

THE DEMOTIC MAGICAL PAPYRUS  
OF LONDON AND LEIDEN

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THE  
DEMOTIC MAGICAL PAPYRUS  
OF  
LONDON AND LEIDEN

EDITED BY

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## P R E F A C E

THE MS., dating from the third century A. D., which is here edited for the first time in a single whole, has long been known to scholars. Its subject-matter—magic and medicine—is not destitute of interest. It is closely connected with the Greek magical papyri from Egypt of the same period, but, being written in demotic, naturally does not reproduce the Greek hymns which are so important a feature of those papyri. The influence of purely Greek mythology also is here by comparison very slight—hardly greater than that of the Alexandrian Judaism which has supplied a number of names of Hellenistic form to the demotic magician. Mithraism has apparently contributed nothing at all: Christianity probably only a deformed reference to the Father in Heaven. On the other hand, as might have been expected, Egyptian mythology has an overwhelmingly strong position, and whereas the Greek papyri scarcely go beyond Hermes, Anubis, and the Osiris legend, the demotic magician introduces Khons, Amon, and many other Egyptian gods. Also, whereas the former assume a knowledge of the *modus operandi* in divination by the lamp and bowl, the latter describes it in great detail.

But the papyrus is especially interesting for the language in which it is written. It is probably the

latest Egyptian MS. which we possess written in the demotic script, and it presents us with the form of the language as written—almost as spoken—by the pagans at the time when the Greek alphabet was being adopted by the Christians. It must not be forgotten, too, that this is the document which contributed perhaps more than any other to the decipherment of demotic, partly through its numerous Greek glosses.

We have therefore thought that a complete edition, with special reference to its philological importance, would be useful. The vocabulary is extensive, comprising about a thousand words. The present volume, containing the introduction, the transliteration, translation, and notes, will be followed by a complete glossary, with separate indices of Greek words, invocation names, names of animals, plants, and minerals, and a list of the glosses, &c., besides a chapter dealing with the principal grammatical forms met with in the MS., and a hand-copy of the text; the photographic reproduction by Hess of the pages in the British Museum and Leemans' facsimile of those at Leiden will of course preserve their independent value for reference, as, for instance, in judging the condition of the MS. and the precise forms of the signs in particular passages.

There is considerable inconsistency in the spelling of words in the papyrus itself. So much having to be rendered more or less conventionally, while fresh light is thrown daily on the intricacies of demotic, it is probable that there are a good many inconsistencies in our transliterations, translations, and notes, in spite of the watchfulness of the excellent reader at the Clarendon

Press. Those, however, who have dealt with the subject at all will probably not judge these too hardly.

In conclusion, we have to record our gratitude, first, to our predecessors in publication and decipherment of the papyrus—to Reuvens, Leemans, and Hess, to Brugsch, Maspero, Revillout, and W. Max Müller—but for whose varied contributions our task would have been infinitely more laborious even in the present advanced state of the study: and secondly, to the authorities of the Egyptian department in the British Museum, and of the Rijksmuseum in Leiden, for their courtesy in affording every facility for studying the original MS., and more especially to Dr. Boeser of the Leiden Museum for much kindness and assistance.

F. LL. G.

H. T.

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# INTRODUCTION

## I. HISTORY OF THE MS.

THE demotic magical papyrus of London and Leiden was discovered at Thebes with other papyri, principally Greek but dealing with subjects of a like nature, in the early part of the last century, and was bought by Anastasi, who was at that time Swedish consul at Alexandria, and made a large collection of Egyptian MSS. When Anastasi obtained the MS. it must already have been torn into two parts, and it is even probable that he obtained the two parts at different times, since he sold his Egyptian collections, including the Leiden MS., to the Dutch government in 1828, while the London portion was bought at the sale of his later collections at Paris in 1857 for the British Museum (No. 1072 in Lenormant's Catalogue).

The Leiden fragment was made known to the world much earlier than that in the British Museum. Its importance for the deciphering of the demotic script by the help of the numerous glosses in Graeco-Coptic characters was at once perceived by the distinguished scholar Reuvens, at that time Director of the Leiden Museum of Antiquities, who proceeded to study it carefully, and in 1830 published an admirable essay<sup>1</sup> in which he sketched the principal contents of the MS. and indicated its value for the progress of demotic

<sup>1</sup> Lettres à M. Letronne sur les papyrus bilingues et grecs, par C. J. C. REUVENS. Leide, 1830. (Première lettre, Papyrus bilingues.)

studies. He then took in hand its reproduction, and the MS. was lithographed in facsimile under his direction, and he had corrected the proofs of the first plate when he was cut off by a premature death in 1835; his work was carried to completion and published by his successor in the Directorship of the Museum, Leemans, in 1839<sup>1</sup>. Heinrich Brugsch studied it closely, and drew from it most of the examples quoted in his Demotic Grammar published in 1855; but, although later scholars have frequently quoted from it and translated fragments of it, the MS. has hitherto remained without complete translation, commentary, or glossary.

