

THE
TALE OF THE TWO BROTHERS.

TRANSLATED BY
P. LE PAGE RENOUF.

THE papyrus containing the document of which the following pages are a translation was purchased from Madame D'Orbiney in 1857 by the Trustees of the British Museum. It consists of nineteen pages of ten lines each of hieratic writing, together with an endorsement. A few portions of the text which had been obliterated have been meddled with by a person unacquainted with the language who has tried to restore them in modern ink. A very beautiful facsimile of the papyrus was published in the *Select Papyri in the Hieratic Character from the Collections of the British Museum*, fo. 1860.

The attention of the public was first directed to this document by an article of the late M. Emile de Rougé in the *Revue Archéologique* (Tom. IX. p. 385), in which that very eminent scholar gave a full description of the papyrus together with a complete analysis of its contents and a translation of a considerable portion of the text. The papyrus was subsequently described and commented upon in the *Cambridge Essays* of 1858, by Mr. C. W. Goodwin, in an article upon Hieratic Papyri which may be considered as marking a new æra in the history of modern Egyptian philology. The publication of the text in 1860 was accompanied by a valuable preliminary notice from the pen of Dr. S. Birch. In 1863 the

present translator gave a transliteration and inter-linear version of the first thirteen pages of the papyrus in an article¹ of the *Atlantis* (vol. IV.) in reply to the attacks of Sir G. C. Lewis. In the year 1864 M. Chabas devoted one of the most important articles of the second series of his *Mélanges Egyptologiques* to the analysis of a long and difficult portion of this text. Two complete translations have been published, one in German by Dr. H. Brugsch in his *Aus dem Orient* (Berlin 1864), the other in French by M. Maspero.

The present translator has had no opportunity of seeing M. Maspero's version, nor did he know of the existence of that of Dr. Brugsch till long after his own was completed. On one important point Dr. Brugsch's version, though less literal than the others, perhaps best expresses the sense of the original.²

The papyrus now in the British Museum was in the possession of Seti II of the XIXth dynasty whilst he was still heir presumptive to the throne. The tale which it contains is the work of Anna (or, as his name is often transcribed, Enna) one of the most distinguished scribes and functionaries of the period. It is to him that we are indebted for no inconsiderable a portion of the Egyptian literature which has been preserved in manuscript. The handwriting of the papyrus is very beautiful and reads without difficulty wherever there are no *lacunæ*, and the text is in general simple and easy to be translated. Difficulties, however, occur here and there, and future translators will no doubt discover niceties of language or even important grammatical forms which have escaped the notice of their predecessors.

¹ Separately published under the title of *Sir G. C. Lewis on the decipherment and interpretation of Dead Languages*. London, 1863.

² The "heart" which was concealed in the flower of the Cedar is here rendered "soul." Compare some observations in the *Zeitsch. f. Ægypt. Sprache*, 1870, p. 137.

THE TALE OF THE TWO BROTHERS.

THERE were two brothers (children), of one mother and of one father. ANPU was the name of the elder, BATA that of the younger.

ANPU had a house and a wife, and his younger brother was like a son to him. He it was who¹ clothes for him. He followed after his cattle² he who did the ploughing¹ did all the labours of the fields.

Behold, his younger brother was so good a labourer that there was not his equal in the whole land.¹ But when the days had multiplied after this the younger brother was with his cattle according to his daily wont, he took them to his house every evening; he was laden with all the herbs of the field.¹

(The elder brother) sat with his wife and ate and drank (whilst the younger was in) the stable with his cattle. But when the day dawned¹ he (rose) before his elder brother, took bread to the field and called the (labourers) to eat in the field.

He followed after his cattle and they told him where the best grasses were. He understood all that they said and he took them to the place where the best herbage was which they wanted.

And the cattle which was before him became exceedingly beautiful, and they multiplied exceedingly. And when the time for ploughing came his elder brother said to him "Let

¹ Lacunæ.

us take our teams for ploughing, because the land has made its appearance. The (time) is excellent for ploughing it. So do thou come with seed for we shall accomplish the ploughing."¹ So said he.

And the younger brother proceeded to do whatever his elder told him. . . .¹ But when the day dawned they went to the field with their¹ and worked at their tillage and they enjoyed themselves exceedingly at their work.

