur in Pamonth, ii. 33, ḫw ḫr·wḥ (?) Ṣw, 'bread, also water.'
fy, B. ṫL<AL; vid. Hess, pp. 59, 132. SPIEGELBERG has recognized
Sixth

1. 'Ptah the great god is he that hath brought thee, thou being well.'

2. Ne-nefer-ka-Ptah laughed saying, 'This is a thing that I said to thee at first.' Setne made salutation (?) to Ne-nefer-ka-Ptah. He found it that people would have said (?) it was Ra that was in the whole tomb.

3. Ahure with Ne-nefer-ka-Ptah made salutation (?) to Setne exceedingly. Said Setne, 'Ne-nefer-ka-Ptah, is there a thing that is disgraceful?' Ne-nefer-ka-Ptah said, 'Thou knowest (?) it, that Ahure

4. with Mer-ab her child, they are in Coptos and also here in this tomb by the craft of a good scribe. Let it be commanded unto thee that thou take a labour, and that thou go to Coptos, and that thou bring them

5. hither.' Setne came up (from) in the tomb, he went before Pharaoh, he related before Pharaoh everything that Ne-nefer-ka-Ptah said to him, all. Said Pharaoh, 'Setne, go to Coptos, bring

6. Ahure with Mer-ab her son.' He said before Pharaoh, 'Let there be given to me the pleasure-boat of Pharaoh with its equipment.' The pleasure-boat of Pharaoh was given to him with its equipment, he went up on board,

7. he made sail. He delayed not, he reached Coptos. They made announcement of it before the priests of Isis of Coptos, and the high priest of Isis. They came down to meet him, they took his hand to the shore. He went up from it, he went

8. into the temple of Isis of Coptos and Harpochrates. He caused ox, fowl, wine to be brought, he made

its Late Egyptian form in the common group ḏy (Rec. de Trav., 1899, 46).

ḥm, 'command,' generally takes the vague object s.
TRANSLITERATION, ETC.

9. \( \text{r-f gr} \) \( \text{gly wtne m-b'h s} \) \( \text{n Qbt Hr-p'-hrt sm-f v t' s} \) \( \text{hsc-t n Qbte erme n'} \) \( \text{w'b-w n s'} \) \( \text{p'} \) \( \text{mr-sn n s'} \)

10. \( \text{n htp nt e 'Hwre't erme Mr-b p'e-s sre n'm-w gm-s N(y)-nfr-k'-Pth e bp-w gm n' y'w} \)

11. \( \text{n w' hl } \text{w'b ? e-f y n ms m s s e-f 'w r t'} \) \( \text{h}'t n Stne nwe Stne v-r-f zt Stne n p' hl } \text{r-k n smte n rmt e-f y n ms }' \text{r-k (r) lh} n' y'w \)

12. \( \text{n htp nt e 'Hwre't erme Mr-b p'e-s sre h'n-w zt p' hl } \text{o n Stne zt-s p' yt n p' yt n p'e yt e-r-hr p' yt n p'e yt zt zt s p' yt (sic)} \)

13. \( \text{n p'e yt e-r-hr p' yt n p'e yt zt e 'r n y'w n htp n 'Hwre't erme Mr-b p'e-s sre h'r twn p' qh rs n p' y n p' h-m-ss-V} \ldots \ldots . . . . . . . . . . . . zt \)

14. \( \text{Stne n p' hl} \text{r w e gm'e p' e-r p' hmss-V? r-r-k r-k n'y r ty 'n-w p'e-f y r p' 'tne tb-t-s zt p'} \) \( \text{hl } \text{o n Stne my 'r-w h'r r-hr-y my 'r-w} \)

1. 10. \( \text{gm} \) does not take explanatory \( zt \), but \( \text{r'h} \) often does (l. 3).

\( \text{nhse} \), of rising from the dead, also in II Kh. vii. 2; a still more remarkable use occurs in Hist. Rom., No. 167, apparently for boarding a ship in war.

1. 11. \( \text{n w' hl}'t \), an interesting use of \( n \), so common in Eg. as \( m \).

\( \text{hl} \text{w'b (i) } \). The last word is fairly certain, and its position as a title paralleled in \( hl \) \( stm \) \( s, v. 1 \).

\( e-f y n ms \): cf. II Kh. iii. 13 sbq n ms.

1. 12. The facsimile shows clear traces of \( zt zt \) instead of one \( zt \) alone, as read in other editions.

\( n p' y t \) has evidently dropped out at the end of the line.

1. 13. \( e \) \( r='ep \) : \( \Delta p \), St., \$ 372. \( e \) alone is required in dem. in subordinate or relative sentences; but this is indicative and emphatic.

\( p' h-m-ss-V? \). \( m s s \) is very clear in ll. 16, 17; in the other instances it is doubtful. The last three signs are the same as in the group \( h'r \ldots \ldots \), equivalent to \( h'r-h'h \), 'lector' in Rh. bil., No. 367.

1. 14. \( r w \) \( \Delta p h' \) 'perhaps,' as Revillout pointed out; cf. II Kh. iv. 27; Kufi, v. 35, with the same construction as here.
burnt-offering and libation before Isis of Coptos and Harpochrates. He went to the gebel of Coptos with the priests of Isis and the high priest of Isis.

9. They spent three days three nights, seeking in the tombs which were on the gebel of Coptos, all, turning over the stelae of the scribes of the House of Life, reading the writings that were upon them. They found not the houses

10. of rest in which were Ahure with Mer-ab her son. Ne-nefer-ka-Ptah found it that they found not the houses of rest of Ahure with Mer-ab her son. He rose up

11. as an old man, a priest great of age exceedingly. He came to meet Setne. Setne saw him. Said Setne to the old man, 'Thou art in the appearance of a man that is great of age; dost thou know the houses

12. of rest in which are Ahure with Mer-ab her child?' The old man said to Setne, 'The father of the father of my father said it before the father of my father, saying "The father (of the father)

13. of my father said it before the father of my father saying, The houses of rest of Ahure with Mer-ab her son are by the southern corner of the house of the hemshes . . . priest (?) . . . .' Said

14. Setne to the old man, 'Perhaps there is cheating (?) that which the hemshes . . . (?) did to thee, on account of which thou goest to cause his house to be brought to the ground.' Said the old man to Setne, 'Let a watch be set over me, let them

\[\text{gms}, \text{ S. \textit{swwee} 'distort,' 'pervert'; in dem. 'injure,' 'rob' = \text{doeiuw}, Ros., i. 13, written \text{kmse} in Kufi.}
\[\text{ny}; \text{ see note to iii. 12.}
\[\text{'n-w r p 'tne: cf. \textit{im1 enecr} \textit{deicere}.}
\[\text{hrh (cf. i. 15) . . . hrhr. The uninflected \textit{zapeg}, and the quadriliteral \textit{hrhr} require the periphrasis with \textit{kr} in dem. A general extension of this use led to Coptic \textit{eipeqcowe}.}
15. hr\(\text{hr}\) \(\text{p}\)' \(\text{y} \text{n p}\)' hm\(\text{s}\)-\(\text{V}\) ? e-f \(\text{hpr}\) \(\text{e bp-w}\) gm \\(\text{Hwr}\)-\(\text{e}\) \(\text{erme}\) \(\text{Mr}\)-\(\text{b}\) \(\text{p}\)'-\(\text{e}\)-s \(\text{sre}\) \(\text{hr}\) \(\text{p}\)' qh \(\text{rs n p}\)'-\(\text{e}\)-f 'y my \(\text{r-w}\) n\(\text{n}\)-\(\text{y}\) btw \(\text{r-w}\) \(\text{hr}\)-\(\text{v}\) \(\text{p}\)' h\(\text{l}\)' \(\text{c}\) \\16. gm-w \(\text{p}\)' \(\text{y} \text{n htp}\) \(\text{Hwr}\)-\(\text{e}\) \(\text{erme}\) \(\text{Mr}\)-\(\text{b}\) \(\text{p}\)'-\(\text{e}\)-s \(\text{sre}\) \(\text{hr}\) \(\text{p}\)' qh \(\text{n rs [n p]}\)' \(\text{y} \text{n p}\)' h-m\(\text{s}\)-\(\text{ss}\)-\(\text{V}\)? te Stne \(\text{q}\)-\(\text{w}\) \(\text{n n}\)' rmt-w-y r t' shre-t Pr-o-\(\text{c}\)' te-f \\17. q\(\text{t-w}\)' \(\text{p}\)' \(\text{y} \text{n p}\)' h-m\(\text{s}\)-\(\text{ss}\)-\(\text{V}\)? r \(\text{h p}\)'-\(\text{e}\)-f gy t' \(\text{h}\)-\(\text{c}\)-t te N(\(\text{y}\))-nfr-k\(\text{-}\)-P\(\text{t}\) gm Stne \(\text{p}\)' \(\text{hpr}\)' e nte-f \(\text{p}\)' e\(\text{r}\)' \(\text{y} \text{r}\) Qbt r \(\text{ty gm-w}\)' \(\text{p}\)' \(\text{y} \text{n htp}\) \(\text{ut}\) e \(\text{Hwr}\)[e-f] \\18. \(\text{erme}\) \(\text{Mr}\)-\(\text{b}\)' \(\text{p}\)'-\(\text{e}\)-s \(\text{sre}\) n\(\text{m}\)'-\(\text{f}\)' \(\text{d}\)' Stne \(\text{r}\)' \(\text{mr}\)-\(\text{t}\)' t' shre-t Pr-o-\(\text{c}\)' h\(\text{ty}\)-\(\text{f}\)' \(\text{bp-f}\)' hrr ph-f r Mn-nfr-'erme \(\text{p}\)' m\(\text{sh}\)' e r\(\text{wn}\)(n\(\text{y}\)' \(\text{erme}\)-f tr-w 'r-w 'n s\(\text{m}\)'y \\19. n\(\text{m}\)'-\(\text{m}\)' \(\text{s}\)'-\(\text{b}\)' h\(\text{Pr}\)-\(\text{c}\)' e-f 'w? r \(\text{hry h}\)' \(\text{t}\)' \(\text{h}\)-\(\text{c}\)'-t \(\text{n t'}\) shre-t Pr-o-\(\text{c}\)' te-f 'q\(\text{w}\)' \(\text{n n}\)' rmt-w-y r t' \(\text{h}\)-\(\text{t}\)' \(\text{ut}\) e N(\(\text{y}\))-nfr-k\(\text{-}\)-P\(\text{t}\)' n\(\text{m}\)'-\(\text{s}\) te-f 'r-w h\(\text{sys}\)' t\(\text{e}\)-\(\text{w}\)' r\(\text{y}\)-\(\text{t}\) \\20. \(\text{hry}\)-\(\text{t}\)' \(\text{n w}' \text{gy s\(\text{h}\)' m\(\text{mnq}\)' p\(\text{y}\)' s\(\text{z}\)' y n Stne H\(\text{-}\)-m-ws \(\text{erme}\) N(\(\text{y}\))-nfr-k\(\text{-}\)-P\(\text{t}\)' \(\text{erme}\) \(\text{Hwr}\)-\(\text{e}\)' t\(\text{e}\)-\(\text{f}\)' rmt-t \(\text{Mr}\)-\(\text{b}\)' \(\text{p}\)'-\(\text{e}\)-s \(\text{sre}\) s\(\text{h}\)-\(\text{w}\)' \(\text{p}\)' \(\text{y}\)' \(\text{b}\)'e . . . . . . \\21. \(\text{rnp}\)' XV ('bt)' t\(\text{py pr}\) . . . . . . .

1. 15. e \(\text{bp-w}\) : a clear and remarkable instance with future-perfect meaning.
1. 16. \(\text{rmt-w-y}\) are the 'noble' (dead), i.e. Ahure and Merab, not 'the nobles' of Coptos; see 1. 19 and cf. Br., Thes., 939.
1. 17. gm \(\text{p}\)' \(\text{hpr}\)' \(\text{e}\); cf. II Kh. v. 15.
\(\text{nee-f}\) : dem. makes no distinction between abs. pron. \(\text{TTQ}\)' and subjunctive \(\text{nee-f}\) \(\text{TTAQ}\).
1. 19. The facsimile favours \(\text{hry}\) rather than \(\text{r hry}.
\(\text{hr}\)' \(\text{h}\)-\(\text{i}\)' \(\text{n}\), \(\text{DA T\(\text{w}\)}\) \(\text{R}\)' \(\text{tt}; \text{St.}, \text{§ 575}.
\(\text{h\(\text{sys}\). Hess'}\) interpretation of this difficult word is clever. The word occurs again (masc.) II Kh. vi. 16.
1. 20. The unusual form of \(\text{w}\)' may indicate that the word is to be read with emphasis as a numeral, not as the indef. article \(\text{O}\)'.
\(\text{s}\)-\(\text{gy}\). A substantive, 'tale, in apposition to \(\text{sh}\); or perhaps an active or passive participle ' telling (of),' ' told (of)': cf. 21, II Kh. ii. 23.
\(\text{rmt-t}\) for 'wife'; also in Dendereh xxv B. A, xxvi A. 29. The
15. raze the house of the *hemshes* . . . (?); if it be that they have not found Ahure with Mer-ab her son under the south corner of his house, let abomination be done to me.' They set a watch over the old man.

16. They found the house of rest of Ahure with Mer-ab her son under the south corner of the house of the *hemshes* . . . (?). Setne gave entries to the great personages to the pleasure-boat of Pharaoh, he caused

17. the house of the *hemshes* . . . (?)) to be built according to its manner at first. Ne-nefer-ka-Ptah caused Setne to discover the event, that it was he that had come to Coptos to cause them to find the house of rest in which was Ahure

18. with Mer-ab her son. Setne went up on board the pleasure-boat of Pharaoh. He went down stream, he did not delay; he reached Memphis with the people that were with him, all. They made announcement

19. of it before Pharaoh; he came down to meet the pleasure-boat of Pharaoh. He gave entries to the great people unto the tomb in which was Ne-nefer-ka-Ptah. He caused to be made a filling (?) above them

20. in one manner. A complete writing is this, a story of Setne Khamuas with Ne-nefer-ka-Ptah with Ahure his wife, Mer-ab her son. This copy (?) was written . . . . .

21. Year 15, first month of winter (Tybi) . . . . .

reading *rml.t* rather than *hm.t* seems certified by the O. C. *tponder* transcribing *rml.t n* in a bilingual label: Steindorff, Ä. Z., 1892, 52.

*de* . . . is perhaps some word for 'a copy': cf. 3 *h*j-s (?), 'copy it,' in II Kh. v. 13. Krall's reading, above, p. 40, note, seems hardly possible even in his published copy.

1. 21. *bt lpy pr* would doubtless be read *lb* (?)=*twfše*.
CHAPTER VI

TRANSLITERATION

(page I)

I. . . . . . . . . [rs]w(e) e-w mt(t) erme-s(t) [zt n m]t-t
(N)Mh-ws[t t hm]t n Stme nt qt(t) . . . . e θ phre

2. . . . . . e τρ twe n rsty]t ἱϕρ m-ϕm ψr r . . . .
n θ mw n Stme p[e-t hy] e-τρ-t gm ψt b<e-l n ϕw [ε-f?] rt(t) n·m-w

1. i. For the restoration see v. 10.

(N)Mh-. The insertions of superfluous m, n, as n, or as n' abound
in this text: cf. one instance also in I Kh. v. 1.

hm-t; for the complete group see iii. 8.

Setme, Sine, Seqwb, Σερων (?), Eg. smt. The capricious changes of
form in this title can be abundantly paralleled out of the history of
Egyptian star-names, and even names of persons and places. Cf. above,
pp. 4, 9. There is unfortunately some doubt about the reading Σερων for
the decan name in the Greek text of the Greek and Old Coptic Horoscope
referred to on p. 9. In his Catalogue, p. 129, l. 50, Mr. Kenyon read
στωμα. Σερων is Goodwin's reading. Mr. Kenyon, in reply to my
enquiry, remarks: 'The supposed a may be only a mark to fill the
line, though it is not of the same shape as elsewhere in this papyrus;
and the preceding letter may be ν as well as υ. The two letters are
formed very similarly, almost the only difference being that μ generally
has a curve in its final stroke, while νt has it straight. But here the end
of the final stroke has disappeared. However, I should be rather
inclined to read it στων.' As the form Setme is found in II Kh. either
στωμ or στωμ would be equally easy to identify with the title. On the
other hand στωμα is not a good Egyptian formation. It seems possible
that Σερων or Σερων is an erratic representative of the name of the nine-
teenth decan, Eg. Sm<st, Smt—in Hephaestion's list Σμτ—produced by
the influence of the well-known title of Khamuas.

ni qtl. Does the relative refer to Setme or to Meh-wesekht?
THE SECOND TALE OF KHAMUAS

TRANSLATION

I. i. . . . . . she dreamed to herself] dream, they speaking with her [saying, 'Art] thou Meh-wesekht [the wife] of Setme, who lieth [in vain seeking (?)] to receive healing

2. . . . . . ? [when the morning of to-morrow hath] come, go to the entrance [of the rooms (?) of urinating (?) of Setme th[y hus]band. Behold! thou shalt (?) find a vine of melon (?) [that] groweth there

qat; the i is probably a false attachment to the det., recurring in 'house,' hnt, v. 36, &c.; cf. grpt. The following word, which is very faint and uncertain, can hardly be 'sk (vii. 10). The translation may be 'that lieth without conception'; but whether it was the husband or the wife or both that suffered, perhaps from the plague of some god, is not clear.

e θ, probably for r θ.

1. 2. For restoration see v. 11.

θ mw tjerox is 'to rain,' Tatam, 772, but epdjerox is an expression for urine. Perhaps here 'drain,' or 'draw water'? Or the water sign mw may be only det. of some other word θ.

hy, imperfect, also in l. 5.

c·r·t gm. This is the emphatic periphrasis, here expressing the future, cf. i Kh. iii. 6, note, for the emphatic periphrasis, and Verbum, ii, § 276, 7 for the use of the emphatic form r·r, c·r.

b·t·t n ṣw, &c.: cf. vii. 2-3. Eg. b·t, 'bush,' and ṣw, a common vegetable, probably a 'melon.' ṣw is used of vines and fruit trees, but not of mere herbs, so suiting the translation 'melon' for ṣw. In Kufi, xix. 32, we have b·t·t n letm (Eg. ndm, 'carob').

po: Br., Wtb. 878.

<y> (?).
3. \[r\]-r-w ḥke (?) s erme ne-st qmqmy?wt mt-t ty n'y-st 'n? . . . . . n phry·w mt-t ty

4. t·t-f n [p grh(t) n] rn-f tny? (NG)N-[w]s[t-h] n t rswe·t e ny ne nw(e)-[s(t)] r-r-w r-r-s(t) r ḥ mt

5. nō r-zt-tw n-s(st) n rswe·t qt(t)-s(t) n-f? [r] twne [Stme] pe-s(t) hy šp-s hēn [w] mw n ?wr t·t-f ḫpr p[e-s(t) ss? . . . . . . r-s(t)] p nhtē

6. c] hū[f nfr?] tb·t-[s n p] m šs (n)m[r-f n-s(st)] š·f n-s(st) sh qt(t)-f [n-f š]tm[e n w·t grh(t)

7. mt[t(t)] erme·f zt ḫh-ws[t-h] [t]c-k ḫm[t šp-s] . . . . t p ḥm ḥl at w·t ms[t-f e-w r ty rn]-f r S̅-S̅r ne·š

8. . . . . . tny? sē Stm[e hēn t rswe·t e ny ne nw(e)-f r-r-w ne-[nfr hst-f n] p m šs 'r pe-s? ūn? n? . . . [?w$r . . pš? . . s(t) n

9. . . . . . ms-s(t) w·t ḥm ḥl [h·w]t t-w (ṛ)ḥẖ st Stme

1. 3. ḥke, ḥkle (?) ; cf. S. وضوع damno officere, vulnerare : hardly ܓ\(w\)k : ܓ\(w\)k 'shave.'

qmqmy is a mere guess from the sign for qnd, ii. 5, and qmt, vi. 15 ; cf. ܨ\(w\)ܪ ܨ\(w\)ܪ 'melon' ; cucum-is. On the etymology of cucumis see HEHN, Kulturpflanzen, 1894, p. 309.

mt·t: note the free use of the conjunctive in this text as compared with I Kh.

1. 4. For the first part cf. vii. 10, and for the waking v. 14.

tny; in v. 14 tny-s with reflexive pronoun ; or qy? or ƿOEIC ?

e ny ne, &c. Difficult to analyze; one might suspect it to be an absurd writing for e'wnne mw-s r-r-s ειτά-κίτα-τ επο(c) 'which she was beholding,' but it recurs in l. 8 and v. 14, still with επωwor.

1. 5. For the restoration at beginning cf. l. 9 and v. 15 ; later, vii. 9, 10.