The London MS., however, lay from 1857 onwards almost unnoticed in the British Museum. To the late Dr. Pleyte, Leemans' successor at Leiden, belongs the credit of discovering that the two MSS. originally formed one. He had studied the Leiden portion, and at once recognized the handwriting of its fellow in London. Without publishing the fact, he communicated it to Professor Hess of Freiburg, when the latter was working in Leiden on the MS. there. Professor Hess went on to London, and, having fully confirmed Dr. Pleyte's statement, published in 1892 a reproduction of the British Museum MS. with an introduction, including the translation of one column, and a glossary<sup>2</sup>.

Reuvens in his essay dwelt at some length on the 'gnostic' character of the MS. He devoted his attention mainly to the parts which contain the glosses, and those are almost exclusively magical invocations, among which occur the names of gods, spirits, and demons, Egyptian, Syrian, Jewish, &c., strung together in a manner similar

<sup>1</sup> *Monuments égyptiens du Musée d'Antiquités des Pays-Bas à Leide: papyrus égyptien démotique à transcriptions grecques I. 383, publié par le Dr. CONRAD LEEEMANS. Leide, 1839.*

<sup>2</sup> *Der gnostische Papyrus von London, Einleitung, Text u. Demotisch-deutsches Glossar von J. J. Hess. Freiburg, 1892.*

to those found in gnostic writings and on gnostic gems. He even went so far as to associate them with the name of a particular gnostic leader, Marcus, of the second century, chiefly on the ground of his recorded use of Hebrew and Syriac names in his invocations and the combinations of vowels. In consequence the MS. has acquired the name of the 'Leiden Gnostic,' and the term 'Gnostic' has been passed on to the London MS. But as will be seen from the complete translation here published, there is nothing in the work relating to the gnostic systems—it deals with magic and medicine, and it seems a misnomer to call the MS. gnostic merely because part of the stock-in-trade of the magician and medicine-man were a number of invocation names which he either picked up from the gnostics or derived from sources common to him and them. Hence it has been thought desirable to abandon the epithet 'gnostic,' and to call the work the 'Magical papyrus of London and Leiden' (Pap. mag. LL.).

## II. CONDITION OF THE MS.

The London portion is in far better condition than the Leiden portion. The papyrus is pale in colour and the ink very black; consequently where the MS. has not suffered material damage it is easy to read, as the scribe wrote a beautiful and regular hand.

The Leiden papyrus, on the other hand, has unfortunately suffered much, as Leemans, with a view to protecting the surface, covered both recto and verso with 'vegetable' paper, which probably could not be removed now without serious injury to the MS.; but either the paper or the adhesive matter employed with it has darkened and decayed, rendering the writing illegible in places.

In 1829, while the MS. was still in charge of Reuvens and before it had been subjected to the operation above described, he took a tracing of it which has been preserved, and which, though of little assistance in points of minute detail, may be relied on for filling up with certainty many groups which are now wholly lost in the original.

The main body of the writing is on the recto (horizontal fibres) of the papyrus, while on the verso are written memoranda, medical prescriptions, and short invocations.

The London MS. is Pap. No. 10070 of the British Museum (formerly Anast. 1072).

The Leiden MS. is known as I. 383 (reckoned among the Anastasi MSS. as A. 65).

The London portion forms the initial part of the MS. and joins on to the Leiden portion without a break, the tenth and last column of the London MS. and the first of the Leiden forming one column.

The first London column is imperfect, and it is not possible to say with certainty whether the MS. began with it or whether there was an anterior part now lost. It is quite possible that it began here. On the other hand, it is certain that the MS. is imperfect at the end, since the broken edge of the papyrus at Leiden shows traces of a column of writing succeeding the present final column.

It is impossible to estimate how much is lost, as the MS. is not an original composition on a definite plan, but a compilation of heterogeneous material collected together without any logical order.

The two portions, if joined together, would measure, roughly speaking, some 5 m. (about 16½ feet) in length. In height it averages nearly 25 cm. (10 in.). The writing is in columns, of which there are twenty-nine on the

recto, while on the verso are thirty-three small columns or portions of columns; but these are not marked off, as are the recto columns, by vertical and horizontal framing lines<sup>1</sup>, nor are they written continuously, but they seem to have been jotted down there on account of their brevity and discontinuous character.