But when the days had multiplied after this² they were in the field. . . .¹ (the elder brother) sent his junior, saying, "Go and fetch seed for us from the village."

And the younger brother found the wife of the elder sitting at her toilet. And he said to her "Arise and give me seed that I may go back to the field because my elder brother (wishes) me to return without delay."

And she said to him "Go, open the bin, and take thyself whatever thou wilt, my hair would fall down by the way."

The youth entered his stable, he took a large vessel for he wished to take a great deal of seed and he loaded himself with grain and went out with it.

And she said to him "How much have you on"¹ And he said to her "Two measures of barley and three of wheat; in all five, which are on my arm."

And she spoke to him saying "What strength there is in thee, indeed, I observe thy vigour every day." Her heart knew him. . . .¹ She seized upon him and said to him "Come let us lie down for an instant.³ Better for thee . . .¹ beautiful clothes."

The youth became like a panther with fury on account

¹ Lacunæ.

² *I.e.* It came to pass after many days.

³ Gen. xxxix. 7-13.

of the shameful discourse which she had addressed to him. And she was alarmed exceedingly.

He spoke to her, saying, "Verily, I have looked upon thee in the light of a mother and thy husband in that of a father to me. (For he is older than I, as much as if he had begotten me.) What a great abomination is this which thou hast mentioned to me. Do not repeat it again to me, and I will not speak of it to any one. Verily, I will not let any thing of it come forth from my mouth to any man."

He took up his load and went forth to the field. He came to his elder brother and they accomplished the task of their labour. But when the time of evening had come the elder brother returned to his house. His younger brother behind his cattle . . .¹ loaded with all things of the field. He led his cattle before him to lie down in their stable. . .

. . . .¹

Behold, the wife of his elder brother was alarmed at the discourse which she had held. She . . .¹ She made herself like one who has suffered outrage for she wished to say to her husband "It is thy younger brother who has done me violence."

Her husband returned home at evening according to his daily wont. He came to his house and he found his wife lying as if murdered by a ruffian.

She did not pour water upon his hand according to her wont, she did not light the lamp before him, his house was in darkness. She was lying uncovered.

Her husband said to her, "Who has been conversing with thee?" She said "No one has conversed with me except thy younger brother; when he came to fetch seed for thee, he found me sitting alone, and he said to me 'Come and let us lie down for an instant . . .'¹ that is what he said to me.

¹ Lacunæ.

“But I did not listen to him. ‘Behold, am I not thy mother and thy elder brother is he not like a father to thee,’ that is what I said to him, and he got alarmed and did me violence that I might not make a report to thee, but if thou lettest him live I shall kill myself. Behold he was come”¹

And the elder brother became like a panther¹ he made his dagger sharp, and took it in his hand. And the elder brother put himself behind the door of his stable to kill his younger brother on his return at evening to bring his cattle to the stable.

But when the sun set he loaded himself with all the herbs of the field, according to his daily wont. And he came, and the first cow entered into the stable and it said to its keeper, “Verily, thy elder brother is standing before thee with his dagger to slay thee. Betake thyself from before him.”

He heard the speech of the first ox; the next one entered and it spoke in the same way. He looked under the door of the stable, and he saw the two feet of his elder brother, who was standing behind the door with a dagger in his hand.

He laid down his load upon the ground and betook himself to flight, his elder brother following him with his dagger.

The younger brother invoked the Sun-god HORUS of the two horizons,² saying, “My good Lord, it is thou who distinguishest wrong from right!” The Sun-god stopped to listen to all his wailings. And the Sun-god made a large stream, which was full of crocodiles between him and his elder; one of them was on one bank and one upon the other.

And the elder brother struck his hand twice (with rage) at not killing him: he did.

¹ Lacunæ.

² Harmaxu or Harmachis,

And the younger brother called to him from the bank, saying, "Stop till daybreak, and when the sun's disc comes forth I shall have an explanation with thee in its presence to give the¹ of the truth, for I have never done wrong to thee but I will never live in the places wherein thou art. I am going to the mountain of the Cedar."²

But when the day dawned the Sun-god, HORUS of both horizons,³ came forth and each of them saw the other.

The young man spoke to his elder brother, saying, "What is this, thy coming to kill me wrongfully? Hearest thou not what my mouth speaketh? Verily I am thy younger brother, in very deed, and thou wert to me as a father, and thy wife as a mother.