šp-s ħn w·t mw. So also in the parallel. šp must be absolute, 'she conceived,' and the rest is to emphasize the virility of the husband.

nhtē; cf. iii. 18.

1. 6. Or [ne-nfr] ḥt[t n Stme thef]-s ; cf. iii. 23.

n p m šš, Achm. وضوع, the usual form here, but cf. iv. 18.

(n)mr-f, &c.: cf. v. 5.

gt-f n-f, &c.: cf. v. 9-10.

gt-f n-f Stme. This curious resumption of the subject is frequent
3. . . . . . wound (?) it with its gourds (?), and thou shalt put it back (?), [and thou shalt make it (?)] into medicine, and thou shalt cause (?)

4. . . . . . [thou wilt. conceive in a liquid of conception] from him in [the night] named.' Meh-wesekht awoke [from in] the dream, these being (?) the things that she saw; she did according to thing

5. [every that they had told (?) her by dream; she lay down by] the side of [Setme] her husband; she conceived in [a liquid of] conception from him. There came her [time, behold! she made] the sign

6. [of women that are pregnant. Setme made announcement of it before Pharaoh] his heart [being glad] because of [it] exceedingly. He [bound on her] amulet, he read to her writing. Setme laid [him] down one night

7. [and dreamed to himself (?) dream, they (?) speaking] with him saying, 'Meh-wesekht thy wife, she hath received [conception in the night (?)]. The child that shall be born, he [shall be named] Si-Osiri, numerous

8. [are the marvels that he shall do in the land of Egypt (?)].' Awoke Setme from the [dream], these being (?) what he saw, [his heart was glad] exceedingly. [She?] made [her months (?) of] pregnancy, she divided (?)

9. . . . . [came her time of bearing], she bore a

in II Kh. (iii. 7; v. 9; vii. 9), but only after the dativus ethicus (with qt and šm): cf. Kufi, x. 29, 30. Coptic dialects generally insert ṣγι: ṣξε before a resumed subject, but in Achm. we constantly find the construction without ṣγι, as here, STERN, A. Z., 1886, 133.

l. 7. Cf. i. 1 and v. 10 for the beginning.

p hm ḫl: brought forward for emphasis like Mḥ-weskt in the last sentence. This is a very common trick in II Kh.

nt e-w r ms-t-f. There is the same inappropriate use of the plural in Coptic, e.g. Ḑh ḫτ ḫ�� ṣ ngàn (S. ḫ�� ṣ ngàn); ST., § 478 ad fin.

by ṣn-f ḫ: cf. l. 9 and vii. 10.

l. 9. -ms-st, &c.: cf. vii. 10.

ṣ ḫ ḫ: cf. iii. 8 and note to I Kh. iv. 4.

GRIFFITH.
[t-f rn-f] r S-S' r h ty zt-w s(t) n rswe-t r . . . . . . . . . . . . s(t) r qne?

10. . . . . . n hl'k r[w?] s'nh-f hpr-f e r p hm hl S-S' r nnp-t I-t e] hpr-[w] zt r-f rnp-t II-t e-f n [rnp]t II-t e hpr-w zt r-f rnp-t III-t

11. . . . . . n] wš n nw(e) r p hm hl S-S' r e ne- e p mr? . . . . . . . . . . . . . . . . n p m šš ty-[f?] zr-f t-[w] s(t) (sic) r t št?

12. [sbe-t?] . . . . . . n-f r p šh r-t-w ty n-f sbe-t hpr p [m hl S-S' r e-f] űy? n zt . . . bs? . . . erme n šh-w Pr-ın hl

13. . . . . . . . . myh [n] p t t-t-f wn(n)e mr-se Stme [ty Pr-ë?] ın-w se r t hrwt mōh Pr-ë mt

14. [Pr-ë?] . . . . . . . . . mt?-f ů r n-f hr? r r-w tr-w . . . . . . . . . . . r p wdb? . . . . . . . . [e? S]tme wdb r hrwt r h? . . . . . . . . ne-f ŭy-w(t)

15. . . . . . . . . e p hm [hl] S-[S' r] . . . . . . . . hrwt e-ry [hr-f hš-f? wš-t wne-ë'] t e-rh hpr e ţr [S]tme stm r p hrw n wchè

r ħ th, &c.: cf. v. 15.

ly zt-w s; probably for r e-śl-w s.
The last words are very doubtful in meaning. Perhaps 'lo, [they put him] to the breast.'

1. 10. hl'k: cf. S. λοολε 'be pregnant.' The previous word seems to have the sexual det.

'r-w s-šh; so also with this quadrilliteral in Late Eg.: Verbum, ii, § 194, p. 86.
e hr-w št; potential 'they might have said'; or frequentative 'they used to say': see I Kh. vi. 2.

1. 11. REVMII, rarely REVMY : St., § 569. Generally no second n is written, but here it seems to appear, though perhaps it only represents the n of nw.

γ = ΔΙΙΑΙ crescere: for examples see Br., Wtb. 1549, s. v. λων.

εr-f ξωπε: ξωπε fortis esse: cf. the causative ΤΑΧΡΟ- in I Kh. iv. 20.

I e-t. A mere guess at the reading: cf. I Kh. v. 20. It can hardly be (n)mr-pr(š).

1. 12. . . n-f ť: cf. ii. 27.

šy n št: such a construction seems possible, cf. I Kh. v. 22.
[male child. They caused Setme to know of it, [he named him] Si-Osiri, according to that that was said in [the] dream that [he kept (?)] in (his) bosom (?)

It came to pass that the child [Si-Osiri was in year one, it being that people] might have (?) said he made two years. He being in two [years] it being that they might have (?) said he made three years.

11. . . . . . [And it came to pass that Setme never passed an hour] without looking at the child Si-Osiri, great being the love [that he had for him] exceedingly. He grew big, he grew strong, he was put to the school (?)

12. . . . . . he rivalled the scribe that they had caused to give instruction to him. The ch[ild Si-Osiri] became [he] beginning (?) to say magic (?) with the scribes of the House of Life in

13. [the temple of Ptah (?)] . . . [made] wonder [of] the world at him, and Setme used to love [that Pharaoh should cause] him to be taken to the ḫprḥ before Pharaoh, and that

14. . . . . . and that he should make for himself face (?) to them, all. [And on a certain day it happened that] Setme (was) purified for ḫprḥ according to (?) . . . . . his dwellings

15. . . . . . the child Si-[Osiri was going to the] ḫprḥ before [him, also. At a time] that which happened, behold! Setme heard the voice of a wailing

1. 13. Ṿmr n p t, 'amazement,' lit. 'forgetfulness (Br., Wt̄. Suppl. 561) of the world,' 'of the world' giving a superlative sense, cf. iii. 22 'the joy of the world.'
1. 14. ḫr?: the same group v. 1, q.v. Here it can hardly be ḡtw tô. ḫt w ḫtw: cf. iii. 23-4.
1. 15. wš-t wne-t i, &c.; for the restoration see I Kh. iv. 8.

'ḥ, Eg. 'ḥ, 'distress.'
16. . . . . . . . f gśp . . . . . . . ne-f ʾy-w(t) . . . .
nt e-w fy [n-m-f?] r bl t hse-t e p ʿh
17. . . . . e ne-š [p] ššš . . . . . . hš-f gśp . . .
. . . f n? rt . . . . r-f nw . . .
18. . . . . nḥt? . . . . [e-f] gš [n] wę tm e wn
. . . . . [e] mn nfr? [n p t] mšš [m-s-f z] Stme
19. . . . . r r-w n p ḥrw n? . . . . r rmt ḥm
nt e-w fy ṭm-w r t hse[t] . . .
20. . . . . q[t] y p nt] e-w r-f n py rmt ḥm ḥn
21. . . . . p m . . . . e r-k r . . . . . ḥn
22. . . . . hšt . . . . [St]me [ṭb-t-s] n p m šš
23. . . . . stm p ḥrw . . . . . z[t] p ḥm
24. [h] S S[t] . . . . . r pe-f . . . . . šn
25. [Stme] . . . . m-s? ny . . . . gm?
26. . . . . šm Stme [r] wę m(t)
27. . . . . ḥn-w . . . . . [nwe]-k

1. 16. gšp, ‘look,' vi. 19, 26; ḥšp in Lond. Gnost., Gloss., very like Ṣوطج : Ṣوطج. The meaning already recognized by Revillout in Kufi, xi. 17. ʿT : X is generally rendered by g in II Kh.
fy n-m-f: cf. l. 19 = n n-m-f, ii. 10, 12 only of carrying the corpse, otherwise fy t-f, m-l-f, ii. 7, 12.
r bl t hse-t; probably r is accidentally omitted.
1. 17. ṣṭ cf. ii. 12; Ṣوطج (cf. Eg. s-wš?), not uncommon. London Gnost., Gloss., p. 14; Ros., l. 18 e-xw ṣṭ = ṣvβγξως, and Br., Thes. 1016 ṣṭ ṣṭ-w.
š-f, or ḥš-r-f?
1. 18. The first word resembles Ṣوطج, iii. 18.
Šf ṣṭ, &c.; cf. ii. 10.
šš = B. ḫw, S. qual. Ṣوطج.
im ʿṬLH, ṬΩΣ ʿmat,' such as monks slept on. Is it from tm, ‘wrap,’ ii. 8?
nfr? The parallel has rmt, ‘man.’
1. 19. rmt ḥm. There are many instances in this MS. of omission of the plur. det.
1. 20. Cf. ii. 15.
16. ... looked ... of his dwellings ... [a rich man] whom they were carrying out (to ?) the desert, the wailing being [loud
17. exceedingly] ... ... much being [the] glory [in which he was compared to that in which (?)] he himself [was]. He gazed [again], he [looked (?)] at his feet (?); behold! he saw [a poor man
18. being carried out from Memphis to the cemetery] ... he being wrapped [with] a mat, there being ... there not be[ing any man (?) on earth] walking [after him. Said] Setme, 'By
19. [Ptah, the great God, how much better it shall be in Amenti for great men (?)] for wh[om they make glory (?)] with the voice of [wailing ?] compared (?) to poor men (?) whom they take to the desert [without glory of funeral (?)].
20. But Si-Osiri said, 'There shall be done to thee in Amenti] like [that which] they will (?) do to this poor man in Amenti, [there shall not be done
21. to thee that which shall be done to this rich man in Amenti] ... ... thou shalt [go (?)] into Amenti
22. ... ... grieved was the] heart [of] Set]me [on account of] it, exceedingly
23. ... ... hear (?) the voice ... ... said the child ...
24. Si-Osiri] ... ... to his ... ... wailing (?), asked
25. [Setme] ... ... after these things ... ... find
26. ... ... went Setme [to] a place
27. ... ... in them ... ... ... thou [seest (?)]

1. 21 et seqq. The precise relative positions of these fragments as copied on the plate of transcription are open to some doubt. (The two fragments marked A and B cannot be placed, the other small fragments of pp. i. and ii. were put in position in 1895.)
1. 25. m-s ny; cf. I Kh. iv. 38.
28. n ne-f ḫw-t-w
29. ḥr? n . . .
30. nt ḥr t [ḥsɛ-t-r]
31. ūn? . . . m qty-w?
32. pe-f . . . . . . . n-sm? (sic) n
33. ty (n)m . . . . 'r-w . . . .
34. [e] wn hyn[w] ky-w e te-w

(page II)

1. e wn hyn[w] ky-w e te-w hrɛt mw t [ḥy]-w n te-w ry-t ḫry-t e-w pte r ḫnt-w ḫry e [ḥy]-n[w] ky-w šty h[y]-wt ḫr rt(t)-w r tm ty šm-w r r-s(st)
2. šm-w r t wṣh-t mh V-t e-r Stme nw r n ḫy šps e-w ṭhɛ r pe-w rt(t) n ṭhɛ ne-t wn-t-w smy θ qns? e-w ṭhɛ r p r e-w šll e p k? n
3. p sbe n t wṣh-t mh V-t s-mne ḫr t-ef (sic) yr-t n ūmn (sic) n wɛ rmt e-f šll e-f ṭs ιs sgp c šm (sic) n p ūn n t wṣh-t mh VI e-r Stme nw r n ntr-aw n t? [q̄nbe] n rmt (sic) ṭMnt
4. e-w ṭhɛ r pe-w rt(t) n ṭhɛ e n? šmše? n ṭMnt ṭhɛ

l. 31. "nh; written as in ii. 11.
l. 1. te-w; so written also in l. 16, but normally in l. 19.
hrɛt is not merely cibus, ḫpe, but provisions of all sorts, as Eg. hrɛt; cf. I Kh. v. 17.
For forms of t, 'bread,' see Rh. bil. pap., No. 255, and Lond. Gnost., Gloss.
mw t, 'drink and food.' mw for 'drink' in general is common in marriage contracts.
šty ḫy; cf. Kufi, xviii, 23. šty is Eg. šd (ḫwki), ḫy-t ḫw-t natelē(t).
šm-w? I do not see how to distinguish ḫḥ from šm in II Kh. Possibly ḫḥ does not occur in it.
l. 2. ne-t rmt-w; unetymological spelling for nɛtoŋtɔry, n'nt wn mte-w; cf. nn wnw dw-f for ḫwntąq, Pap. Unuamon, i. x + 23.
smy θ qns (t); cf. I Kh. v. 5.
k? (for k in II Kh. see ṭkḥ, v. 34; also kḥy, iv. 5; ḫm, vi. 9). Can it be s=Eg. s, 'bolt.' It corresponds to gwre in l. 14, keλϊ (?).
l. 3. One might read ḫr t wɛ-t yr-t, 'the one eye, that is the right,' but apparently the flesh sign is here ef āq, and used fancifully in writing te-f on account of the peculiar anticipatory use of the pronoun of which
28. ....... his nobles .......
29. .................
30. .......... that is upon the [desert? ....
31. ........ life
32. ....... in them (?)
33. ............... they did .......
34. [They entered the fourth hall ....... Behold! Setme saw some men that were scattered and separated (?), being great at eating besides (?), there] being some others, their .....

II. 1. There being some others, their provision, water, and bread, being hung over them, they running to take them down, some others digging pits at their feet to prevent their reaching it.

2. They entered the fifth hall and behold! Setme saw the noble spirits, standing at their places (?) of standing, (and ?) those who had complaints of violence, standing at the entrance praying, the bolt (?) of

3. the door of the fifth hall being fixed in his right eye, of a man, he praying, he uttering great lamentation. They went inside of the sixth hall, and behold! Setme saw the gods of the [council] of the inhabitants of Amenti

4. standing in their order of standing, the attend-

this is the only example in the papyrus. It seems somewhat like *EN.TY NORTWELE; Str., § 142. But the occurrence of the possessive article with this pronoun is remarkable.


*mn as in 'Mtt, mistakenly for umm (l. 14) O'VELADDE.

*mn; the plural suffix omitted as often in II Kh.

n p bm n, so also in l. 4.

i [qube] n rmi 'Mtt; cf. l. 5, or for rmi read nb as in l. 7.

1. 4. smię, smię?, a very doubtful word, perhaps fem., but more probably pl., with following e-w. The det. of air suggests yiąyięgę 'whistling.' Can it be for śmse, 'servants'? cf. yiąyięgę : yęęęęgę.
e-w ty 'n sm(y) šm-w n p ḥn n t wsḥ-t mh VII e-r Stme nw r p sšt n 'Ṣr p ntr ' e-f

g 5. ḥms ḥv 'f bht n nb nfr e-f ḥv-w? n p ṫf [c] Ṯp p ntr ' n p-e-f yby? e p ntr ' Thwt n te-f wnm e n ntr-w n t qnbe rmt 'Mnt ḥv r yby? wnm n-ne-f e t mty-t?

6. s-mne n t mty-t e-r-hr-w e-w ḥv (n)n why-w wbe (n)n mh-w e Thwt p ntr ' sh e Ṯp ty mt-t r p-e-f ṭr e p ṫt e-w r gm-t-f e ne-f why-w ḥs 'r ne-f mh-w r .....

7. pe-f by ḥv te-f ḥ(t)et b ḥ-r-s(t) ty ḥr-f snsn ṭ sw e p ṫt e-w r gm-t-f e ne-f why-w ḥs ḥs ṭ ne-f why-w e-w 'n-t-f ḥn n ntr-w n t qnbe n nb 'Mnt e pe-f by šm r t p 't erme n ḥv-w

8. ṣps e p ṫt e-w r gm-t-f e ne-f mh-w ḥn-w wbe

ṣmb': cf. the form in l. 2, which easily leads to this.
sšt ' (sacred?) form'; cf. the clear spelling sšt n p Ṯr, Kufi, v. 27
sšt ḥwfy, ibid. xii. 32; sšt nry-t, ibid. xxi. 4. It occurs also below, v. 10. Apparently from Eg. sšp, 'mystery.'

5. bht, Eg. bḥt; cf. Hess, Gnost., Gloss., s. v. brt (lege bhṭ).

why-w does the sign of the plural indicate an old qual. *γντ' from γιάτι?

ṭif. The ḥ is of peculiar form, resembling the group for ene: ḫn, but doubtless corresponds to the form found not rarely elsewhere, e. g. in the name ḥwre in I. Kh.

why? so Eg., but S. ḧwhp, ṭ; B. ḥwṣh, ḥwje, ṭ. Hess reads ḥmr (ṭ), Lond. Gnost., Gloss.

mty-ṭ (ṭ), if this is the reading, should be corrected to mhy-t:

Pamouth, i. 18, 34 ḥwje, ṭ.

6. ṭeḥṭ, in medio.

why... wbe... also in Hist. Rom., No. 225, of opposing armies. The former in Eg. ṭh: cf. Coptic ḡwṭ? Br., Wtb., Suppl. 324 quotes an Eg. text in which Set is called the ṭh, 'bane,' 'injurer' of his brother Osiris. Eg. ṭh also means 'escape' and so 'fail'? Is the adj. here 'cruel'? why occurs also in Leyden Mor. xvi. 17.

mnḥ or mnḥ: the apparent nḥ may be a contraction of ḥt, as Brugsch suggests, Thes. 857. The contracted and uncontracted forms are used simultaneously in Ptolemaic texts; e. g. in Canopus, ed. Grof. The adj. mnḥ= ḫwṣh and ḫwṣh: so here 'kindnesses,' 'good deeds,' as opposed to ṭh-w, 'cruelties,' 'injuries,' or 'evil deeds.'
ants (?) of Amenti standing, giving proclamation. They went inside the seventh hall, and behold! Setme saw the figure of Osiris the great god, he

5. seated upon his throne of good gold, he crowned with the Atef; Anubis the great god being on his left, the great god Thoth being on his right, the gods of the council (of the ?) inhabitants of Amenti standing to left and right of him, the balance being

6. set in the midst before them, they weighing the evil deeds against the good deeds, Thoth the great god writing; Anubis giving word to his colleague. It being that he who shall be found that his evil deeds are more numerous than his good deeds shall be thrown (?) to Ama of the Lord of Amenti, they destroy

7. his soul on his body, she does not allow him to breathe ever again. It being that he whom they shall find that his good deeds are more numerous than his evil deeds, they take him among the gods of the council of the Lord of Amenti, his soul going to heaven with the spirits

8. noble. It being that he whom they shall find his

The illegible group preceded by r and followed by n recurs similarly in l. 11. I have thought of reading it r ȝ-f n, B. cThq n.

stem; cf. »met, Pamonth, i. 20. The det. here resembles the lizard ś, and evidently represents the monster (as a crocodile?).

