life, and the older brother pursues him, with his lance in his hand. The younger

brother cries out to the sun god for help, and the sun god causes a body of water to

spring up between the two brothers, full of crocodiles, so that the older brother

cannot reach the younger brother, who now has a chance to declare his innocence.

After the older brother returns home, the younger brother puts his own heart on

the flower of a cedar tree for safekeeping. The gods fashion a beautiful wife for

him, but she eventually leaves him in order to live with the king of Egypt. At

her suggestion the pharaoh sends men to cut down the cedar tree, which immediately

causes the younger brother to die. The older brother has by this time become con-

vinced of his younger brother's innocence and has therefore killed his own wife and

thrown her to the dogs. One day he finds his liquor tasting bad and learns from

this that his younger brother needs him; so he goes to the fallen cedar tree to

look for his brother's heart. After a three-year search he finds it and soaks it in cold

water, which he gives his brother to drink. This brings him back to life. He then

assumes the form of a bull, and his brother takes him to the court. He reveals

himself to his wife but she induces the pharaoh to sacrifice the bull. Two drops

of his blood fall on the ground, and cause two great trees to grow up. The wife

asks pharaoh to have the trees chopped down. A splinter flies off and enters the

mouth of the wife, who soon bears a son, which is another rebirth of the husband.

Eventually he becomes king and makes his older brother prime minister.

Most discussions of the theory that this is the source of the story of

Joseph and Potiphar's wife only quote the first third of it. Although this first part

contains certain magical elements, they are far less numerous and less grotesque

than those in the rest of the story. Rather than to think that the incident in the

life of Joseph was modelled upon this grotesque folktale, which is definitely

later than the time of Joseph, it is more reasonable to think that the relation is