"Behold, is it not because thou didst send me to fetch seed for us, thy wife said to me 'Come let us lie down for an instant,' but see, she has turned it to thee the wrong way."

And he made him understand what had happened with reference to himself with his wife. He swore by the Sun-god, HORUS of both horizons,³ saying "Thy intent is to slay me wrongfully, thou art with thy dagger. . . ."⁴ and he took a sharp knife, cut off his phallus and threw it into the water and the fish swallowed it.⁴

But he became faint and swooned away. And his elder brother felt compassion exceedingly. And he stood weeping and crying, not being able to pass over to the place where his younger brother was, on account of the crocodiles.

But the younger brother called to him saying "Behold thou didst imagine a crime: thou didst not imagine that it was a virtuous action or a thing which I had done for thee.

¹ Lacunæ.

² *Ash* "the cedar," or according to some a kind of acacia. S.B.

³ Harmaxu or Harmachis.

⁴ An incident like that after the death of Osiris.

“Now return to thy house, and do thou look after thy cattle thyself; for I will no longer remain in a place where thou art. I go to the mountain of the Cedar.¹”

“But as to what thou shalt do for me, and thy coming to look after me, thou shalt learn, namely; Things will happen to me.

“I shall take my heart and place it in the top of the flower of the Cedar, and when the Cedar is cut down, it will fall to the ground.

“Thou shalt come to seek it. If thou art seven years in the search of it let not thy heart be depressed, and when thou hast found it thou shalt place it in a cup of cold water; oh then I shall live (once more) and fling back a reply to an attack.

“And this thou shalt learn, namely, that the things have happened to me. When thou shalt take a jug of beer² into thy hand and it turns into froth, then delay not; for to thee of a certainty is the issue coming to pass.”

Then he departed to the mountain of the Cedar and the elder brother returned to his house. He put his hand upon his head and smeared it with dust; and when he came to his house he slew his wife and flung her to the dogs. But he continued mourning for his younger brother.

But when the days had multiplied after this, the younger brother was at the mountain of the Cedar. There was no one with him and his time was spent in hunting the animals of the country. He returned at evening to lie down under the Cedar on the top of whose flowers his heart lay.

But when the days had multiplied after this he built with his hands a dwelling on the mountain of the Cedar, which was filled with all the good things which the possessor of a house desires.

¹ The *ash* tree. S.B.

Heget or “beer.” S.B.

And having gone out of his dwelling he met the company¹ of the gods who were going forth to do their will in their land of Egypt.

The divine company spoke by one of them who said to him "Ho! BATA, Bull¹ of the divine company! dost thou remain alone, and abandonest thou thy country on account of the wife of ANPU, thy elder brother? Behold, his wife is slain, because thou hast flung back replies to all the attacks made upon thee."

Their hearts pitied him exceedingly. And the Sun-god, HORUS of both horizons said to CHNUM,² "O, make a wife for BATA, that he may not remain alone."

And CHNUM made him a companion who as she sat was more beautiful in her limbs than any woman in the whole earth, the whole godhead was in her.

The seven Hathors³ came to see her and they said with one mouth that she would die a violent death. And he loved her exceedingly and she remained in his house whilst he spent his time in hunting the animals of the country and bringing the game to her.

And he said to her "Do not go out, lest the Sea carry thee off, and I may not know how to rescue thee from him, because I am a woman even as thou art, for my heart is on the top of the flower of the Cedar and if any one finds it I shall be overcome by him." And he revealed to her his heart in all its height.

And when the days had multiplied after this BATU went out to hunt the animals after his daily wont, and the young woman went out to take a turn under the Cedar which was near her house.

¹ The *paut*, company of the eight or nine great gods. S.B.

² Xnum or Chnoumis Ra, the demiurgos, creator of mankind. S.B.

³ The seven cows of the goddess Athor, perhaps represented in cap. cxlviii. of the *Ritual*. S.B.

And the Sea beheld her and dashed its waters in pursuit of her and she betook herself to flight before it and entered into her house.

And the Sea cried to the Cedar saying "O that I could seize upon her!" And the Cedar carried off one of her fragrant locks, and the Sea carried it to Egypt, and deposited it in the place where the washers of the King were.

And the odour of the lock grew into the clothes of the King. And a quarrel arose among the royal washers on account of the overpowering odour in the clothes of the King. The quarrel continued among them day after day, so that they no longer knew what they were doing.