The construction is difficult. It may be e p n ... r ... 'he who shall be found ... shall be given (?) to the Devourer'; but the parallel sentences following are against this view.

e-w htm and other verbs apparently not attributive but indicative (2nd pres.); an uncommon use in demotic.

htm, Eg. htm, seems almost certain, though the first sign closely resembles ś.

l. 7. 'r-s(ť) apparently refers to the stem.

srs, lit. 'breathe.' B. cncncn sonare is perhaps a foreign word, vid. Tattam.

l. 8. 'n-w; for w cf. I Kh. iii. 2 note. In II Kh., besides the forms *qet and ta-Š, 'n-w occurs = ṛḥw : ṛḥw, ii. 15; vi. 11, 28. It has been doubted whether ṛḥw is really derived from ṛw
ne-f why-w e-w 'n-t-f ḫn n ḥy-w 'kry-w? nt šms n Skr ʾSʾr e-ʾr Stme nw r wʾ rmt ʾ e-f tm n mnhy-t n šš(s)-stn e-f ḫnt(e)

9. r p m(ṭ) nt e ʾSʾr nʾm-f e ne-ʾ p rt(t) nt e-f nʾm-f n p m šš ṣʾr Stme myhe n p t n ny nw-f rʾr-w ḫn ʾMnt ṭš Sʾr ʾr bl ḫr? ḫʾt-f? zt-f n-f p-e yt(t) Stme bn(e) e ʾr-k nw ḫn

10. r py rmt ʾ nt tm n mnhy-t n šš(s)-stn e-f ḫnte r p m(ṭ) nt e ʾSʾr nʾm-f py rmt ḫm r nw-k Ṿ r-f e-w Ṿ n nʾm-f Ṿ bl ḫn Mn-nfr e mn rmt mšʾ mš-f e-f glʾ n wʾ tmw py ʾn-w se Ṿ t Tʾt ḫy-w

11. ne-f why-w wbe ne-f mnḥ-w eʾr-f ḫr p t gm-w ne-f why-w (sic) e-w šš r ne-f why-w e ḫʾ p-e-f qʾ n ṭnḥ ṭs-h Thwt Ṿ ʾr-f r . . . . n-f Ṿ ḫʾ pe-f ʾw n yrʾt ḫr p t ḫn (sic) se (n)mʾḏḥ ʾSʾr

12. r ty ḫw-y-w t qseʾt n py rmt ʾ rʾnw-k Ṿ rʾf e-w

(Verbum, ii, §69); but in Pap. Unuamon we find strong evidence for that derivation. Here two verbs of motion in the predicate of a sentence are preceded by n, viz. in ii. 63 ʾyw-w n ʾyw, ʾkwʾkwʾ ʾthey having come,' and ii. 76 ʾyw-st nʾqw ʾʾcwd ʾshe having entered.' nʾyw is practically the qualitative of ʾyw, just as nʾq is of ṣʾq. The n is no doubt the predicative n (Strd., § 350, 4; Erm., Gr., § 307, 6), and ʾyw, ṣʾq are probably pseudo-participles ṩʾkwʾ, . . . used by a stretch as nouns. Thus ṣʾkwʾ-kwʾ means 'he is as one-who-hath-come.' In dem. Ṿ prefixed to a verb is written Ṿ- (ʾkwʾkwʾ, Ṿ-), hence Ṿ-n-w=ʾkwʾ-kwʾ: cf. Ṿ-nʾqʾy=ʾkwʾ-kwʾ, Dem. Chron. (Rev. Egr., I Pl. 2, l. 6), Leyden Gnos. xx. 29, and the false Ṿ-n for really initial Ṿ in verbs, below iii. 7 note. A further instance of Ṿ prefixed to the qual. of a verb of motion is Ṿ-nʾswʾ, 'past,' Pap. Dodgson, l. 18.

I do not find ṩʾkwʾ ᵒʾkʾkwʾ in the sense of 'equal to,' but the idiom is easily understood.

ʾkry-w from Eg. ʾygrʾ? or is it to be read ᵑʾkry-w? It seems at any rate to denote a lower order than šps.

ʾtm, Eg. ḏʾb (?), 'wrapped' as a mummy, or 'clothed.' ḏʾb mnḥ-t n šš stn, to 'wrap linen of byssus' on a statue, &c., is a regular expression:

Br., Wtb. 663, 1626; Suppl. 610.

ḥnt šwʾnt, Eg. ḫntʾ: cf. note on ḫn, I Kh. iii. 28.

1. ʾkwʾkwʾ, Ṿ modus: cf. note to I Kh. v. 33.

hr ṭʾt-f (?), 'he spake.'

bne e ʾr-k: a formidable way of spelling ʾkʾwʾ.
good deeds being equal to his evil deeds, they carry him amongst the excellent (?) spirits that serve Sokari-Osiris. And behold Setme saw a great man clothed in raiment of byssus, he being near

9. to the place in which Osiris was, the position (?) in which he was being great exceedingly. Setme made wonder of the world at those things that he saw in Amenti. Si-Osiri walked out in front of (?) him, said he to him, 'My father Setme, dost thou not see

10. this great man, who is clothed in garment of byssus, he being near to the place in which is Osiris? That poor man whom thou sawest he being carried out from Memphis, there not being a man walking after him, he being wrapped in a mat, (is) he. They brought him to the Tê, they weighed

11. his evil deeds against his good deeds that he did upon earth: they found his evil deeds (sic) being more numerous than his evil deeds, according to the measure (?) of his term of life that Thoth wrote for him to be given (?) to him, according to the measure of his greatness of eye (sic) upon earth. It was commanded before Osiris

12. to cause to be thrown the burial outfit of that
TRANSLITERATION, ETC.

13. \( r \) \( p \) \( m(t) \) \( n t \) \( S \) \( n-f \) \( r \) \( f \) \( n-w \) \( S \) \( r-f \) \( n-w \) \( t \) \( h y-w \) \( n-f \) \( m-n-f \) \( n \) \( m-f \) \( \psi \) \( n-f \) \( r \) \( t \) \( h m \) \( n \) \( r-m \) \( m-t \) \( h \) \( n \) \( n-f \) \( h y-w \) \( s p s \) \( n \) \( r-m \) \( p \) \( n t \) \( r-f \) \( e-f \) \( h n t e \)

14. \( p y \) \( r-m \) \( p y \) \( ? \) \( e-f \) \( n-w \) \( p g \) \( w-n \) \( e-f \) \( n \) \( h y-w \) \( t-f \) \( y-r \) \( f \) \( m-n-h \) \( g m-w \) \( s p s \) \( n \) \( g w-r \) \( s \) \( n-f \) \( t \) \( h n \) (sic) \( s e \) \( r-f \) \( n \) \( r-f \) \( p \) \( h \) \( n \) \( s p s \) \( n \) \( r-m \) \( m-t \) \( f \)

15. \( e-w \) \( r \) \( r-f \) \( n \) \( p y \) \( r-m \) \( h m \) \( n \) \( e-w \) \( r-f \) \( n-f \) \( p \) \( n t \) \( e-w \) \( r-f \) \( n \) \( p y \) \( r-m \) \( e-y \) \( h h \) \( n-f \) \( n \) \( h y-w \) \( r-m \) \( f \) \( z t \) \( St m e \) \( p e \) \( y-t-i \) \( ? \) \( S \) \( S \) \( h y-w \) \( n \) \( M n t \) \( m-s \) \( h y-r \) \( m-y \)

16. \( v ? \) \( e-r \) \( h y-w ? \) \( n \) \( r-m \) \( s s \) \( n w-h \) \( e-n \) \( e-y-w \) \( n \) \( m-s \) \( h y-w \) \( k y-w \) \( n t \) \( e-t-w ? \) \( h r(t) \) \( m w \) \( t \) \( h y-e(t) \) \( n \) \( t-e-w \) \( r-y-t \) \( h r-y-t \) \( e-w \) \( p t e \) \( r-n-t-w ? \) \( h r \) \( e \) \( h y-n-w \) \( k y-w \) \( s t-y \)

17. \( h y-t-w \) \( h y-r t(t) \) \( r \) \( m t \) \( t \) \( s m-w \) \( r-r-w \) \( n t \) \( S \) \( S \) \( r \) \( m-t \) \( m-c t \) \( t y \) \( p e \) \( y-t(t) \) \( S t m e \) \( n y \) \( r-m \) \( w \) \( n t \) \( e-r-k \) \( n w-e \) \( r-r-w \) \( n t \)

\( r-m \) \( p n t r \); cf. P L E N H O N Y E : one may read \( r-m \) \( h r \) \( n t r \), also in l. 25. \( n = ' a s ' ? \)

1. 13. \( t b \) also in vi. 12; cf. the spelling of \( t b \) E T S E , v. 17. T W U D E : T W B R e t r i b u e r e . Cf. K u f , x v . 2 ; Leyden Mor. x 17.

1. 15. (n)n n-w-w. I do not know how to analyze this expression, but it would seem to be for N E T T H O Y , and with \( h y-w \) scarcely more than N E T R A G Y N E . Probably the relative \( n t \) has dropped out.

\( m-s h y-r \), 'after happening;' followed by optative or imperative seems to mark a polite request: 'after the happening of events,' 'at your convenience,' cf. iii. 4; Dem. Chron. (Rev. Ég. i, Pl. 2, l. 11). It might perhaps mean 'after what has happened.'

1. 16. \( p ? e-r h y-r \). In ll. 19, 21 we have the masculine used as neuter with \( h y-r \) : perhaps it should be so here; cf. I Kh. v. 1.

\( r-m \) should be plural, see the next line.

\( s r y \) : \( s r y \) 'scatter;' cf. Poème Sat. ii. 13. One might expect here C W Y : C W Y 'despise.'

\( n w h \); cf. N O R T E 'thrust out,' 'separate.'
rich man whom thou sawest, he being carried out from Memphis, the praise that was made of him being great, unto this poor man named, and that they should take him amongst the noble spirits as a man of God that follows Sokaris Osiris, he being near

13. to the place in which is Osiris. That great man whom thou didst see, they took him to the Te, they weighed his evil deeds against his good deeds, they found him his evil deeds being more numerous than his good deeds that he did upon earth. It was commanded to imprison (?) him in Amenti. He

14. is that man] that [behind! thou didst see], the bolt (?) of the gate of Amenti being fixed on his right eye, they shutting and opening out on his eye, his mouth being opened in great lamentation. By Osiris the great god Lord of Amenti, behold I said to thee upon earth

15. "there shall be done] to thee even as that which is being done to this poor man, there shall not be done to thee according to that which is being done to that great man," I knowing the things that will become of him.' Said Setme, 'My (father) son Si-Osiri, many are the marvels that I have seen in Amenti. After a time let me learn

16. what hath happened] with these men which are scattered (?) apart (?), it being that they are great at eating in addition, it being that some others, whose provision, water, and bread is hung above them, were running to bring them down, some others digging

17. pits at their feet to prevent them reaching them.' Said Si-Osiri, 'It is a just word, my father Setme; these

*m s'-w*; cf. l. 18. Can this be adverbial like *mmнmNмгMоg* 'after that,' or 'in addition to that'? Or is the word to be read differently, e.g. *мNкэ* 'possessions,' 'food'? The subject of *мNкэмм* may of course be impersonal.

l. 17. *mтт mтт t Y.* So also before an explanation in reply to a question, Kufi, xiv. 11.
transliteration, etc.

18. ne nt e-w hr shwe n p ntr e-w 'r yp n grîh(t) mre hr p g(t)y n 'nîh e ne-w hm-wt hl n°m-w m s-w? e b 'r-w gm t-w r wm s't 'w r 'Mnt 'n gm-w ne-w wyh-w e-w 's r ne-w mnî-w

19. gm-w [py] wn-ne hpr 'm-w hr p t e-f hpr 'm-w hn 'Mnt n°m-w erme ny ky-w rmî-w nt e-r-k nwe r-r-w nt e te-w hre't mw t 'hye n te-w ry't hry't e-w pte r n-t-w r hry e hyn-w

20. ky-w stî hyt hr rt(t)-w r tm ty ñm-w r-r-w p smt n n rmî-w nt hr p t nt e pe-w 'nîh e-r-hr-w e p ntr stî hyt hr rt(t)-w r tm ty gm-w se st 'w

21. r 'M[nt 'n?] hî-w (sic) py wn-ne hpr 'm-w hr p t e-f hpr n°m-w [hn 'Mnt] 'n? r{r)'w? ñp? pe-w by r t T-t gm st? r hî(t)-k pe yt(t) Stme zî p nt mnîs hr p t e-w mnîs n-f hn

22. 'M[nt c] p nt wyhe e-w whye n-f ny st s'mn[e? . . . . . r ñw (n)n mt-wt nt e-r-k nwe r-r-w hn t T-t n Mn-nfr st hpr hn ty XLII n spy

23. [nt c] . . . . . n 'S'r p ntr 'hn-w ñsmy? . . . .
men that thou sawest, who are scattered (?) and apart (?), it being that they are great at eating in addition (?), the likeness of the men that are on earth.

18. are they who are under the curse of the god, they doing work in night and day for their livelihood, their women robbing (?) them in addition (?), they find not bread to eat. They came to Amenti again, they found their evil deeds more numerous than their good deeds,

19. they found that [that thing that] became of them on the earth, became of them in Amenti, of them, with those other men whom behold! thou sawest, whose food water and bread is hung over them, they running to bring them down, some

20. others digging a pit at their feet to prevent their reaching them: the kind of the men that are on the earth, whose life is before them, the god digging a pit at their feet to prevent them finding it. They came

21. to Amenti. They allowed (sic) that which was becoming of them on the earth, it becometh of them [in Amenti] again (?); behold! they received their soul to the Tê. Find it at thy heart, my father Setme, namely, that he who is good upon the earth, they are good to him in

22. Amenti, [while] he that is evil, they are evil to him. These things, they are established (?) [they shall not be changed] for ever. The things that thou seest in the Tê in Memphis, they happen in those XLII nomes

23. [which the assessors?] of Osiris the great god are in them ............ Abydos, the place of oracle (?)
[7] Bt t 's't n s'ntr(t)? n ʿy·w n rpʾʿy [Y-]k? e-rʾSʾr (sic) mnq ny mt·t ʿz e-rʾhr Stme

24. pe-f yt(t)? wt? f r ḥry ḥr t ḥse·t n Mn[-nfr . . . . . . h]pt? n·m-f e t·t-f ḥn t·t-f šn Stme n[ŋ-m-f ʿz? p]e šre S-ʾSʾr wt p m(?) n šm r ḥry n·m-[f

25. wt p] m(?) r-ʾw-n r ʾḥry n·m-f (n)bp S-ʾSʾr wṣb n Stme n mt·t n p t ʾr Stme p trye [n n] mt·t nt e-f ḥn-w e-f ʿz e-f r ʾḥ . . . . . n ḥy šps n rm[t p? ntr

26. e-y m]šʾ erme·f e-y ʿz pe šre ṣy ʾṣ Stme [ṣḥ n . . . . . . ] mzy n s·ḥr ḥy e-f n myh n p t n [ny?] nwe-f r-r-w ḥn ʾMnt e n mt·wṭ n ṣn-w ʿṭp n

27. [m?] n p m šs e ḏp-f ʾḥ ḡn wne r rm[t [nb n p t e-ʾr p ḥ]m-h] S-ʾSʾr rnp-t XII ḏp-f e mn [ṣḥ nb] . . . . n-f r-r-f ḥn Mn-nfr n ṣṣ šḥ m ṣe we

28. m-s ny] ḏp-r wʾ ḡnw e Pr-c Wsy-e-[Mc-t-Rc? šm]

s·ntr; very doubtful; swt? swlt? in Hess, Gnost. Gloss., p. 12, has a curious resemblance to this.

For the name of Philae in dem. see Br., Dict. Géog. 465, and for that of Abydos, ibid. 16.

ʾz, hardly ḥe; rather perfect passive participle, Verbum, ii. §§ 903, 927, 4; cf. s·ḥy, iii. 31, and I Kh. vi. 20.

l. 24. wt-f seems the most probable restoration, hardly st-f, or rtf, 'his feet.'

ḥpt is found in Eg. for 'embrace.'

n·m-f after šn, if correct, must be the thing asked about, not the person questioned: cf. šn-f's zl, Kufi, xvii. 25.

wt must be ʿw·t- followed by a second ʿw·t at the beginning of the next line; cf. St., § 309, where it is said to be a nominal verb. ʿw·t- would appear however to be literally the inf. of ʿw·t 'separate,' used as the imperative, cf. St., § 359, p. 186. wt . . . wt in Leyden Mor. xx. 14.

l. 25. ṣḥy. Is this from Eg. tr, 'supplicate'? But from the context the meaning seems rather 'was amazed,' or 'was proud.'

e·f r ʾḥ ḏp-r ḏp·r n ḥy, 'he will be able to become amongst the noble spirits,' or perhaps ḏp·r e n ḥy 'become as (gūn ir) a spirit.'


s·ḥr, Eg. s·ḥr, 'overthrow'; cf. perhaps gũr; gũr, 'demon.'
the dwellings of Princes ...... and in Philæae (?)’

Behold! (Si-)Osiri ended these words spoken before Setme

24. his father] he went up upon the desert of Mem[phis, his father Setme embracing him, his hand being in his hand. Setme asked [it saying, ‘My] son Si-Osiri, separate is the place of going down there,

25. separate is the place from which we have come up?’ Not did Si-[Osiri make] answer to Setme by a word on earth. Setme made the marvel (?) [at the] words that he was in, saying, ‘He will (?) be able to become (?) even as (?) the noble spirits as a man of God’

26. [I walking] with him, I saying ‘This is my son.’ Setme pronounced [writing of . . . . from the] book of exorcising demons, he being in wonder of the world at [those things that] he had seen in Amenti, the things named weighing

27. [upon] him exceedingly, since he was not able to reveal to [any man on earth. Behold! the b]oy Si-Osiri passed twelve years and it came to pass that there was no [good scribe or learned man (?)] that rivalled (?) him in Memphis in reading, writing of taking pledge.

28. After these things], a day came Pharaoh Osir[mare

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‘ὑπ οὖν ἔξονται ‘carry,’ also means ‘shut up,’ φυλακίζειν; or is it ‘loaded’? Eg. ὑπ, ‘load’; cf. Leyden Mor. xxx. 22.

l. 27. ὑπ, ‘reveal,’ cf. iii. 10.

XII. For the form of ἔξονται cf. iii. 4. It occurs regularly in Leyden Mor., and in a papyrus of the first century A.D. of the Crawford collection.

...... ἀνάρκτος; cf. i. 12, possibly [ὁ] should be restored, ἔκωμι ‘come near,’ so to ‘rival.’

m θ ῥεῖ for n ρ ῥεῖ, as in I Kh. iv. 32, written as m θ in vi. 6. It is not likely to be nt θ, ‘that takes.’

l. 28. For the restoration cf. I Kh. iv. 38.

GRIFFITH.
TRANSLITERATION, ETC. [PT. II]

r p wrh n pr? Pr-ε n Mn-(n)mfr [e t qnbe] n n h'tw n n mr-mšc-w n n rm-š-w-y-w n Kmy [h'T]

29. [v pe-w] rt n? εh n p wrh ?y? . . . . . . [zt 'n? s]my py e-η w' te n ?Gš [e-f? tbε?] r h(η)ε-t-f n wε whe r-w pe-f εn s-my (n)

30. m δh] Pr-ε 'n-w s r p wrh 'r-f sl[l? zt 'n wn p nt e]-ι ς py whe r . . . y r Km[y] (n)môh Pr-ε n wš h'l te-f hte nte ς n n sh-w nt hv

31. [?]ε(t)ε-f n wš wn(e) r-r-f ε[pr c [mn sh nfr rmt r' h'n] Kmy e-f r'k 'ς-f n wš wn(e) r-r-f e-y θ p zlh n Kmy r p t (N)Nhs pe tš

32. t wncε]-t n stm (n)n mt-wt e-η Pr-ε ε[prme ne-f h't-w δp-w gm m(ε) p t] c-w n-ηm-f e-w zt 'nôh Pth [n? e]-ς? nht t-t p sh nfr rmt r'k r 'ς sh-w nt e-f r' v(e)

wrh in Hist. Rom., No. 72, wilh (text, p. 28). The f-like sign in II Kh. must be det. Eg. wrh$, a place of meeting in the king’s presence, earlier, wh$y (Westcar and Sanehat, 251).

pr Pr-ε, cf. I Kh. iii. 6; the first group, closely resembling δε (l. 5, iii. 25), recurs iv. 25 and v. 11, leaving little doubt as to its meaning.

n n is perhaps only the plural art. (n)n.

1. 29. γη, if the correct reading, is probably the old form of recording arrivals (Papyrus de Bulaq, No. xviii passim; Pap. An. iii. 6, verso 1).

ηε, from the det. may mean ‘foreigner’ or ‘negro,’ unless it be an expression for sorcerer or an abusive term: cf. Eg. ‘d, ‘greedy’; ‘e, Kufi, x. 29.

[e-f? lθε?] r h'ε-t-f; cf. iii. 14, e-f? lθε; 25, e p? lθε. The f is doubtful. lθε is fairly certain (cf. v. 12), Tωυςε signare. Can it mean ‘who was wrapped up,’ or can h'et be here in the sense ‘copy’ (v. 13), and the f be anticipatory—‘being sealed (?) with (?) the copy of a letter’?

whe; cf. I Kh. iii. 12. Late Eg. wh$, ‘letter.’ Note esp. Hist. Rom., No. 366; the title by . . . , which Krall rightly interprets as ‘despatch-carrier,’ comparing θαγγινε, is really by-whe = Late Eg. fψ-y-whψy, Pap. An. v., xii. 7.

l. 30. h'T. One would expect ηψ, ‘a shameful act,’ but the remains rather indicate ηψ. For the following restorations cf. iii. 2–3. Perhaps one may correct to e-f (r r'h) ηψ.

Read r'n-y? υε. Apparently this is the reading, not hım, ζυωτελε, which is the verb ‘close,’ ii. 14; v. 11. Does it mean ‘seal,’ or ‘fastening’?
going] to the court (?) of Pharaoh's house in Memphis, [the council], the princes, the generals, the great men of Egypt [standing]

29. according to their] style (?) of standing in the court. Came (?) . . . . . [saying (?)] 'This is a communication that an atê of Ethiopia maketh, [who is sealed ?] on his body with a letter. The announce-
ment of it was made

30. before Pharaoh, he was brought to the court, he made prayer (?) [saying, 'Is there he who] readeth this letter that I have brought (?) to Egypt before Pharaoh without spoiling its seal (?), that will read in the writings that are on

31. it without opening it. If it be that there [be no good scribe and learned man in] Egypt who is able to read it without opening it, I will take the humili-
ation of Egypt to the land of Nehes, my country.'

32. The time of hearing the words that Pharaoh did [with his princes they knew not place of the] earth in which they were, saying, 'By Ptah [the great god (?) is there (?)] strength in the hand of the good scribe and learned man to read writings of which he shall see

\[nt\ e\ for\ nt\ r,\ fut.\ E\ T\ H\ A.\]
\[t\ n\ n,\ not\ (n)n;\ cf.\ I\ Kh.\ iii.\ 12,\ note.\]
\[l.\ 31.\ ziḥ;\ cf.\ S.\ Xwλg,\ amputare,\ xoλg,\ minimus\ esse,\ also\ Hist.\ Rom.,\ No.\ 358,\ and\ references\ there;\ but\ none\ quite\ illustrates\ this\ instance.\ The\ general\ meaning\ of\ the\ passage\ from\ the\ context\ clearly\ is\ 'humiliate\ Egypt\ before\ Ethiopia.'\]
\[t\ Nḥs,\ 'Ethiopia';\ so\ also\ Br.,\ Thes.\ 1024;\ Pamongth,\ ii.\ 18\ (translating\ Wānt).\]
\[l.\ 32.\ sim\ nn.\ N.\ B.—direct\ government;\ cf.\ I\ Kh.\ iii.\ 22,\ note.\]
\[bp-w\ gm\ restored\ as\ in\ iii.\ 3.\]

In the gap before nḥt (?) one suspects a question, followed by bn\ yjAn in the next line, but one would also expect p\ n\ r to follow the name of Ptah. The restoration suggested may prove grammatically impossible. For the form of e-s cf. iii. 8. s seems to be anticipatory of t-t and nḥt apparently means sufficiens.
33. r pe-w] tš ḫn rm r ḫs wē [n ws ḫn(e) r-r-f zl] Pr. my ḫ-s-w ny r Stm[e [H-]<e]-Wsy pe šre ḫ-r-w zhe ḫn-w se n ty ḫty-t ḫb-f se

(page III)

1. ḫn-w se n ty ḫty-t ḫb-f se r p ḫtne wšt-f [Pr. twn]-f se ḫt-f r (t sic) rt(t)-f e-f ḫr (n)n sm(q)w n t wšt n Pr. zt n-f Pr.  t

2. p[e šre] Stme ḫn stm-k (n)n mt-wt r-zt py ḫte [n ḫGš e-r]-hr-y zt ḫn wn šh nfr rmt rž ḫn Kmy e-f r rž ḫs py wēhe

3. nt [t]:t? n wš ḫl te-f ḫte:t? mt-f gm n nt šh ḫr [t]-f n wš wne ḫr-f t wne: t n stm (n)n mt-wt e-r Stme (n)bp-f gm

4. m(t) [n p t] e-f n-m-f e-f zt pe nb c nm p nt e-f ḫr-f ḫs šh n wš wne ḫr-f m s ḫr my t-w n-y hrw X n ḫry? nwe-y r p nt e-y . . rž

5. r-r-f ḫr tm ty ḫw p zlḥ n Kmy ḫr p t Nhš p tš n wm-w qmy zt Pr. st r pe šre Stme t-w ḫy[w] n

6. st? ḫr n p ḫGš r-w n-f nb(t)y ḫr ḫGš twne se Pr. ḫr p wrḥ e ḫt-f thr n p m šs qt-f n-f e-f wš n swr

1. ḫn, I Kh. iv. 27, or perhaps ḫr, i. 10.
rm, possibly for nm, ㎢ Tribune (iii. 4); or cf. B. ḫm, sublimis esse, ㎢ Subcommittee; cf. Kufi, xi. 31, for the same word.
1. 2. ḫm-w, CTTOT (?), as in I Kh. vi. 2.
wšt, OKOT(T) adoratio.
1. 3. &t, i.e. 1st sing. KTOOT?
ge-f, this verb seems to supply the future to ḫr, 'know,' 'ascertain,' see note to I. 7.
1. 4. ḫt (t); cf. B. Gepi 'rest.' The group somewhat resembles the common sign for ḫty with perhaps the determinative of time beneath.
mwe-y. Apparently an instance of the final stm-f, perhaps always in the first person, and commonest with the verb te, 'cause'; e.g. i. 12.
e-y . . rž. The space appears to be blank in the original.
1. 6. st?-hr can hardly be the Eg. sgg-t ḫr, 'entertainment.' Is it 'retirement,' lit. 'returning of face'?
33. their country, or is it possible (?) to read a letter [without opening it?]’ said Pharaoh, ‘Let there be summoned to me Setme [Kham]wesy my son.’ They ran, they brought him at that instant. He bowed himself

III. 1. They brought him at that instant. He bowed himself to the ground, he saluted [Pharaoh], he [raised] himself, he stood on his feet, making the blessings of the salutations of Pharaoh. Said to him Pharaoh

2. ‘My [son] Setme, hast thou heard the words that this [of Ethiopia] hath said before me saying, “Is there a good scribe and learned man in Egypt who shall be able to read this letter

3. that is in my hand without breaking its seal, and shall know what is written upon it without opening it?”’ The time of hearing these words that Setme did, he found not

4. [of the earth] in which he was, he saying, ‘My great lord, who is he that shall be able to read writing without opening it? After happening, let there be given to me ten days of delay (?), that I may see what I shall be able

5. to do, to prevent the humiliation of Egypt being taken to the land of Nehes, the country of eaters of gum.’ Said Pharaoh, ‘They are for my son Setme.’ Apartments were given of

6. turning (?) the face to the Ethiopian, there was made for him wickedness (?) like an Ethiopian. Pharaoh arose from the court, his heart being grieved exceedingly. He lay down without drinking

nb₃y may be nbsj: nbsɛ ‘sin,’ ‘error,’ nby in Podme Sat. ii. 17; iv. 7. Or is it to be connected with e-f ‘r nbsw nb φωρτίζω, Ros., l. 11?
7. wm šm-f (sic) n-f Stme r ne-f ʃy-w e b (r)rḥ-f m(t) n p t e-f (n)n/y r r-f swḥ-f se n ne-f ḥbs-w n zz-f r rt-f qt-f n-f e b (r)rḥ-f

8. m(t) n p t e-f nɔ-m-f t-w (r)rḥ st Ḥḥ-wṣḥ:t t-e Şm at t-s(t) šm t-t-s n p ḫn n ne-f ḥbs-w (n)b-p-s

9. gm ḥmm sf-r-f? ḫn ne-f ḥbs-w zte-s (sic) n-f pe sn Stme mn ḫmm ḫn p qne šb'y? ḫn ne-f ef-w y(ıt)b 𒋠 n ḫt

10. zt-f n-s(st) qne ˒hr-y te sn-t Ḥḥ-wṣḥ:t t mt-t nt e ḫt-t y thre tb-t-s bn(e) (n)mt-t e šw wn(e)-s(t) r š-hm t anyahu p ḫm-ẖl 𒋠Šr

11. ˒w r ḫn ṣf-f n t ry: t hry: t n Stme pe-f yt zt-f n-f pe yt Stme c-r-k qa ḫt-k th`t tb StrictEqual ḫn n mt-wt nt qny?

12. ḫн ḫt-k ˒d-y-s (sic) c-[r]-˒hr-y te-y lk-w SE zt-f

1. 7. šm-f n-f Stme; cf. i. 6. šm-f n-f generally means ‘went away,’ e.g. Poème Sat. iv. 15; but not in v. 7 below.

2. b ˒rrḥ-f; rḥ, ‘know,’ ‘ascertain,’ is used in the imperative, the form sdm-f, and the qualitative, but not in the infinitive (see note to I Kh. iv. 4). The missing infinitive is supplied by the group which spells gm, ‘find.’

This group in the inf. often represents gm, 𒈠𒈠 in the ordinary sense of ‘find,’ e.g. in ii Kh. vii. 2, but ‘learn’ or ‘know’ is the most appropriate meaning in other cases, especially in the common phrase šp-f gm which is parallel to this e b ˒r-rḥ-f in iii. 3, &c. May not the group gm also represent the inf. 𒈠𒈠 in these cases? Though 𒈠𒈠 is perhaps from Eg. ˒m, ‘perceive,’ the Egyptians may even have considered it a shortened form of 𒈠𒈠.

3. (n)m, (n)d, cf. i Kh. iii. 12, seems to be on the false analogy of Ṣm, II-pOT (see note to ii. 8): cf. (n)m/i perhaps for mi, 𒈠𒈠, v. 36, and in Kufi, ˒nmw for II-pOT. ˒n is never added in the causative (TITI OT in TITIOTITI?) i. 3, and Gnost. (Hess, Setne, p. 36).

4. ˒sr-f. The det. seems falsely repeated after the suffix. S. cprqa vacare; or qfr-f, B. kuوها aboleri, ˒lium, &c., or better a confused writing for S. cprqa ˒peq ‘fall down,’ of leaves, so perhaps ‘shrink,’ ‘wither.’

5. zte-s. This spelling might indicate a pronunciation * XElement rather than *XObject.
7. eating. Setme went to his apartments, not knowing place of the world to which he was going. He gathered himself in his clothes from his head to his feet, he lay down, he not knowing

8. place of the earth in which he was. They caused Meh-wesekht his wife to know it. She came to the place in which Setme was. She caused her hand to go in the inside of his clothes, she did not find warmth, he lay quiet (?) in his clothes.

9. find warmth, he lay quiet (?) in his clothes. She said to him, 'My brother Setme, there is not warmth in the lap, sheby? in its flesh; illness, sadness of heart.

10. Said he to her, 'Cease from me, my sister Meh-wesekht, the matter on account of which my heart is grieved is not a thing that it is right to reveal to a woman.' The child Si-Osiri

11. came in, he stood over Setme his father; he said to him, 'My father Setme, thou liest thy heart grieved for what? the things that are embosomed (?)

12. in thy heart tell them to me, that I may cause them to cease.' Said he, 'Cease from me my son

\[p\] *qne K\textit{ovn}-:\textit{knh}- is fem. acc. to Peyron, but masc. in Tattam, p. 164. In Eg. *qny* is masc.

*šby*? or *šfy*, with det. of serpent, 'demon' or 'magic': cf. C\textit{lt} basiliscus.

*šy*?: cf. *šyb*, fem., Chronique dém. (Rev. Ég. i. Pl. 2, l. 18); *yb*, Kufi, xii. 30: S: *ειλλακε*, *t*, Tattam, p. 826, *iβωρ*, sanies (Job ii. 8; vii. 5); B. 12.81, *t* 'disease,' νόσος, ἀσθένεια. This is a mere enumeration of symptoms or diagnosis, without construction.

1.10. *qne*; cf. B. K\textit{hn} cessare, satis, properly imperative 'cease!' with sense of 'it is enough,' and constructed with ε . . . . ε . . . . of person and thing, St., § 487. It occurs again, l. 12, and Kufi, xix. 31.

ε *šw* *ɛτɛc\textit{µe}:* *ɛτɛc\textit{µe}, St., § 499.

1.11. *qny*, Eg. *qny*, 'embrace,' 'hold'? 

1.12. *r-šy-s* = *ɛx\textit{c}c* = *r-šy-s* in the next line: cf. v. 15 *r-θ-w* for *r-\textit{et}-w*, 'which they said.'

T\textit{at\textit{al}}σ\textit{w}ο\textit{v}. 
qne r·hr-y pe šre S·S·r n mt·wt nt h·n·w (sic) h·t-y e·r-k sbq n ms e b ne·k

13. . . . . . r·hr-k zt S·S·r r·zty-se e·r·hr-y te-y s·hpre h·t-k n·m·w zt Stme pe šre S·S·r w· te n Gš p e·r ph? r hry

14. r Kmy e-f? tb e-r h·e·t-f n wē wē zt 'n wn p nt e-f [?·?] s·f n ws wne r·r-f e-f hpr e mn sh nfr rmt rh h·n Kmy

15. e-f r rh· s·f e-y θ p zlh n Kmy r p t Nhš pe tš e·r-y qt e h·t-y th·r tb·s(l) pe šre S·S·r t wne·t

16. n stm ny mt·wt e·r S·S·r sby·f še wne·t 'šy zt n-f Stme e·r-k sby tb h zt-f e-y sby zt e·r-k qt

17. e h·t-k th·r tb p smt n ty mt·t h·m·t twne t-k pe yt Stme e-y rh· s·f p wē r·n-w r Kmy n ws wne

18. [r]·f nte-y (sic) gm n nt sh h·r ·t(t)-f n ws n h·l te-f hte·t? t wne·t n stm ny mt·t e·r Stme twn-f se n h·p e·f zt h· p nh(r)t

19. n [n] mt·wt nt e·r-k zt n·m·w pe šre S·S·r zt-f n·f pe yt Stme m·šm r n 'y (sic) n p ?tme n ne·k 'y·w z·m nb nt-e e·r-k fy·t-f

e bw ne·k. The neg. of this nominal verb, which according to the Coptic should be n . . . A.n, is possibly affected by the similarity of e·n·n·n·a·l (e bw ne·j) in the writing. bw is not used with wn in late Eg., Verbum, ii. § 989, yet the nominal verbs are supposed to be compounded with wn, Std., § 248 Anim.

1. 13. The first word is very doubtful (n)mgh (?).

s·hpr h·t, 'comfort the heart,' cf. vii. 9. In Kufi, xi. 26, s·hpr without h·t means 'comfort.' s·hpr is here infinitive, cf. I Kh. iii. 6.

ρ? this seems the likely reading from the form and the absence of det.

1. 15. e·r-y gi; this is the lively or emphatic form.

1. 17. mt·t h·m·t, cf. I Kh. v. 9 for the reading. In Late Eg. we have md·t šyw= e·t·gip1; cf. St., § 194.

twne t-k; cf. note to I Kh. iii. 2 θ·w t·y.

e·y rh· future, cf. I Kh. iv. 4 note. In Copt. ?nagγ, St., § 145.

1. 18. n·c-y, observe the unetymological spelling.
Si-Osiri, the things that are in my heart; thou art little of age, thou art not great (?),

13. take heed (?) to thyself.' Said Si-Osiri, 'Tell it unto me that I may cause thy heart to be refreshed in them.' Said Setme, 'My son Si-Osiri, an nty of Ethiopia is he who hath come up

14. to Egypt, being (?) sealed (?) upon his body with a letter, saying, 'Is there he that will (?) read it without opening it? If it be that there be no good scribe and learned man in Egypt

15. who shall be able to read it, I will take the humiliation of Egypt to the land of Nehes my country. Behold! I lay down, my heart grieved on its account, my son Si-Osiri. The time

16. of hearing these words that Si-Osiri did, he laughed for much time. Said to him Setme, 'Thou laughest for what?' Said he, 'I laugh because thou art lying,

17. thy heart being grieved because of the likeness of this small matter. Raise thyself, my father Setme, I shall be able to read the letter that was brought to Egypt without opening

18. it and to know what is written upon it without breaking its seal.' The time of hearing these words that Setme did, he arose suddenly, saying, 'What is the pledge

19. of [the] things that thou sayest, my son Si-Osiri?' Said he to him, 'My father Setme, go to the apartments of the ground of thy apartments. Every book that thou bringest

\[ n \text{hp. } \text{Br., Wtb. } 1069 = S. \text{ nynn in } \text{povynnywn} \]

'suddenly,'

1. 19. \( n \ p ^{\prime} \text{me. } \text{Crum (P. S. B. A. xx. 250) shows that in Coptic deeds of Djeme land or houses are described respectively as ittne n 'above,' and } \text{munr} n \ 'below,' another house.\]
20. ḫn p ḫn e-y zt n-k ḫ n z'm py e-y ctxt n wš nwe r-r-f e-y ḫn te-k r'y-t ḫry-t ḫn ne-k 'y-w n p ḫne twn-se

21. Stme ctxt r rt-f mt-t nb r-zt n-f S-şSr r-r-f ḫt-w tr-w ctxt Stme (sic) z'm nb r-fy Stme pe-f yt

22. ḫ ḫry wbe-f n wš wne r-r-w Stme 'w ḫry ḫn n 'y-w n p ḫne n ne-f 'y-w e-f n p ršy n p t (n)b-f ḫr r p m(y)

23. nt e Pr-ctxt n-şm-f s-zy-f e-r-ḥr-f n (sic) mt-wt nb r-zt n-f p ḫm ḫl S-şSr ne-nfr ḫt-f tb-t-s n p m şs wdb-sw Pr-ctxt

24. ḫ ḫrwe n p nw(e) n rn-f erme Stme t-f 'n-w S-şSr r t hrrt e-r-ḥr-f swr-w r-r-w hwrw nfr ḫpr tve ḫ r te-f rst-e

25. ḫ'y Pr-ctxt r p wrh ḫwt ne-f rmš-‘y-w te Pr-ctxt šm-w m-s p ḫte n ḫGš 'n-w se r p wrh e-f? thče? ḫγ(e)-t-f

26. n p whe ctxt n t mty-t n p wrh p ḫm ḫl S-şSr 'w r t mty-t ctxt erme p ḫte n ḫGš mt-f wbe-f

27. zt ḫhw p s'b(γ) n ḫGš ḫr ḫMn r-r-f pe-f ntr (n)nt-k mt (ऽ)n-‘w ḫ ḫry ḫ Kmy p šy nfr ḫSr p htm n Rc-Hr-ḥt

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1. 20. ḫn; vid. Hrss, Gnost., Gloss., s.v. Usually a jar, though S. ḫm, 返乡 means 'vessel,' 'case;' also 'thing'; probably from (1) Eg. ḫn, 'vessel,' 'box,' and (2) ḫhw, 'goods,' 'vessels;' fused together.

1. 21. ḫ t-w; vid. note I Kh. iv. ii.

1. 23. n mt-wt is here falsely written Ṽ mt-wt as if n were the article instead of the preposition: cf. I Kh. iv. 32, &c.

1. 24. e-r-ḥr-f seem here used in reference to the king; m-bḥ would be more correct.

1. 25. te-f rst-e. Is ḫ Pharaoh, or the 'good day'? From I Kh. iii. 27 the former interpretation would seem probable.

1. 26. mt wbe; cf. I Kh. v. 6.

1. 27. ḫhw. The usual interjection of angry address in II Kh. s'b, Eg. sby, Rh. bil. pap. xxiii. 9.
20. (from) in the case, I will say to thee what book it is, I will read it without seeing it, I standing over thee in thy apartments of the ground.' Arose

21. Setme, he stood on his feet; everything that Si-Osiri had said to him he did according to them, all. Setme (sic) read every book that Setme his father lifted

22. up over against him, without opening them. Setme came up (from) in the apartments in the ground of his apartments, he being in gladness of the earth. He delayed not to the place

23. in which Pharaoh was. He related before him of all things that the child Si-Osiri had said to him, all; his heart was glad because of it exceedingly. Pharaoh washed himself

24. for feasting at the time named, with Setme; he caused Si-Osiri to be brought to the feast before him. They 'drank, they made a good day. Came the morning of its morrow.

25. Pharaoh came forth to the court between his great men. Pharaoh caused to be fetched the ate of Ethiopia, he was brought to the court being (?) sealed (?) on his body

26. with the letter. He stood in the midst of the court. The child Si-Osiri came to the midst; he stood with the ate of Ethiopia, he spake against him,

27. saying, 'Woe! thou wicked one of Ethiopia, may Amen, his god, smite him! Thou that hast come up to Egypt, the beautiful garden of Osiris, the footstool of Ra-Har-akht,
28. n? t 'hy·t nfr·t n p Šy zt e·y θ [pe-f] zlh r p
   t Nhs p Šyt n 'Mn pe-k ntr ḫwy r hr-k n mt·wt nt e·y ty

29. ṣw (sic) e t? [n?] nt? sh ḫ r p wʰe m ṣr ḫt mt·t
   n ṣn·m-w (n)m·bḥ Pr·c pe-k ḫry t wne·t n nwe e·r
   p ṣte

30. n ṣGš ḫ r ḫm·hl S·Sr e·f ṣḥ n p wrh te·f zz·f
   ṣr p ṣrne mt·f ḫt mt·t nb nt e·r-k ḫt·t·w nn e·y ḫt
   mt·t n ṣz

31. ṣn·m-w t ḫ·t n n s·z·w ḫ·wnne e·r S·Sr [ṣt]
   ṣn·m-w s·z·y (n)m·bḥ Pr·c erme ne·f ḫ·t·w e p ms·c n
   Kmy stm n ḫrw·f e·f ḫt

32. nt e n nt? sh ḫ r p wʰe n p ṣte n ṣGš ṣt ṣḥ [n?]
   t mty·t ḫt ḫty n? w' ss·w (sic) n p he n Pr·c Mnḥ·p·R·c
   S·Sr Mn e·f

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1. (N)Mnḥ·p·R·c S·Sr Mn e·f n stn (n)mnh n p t tr·f
   [e Km]y wbn n ḫ?=nfr nbd n pe·f he e ne·e·ṣ·f n ty

perhaps putting forward the personal pronoun, the grammatical position
of which in the sentence is marked by r ḫr-k in the next line.