And the Chief of the washers of the King went out to the water-side, and his heart was exceedingly oppressed on account of the quarrels in which he was every day involved.

And he stopped and staid at the spot in the midst of which lay the fragrant lock in the water. And he stooped down and picked it up and he found the odour of it delicious, exceedingly, and he took it to the King.

And it was carried to the doctors, the magicians¹ of the King. They said to the King, "The lock belongs to a daughter of the Sun-god, HORUS of both horizons, the essence of the whole godhead is in her.

"But the whole earth is in obeisance before thee, send therefore envoys to every place to seek her; but as for the envoy who is for the mountain of the Cedar, send out with him troops in great numbers to bring her."

His Majesty replied, "Good exceedingly is that which ye have said to us!" And the envoys were sent.

But when the days had multiplied after this the troops that went to every place returned to give their reports to His

¹ The scribes *rx̄x̄ xet*, or hierogrammateis, sacred scribes. S.B.

Majesty, but those returned not who had gone to the mountain of the Cedar ; BATA had slain them.

One of them returned to tell the tale to His Majesty. And His Majesty once more sent out troops, many bow-men and also cavalry to fetch her, and there was a woman with them, into whose hand one had given all the most beautiful trinkets for a woman.

And the woman came with her into Egypt, and rejoicing was made for her throughout the whole land. And His Majesty loved her exceedingly and she was raised to the dignity of a Princess.

And it was said to her that she should reveal the ways of her husband, and she said to His Majesty "Cause the Cedar to be cut down and he will be destroyed."

And troops were sent out with their swords to cut down the Cedar. They came to the Cedar and cut down the flower upon which lay the heart of BATA. He fell dead in an instant.

But when the dawn of the next day appeared the Cedar was cut down, and ANPU the elder brother of BATA entered his house. He sat down and washed his hand and there was given to him a jug of beer, but this turned into froth.¹ Another jug was then given him of wine, but this at once became troubled.

Thereupon he took his staff and his sandals, likewise his clothes and his instruments of labour ; and he betook himself to a journey towards the mountain of the Cedar.

He came to the dwelling of his younger brother and found

¹ I have retained this translation out of deference to the authority of M. Chabas. But the Egyptian word *self* seems rather akin to **ꜥꜣꜣꜣ**, *clear, limpid*, and in antithesis to the word *troubled* which occurs immediately afterwards.

him lying dead upon the floor. He wept when he saw his younger brother lying in the state of death, and he went out to seek for his brother's heart under the Cedar where he used to lie in the evening.

Three years he sought without finding. But when the fourth year was come his heart longed to return to Egypt and he said "I will go to-morrow." Such was his intention.

But when the dawn of the next day appeared he continued to walk under the Cedar, occupied with his search and he returned in the evening.

He looked after his search once more and found a pod. He examined under it; and, behold, there was the heart of his younger brother. He brought a vessel of cold water, dropped the heart into it, and sat down according to his daily wont.

But when the night was come the heart absorbed the water. BATA trembled in all his limbs and continued looking at his elder brother, but his heart was faint.

Then ANPU took the vessel of cold water which his brother's heart was in. And when the latter had drunk it up his heart rose in its place and he became as he had been before. Each embraced the other and each one of them held conversation with his companion.

And BATA said to his elder brother, "Behold I am about to become a great Bull with all the sacred marks, but with an unknown history.

"Do thou sit upon my back and when the Sun-god rises we shall be in the place where my wife is. (Answer whether thou wilt take me there?) For there will be given to thee all good things, yea, thou shalt be loaded with silver and gold for bringing me to the King, for I shall become a great marvel and there will be rejoicing for me in the whole land. Then do thou return to thy village."

But when the dawn of the next day appeared BATA had assumed the form which he had mentioned to his elder brother. And ANPU, his elder brother, sat upon his back at dawn of day.

And he arrived at the place which had been spoken of and information was given to His Majesty, who inspected him and rejoiced exceedingly and celebrated a festival above all description, a mighty marvel: and rejoicings for it were made throughout the whole land.

And there was brought silver and gold for the elder brother who staid in his village. But to (the Bull) there were given many attendants and many offerings and the King loved him exceedingly above all men in the whole land.