ḥm, ḫʔŋ, Eg. ḫdmw, see Br., Wtb. 912; a 'stool,' 'throne,' not
'footstool,' see Kuś, x. 28.

l. 28. The scribe seems to have begun n n? ḫḥy, 'of the spirits,' and,
finding his mistake, wrote a large t above the line as a clumsy correction
of n n? to ḫ ty·t.

Šy, see also vii. 11: cf. the proper names ṣyåś, ṣyåš, STEINDORFF,
Ä. Z. 90, 51. From Eg. ḫy, 'fate,' often personified.

ḥy·t in the same expression, iv. 22; v. 25; Lond. Gnost. vi. 35
(Gloss., p. 11). The reading is assured by the spelling in Gnost., where
it occurs in various adjurations. Evidently connected with ḡqēīτ
ἐῃμανῆς, ἐργάω, ἐργακώ, numine plenus furo (PEYRON, Gr. 189).

ḥwy is here constructed in 1st pres., but whether inf. or qual. is not
clear. It is used commonly with ḫy·t, also with ḫyq, 'magic,' e.g. iv. 4.
The meaning altogether must be 'I adjure thee by the power of Amon.'

l. 29. ḫy ṣw ṭΑΤΑ. A good instance of the sense narrare. Correct
to ḫy ṣw ṭΑΤΑ.

e ṣw n n ḫḥ, perhaps for ṣTΝΗΣΤΧHΩ, 'which are those that are
written'; but see note to iv. 23.

l. 30. ṣr ḫ 'the' perhaps only means 'held his head down': cf. I Kh. v. 29.
28. n? t 'hy't nfr-t n p Šy zt e-y ŧ [pe-f] zl [pe-f] r p t Nhs p ġyt n 'Mn pe-k ntr ġwy r hr-k n mt-wt nt e-y ty

29. 'w (sic) e t? [n?] nt? sḫ r p wše m r zt mt-t n ġz nōm-w (n)mōḥ Pr-ē pe-k ġry t wne-t n nwe e-r p 'te

30. n Šwš r p hm-hl Š-Šr e-f čē n p wrḥ te-f zn-f r p ġtne mt-f zt mt-t nb nt e-r-k r zt-t-w nn e-y zt mt-t n ġz

31. nōm-w t ġt-t n n s-zy-w r-wnnē e-r Š-Šr [zt] nōm-w s-zy (n)mōḥ Pr-ē ērne ne-f ġt-w e p msē n Kmy stn n ḫrw-f e-f zt

32. nt e n nt? sḫ r p wše n p 'te n Šwš nt čē [n?] t mt-y t zt ḫpy n? wē ss-w (sic) n p hē n Pr-ē Mnḥ-p-Rē Š-Šr Mn e-f

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1. (N)Mnḥ-p-Rē Š-Šr Mn e-f n stn (n)mnh n p t tr-f [e Kmy] y wbn n ḫ?-nfr nb n pe-f hē e ne-šē-f n ty

perhaps putting forward the personal pronoun, the grammatical position of which in the sentence is marked by r hr-k in the next line.

ḥim, ḫṯ, Eg. ḫāmū, see Br., Wtb. 912; a 'stool,' 'throne,' not 'footstool,' see Kūf, x. 28.

1. 28. The scribe seems to have begun n nōr 'by,' of the spirits,' and, finding his mistake, wrote a large t above the line as a clumsy correction of n nō to t 'by.'

Šy, see also vii. 11: cf. the proper names ωός, πυξί, Steindorff, Α. Z. 90, 51. From Eg. ḫ, 'fate,' often personified.

byt in the same expression, iv. 22; v. 25; Lond. Gnost. vi. 35 (Gloss., p. 11). The reading is assured by the spelling in Gnost., where it occurs in various adjurations. Evidently connected with ḫμwə, ḫŋwə (pοwμw, (pοwμ), numine plenus furo (Peyron, Gr. 189).

ḥwy is here constructed in 1st pres., but whether inf. or qual. is not clear. It is used commonly with ḫyt, also with ḫyq, 'magic,' e.g. iv. 4. The meaning altogether must be 'I adjure thee by the power of Amon.'

1. 29. ḫw Ῥ Após. A good instance of the sense narrare. Correct to ḫw-w.

e tē nō n stḥ, perhaps for ġtētētēq, 'which are those that are written'; but see note to iv. 23.

1. 30. r p 'the perhaps only means 'held his head down': cf. I Kh. v. 29.
28. the beautiful horizon of the Spirit, saying, "I will take [its] humiliation to the land of Nehes"; the inspiration (?) of Amen thy god is cast upon thee, the words that I shall narrate that are written in this letter; do not say falsehood of them before Pharaoh thy sovereign.' The time of seeing that made the ade of Ethiopia at the child Si-Osiri, he standing in the court, he put his head to the ground. He spake saying, 'Every word that thou shalt say, I will not speak falsehood of them.' The beginning of the relations that Si-Osiri was making, told before Pharaoh with his nobles, the people of Egypt being attentive to his voice, he saying,

32. 'They (?) that are written on the letter of the ade of Ethiopia who standeth in the midst, saying: There happened on a time in the days of Pharaoh Menkh-pa-Ra Si-Amon, he being

IV. 1. Menkh-p'-Rc Si-Amon, he being as beneficent king of the whole land, Egypt overflowing with all things in his time, he was abundant in giving

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1. 31. r-wmne e-r enepen. There seems to be a trace of st at the lacuna.

1. 32. nt e, &c. The construction is very obscure, see iv. 23. nt e can hardly be any word for 'behold!'

1. r. wbn, Eg. wbn, BR. Wtb. Suppl. 309-10.

h3-nfr, cf. δημοσίευς abundantia, but the reading of the first element is uncertain.
TRANSLITERATION, ETC.

1. 2. hy wp bn n 'n pr cy n Kmy

2. hy wp bn n 'n pr cy n Kmy

3. n hrw n 'Mn e-f sim n P brw n IIII t e n 'Gs

4. 3 zt brw n Kmy ty

5. hy wp bn n 'n pr cy n Kmy

6. hy wp bn n 'n pr cy n Kmy

7. r hry r Kmy mte r brw n Kmy

8. hy wp bn n 'n pr cy n Kmy

9. hy wp bn n 'n pr cy n Kmy

10. hy wp bn n 'n pr cy n Kmy

Note: The text is a transcription of a historical document, possibly from an ancient language, and contains complex script and vocabulary. The transcription is provided in the form of a rough translation or transcriber's notes.
2. expenditure, work in the great temples of Egypt. There happened a day, the Kwr (?) of the land of Nehes making... in the fields...

3. of the land (?) of Amon, behold! he heard the voice of three atk of Ethiopia [in the (?)] draught-house (?), the one of them speaking, his voice being loud, saying after

4. saying, 'That Amen may not find for me evil nor the Kwr of (?) Egypt cause [abomination to be done to me], I would (?) cast my magic up to Egypt

5. that I might cause the people of Egypt to pass three days three nights without having seen the light except the Kki (?)... Said

6. the other of them after saying, 'Let (?) Amen not find for me misfortune nor the Kwr of Egypt cause abomination to be done to me: I would (?) cast my magic

7. up to Egypt that I might cause to be made a bringing of Pharaoh of Egypt to the land of Nehes, and cause him to be beaten with a scourging, 500 blows of the stick (?)

[btw], or probably some other word of similar meaning; cf. l. 6.

wnne e-y hwy. Perhaps neq-ne or (if future eie) neina-qi
'I used to cast,' or 'I was about to cast,' 'I should have cast': or more probably wnne is attributive, Eg. wnn, 'it being that I shall cast.' The quotation in ll. 9–10 implies that the magician's speech was a threat in the future tense.

1. 5. kby; cf. K&KE: X&XKI 'darkness' (I Kh. iv. 34; Lond. Gnost. Gloss., p. 15), but perhaps the scribe intended kki, the lamp oil of Egypt. The origin of this Greek term, said to be the Egyptian name of the oil, is probably k3k3, kk, 'herbs,' 'plants,' because it was an oil derived from plants.

1. 6. p* kby, probably used only in regard to the second of two persons, not of three: the speech or existence of the third is quite forgotten, though the mistake is clumsily repaired in l. 13.

lwh, again vi. 29; Kufi, xii. gm n-k lwh, Pap. Dodgson, verso, l. 16.

1. 7. mie-y ty'-m n NT&TPEK ENE. The 'r of TPE- is seldom written in dem. Perhaps this speech is in a more vulgar dialect, or the
8. n t mty·t e·r-hr p K-wr? mte·y ty st-w swr [hry r] Kmy ḥn wne·t VI e bne·() mnq t wne·t
9. n stm n mt·wt e·r p K-wr? n ḥrw p III ṭe n 'Gš [te]-f ṭ-w s(t) e·r-hr-f ṭt-f n-w nm n·m·tn p e·r ṭt e·y ḥwy
10. ne ḥqe-w r hry r Kmy nn e·y ty nwe-[w] r p wyn n ḥrw III gṛh(t) III zt-w ḥṛ p šre t ryr py
11. zt-f nm p e·r zt e·y ḥwy ne ḥqy-[w] r hry r Kmy e·y ṭn Pr·e n p ṭ Nḥs e·y ty mḥye-w se
12. n ṣḥ ṣwe ᵇ CCCCC n t mty·t e·r-hr p K-wr? e·y ty st-w sw r Kmy ḥn wne·t VI e-bne(-)
13. mnq zt (sic) Ḥr-p·šre-t-Nḥs·t py zt-f nm p e·r zt e·y ḥwy ne ḥqy-w r hry ḥn Kmy
14. nn e·y ty ṭr t šhe šw ẓc rnp·t III·t zt-w ḥṛ-p šre n [t] rpy·t py zt p K-wr? e·r ly n·m·f pe·k sp n ḥqy
15. šḥ·w ʿḥḥ Ṣh ṭ Mn p k n Mrwe pe nṭr e·r t·t-k mty·t e·y ṭr n·k mt·t nfr ṣy ṭr Ḥr-p·šre-t-Nḥs

form with ṭr which afterwards became universal is here more emphatic or lively.

mḥy, 'beat,' the usual meaning in dem., = ḫmījē 'fight,' 'strike.'

ṣḥ looks like ḫjīj, Ṵ ictus, but in iv. 25, 30 and v. 2 we have the fem. ṣḥ ṭ·r written in the same way and meaning 'a beating,' not 'a blow,' cf. ḥjījē, Ṵ? ictus (not verberatio), Peyron, and Bscial, A. Z. 87, 72. Late Eg. ṭ m C n ṣḥ·t, 'beaten with 100 blows,' Pap. An. iii. 6, l. 10.

éfono?, ṣṭve?, ṣṭwot?, frequently recurring in this page, has the sign of wood as the first det. pointing to S. Ḥj. v. columna, truncus arboris, ramus, &c., &c. If it here means 'stick' the second det. (flesh) must belong to the idea of wounding. Perhaps ḫj·vē is the origin of ḫē 'stroke,' if this be not from the above ḫjījē : ḫjījē.

1. 8. VI. Elsewhere (v. 2, &c.) VI·t. That this is really a numeral is clear from l. 18, where the sentence ends with it.

e·b-ne· ḫmījāl 'hither, or ḫmījāl 'thither': cf. I Kh. iv. 35, &c. mnq seems adverbial.

1. 9. e·r-hr·f: note that m·ḥḥ is not used with the K-wr.
1. 10. zt-w, a peculiar form of zt recurring several times in the MS. parallel with the ordinary form.

ryr, probably the fem. of ṭtph, ᴾpig,' Eg. ṭt·t, 'pig,' 'hippopotamus.'

1. 11. Read Pr·e n [Kmy r] ū ṭ Nḥs, as in l. 7.
8. in the midst before the Viceroy, and cause him to be brought back up to Egypt in six (?) hours thither precisely (?). The time

9. of hearing the word that the Viceroy did, from the voice of the three men of Ethiopia, he caused them to be brought before him. He said to them, 'Who of you is he that said, "I will cast my magic up to Egypt, I will not allow them to see the light in three days, three nights"?' They said, 'It is Hor the son of the Sow.'

10. my magic up to Egypt, I will not allow them to see the light in three days, three nights.' They said, 'It is Hor the son of the Sow.'

11. Said he, 'Who is he that said, "I will cast my magic up to Egypt, I will bring Pharaoh to the land of Nehes, I will cause him to be beaten

12. with a scourging. 500 blows of the stick (?) in the midst before the Viceroy, I will cause him to be taken back to Egypt in six (?) hours thither

13. precisely."? Said [they], 'It is Hor the son of the Negress.' Said he, 'Who is he that said, "I will cast my magic up in Egypt

14. I will not allow the land to be fertile until three years"?' Said they, 'It is Hor the son of the Princess (?)'. Said the Viceroy (to Hor the son of the Negress), 'Do it, thy feat of magic

15. (in) writing. By the life of Amon the bull of Meroe my god, if thy hand do satisfaction, I will do for thee abundance of good things.' Hor the son of the Negress made

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1. 14. ṣḥē, Eg. ṣḥ-ʿl, 'field.' The group was so read by Révillout, Rev. Égyp., vi. 10, No. 9 (wrongly by Br., Thes. 1047); cf. Kufi, xi. 12;

2. Berger, Nouveau Contrat bilingue, 39 (="dypāw i").

3. ṣḥē, Eg. ṣḥ-ʿl, 'field.' The group was so read by Révillout, Rev. Égyp., vi. 10, No. 9 (wrongly by Br., Thes. 1047); cf. Kufi, xi. 12;

4. Berger, Nouveau Contrat bilingue, 39 (="dypāw i").

5. ṣḥē, Eg. ṣḥ-ʿl, 'field.' The group was so read by Révillout, Rev. Égyp., vi. 10, No. 9 (wrongly by Br., Thes. 1047); cf. Kufi, xi. 12;

6. Berger, Nouveau Contrat bilingue, 39 (="dypāw i").

7. ṣḥē, Eg. ṣḥ-ʿl, 'field.' The group was so read by Révillout, Rev. Égyp., vi. 10, No. 9 (wrongly by Br., Thes. 1047); cf. Kufi, xi. 12;

8. Berger, Nouveau Contrat bilingue, 39 (="dypāw i").

9. ṣḥē, Eg. ṣḥ-ʿl, 'field.' The group was so read by Révillout, Rev. Égyp., vi. 10, No. 9 (wrongly by Br., Thes. 1047); cf. Kufi, xi. 12;

10. Berger, Nouveau Contrat bilingue, 39 (="dypāw i").

11. ṣḥē, Eg. ṣḥ-ʿl, 'field.' The group was so read by Révillout, Rev. Égyp., vi. 10, No. 9 (wrongly by Br., Thes. 1047); cf. Kufi, xi. 12;

12. Berger, Nouveau Contrat bilingue, 39 (="dypāw i").

13. ṣḥē, Eg. ṣḥ-ʿl, 'field.' The group was so read by Révillout, Rev. Égyp., vi. 10, No. 9 (wrongly by Br., Thes. 1047); cf. Kufi, xi. 12;

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TRANSLITERATION, ETC.

16. wést mgwe·t n mhē n sr-rt(t) IV ṣ-f ṣḥ r·r-w tē-f
n-w tw n hbl· tē-f ʾnḥ-w ḥn-f sw n-w

17. zt e·r·tn šm r ḥry r Kmy e·r·tn ʾn Pr·c n Kmy
r ḥry r p m(t) nt e p K-wr? n·m-f e-w mḥy·t-f

18. n ṣḥ swe? CCCC n t mty·t e·r·hr p K-wr?
e·r·tn st·f r ḥry r Kmy ḥn wne·t VI zt·w (n)m·ḥs
n n e-n

19. ty wyn mty·t fy (n)n ḥqye·w n p ʾGš r ḥry r Kmy
r·w nb (sic) n grḥ(t) ṣ-r·w nb n Pr·c

20. Mnh·p·R·c S·t) ṣ·w su ṣ r p t Nhs r p m(t)
mty (sic) p K-wr? n·m-f ṭḥye·w sn sḥ ṣwe CCCC
n t mty·t

21. e·r·hr p K-wr? st·w sw r ḥry r Kmy ḥn wne·t
VI ebne(t) mnq ny szy S·ḥ hr p nt

22. ṣ r n·m-w n szy n t mty·t (n)m·ḥḥ Pr·c erme
ne·f ḥst·w e p mṣ n Kmy stm r ḥrw·f e·f zt p ḥyt
n ṣ·Mn

23. pe-k ntr ḥwy ṣ·hr·k n mty·t nt e-y nb? n·m-w

1. 16. sr-rt: cf. the parallel v. 19. Eg. ṣ́r, ‘arrange,’ ‘stretch,’ cwp
‘spread’; perhaps refers to the rapid running with the palanquin: the
‘bearers’ (hardly horses of chariot). Or better, ‘feet stretchers,’ as a term
for those who administer the bastinado: ‘lictors.’

ḥbl, possibly a form of ḫλw ḫw ‘steam,’ ‘breath,’ ‘burning,’ Br.,
Wib. 868; Kufi, xi. 10: but the det. is against it.

1. 17. e·r·tn ḥm emphatic form of command.

e-w mḥy·t-f; so also v. 21, apparently for ṭe* ḫl, the r
being omitted after the semivowel, as in ṭe.*

1. 18. (n)m ḥs, v. 22 m ḥs; cf. i. 6. There are a few instances of this
spelling in II Kh., this being the first. For another instance of its
use as an interjection of assent, cf. Hist. Rom., No. 365. It may be the
origin of ḡw ‘yes! ’ ṣs = ḡw, ḡw, ḡw, ḡw, Achm. ḡw, for ḡo.

1. 19. ṣmh; cf. v. 22. S. ṭe* ḫn ‘pass away,’ cf. Eg. ṭm, ‘run.’

fy ṭ*h is occasionally used intransitively, proficiscit; but fy, of the
progress of sorcerers and magicians through the air (so also Kufi, xxi. 3
of a vulture-goddess), would seem to be derived from Eg. ṭ́, ‘fly’; cf.
ḥsf from ḥp. On the other hand fy, Kufi, xxi. 13, and I Kh., is
‘leap up.’
16. a litter of wax of four runners (?), he read a writing to them, he gave them breath of respiration, he made them live. He commanded them,

17. saying, ‘Ye shall go up to Egypt, ye shall bring Pharaoh of Egypt up to the place in which is the Viceroy; he shall be (?) beaten

18. with a scourging, 500 blows of the stick in the midst before the Viceroy, ye shall take him back up to Egypt in six (?) hours.’ Said they, ‘Certainly. We will not

19. allow a thing to pass away.’ The sorceries of the Ethiopian proceeded up to Egypt (they mastered) by night, they mastered Pharaoh

20. Menkh-pa-Ra Si-Amon, they took him to the land of Nehes, to the place in which the Viceroy was. He was beaten with scourging, 500 blows of the stick, in the midst

21. before the Viceroy, they returned him up to Egypt in six hours thither precisely (?). These relations Si-Osiri, he that

22. made them, in relating in the midst before Pharaoh with his princes, the people of Egypt hearing his voice, he saying, ‘The inspiration of Amon

23. thy god is cast upon thee, the words of which I am master (?), are they those that are written accord-

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*r-w nb in the first instance is to be omitted. B. epuih dominus esse.

l. 20. mte for nt e. This perhaps indicates that the n of nt (CT) was still pronounced: cf. iii. 18 (nt e-y for mte-y); also vi. 34 (n pe-f for bp-f) and iv. 26.

l. 21. ny szy, &c. An extraordinary example of double inversion. The sentence itself begins with ef st in l. 22, S-S'r with the long appositional phrase p nt r, . . . hrrw-f being taken out of it and put forward absolutely, and ny szy (resumed in n-m-w) in its turn taken out of the appositional phrase and put at the head of all.

l. 23. nb would seem to be a mistake for st which stands in the parallel v. 25–6.
In v. 26 we have \( \text{n t} \) and \( \text{nt} \), but in iii. 32 \( \text{nt} \) and \( \text{n} \) are not used in the same way. From all these, especially v. 26, I am inclined to read the supposed \( \text{nt} \) as \( \text{m}\text{nt} \), \( \text{nt} \), or \( \text{n}\text{nt} \), \( \text{nt} \), usually changed to \( \text{n}\text{t} \). The form \( \text{m} \) survives occasionally, e.g. in the text of Paphlagonia, and, in certain groups, regularly in all texts, e.g. in \( \text{m}\text{nt} \), \( \text{nt}\text{nt} \). Even then the construction \( \text{nt} \text{m} \text{nt} \) and \( \text{nt} \text{nt} \) seems unusual for 'are they what are in writing...?'

\( \text{he is omitted in the parallel.} \)

1. 24. 'read on.' \( \text{nt}\text{nt} \) cannot mean 'according to' thy readings.

1. 25. \( \text{nt}\text{nt} \), cf. note on 1. 3.

\( \text{nt}\text{nt} \), \( \text{nt}\text{nt} \), \( \text{nt}\text{nt} \), \( \text{nt}\text{nt} \); BSCIAI, I. Z., 1886, 91.

1.26. \( \text{nt}\text{nt} \), \( \text{nt}\text{nt} \); masc. implying person rather than neuter, cf. I Kh. v. 1.

\( \text{nt}\text{nt} \), unetymological for \( \text{nt}\text{nt} \), i. 6, note.

Hist. Rom., No. 286.

\( \text{nt}\text{nt} \), \( \text{nt}\text{nt} \), 'depart,' intransitive. The appended \( \text{y} \) seems meaningless, but perhaps the causative verb has been omitted, \( \text{nt}\text{nt} \).

1. 27. \( \text{nt}\text{nt} \), \( \text{nt}\text{nt} \), is not a verb in Coptic: 'shame to the thoughts'?

1. 28. \( \text{nt}\text{nt} \), apparently the article with the vocative.

1. 29. \( \text{nt}\text{nt} \), written nearly as in Rh. bil. pap., No. 182.
ing to the letter that is in thy hand?’ Said the aide of Ethiopia,

24. ‘Read after thy readings. Every word that thou sayest is truth, all.’ Said Si-Osiri before Pharaoh, ‘When these things had happened, they returned Pharaoh

25. Si-Amon up to Egypt, his hinder parts being beaten with a very great beating. He lay down in [the] shrine of Per-Hor (?), his hinder parts being

26. beaten exceedingly. Came the morning to his (?) morrow. Said Pharaoh to the courtiers, ‘What is it that hath found Egypt until I (be made to ?) depart from [it]?’

27. Shame on (?) the words of the heart of the courtiers, they saying, “Probably the word of the heart of Pharaoh hath gone away.” Said they, ‘Thou art well,

28. thou art well, O Pharaoh, our great lord. Isis, the great goddess, will make to cease . . . thy troubles (?). What is the meaning of the words that thou hast

29. said before [us, O Pharaoh] our great lord? Thou lying down [in] the shrine [of Pi]-Hor, the gods protect thee.’ Pharaoh raised himself,

30. he caused the courtiers to see his back, it being beaten with a great beating exceedingly, he saying, ‘By the life of Ptah the (great) god’

_\text{wsf} ? \_ The s and f seem both peculiar: cf. œ\text{w}c\text{q} ‘make to cease,’ ‘destroy.’

\text{hygw} ; cf. S. Ʌ\text{w}\text{w}_texts, \Ʌ\text{w}\text{w}_texts ‘afflict’?

\text{ine}, so Kufi, xii. 28 p\text{t} \text{ine} \text{n} \text{ne}-s \text{mi}-\text{wt}, ‘(when he saw) the direction (drift, meaning) of her words.’ T\text{w}n\text{t} ‘whither’ is spelt in the same way, so here probably ‘the whither,’ i.e. ‘the direction,’ and TO\text{N}\text{t} may be a reduplication of it. But ‘vehemence,’ cf. TO\text{N}\text{t} valde, would be a very appropriate meaning.

\text{e} h\text{r}-k \text{st}. The reading is fairly certain: cf. I Kh. iv. 5, note. Here \text{e} r\text{r}-k \text{st} would probably be more correct: the form in the 2nd sing. is often peculiar.

1. 30. \text{Pe-f} ‘H. Very probably ‘H, the ‘back’ (\Ʌ\text{w}w: \mathbf{\text{wT}}) was pronounced *\text{o}, since the sign of the spine stands for \text{o} in the Greek transcriptions of the dem. Gnostic papyri. See also the curious spelling below, vi. 27. For \mathbf{\text{Pe}} in Late Eg. cf. Pap. Unuamon, i. x + 13.
V. The original of this page is much worn in places. The restored signs in the lithographed copy (Pl. V a) are generally faintly traceable, but still very uncertain: vid. the photograph.

1. [e-f]zt [mḥ] Pth p nṯr ḫrḥ βy-t r p t Nhš n p grḥ(t) ḫr ? mḥy-t n [šḥ] šwt? CCCC n t mtye e-r-hr p K-wr st-w r ḫrγ r Kmy

2. [ḥn] wne-t VI-x ebne(t) mnq t wne-t n nw(c) r ḫkt Pr-x e-f mḥy(e) (n)n sh t [n]m šš sš wne-w r-w (n)n sgp ' wne wnte

3. Mnḥ-p-Rc S(t)? Ṣn w ḫr- . . . . . . e-w zt n-f Ĥr [py P]-Nš? n rn wṇne rmšt [rḥ] (n)m šš py e-f 'w r p m(f) n t e-f n-3-m-f 's-f sgp ' e-f zt pe

4. [nb c]ḥ[y]q-w n n ʿGś-w ne ʿnḥ te-k . . . . . . e-y ty šm-w? n ne-k w . . . š? šy-t zt [n-f Pr-x] gtgte r ḫr-y m-r ty ḫ-w t-y r p t Nhš

5. n ky ḣrḥ(t) p ḫr . . . . [Ḥr py] P-nś[ε]? Ṣw [n ty? ḥṭ]y-wt ṥ-f n-e-f ʿśm-w Ṣerm ne-f s-w r [p m(f) n t] e [Pr-x] n-3-m-f 's-f n-f šḥ mrʔ-f n-f s r tm

V. The original of this page is much worn in places. The restored signs in the lithographed copy (Pl. V a) are generally faintly traceable, but still very uncertain: vid. the photograph.

1. ḫr? vid. l. 14; vi. 20. In the last it may stand for .GetInstance('EG медицина') 'fly.' Here one would expect an indefinite pronoun; cf. B. .GetInstance('EG медицина') which, however, is used only with negatives. And such a phrase as ḫr ṣy-t as it were *GetInstance('EG медицина') مستشفى for the past tense—'one took me'—is very unusual, being paralleled only by the tense of ṣw *GetInstance('EG медицина'). Have some previous words been omitted? ṣy-t . . . mḥy-t are evidently مستشفى . . . مستشفى with 1st sing. obj. suffix.

1. 2. NE .GetInstance('EG медицина').

1.3. ḫrb? ḫrb-ḥb? ḫḥrb? The title of Hor Pa-pneshe (cf. l. 10 ad fin.) is difficult to read. In l. 17 it has clearly the det. of writings. Can it be Eg. ḫr-ḥb (a dem. form of it in Rh. bil., No. 367), the usual title of learned men in the old tales of the Westcar papyrus? ḫrb might stand for Eg. ḫh. The top stroke stands for t in ḫy, 'this,' &c., and is obscure in iii. 28.

Ḥr ṣy p nḥy, the oblique stroke of filiation sometimes reads s (in ḫḥr-s-5, S, &c.), at other times ṣy, .GetInstance('EG медицина'). The variant in v. 10 settles the reading in this case.

nḥy. nḥy not quite certain.

wṇne. N. B. here relative, I Kh. writes it less correctly with ṣ for prosthetic alif. See I Kh. iv. 4, note r-wnn'y.
V. 1. he saying, 'By the life of Ptah the great god, some one (?) took me to the land of Nehes in the night, some one (?) beat me with 500 blows of the stick in the midst before the Viceroy, and they returned up to Egypt.

2. in six hours, hither, completely.' The time of seeing the hinder parts of Pharaoh, they being beaten with a great beating exceedingly, they opened their mouths with great clamour. There was belonging to

3. Menkh-p-Ra Si-Amon a librarian (?) who was called Hor son of Pa-neshe by name, being a [learned] man exceedingly. He came to the place in which he was, he exclaimed a great cry, he saying, 'My

4. [great lord] they are the sorceries of the Ethiopians. By the life of thy . . . . . I will cause them to enter thy house of torment (?) and execution (?).' Said [to him Pharaoh] 'Hasten unto me, let me not be taken to the land of Nehes

5. another night.' The librarian (?) Hor son of Pa-neshe came in these moments, he took his books with his amulets [to the place] in [which Pharaoh] was. He read to him writing, he bound (?) to him amulet to prevent

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1. 4. le-k or ne-k.
   šm-w, or ph-w as there is no det.; but see the next note. ty ph would be ḫn : ḫn.
   šfy-t, spelt with the group for the verb ty 'come,' recurs, in a similar context with šm, in Poème Sat. iii. 2.
   gigte; cf. vi. 14 'hasten' = gig, Pamonth, ii. 10, n'-gig [n]'-f m3=Eg. f' rd-f 'hasty, swift (burning) of foot,' and Lond. Gnost. iii. 20. tkhk, with same meaning, Lond. Gnost. iii. 33; Hist. Rom., No. 345 and sze, B. Ṝōx (see I Kh. v. 31, note) are probably allied with it, all being onomatopoetic.

1.5. [n ny l]'y-wf, 'at these moments,' is probably a better restoration than that in Pl. V a, which assumes a false plural ending.

mr. The group is usually to be read mā, even in this papyrus (in
6. ty r n ḫyq.w n n ḫGš[w] e-r-syḥ n-m-f e-f [w] r-bl mḏḥ Pr-κ th-f ne-f glly-w ne-f wtne[ w ]-f r mṛy-t r w tks ḥp-f ḥrr.

7. r Ḥmne šm-f n-f ḫn ḫ-ntr ḫ Ḥmne [r-f ne-f] glly-w ne-f wtne-w ḫv ḫThwt <<<<[w] nb Ḥmne p ntr-κ r-f śīle n(m)-ḥh-f

8. zt my-w (sic) ḥr-k v ḥr-y pe nb ḫThwt m-r ty ḫe (n)n ḫGš-w p zlḥ n Kmy r p t Nḥs mt-k e . . . . . ḫyq [sh] mt-k e-r ḥye t p t

9. e-f s-mne p t t ty-t e-f ty n ntr-w erme n . . . w my ṭh-y p g(y)y nhm Pr-κ [r n ḫyq]w [n n ḫGš-w q(t)-f n-f ḫr py P-nṣe?

10. ḫn ḫ-ntr e-r-f pre r-r-f rswe n p [gr]ḥ(t) n rn-f e p sst? n p ntr-κ ḫThwt mt erme-f zt ḫn(e) nt-k ḫr py P-nṣe? p ḫr . . . . . . n

11. Pr-κ Mḥn-h-p-Rκ S(t)-Mn e ḫr ṭwe n rsty ḫp-r m-šm ḫn pr-κ-mzy n ḫ-ntr n Ḥmne. e-r-k r gm w-t qnh-t e-s ḫtme-t

12. e-s ṭb-e-t ḫwn r-r-s(st) e-r-k r gm w-t ṭbte-t?

The name Mḥ-wṣḥ-l, i. 1, &c.), but either mr ḫwṭp ‘bind,’ or ḫs? Br. Thes. 893, i. 10, is clearly the word required here, and both are used in this connexion, Lond. Gnost. iii. 33; Br., Thes., i.c.; Wtb. 1598–9. Other signs for mr occur in i. 6 and (apparently) in i. 11, 13.

l. 6. ḫy ḫr, not simply auxiliary ṭpe-, as iv. 7.

e-r-syḥ, B. euγγλιος, probably Eg. ṭ.t ṣḥr-w, ‘make arrangements,’ ‘organize,’ ‘administer.’ A common expression in dem., generally spelt ṭ-syḥ, Ros., ii. 15, 16; Kufi, xv. 5, 25, and in all contracts. ṭ-f r mṛy-ḥ; cf. I Kh. iii. 24, &c.

l. 7. ṭm-f n-f; not, as often, in the sense ‘he went away,’ ‘departed.’

l. 8. my-w, &c. *ακαλο sanction. cf. ḫy ḫr, 1 Kh. v. 13. The sign of the pl. seems merely superfluous as in ḫt-w, ii. 5.

mt-k, of course ṭtōk.

l. 9. ḫy, ‘set,’ ‘place,’ as in iii. 30. After erme the det. suggests [ṣyw]w, ‘stars’; but the remains hardly admit the reading.

my ṭḥ-y: N. B. without ḫr.

Or r ḫGš-t. Could this mean ‘Ethiopia,’ Eg. ḫKš (fem.)? In the parallel, l. 14, n fr ḫGš-w, =‘the Ethiopians.’

l. 10. pre ḫwṭp with the dream as direct object, somniare;
6. the sorceries of the Ethiopians from getting power on him. He came out from before Pharaoh, he took his offerings and libations, he went on board a boat, he delayed not

7. to Khmun. He went into the temple of Khmun, [he made his] offerings, his libations before Thoth the great great great great great [great great great], the lord of Khmun, the great god. He made prayer before him

8. saying, 'Give thy face to me, my lord Thoth. Let not the Ethiopians take the humiliation of Egypt to the land of Nehes. Thou art he that . . . . . magic in writing, thou art he that hanged up the heaven,

9. establishing the earth, the underworld, and placing the gods with the stars (?). Let me know the manner of saving Pharaoh [from the sorceries of the] Ethiopians.' Hor son of Pa-neshe (?) lay down

10. in the temple; behold he dreamed to himself dream in the night named, the figure of the great god Thoth speaking with him, saying, 'Art thou Hor son of Pa-neshe (?), the librarian of

11. Pharaoh Menkh-p-Ra Si-Amon? The morning of to-morrow having come, go into the library of the temple of Khmun, thou shalt find a shrine closed and

12. sealed. Open it. Thou shalt find a box in the

apparently a derivative of Eg. pr, Br., Wtb. 484. The det. of motion is perhaps a reminiscence of pr nipi.

pre r-r-f, 'dreamed to himself' seems a construction that may well be genuine, but I have no parallel by which to support it.

'ne EHC : A.H.

1. 11. pr may. Eg. pr ms:t, 'library.' The group pr curiously resembles 't, 'great,' suggesting 't, 'chamber,' which however is differently written, I Kh. v. 20, and perhaps above, i. 11 and 't is not appropriate in ii. 28, which shows almost the same form.

1. 12. tbt-t must be a mistake for tbt-t, 'box.'
I 86 TRANSLITERATION, ETC. [PT.

13. ħ'y v-nt? s hry θ h(θ) y?-s(st) m[t-k t]y Ḥtp-s(t) n pe-s(st) m(t) n t mzy n ḥyq rne-s(st) t y r-s(st) s ḥr-y n-t t n s?b(θ)e-w

14. mte-s nt e-s ṛ s Pr-ḥ mte-s nhme-f ṛ n ḥyq-w n n ḡš-ｗ qy?-se Ḥr py P-nše ḫn t rswe-ṭ e ny ne nw-f ṛ-r-w

15. gm-f p ḥpr e mt-t ntv ne ṛ-f ṛ ḫ mt-t n b ṛ θ-w (sic) n-f n rswe-ṭ (n)ḥp-f ḥrr ṛ p m(t) n t e Pr-š n-m-f ṛ-f n-f s n n ḥyq n n sh ḫpr ṛ p Ḥrw n mḥ II

16. st n ḥyq-w n Ḥr-p-šre-t-Nhs ṛ ḥry ṛ Ḫm y n grḥ ṛ p m(t) n t e Pr-š n-m-f st-w ṛ p m(t) n ṛ p K-.wr? n-m-f t wne-ṭ

17. n ṛn-s (n)ḥp-w ṛḥ ṛ-syḥ n Pr-š tb n s-w erme n ḥyq-w ṛmr? n-f ṛ p Ḥr-tb? Ḥr py P-nše ḫpr tewe ṛ te-f rstc-ṭ

18. s-ṣy Pr-š e-✮-ḥr ṛ p Ḥr-tb? Ḥr py P-nše n(n) mt-t nb ṛ-nwe-f ṛ-r-w n grḥ(t) n p g(θ)y n(n) st ṛ bl e-ŋ n ḥyq-w

19. n n ḡš-ｗ (n)ḥp-w ṛḥ ṛ-syḥ n-m-f te Ḥr[py] P-nše ṛ-n-w mnḥe ef-ṣ e-f w'b e-✮-ḥr-f ṛ-f w't mgye [n] sr-rt IV ṣ-f

20. sh ṛ-r-w te-f ṛ-n-w (sic) tw n hblk te-f 'nh-y-w ḫn-f

mzy-ṭ n'm seems possible, like ḫb-i ḫh, I Kh. iv. 35.

e-šh-γ. e, usually written r, is here rendered by a sign which stands for it especially in proper names, resembling ṛ, ṛ.

1. 13. ṛ-nt(θ)-s=≜NIC : ≜NTC, St., § 340.

ḥy-s. One would expect ḥṭ-s. Cf. ḫ ṣḥ ḫ-š-f, 'copy of original writing,' Br., Thes. 88a, ḫ ṣḥ ṣḥ t, 974, l. 9.

1. 15. ṛ-θ-w for ṛ-st-w, i.e. (n)ćewęṟ. The two words θ and st would be much alike if the former were pronounced with Sah. or Achn. X.

2. Cf. iii. 12.

n n ḥyq n n sh: notice the separation of ḥyq and sh.

1. 19. Note the eye-like det. of sr rt, resembling that of wrḥ, and not occurring in iv. 16.

1. 20. 'n-w seems simply an unetymological writing for n-w ḫh:
shrine named, there being a roll of papyrus (?) in it, which I wrote with my own hand,

13. bring it up, take its copy, and do thou cause it to repose in its place again. The book of magic is its name. It made protection for me from the impious,

14. it is what shall make protection to Pharaoh, that it may save him from the sorceries of the Ethiopians.' Hor son of Pa-neshe awoke from the dream, these things being what he had seen,

15. he found the event that it was matter (?) of god. He did according to every word that had been said to him in dream. He delayed not to the place in which Pharaoh was. He made for him amulet against sorceries in writing (?). Came the second day.

16. The sorceries of Hor the son of the Negress returned up to Egypt by night, to the place in which Pharaoh was. They returned to the place in which the Viceroy was (at) the time named. They could not get power over Pharaoh because of the amulets with the sorceries that the librarian Hor son of Pa-neshe had bound (?) upon him. Came morning to his (?) morrow.

18. Pharaoh told before the librarian Hor son of Pa-neshe of everything that he had seen by night, and of the manner of returning away that the sorceries had done

19. of the Ethiopians, they not having been able to get power over him. Horus son of Pa-neshe caused them to bring wax abundant and pure unto him, he made a litter [of] four bearers, he pronounced

20. writing upon them, he gave them breath of respiration, he made them live. He commanded them

\[\text{\textit{RW0-e: cf. iv. 16. B. *RWOT, S. *NOOT is probably the true pronunciation of} 'n-w, 'they carried.'}\]
sw n-w zt e-\(\omega\)-tn ŝ(m) r p t Nhs n py grḥ(t) e-\(\omega\)-tn ? n p K-wr? r ḥry

21. ḥry r p m(\(\omega\)) nt e Pr-\(\epsilon\) n-m-f e-w mḥye-t-f n(n) sh ŝwy? CCCCC n t mty-t mōḥ Pr-\(\epsilon\) e ḥ-tn st-f r p t Nhs n

22. ḥn wne-t VI-t ebne(\(\omega\)) mnq zt-w m-šs nn e-n ty wyn mt-t fy n ḥyq-w n ḥr py P-nše ḥr n gpwy-wt t p-t

23. (n)ḥp-w ḥrr r p t Nhs n grḥ(t) ḥ-r-w nb n p K-wr n-w sw r ḥrry r Kmy mḥy-w sw n sh ŝwe? CCCCC n t mty-t (n)mḥ Pr-\(\epsilon\)

24. st-w sw r p t Nhs ḥn wne-t VI-t ebne(\(\omega\)) mnq n-y szy-w S-S\(\omega\)r p nt r n-m-w n(n) szy n t mty-t (n)mḥ Pr-\(\epsilon\) errme ne-f

25. h\(\omega\)-w e p mš e Kmy smt r ḥrw-f e-f zt p ḥyt n ?Mn pe-k nt-tw ḥwy r ḥr-k p s\(\omega\)b(\(\omega\))e n(n) ḡš n mt-tw nt e-y zt n-m-w ?n nt e

26. nt? sh r py whe mt(t) p ḡš e ẓz-f ty r p ḥne zt ẓs m-s ne-k ẓs mt-tw nb nt e-\(\omega\)-r-k zt n-m-w nt e (n)n sh r py whe

27. zt S-S\(\omega\)r e-r ny tr-w ḥpr e (sic) st-w p K-wr? r p t Nhs ḥn wne-t VI-t ebne(\(\omega\)) mnq ḥ-w sw ḥn pe-f m(\(\omega\)) qt-f twne-f sw

28. ḥr tbc(\(\omega\)) e-f mḥye (n)m šš s sh-\(\omega\) te-w n-f ḥry n Kmy * * * * * mḥye-t-y n sh ŝwe? CCCCC n t mty-t mōḥ Pr-\(\epsilon\) n Kmy

1. 22. gpwy-wt CHPI(\(\omega\)) nubes. ḥr must here be 'under'? ll. 24 et seqq.: cf. above, iv. 21 et seqq.