But when the days had multiplied after this he entered the sanctuary and stood in the very place where the Princess was. And he spoke to her, saying; "Look upon me, I am alive indeed."

And she said to him "And who then art thou?" And he said to her "I am BATA, thou gavest information for the cutting down of the Cedar to the King as to where I was that I might no longer live. But look upon me for I am really alive. I am a Bull."

And the Princess was frightened exceedingly at the speech which her husband addressed to her. And he went out of the sanctuary.

But when the King sat down to make a holiday with her, and as she was at the table of His Majesty and he was exceedingly gracious to her she said to him "Come swear to me by God that you will grant whatever I ask."

And he granted all that she asked; saying, "Let me eat the liver of the Bull, for you have no need of him."

So spake she to him and it grieved him exceedingly that

she spake it and the heart of His Majesty was exceedingly troubled.

But when the dawn of the next day appeared there was celebrated a great festival with offerings to the Bull.

But one of the Chief Royal Officers of His Majesty was made to go and slay the Bull. And as they were killing him and he was in the hands of the attendants he shook his neck and two drops of blood fell upon the two doorposts of His Majesty ; one was on the one side of the great staircase of His Majesty, the other upon the other side ; and they grew up into two mighty Persea¹ trees, each of which stood alone.

And they went and told His Majesty saying ; “ Two mighty Persea trees have sprung up as a great omen of good fortune to His Majesty during the night, near the great staircase of His Majesty and there is rejoicing for them through the whole land and offerings are made to them.”

And when the days had multiplied after this His Majesty was wearing the collar of lapis lazuli with a wreath of all kinds of flowers upon his neck. He was in his brazen chariot and he went forth from the royal palace to see the Persea tree.

And the Princess went out on a two-horsed car behind the King. And His Majesty sat under one of the Perseas and (the Tree) said to his wife “ Ho ! thou false one ! I am BATA, I am living still, I have transformed myself. Thou gavest information to the King of where I was that I might be slain. I then became a Bull and thou didst cause me to be slain.”

And when the days had multiplied after this the Princess was in the good graces of His Majesty, and he showed her

¹ *Shuabat*u, the Coptic *shoue*, or *shbe*. S.B.

favour. And she said to him "Come swear to me by God, saying, 'Whatever the Princess shall ask me I will consent to it.'"

And he consented to all that she said. And she said "Cause the two Persea trees to be cut down and let them be made into beautiful planks." And he consented to all that she said.

And when the days had multiplied after this His Majesty made cunning workmen come to cut down the two Persea trees of the King, and there stood by looking on the royal spouse, the Princess. And there flew a splinter and it entered into the mouth of the Princess and she perceived that she had conceived. . . .¹ all that she desired.

And when the days had multiplied after this she brought forth a male child, and they went to the King and said to him "There is born to thee a male child."

And the child was brought and there were given to it a nurse and waiting woman, and rejoicings were made through the whole land. They sat down to make a holiday (and they gave him his name) and His Majesty at once loved him exceedingly and raised him to the dignity of Prince of Æthiopia.

But when the days had multiplied after this His Majesty made him hereditary Prince of the whole land.

And when the days had multiplied after this and he had completed many years as hereditary Prince. . . .¹ His Majesty flew up to heaven and (the Prince) said "Let the Princes and Nobles of His Majesty be summoned and I shall inform them of all the events which have happened to me. . . .¹" His wife was brought to him and he had a reckoning with her in presence of them, and they spoke their speech.

¹ Lacunæ.

END OF SAMPLE TEXT



The Complete Text can be found on our CD:
Primary Literary Sources For Ancient Literature
which can be purchased on our Website :
www.Brainfly.net

or

by sending **\$64.95** in check or money order to :
Brainfly Inc.
5100 Garfield Ave. #46
Sacramento CA 95841-3839

TEACHER'S DISCOUNT:

If you are a **TEACHER** you can take advantage of our teacher's discount. Click on **Teachers Discount** on our website (www.Brainfly.net) or **Send us \$55.95** and we will send you a full copy of *Primary Literary Sources For Ancient Literature* **AND** our *5000 Classics CD (a collection of over 5000 classic works of literature in electronic format (.txt))* plus our *Wholesale price list*.

If you have any suggestions such as books you would like to see added to the collection or if you would like our wholesale prices list please send us an email to:

webcomments@brainfly.net