1. 26. ḥy TO : TOI, qualitative.

1. 27. ḥpr e. The e may be repeated from the final e of ḥjwine.

1. 28. ḡpaI ẓ\(\omega\)I khwee : ṇe phiri ṣen khwee; St., § 573. But ḥry may here have its common meaning in reference to something already stated or described, 'as above'; this use is especially frequent in legal documents.

* A considerable passage is omitted here, corresponding to iv. 26–v. 1, though doubtless shorter. The det. of Kmy seems to have been confused with ḥr (\(\omega\)) which should precede mḥy-t-y as in v. 1.
saying, 'Ye shall go to the land of Nehes this night; ye shall bring the Viceroy up.

21. to Egypt, to the place in which Pharaoh is, while he is beaten with 500 blows of stick in the midst before Pharaoh, ye shall return him to the land of Nehes again

22. in six hours thither completely.' They said, 'Certainly, we will not allow a word to pass away.' The sorceries of Hor son of Pa-neshe travelled under (?) the clouds of heaven,

23. they delayed not to the land of Nehes by night. They mastered the Viceroy, they brought him up to Egypt, he was beaten with 500 blows of stick in the midst before Pharaoh.

24. They returned him to the land of Nehes in six hours, thither completely. These relations Si-Osiri it was that made them in telling in the midst before Pharaoh with his

25. nobles, the people of Egypt hearing his voice, he saying, 'The power of Amon thy god is cast upon thee, O wicked one of Ethiopia. The words that I am speaking, are they

26. what are written on this letter?' Spake the Ethiopian, his head being turned to the ground saying, 'Read after thy reading, every word that thou sayest is what is written in this letter.'

27. Said Si-Osiri, 'All these things having happened, they having brought back the Viceroy to the land of Nehes in six hours, thither completely, they put him in his place, he lay down, he arose

28. at morn, being beaten exceedingly with blows that had been given him above in Egypt.' * * * * * * 'beat me with 500 blows of the stick in the midst before Pharaoh of Egypt.
29. st-w r p t Nhs 'n ḫt-f t ḫ(t) e-?[r-?hr n ḫt-w wn-w r-w n sgp ' te p K-wr? šm-w m-s Ḥr-p-ṣre-t-Nhs zīl-f ḥr n-k ḫMn

30. p k n Mrwe pe ntr mte-k e-?[r šm e (n)n rmt-‛w n Kmy my tn? r ḥr-y r nwe r p g(t) y ut e-?[r-k [r?] ḫr-f r ḫnm-羯-y t?t

31. Ḥr py P-nše ḫt-f ḫyq-‛w mr-‛f sw r p K-wr? r nひとつ-‛f r n ḫyq-‛w n Ḥr py P-nše ḫpr p grḥ(t) n p Ḥr-w n mh Ḥ II fy (n)n ḫyq-‛w.

32. n Ḥr py P-nše r p t Nhs ḫn-w p K-wr? r ḥry r Kmy ḫyqe-sw n( ) n y ḫwy? CCCCC n t mty-‛f (n)mḥ Pr-‛f st-w sw r p t Nhs

33. Ḥn wne-‛t VI-‛t ebne(ţ) mnq ḫpr py smt n p K-wr? ḫ Ḥr-w III (n)b p ḫn (n)n ḫyq-‛w n n 'Gš-w ḫhme p K-wr? t?t

34. Ḥr py P-nše ḫkh p K-wr? (n)m-šš te-‛f ḫn-w Ḥr-p-ṣre-t-Nhs e-?[r ḥr-f zīl-f n-f Ḥw p s[bd(t)e n( ) ḫGš te-k ḫbe-y t?t

35. n rmt-‛w n Kmy ḫp-k ḫh ḫhm-‛t-y r t?t-‛w ḫ M n p k [n] Mrwe pe ntr ḫpr-f e nne(n)-k ḫḥ ty [wz?] y r n wtn( w)? n n rmt-‛w n Kmy

1. 29. ḫr n-k ḫMn; vid. I Kh. iii. 21, note.
1. 30. šm e n n rmt-‛w. e must be the preposition C. my ḫn? perhaps an imperative: can it be ill-written for my ḫr-k as in l. 8, a sarcastic prayer 'for goodness sake!'
 r nwe, ‘to see,’ or for ḫNIMP imperative ‘see!’ ḫhm-‛t y ḫNIMP.
1. 31. mr? r, elsewhere ḫr? n.
 nひとつ-f. Cf. ḫṣ-‛f. ‘protector,’ ‘champion.’ Eg. s-ḥṭ, ‘make strong,’ in Ptolemaic Eg. ḫṭ, ‘protect,’ Br., Wtb. Suppl. 694. But perhaps nひとつ-f may be read, from Eg. ṙ, ‘avenge,’ the same group being used for ṙ in spelling ‘Aperborny (Ḥr-ṕz-sīl-f), Br., Thes. 1008; cf. 862 ad inf.
1. 33. (n)b p ḫḥ. ḫME is never elsewhere followed by sdm-f. It seems nothing but a mistake; cf. l. 35. On the other hand mn e ḫḥ N. is a common form for the future negative in dem. contracts for this verb with nominal subject; cf. ḫME- with nominal subject, Sr., § 455.
1. 34. ḫkh ḫKAK ‘be afflicted.’
29. They returned (me) to the land of Nehes again.' He turned the back before the princes, they opened their mouths with great lamentation. The Viceroy caused them to go after Hor the son of the Negress; said he, 'May Amon curse (?) thee

30. the bull of Meroe, my god! Thou art he that went to the men of Egypt, consider (?) for me to see the method that thou shalt do to save me from the hand

31. of Hor son of Pa-neshe.' He made his sorceries, be bound them on the Viceroy to save him from the sorceries of Hor son of Pa-neshe. Came the night of the second day, travelled the sorceries

32. of Hor son of Pa-neshe to the land of Nehes, they carried the Viceroy up to Egypt, he was beaten with 500 blows of the stick in the midst before Pharaoh, he was taken back to the land of Nehes

33. in six hours thither completely. There happened this wise to the Viceroy till three days, the sorceries of the Ethiopians were not able to save the Viceroy from the hand

34. of Hor son of Pa-neshe. The Viceroy was in anguish exceedingly, he caused Hor the son of the Negress to be brought unto him. He said to him, 'Woe thou enemy of Ethiopia, thou causest me to be humiliated (?) by the hand of

35. the men of Egypt, thou couldest not save me from their hands. By the life of Amon the bull [of] Meroe my god, if it be that thou shalt not be able to cause me to be saved from the aerial cars of the men of Egypt,
36. e-ty 'r-w n-k (?n)mt? bn e-f r q erme-k zl-w pe hry p K-wr? my w(t)-y r hry r Kmy nwe-y r p
nt r yr hyq hnt(-w)
37. hq-y wbe-f te-y gm-f p sf nt 'r r . . . . yt? t-t-f
w(t)-w Hr-p-śre-t-Nhs e-ś-hr p K-wr? e-f 'w r p m(t)
nt e t Nhs te-f mw-t

* * * * *

(page VI)

1. n-™f e-ăr-k (?n)ney r hry r Kmy e 'r hry q hnt-h
hr r hår erme n rmt-w n Kmy nne e-ăr-k rh ty
erme-w b 'r (sic) heb t-t-w mte-k tm st-k
2. r p t Nhs r św zl-f mn n-™-w n mt-wt nt e-t zl
n-™-w nn e-y rh tm śm r hry r Kmy nte-y hwy ne
hyq-w r hry hnt
3. zl n-f t Nhs te-f mw-t mt hpr-f e-ăr-k (?n)ney r
hry r Kmy hŚ hyn-w tbw-y erme-k hpr-f e-ăr-k
heb e-y ny n-k nte-y nw(e) ?n(nc)

the bark of the sun, moon, &c.; cf. Rh. bil. pap., No. 84; Lond. Gnost.,
Gloss., p. 5.

1. 36. 'nmf (cf. vi. 28), seems to stand for aOT 'death,' with super-
fluous 'n (n or xx) as in 'nmy (iii. 7 note). The following e-f shows
that it cannot be nm-f (fem.) of Rh. bil. v. 1. (The equation with
aOT is doubtful; cf. 'nmw t bn, Leyden Mor. xxiii. 14.)

e-f r q erme-k, 'which (death) shall be high (or long?) with thee.' Is
this a hint of hanging (cf. 'lift up the head' in the story of Joseph), or is
it an expression for extreme severity or slow torture?

wtf is the form in II Kh. of wtf in I Kh. iv. 7; so also Hist. Rom.,
No. 77. Here passive with the causative; cf. I Kh. iii. 6 note.

nwe-y, ḥq-y, le-y, final as in iii. 4.

hnt-wt: N.B. the false t after the det. of the house. It does not
imply a pronunciation HHTOT, the t being written with the weak
terminal sign.

1. 37. ḥq, hardly a word for 'exercise magic' ṢIK: perhaps to be
connected with Eg. ḥq, 'ravage,' or ḥq, 'be ruler.'

ḥq: Eg. hsf, 'prevent,' 'punish,' &c., here perhaps as Coptic
CWFycj 'despise,' &c. In Poème Sat. ii. 16; iii. 7, 9; iv. 9 'error'?

r . . . . yt, very obscure.
TRANSLITERATION, ETC. [PT. II

36. e-y ty 'r-w n-k ('n)mt? bn e-f r q erme-k zl-f pe hry p K-wr? my w(t)-y r hry r Kmy nwe-y r p n트 r hryq hn(t)-w

37. ḥq-y wbe-f te-y gm-f p ḥṣf nτ 'r r . . . . yt? t-t-f w(t)-w Ḥr-p-ṣre-t-Nḥs e-ḥr-p K-wr? e-f ḥw r p m(t) nτ e t Nḥs te-f mw-t

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(page VI)

1. n-m-f e-ḥr-k ('n)n'y r hry r Kmy e 'r hryq ḥn-f ḥḥ r ḥr-k erme n rmt-w n Kmy n-e e-ḥr-k rḥ ty erme-w b 'r (sic) ḥbe t-t-w mte-k tm st-k

2. r p t Nḥs r šw zl-f mn n-m-w n m-t-wl nτ e-l zt n-m-w nn e-y rḥ tm sm r hry r Kmy nτ-e-y hwy nε hyyq-w r hry ḥn-f

3. zl n-f t Nḥs te-f mw-t mt ḥpr-f e-ḥr-k ('n)n'y r hry r Kmy ḥs hyn-w tb-w ṭw-y erme-k ḥpr-f e-ḥr-k ḥbe e-y ḥy n-k nτ-e-y nw(e) ḥn(nc)

the bark of the sun, moon, &c.; cf. Rh. bil. pap., No. 84; Lond. Gnost., Gloss., p. 5.

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ḅṣ: Eg. ḥṣf, 'prevent,' 'punish,' &c., here perhaps as Coptic ḫṣqj 'despise,' &c. In Poème Sat. ii. 16; iii. 7, 9; iv. 9 'error'?
36. I will cause them to do to thee an evil death, which shall be high with thee.' Said he, 'My master the Viceroy, let me be sent up to Egypt that I may see him that makes sorcery in them,

37. that I may strive (?) against him, that I may cause him to find the scorn that is (?) at my heart (?) for his hand.' Hor the son of the Negress was dispatched from before the Viceroy. He came to the place in which was his mother the Negress.

* * * *

VI. 1. 'in it. Thou coming up to Egypt to do sorcery therein, beware for thyself with the men of Egypt. Thou wilt not be able to contend with them. Do not be caught (?) in their hands, so that thou wilt not return

2. to the land of Nehes for ever.' Said he, 'There is nought of them, the things that thou sayest. I shall not be able to avoid going up to Egypt that (?) I may cast my sorceries up into it.'

3. Said to him the Negress his mother, 'Whereas it hath happened that thou art going to Egypt, set some signs between me and thee: be it that thou failest, I will come to thee that I may see whether

* Probably the scribe has dropped a whole section terminating like the present one with n. m. f.

1. 1. te erme + nene 'contend with.'

b 'r is possibly for bnbcp, but probably b 'r-k should be read, and the -k omitted after st. Cf. I Kh. iv. 12.

1. 2. n mtw/t in apposition to the first n. m. w, not the subject of mn.

Or 'to avoid ... and to cast' nntnrngie eqpul eqnq ntj li eqpul.

1. 3. ml, Late Eg. m dr, 'when,' ERM., N. A. G., § 397. Followed by sdm-f; cf. vii. 7 below. Here = mte(peeq qgwne : et(2)eq qgwmu. The same expression in Can., l. 27 (Br., Thes. 1561).

ey y n-k. y is here in the future nnteq as in l. 31 nnte: also we have etnnteq (l. 31) and eqe (l. 34), apparently attributive.

GRIFFITH.
4. e-yr nhm-k st-f n-(st) e-f ḫpr e-y ḫbe mte-f ḫpr p? swv [wm?] ef? n? mw e-w ḫwn n snf e-yr-hr-t n ḫre-w nt e-yr-hr-t e-w ḫr ḫwn ef?

5. t p-t e-s ḫr ḫwn n snf e-yr-hr-t ḫr ḫr-p-ḫr-t-Nḥs th'w w[f-t-f?] erme te-f mw-t fy-f r ḫry ḫr Kmy e-f ḫm? n ḫhyq mšty-s?

6. m ḫe p e-ṛ ḫmn (blank) s̄c Mn-ทร ḫs p m(t) nt e Pr-κ n-ḫm-f e-f ḫmne m-s [p?] nt ḫr ḫhyq sh ḫn Kmy e-[r] w p wrḥ mḥ Pr-κ

7. mte-f e ḫhr-f q ẓt ḫhw p nt ḫr ḫhyq wbe-y n p wrḥ n p m(t) nt e Pr-κ n-ḥm-f e p mš n Kmy nwe m-s-f p sh Pr-nḥ II

8. p sh Pr-nḥ nt ḫr ḫhyq n p K-wr ḫm ḫry ḫr Kmy wbe-y e-f ẓt n mt-wt n rn-w e ḫr ḫy P-nše ḫs n p wrḥ

9. (n)mḥ Pr-κ e-f ẓt ḫhw p sb(t)e n ḫs n (n)ḫm(e) mte-k ḫr-p-ḫr-t-Nḥs ḫn r-ḫmne-y ḫn n km-w n p Rṣ e pe-k ḫr

1. 4. mte-f conjunctive.

p swv-wm-ḫf (?), possibly as one expression: or the p? may really be e, usually occurring with ḫpr. Or for eḥti ḫ? read 'se' ḫ instead of p?
or ḫt 'kind,' as in 1. 30.

'w [f,t-f] must be for ḫw-f ḫšt warn ; cf. 1. 3.

mr: cf. ḫg, 'devour,' 'swallow,' common in Kufi and from the same root as ḫm in ii. 6, corresponding to ḫēčk.

mḥsy (?); cf. ḫēčk 'traverse,' 'explore,' 'consider.' The y is perhaps falsely added from such words as ḫyy, 'dig.'

1. 5. ḫn ḫw [f,t-f] must be for ḫw-f ḫšt warn ; cf. 1. 3.

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mḥsy (?); cf. ḫēčk 'traverse,' 'explore,' 'consider.' The y is perhaps falsely added from such words as ḫyy, 'dig.'

1. 6. m ḫe for ḫn ḫmne y ḫn ḫy, generally written ḫe alone, also n ḫe, Br., Wtb. 1575, m ḫe, Kufi, xvi. 12; cf. O. C. Horosc. v. 23-4. — ḫn ḫmne...

... ḫy...

p e-ṛ ḫmn. The gap following may indicate that the scribe was here in difficulties, but a similar expression for Ethiopia as the land of Amon seems to occur in iv. 2-3. Is this connected with e-ṛ of vi. 35?

hmne ḫwλ兮 olsfacere; cf. Kufi, xiv. 23.

1. 7. mve m-s seems to mean no more than 'look at,' 'see,' not 'watch,' or 'look unto' in expectation, as might be conjectured; see Hist. Rom., No. 153.

1. 8. ḫn n-ṃ-f: in pp. i. and ii. of dead bodies, but not of living people
4. I be able to save thee.' Said he to her, 'If it be that I am overcome (?) and it be that thou art drinking [or eating flesh (?)], the waters they shall make colour of blood before thee, the foods that are before thee they shall make colour of flesh (?),

5. the heaven it shall make colour of blood before thee.' Hor the son of the Negress set signs between (?) himself and his mother, he went up to Egypt, being crammed (?) with sorcery, he traversed

6. from that which Amon made . . . . as far as Memphis, to the place in which Pharaoh was, hunting after him who was making sorcery in Egypt. He came to the court before Pharaoh,

7. he spake, his voice being loud, saying, 'Ho thou that makest sorcery against me in the court in the place in which Pharaoh is, the people of Egypt looking at him, ye two scribes of the House of Life

8. (or) thou scribe of the House of Life, that doest sorcery unto the Viceroy, bringing him up to Egypt in spite of me.' He saying the words named, Hor son of Pa-neshe standing in the court

9. before Pharaoh, he saying, 'Ho thou enemy of Ethiopia, art thou not Hor the son of the Negress whom I saved (?) in the reeds (?) of Ra, it being that thy companion

on the one hand, nor of things on the other. Perhaps here also it has the notion of complete power over the man, as if he were a corpse. Cf. note to i. 16.

wbe-y, 'in spite of me'; or rather, 'contending against me.'

1. 9. r-nbme-y. The det. is peculiar (cf. l. 4 and v. 9), and renders the reading somewhat doubtful. It might also be doubted whether a triliteral would have prosthetic alif even in dem.; but in Ros., l. 2, we have r-stp Pth, 'whom Ptah chose.'

kn-nw: cf. ṣvr. hortus (1 Kh. v. 12), but the det. here indicate ƙr. 'reed'; the first sign also generally corresponds in II Kh. to K not ṣ.

e pe-k 'r. This terminates in an anacolthon e ltn, &c.
10. n 溢价 1r wny(n)e 1rme-k 1rte-tn 1rhp? 1 rp mw 1r te-tn wly 1r hly 1r v tw n 1r pr(r) ybt n 1rNw 1r np 1rhr 1r(te-tn) n 1r p wstne Pr- 1r 1rpe-k

11. hly 1r2r-k mhly 1rft-f n 1r p m(q) ut e 1r K-wr? 1r n2-m-f 1r2r-k (1r)nwr 1r 1r hly 1r 1rKmy 1rzt 1r n(n)e wn 1r p ut e:2r hlyq 1rwbe- 1r n'h 1Tm

12. nb 1rNw 1r n t-k n ntr-w n 1rKmy 1r r 1r(ttt) 1r tb-k 1rh n pe-w t's 1r sp 1rhty 1r-lk te-y 1rw n-k t wne-t 1rn(n) zt n 1rmt-wt e:2r Hr py 1rP-nše

13. wsb 1rf Hr-pšre-t-Nhs 1rz n 1r p nt e 1rh-y ty sbe-f 1r mt-t wnše p 1r ut e-f 1r hlyq 1rwbe- 1r p 1rte n 1r1rGš 1rw sp n 1rhyq 1rsš

14. te-f pr t ste-t n 1rp wrh 1rš Pr- 1rerme n 1rht-w n 1rKmy 1rsgp 1r e-w 1rz gtgt 1r hrr-n 1rp hrr tbe? 1rHr py 1rP-nše 1rr Hr py 1rP-nše

15. wr 1rhpe n 1rsš te-f 1rr t p't wr 1rh qmt? t ry-t 1rny-t 1r n t ste-t 1r home-s n ty 1rhty-t 1rr p 1rgš 1rky sp n 1rhyq 1rsš

16. r p 1rgš 1rky sp n 1rhyq n 1rsš te-f hpr 1rw 1rhsys 1r 1rh p wrh (n) bepe 1rmt wn 1rw 1rpe-f sn 1rpe-f 1rr n2-m-w 1rsš 1rHr py 1rP-nše 1rsš 1rv t p't

1. 10. 1rhp, Eg. 1rhp, 'drown,' 1rψπ 'moisten' (cf. Hist. Rom., No. 196): we might read 1rhp.

wly, with det. of water (cf. 1ρωλ 1c 'be fertile,' 'abound') may be a false writing for 1ρωλ 1c 'put to flight,' 'cast down.'

' r 1re-t-k, S. 1ρήτ-τ 1r 'be sorry for,' also 'attend to,' PEYRON, 366.

wstn. Cf. Lond. Gnost. i. 4, 7, hardly 1ροστιπ, Eg. wstn, 'widening,' 'be free in movement.'

1. 12 'n-t-k r t 't, from the analogy of the use in ll. 23, 27, probably means 'put thee on the back,' i.e. 'rendered thee helpless': or is it 'brought thee back'?

1rψ 1re-t-k: cf. 1ψ 1ψ, 'entertain,' I Kh. iii. 6, note.

1. 13. 1rhr-y for 1rw(?)

1ψ 1rpe-f 1τκελογ.

wnš 1ρωλγ, Eg. wnš, 'jackal.'

sp, Eg. sp, 'time,' in the sense of fois. Often 'effort,' 'display,' 'feat.'
10. of Ethiopia that was with thee, ye being drowned (?) in the water, ye being cast (?) down from (?) upon the hill on the east of On? Didst thou not repent of the freeing (?) of Pharaoh thy

11. sovereign, thou causing his hinder parts to be beaten in the place where the Viceroy was, thou coming up to Egypt saying, “Is there he that doeth sorcery against me? By the life of Atum,

12. lord of On, the gods of Egypt have brought thee on the back (?) to requite thee in their country.” Entertain thyself (?), I have come unto thee.’ The time of saying the words that Hor son of Pa-neshe did,

13. Hor the son of the Negress answered him saying, ‘Is it he to whom I taught jackal-language (?) that doeth sorcery against me?’ The man of Ethiopia made an effort of magic written,

14. he caused the fire to come out in the court. Pharaoh with the princes of Egypt uttered a great cry, saying, ‘Hasten to us, thou librarian Hor son of Pa-neshe.’ Hor son of Pa-neshe made

15. a formula of writing, he caused the sky to make a southern rain the upper side of the flame. It was extinguished on that instant: The Ethiopian made another effort of magic in writing.

16. *The Ethiopian made another effort of magic in writing*, he created a great covering (?) upon the court, not a man saw his brother or his companion of them. Hor son of Pa-neshe read a writing to the sky,

---

l. 15. ḫw  noreferrer

$qm^s$, apparently Eg. $qm^t$, ‘south,’ with det. of water for the whole expression.

‘hm ḫw $\text{w}m\text{r}$, ‘quench.’

l. 16. $\text{ḥy}g$ $n$ $\text{s}h$, ‘of magic and of writing.’ Cf. v. 15.

$\text{ḥy}y\text{r}$ $\text{ḥn}o$ : $\text{xφo}$.

$\text{ḥy}y\text{m}$: cf. I Kh. vi. 19.
17. te-f lk-s e-s zme n p tw bn r-wnn-ne e-s n-em-fr 
Hr p-šre-t-Nhš šy šp n ḥyq šš te-f ḥpr wʾ qpe ʾn ʾny e-f ṣr
18. mḥ CC n qy ḥr ḥe mḥ L n wsh-t n t ry-t ḥny-ty n Pr-ʾcr fme-ne-f ḥw-w t e-f ṣw r ty ṣr Kmy ṣr bl n Stn p t n wš ḥny
19. ʾšp Pr-ʾcr ṣt p-t nw-f ʾp kpe n ṣny n te-f ry-t ḥny-eš wne-f r-f n sgp ʾcrme p msʾ r-wnn-ne n p wrḥ ṣš
20. ḥr-š-P-nše wʾ hpe n šš te-f ḥpr wʾ wtne n zwf te-f fy-f ḥr p qpe n ṣny e-r-f ḥr? erme-f ḥr ḥr Ṣy-wr ṣt p mw ṣn
21. Kmy ṣr ṣe p ṣt n šš ḡš at nn(e) e-f ṣh ty erme p šš ḡš (sic, erased) ṣr-f wʾ šp n ḥyq šš ṣr tm ty nw-f ṣr-f n p wrḥ ḥr p g(y)
22. n ty ʾšm-f ṣt p t Nhš pe-f tmy ṣš ḥr ṣy P-nše šš ṣr-f te-f glp n ḥyq-w n p ḡš te-f nw Pr-ʾcr ṣr-f erme p msʾ n
23. Kmy ṣr-wnn(n)e ṣš n p wrḥ e-f smt n wʾ ḥp?

1. 17. te-f lk-s ṾQTAŁΑΣ€C.
zme, cf. XXEHI, Ṭ tranquillitas maris, serenitas coeli: also Kufi, 
xi. 17.

qpe (masc.): cf. KNPE, Ṭ ʾvault,’ ’roof.’
ʾny, Eg. ymr wne.

ef ṣr mh CC; as in Coptic with ep.

1. 18. qy. So also in Late Eg. qʾ is used of length.
ḥr ṣe. Is this to be taken closely with qy ʾ on (its) body,’ i.e.
ʾhorizontally,’

ef ṣw ṣt. See I Kh. v. 30, note.

ʾkrä Ṣ embrace.

ʾṣr bl. ṾQBAL, ṾQBAL is commonly ṣufer, but TATTAM, p. 59,
gives ṾQ ʾPETENBAL ṣuφ looming ṣdʾ ṣivʾ. ṣl is not quite in 
its usual form, the vertical line being omitted, probably because of 
the neighbourhood of vertical lines from 1. 17.

p t. Is this a description of Egypt, ʾthe land without a superiorʾ?

ṭ unqualified seems generally to have the sense of ṬO:ṬO orbis 
terrarium, and we may perhaps render ʾand the world to be without 
a sovereignʾ.
17. he caused it to cease, it being clear from the evil wind in which it was. Hor the son of the Negress made another effort of written magic, he caused to become a great vault of stone, it making

18. 200 cubits in length by (?) 50 cubits of width, above Pharaoh with his princes, it being about to cause Egypt to be without a king, the world (?) deficient of a sovereign.

19. Pharaoh looked at the sky, he saw the vault of stone above him, he opened his mouth with a great cry, together with the people that were in the court. Pronounced

20. Hor son of Pa-neshe a formula of writing, he caused to become an air-boat of papyrus, he caused it to proceed with the vault of stone. Behold! it flew with it forward to the Mighty Pool, the great water of

21. Egypt. The man of Ethiopia knew it, that he was not able to contend with [the Ethiopian, sic], he made an effort of magic in writing to prevent his seeing him in the court, with the intent

22. of causing himself to go to the land of Nehes his city (sic). Hor son of Pa-neshe pronounced a writing at him, he caused the sorceries of the Ethiopian to be revealed, he caused Pharaoh to see him, with the people of

23. Egypt that were standing in the court, he being

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1. 20. *swf*, late hieroglyphic *bwf*, S. Xooey.
2. *fr hr*: cf. S. QI *ha*: ‘carry.’
3. *hr (?)*: cf. Eg. *hr *aw* ‘fly.’
4. *r hr* must be the origin of *egypt*, *egpa*: ‘to meet,’ ‘against,’ but with a slightly different meaning, lit. ‘to the face of the Great Pool.’
5. 21. The faulty *gi* is erased.
7. 23. *w* suggests that *swt* is an adj. or a verb in the qual.; but the phrase may mean *n p swt n.*
8. *hp (?)*. For this group in dem. (*Hp ‘Apis’) see Br., Wtb. 951. If
the reading is correct we have here the bird $hp$, i.e. the Egyptian goose: possibly $byn$, 'the evil,' is to distinguish it from the Apis bull which bore nearly the same name.

$ef 'n ny r \text{EQNOYI e.}$$

$r \text{sm-f n-f: cf. i. 6, note. Perhaps to be corrected to } r \text{sm n-f.}$

1. 24. $\text{grg } \text{XEPH}: \text{XERP} \text{ venator. In Eg. } \text{grg} \text{ is used of 'laying' a net, Max Müller, Liebespoesie, ix. 2 (Pap. Harris, 500).}$

$\text{sfs CHJE, T 'sword,' 'knife,' Eg. sf.t.}$

$\text{tks } \text{TUKC 'pierce,' here perhaps adj. 'sharp.'}$

$t t f: \text{is probably } \text{HTOOTJ 'in his hand.'}$

$e n \text{thr: ... } \text{hpr-w: anacoluthon.}$

1. 25. $\text{tr-t-w. The meaningless } t \text{ belongs to the det.}$

$t \text{sre, cf. the gloss } \text{sre-} \text{XHIN } \ldots (\text{Hess, Lond. Gnost. Gloss., p. 13), must be the female } \text{hp} \text{; cf. Br., Wtb. Suppl. 1082, but distinct from } \text{sre}, \text{ masc., 'widgeon (').}$

$\text{e-N (i), } \text{e-N (i): cf. Hist. Rom., No. 44.}$
(in the) form of a bad fox-gander, it going to depart. Hor son of Pa-neshe pronounced a writing at him, he caused (him) to turn the back, there being

24. a fowler standing over him, his knife piercing in his hand, he going to do to it abomination. All these things having happened, the signs which Hor the son of the Negress had set

25. between himself and his mother—they happening before her, all; she delayed not going up to Egypt, she being in the form of the fox-goose, she stood over the palace of Pharaoh, she wailing (?)

26. with her voice unto her son, he being in the form of an evil fox-gander, the fowler standing over him. Hor son of Pa-neshe looked at the sky, he saw the Negress

27. in the guise in which she was, he knew her that it was the Negress the Ethiopian. He pronounced a writing to her, he caused the back to be turned for her, there being a fowler standing over her,

28. his knife being about to do to her death. She changed from the form in which she was, she made her guise as an Ethiopian woman, she praying, saying, ‘Do not make end (?) to us, Hor son of Pa-neshe

29. let go for us this occasion of failure (?). If it be that thou shalt have given us an aerial boat, we will not return to Egypt again, again.’ Horus son of Pa-neshe made an oath by Pharaoh with the gods

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1. 27. N.B.—n-s(st) does not occur in the parallel l. 23. See vii. 4 for a different meaning of te-f gly n-f.
1. 28. ly n-f should probably be ly n-s(st).
rgy (no det.) apparently Pike ‘incline,’ with reflex, suffixes ‘be converted.’
n . . . , possibly (n)m-r . . . ; hardly ni : ni J ‘pity,’ constructed with ni or 2.
1. 29. Cf. kw sioX. Apparently the same expression with sp n twk in Kufi, xiii. 17.
There seems to be considerable confusion. \((n)\)bp-\(y\) seems quite wrong, and probably ought to be omitted; the addition above the line is almost illegible, but may read as indicated.

\(e\) bp-\(n\) \(r\). A good instance of \(\text{CERNIC}, \text{St.}, \S\ 435\) ad fin.

\(ge-f\) ?. The word looks much like the group \(ge\) treated by Max Müller, Rec. de Trav. xiii. 149 et seqq.; cf. \(\text{NKECON iterum.}\) It also resembles dem. \(\text{e-f CO\(\gamma\),}\ \text{T.}\) It occurs again below vii. 7, perhaps also vi. 4.

\(fy\) \(t\): of oath in Leyd. Mor. xxxi. 2; cf. Hist. Rom., No. 102, but not there in connexion with an oath.

1. 32. \(fy\)-\(w\). Note the curious spelling of \(w\).

1. 34. \(py\) emphatic demonstrative \(\text{ΠΑΙ}: \text{ΘΑΙ}\), written with the sign for \(\text{ΠΑ\(\gamma\)}\) (above v. 10) with repeated \(y\), and not with the ordinary demonstrative sign, to mark its emphasis before the relative \(nt\).

\(nt\) \(e-f\) \(r\) \(h-t-f\). Unetymological for \(\text{ΕΤΕΕΝΠΠΕΗΤΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙII
30. of Egypt, saying, 'I will not [let go?] my effort of sorcery, until ye have made to me oath not to return up to Egypt for any kind (?) of purpose (?)'. The Negress raised her hand

31. not to come up to Egypt for ever eternally. Hor the son of the Negress made oath, saying, 'I will not come up to Egypt until 1500 years.' Hor son of Pa-neshe withdrew

32. his hand from his feat of writing, he gave an aerial boat to Hor the son of the Negress with the Negress his mother. They proceeded to the land of Nehes, their city. These relations Si-Osiri (was)

33. he that made them before Pharaoh, the people of Egypt hearing his voice, Setme his father seeing everything, the head of the man of Ethiopia being turned to the ground

34. he (Si-Osiri) saying, 'By the life of thy face, my great lord, this man that standeth before thee is Hor the son of the Negress, this man whose words I am relating, who hath not repented of those things that he did before, he coming up to

35. Egypt at the end of 1500 years to cast the sorceries therein. By the life of Osiris, great god lord of Amenti before (?) whom I rest (?), I am Hor son of Pa-neshe, this man, who stand

but **XW:** is used in the sense 'of end' (place not time), Str., p. 98.

**e-r n-f**, a prepositional phrase. Before a noun usually **e-r**; cf. also the phrase **e-r htr**. It is employed especially in religious expressions, and so corresponds in some degree to ceremonial **htr** in Eg. 'In the realm of' is often a good rendering, as in **e-r n? htr**, Pamouth iii. 24: cf. II Kh. vi. 6; see also Pamouth ii. 26; iii. 3, 6; Ros., l. i **e-r n**

**ntr-w** 'towards the gods.'
36. mōh Pr-c gm-s(st) py r-y ħn Nnt rt p s(γ)b(τ) n Gš r ḥwy ne-f ḥyq.w ħn-f e mn sḥ nfr rmt ṛḥ ħn Kmy n p wš e-f r ṛḥ ty

(page VII)

1. erme-f tbh-y mōh S>r ħn Nnt r ty pr-y r p t n wḥm r tm ty θ-f p zḥ n Kmy r p t Nḥs ħn-w se mōh S>r

2. r ty ṛ-w-y r p t nḥs-y ḥṛ-y r? swḥy zz ṛ gm Stme p šre n Pr-c ḥṛ t ḥse-t n ṡNw t ḥse-t n Mn-nfr e-y rt n ty

3. b(γ)e n šw ḥṛ ṛ p g(γ)y n st r ḥ(γ)e-t n wḥm nte ms-t ṛ p t e ṛ ḥyq wbe ṛ p s(γ)b(τ)e n Gš nτ χτ n p wḥ

4. ṛ ḥṛ ṛ p P-nše wτ sp n ḥyq sh? e-f n p smt [n?] S>²S>r ṛ p ṛte n ṡGš te-fqty n-f t sty ws-f se n t mty-t n p wṛḥ

5. e Pr-c nwe ṛ-r-f erme n ḥt-w erme p mšτ n Kmy sny S>²S>r n ḥybe ṛ bl ḥṛ t-t Pr-c erme Stme pe-f yt (n)ƅ-p-w

6. nwe ṛ-r-f ṛ Pr-c (n)ṃyḥ n p t erme ne-f rm-t-y

1. 36. gm st; perhaps imperative, ‘learn this that I have done.’
   ṛ-r-y. Can this be past passive part. ‘this that was done’?
   p sbr . . . ṛ ḥwy; a future nominal sentence, very unusual, probably some word or phrase is omitted.
   n p wš: cf. S. ṣeISONOEIG ‘then,’ ṣeISONOEIG olim, Can., l. 39, n wš nb=ISONOEIG nǐ ni.
1. 1. ḥn ‘Nnt, N.B.—Not Ḥnt ‘Mnt, the title of Osiris.
   n wḥm (or wḥm?, as ṣeINHE in Verbum, passim), S. ṣeISONOEIG iterum. Eg. m wḥm, Merenptah Stela, l. 25 (PETRIE, Six Temples, Pls. xiii, xiv). Cf. Br., Wtb. 769 for the dem. group.
1. 2. ḥṛ, perhaps for ṢOMA.
   swḥy zz: cf. TCUOEIU ṢX ‘crown (lit. egg) of head’; so apparently an expression like ṢE ban, in 1 Kh.iv. 33, ‘I flew right up’?
1. 3. nte probably for nte-w, ṣE: ṢTOE EXCT: conjunctive.
36. before Pharaoh, found this, that which I did (find) in Amenti, that the wicked one of Ethiopia would fling his sorceries up into it (sic), there not being a good scribe or learned man in Egypt at the time, that would be able to contend

VII. 1. with him. I prayed before Osiris in Amenti to let me come forth to the world again, to prevent his taking the humiliation of Egypt to the land of Nehes. It was commanded before Osiris

2. to bring me out into the world. I awoke, I flew to the crown of the head to find Setme the son of Pharaoh upon the gebel of On (or) the gebel of Memphis, I growing as this

3. vine of melon with the intent of returning to the body again, that I might be born to the world to make sorcery against this enemy of Ethiopia that stands in the court.'

4. Hor son of Pa-neshe made an effort of written magic, he being in the shape of Si-Osiri, against the man of Ethiopia. He caused the fire to surround him, it consumed him in the midst of the court

5. Pharaoh seeing him with the nobles with the people of Egypt. Si-Osiri passed away as (?) shade out from the hand of Pharaoh and Setme his father, not did they

6. see him. Pharaoh made wonder of the world with his great men at the things they saw upon the court,

1.4. ἀγώγατος ῶαψ (circumdedit et) τελευτή; cf. vi. 27, where the meaning is different.

Note the misplaced suffix. S. oγώγα περιηγετέριν ἐθνολόγετε.
n n mt-wt r·nwe-w r·r-w ḫr p wrḥ e-w ẓt mn šḥ nfr rmt ḫḥ m-qty

7. ḫr ḫy P-nše nn e ḫy ꝕ t(?) ḫpr m-s-f ꝕ n sp·sn wn Stme r-f n sgp ꝕ nty (sic) sny S·Sfr n ḫybe e ḫb-f nwe r·r-f.

8. ḫw se Pr-c ḫr p wrḥ e-f n p sšme n ḫt n ne? e nwe-w r·r-w ḫn-s? Pr-c r ḫy ḫr-w p sbt ḫr t ḫt n Stme r ḫp ḫe-f tb

9. S·Sfr pe-f šre r s·ḥpr ḫt-f ḫpr rhwe Šm Stme [r nje-f ꝕ y-w e ḫt-f ḫṛ (n)m šš qṯ(t) n-f (sic) ḫḥ-wsh·t r twef-f

10. šp-s(st) Šm w· mw n ḫwr t·t-f n p grḥ(t) n rnt-f ꝕ nḫ-s ḫk ms·s w· Šm·ḥl ḫw·t te (sic) rnt-f r Wṣy-Mnt·HHr?

11. ḫpr-f e b ḫr Stme r wš n n e·r glv e ṭn mōh [ŋš] šy·n ḫr ḫy P-nše n nw nb p mnq n ḫy ẓm Šy ḫy šḥ

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1. 7. ḫy ꝕ written as ṭe, not ṭAI, is written in this papyrus. It looks like ͡teiṭot.
2. ꝕte(pe) C. cinc; cf. vi. 3, note.
3. 8. šme, S. cawjēn, qual. gyōbē. It has the det. of deity, being connected with the name of the god, Eg. šm, in dem. šm (Rh. bil. pap., No. 250).
4. 9. qṯ·t n-f M. Probably a mistake for n-s; cf. vi. 28 for the same mistake.
5. 10. Šk WÇK 'delay,' 'fail': so also Kufi, xi. 17; Dr., Wtb. 218, Eg. ysq.

št, passive, or rather for š-w.
they saying, 'There is not a good scribe and learned man like

7. Hor the son of Pa-neshe, there will not become this sort after (?) him again, again.' Setme opened his mouth with great clamour, whereas Si-Osiri had passed away as a shade, he not having seen him.

8. Pharaoh arose (from) upon the court, he being in the anger of heart at these things that he had seen. Pharaoh commanded to cause the preparation to be made before Setme to lodge him because of

9. Si-Osiri his son, to refresh his heart. Came evening, Setme went to his apartments, his heart being sad exceedingly. Meh-wesekht lay at his side.

10. She conceived in a liquid of conception from him in the night named. She did not delay, she bore a male child, his name was given as Wesy-Ment-Hor (?)

11. It came to pass that Setme did not make intermission of those that make offerings and libations before the genius of Hor son of Pa-neshe at every occasion.

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

1. ii. ḫrwyj.

One would expect simply ḫr ḡbl, 'of making offering,' and perhaps this is intended.

וב. This corresponds to Eg. ḫ in Rh. bil. pap., No. 391 (xx. 10).

מו, 'appointed time (?)': cf. I Kh. i. 2, ḫknife.

וס. Perhaps a passive participle: the name of the scribe should follow.
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