The recto columns vary somewhat in size, but average 20 × 20 cm. (8 in. square). The writing is frequently carried beyond the framing lines.

In each column of the recto the number of lines is on the average about thirty to thirty-three; but the number is very irregular, ranging from forty-three in one column to five in another.

### III. CONTENTS.

As has been stated above, the MS. is a compilation. An analysis of the contents will be found on page 14. From this it will be seen to consist mainly of directions for divination processes involving numerous invocations, together with erotica and medical prescriptions, in which, however, magic plays as large a part as medicine.

The MS. is far from being unique in regard to its contents. Fragments of similar works in demotic exist at Paris (Louvre, No. 3229, published by Maspero, *Quelques papyrus du Louvre*, 1875), and at Leiden (I. 384 verso, Anast. 75, published by Leemans, *Mons. du musée de Leide*, 1842, pl. ccxxvi-vii) a MS. partly demotic and partly Greek, the latter portion being published by Leemans in *Pap. graeci mus. lugd. bat.* 1885, ii. Pap. V, and re-edited by Dieterich, *Pap. Mag. Mus. Lugd. Bat.* The Greek papyri containing similar texts are numerous, many examples having been pub-

<sup>1</sup> The horizontal lines on the recto are continuous for the whole length of the papyrus.

lished from the museums of Berlin, Leiden, London, and Paris by Goodwin, Parthey, Leemans, Wessely, and Kenyon.

The well-known codex of the Bibliothèque Nationale published by Wessely, *Denkschr. Kais. Ak. Wiss. Wien*, xxxvi. 1888, contains a few invocations in Old Coptic along with the Greek (cf. Griffith, *A. Z.* 1901, p. 85, and bibliography, *ibid.* p. 72).

Magic was from the earliest times largely developed by the Egyptians in relation both to the dead and the living. Under the former head fall both the pyramid texts and other texts found in the tombs, including most of the Book of the Dead, which consists mainly of magical invocations intended to make smooth the path of the deceased in the next world.

Magical texts for the use of the living are found in the Harris magical papyrus (ed. Chabas, 1860), the Metternich stela (ed. Golenischeff, 1877) and kindred stones, the Berlin papyrus edited by Erman (*Zaubersprüche für Mutter u. Kind*, 1901), &c. Reference may be made to the volume on Egyptian magic by Dr. Wallis Budge, 1899, and to a special study on vessel-divination by E. Lefébure, 'Le vase divinatoire,' in *Sphinx*, 1902, VI. 61 seq. Cf. also Dieterich, 'Abraxas'; Kenyon in *Cat. Greek Pap. in B. M.*, I. 62 seq.; Miss Macdonald in *P. S. B. A.*, xiii. 160 seq.; Wunsch, *Sethianische Verfluchungstafeln aus Rom*, &c.

In the closely allied department of medicine, it is sufficient to refer to the Ebers papyrus, the Kahun papyri, and the Berlin medical papyrus (ed. Brugsch, *Rec. Mon.* pl. 87-107), which offer many parallels. Among the Greek medical writers it is noticeable that Alexander of Tralles seems much more closely allied to the Egyptian school, if that be represented by our MS., than Galen.

But though the subject-matter of the MS. is not without its interest for the history of magic and medicine, its chief claim to publication lies in its philological interest. From the first its numerous glosses have attracted the attention of scholars, and have been the means of fixing the value of a large number of demotic groups. Further it is in date probably the latest known papyrus written in the demotic script; most of the glosses are really Coptic transcriptions, and under this head may likewise be included all the Egyptian words written in cipher; so that the MS. in these furnishes us with a series of very early Coptic words, including several grammatical forms of great interest. Possibly too the text may be of importance in relation to the question of dialects in pagan Egypt; but that is a subject too little worked out at present to allow of definite statements. The vocabulary is very extensive, and includes a number of Greek words, the names of over 100 plants, besides numerous animals and minerals.

#### IV. PREVIOUS WORK ON THE MS.

It may be useful to record here the names of those who have dealt with the MS. at greater length than a mere passing reference or quotation, and to whom we are indebted for many suggestions:—

REUVENS. *Supra*, p. 1.

LEEMANS. *Mons. &c., texte; Aegyptische Papyrus in demotischer Schrift, &c.* 1839.

MASPERO. *Rec. trav.*, i. 18-40 (1870).

REVILLOUT. *Setna*, introd. pp. 3-48 (1877); *Rev. Égypt.*, i. 163-172 (1880), ii. 10-15, 270-2 (1881); *Poème satyrique* (1885).

PLEYTE. *P. S. B. A.*, 1883, 149.

BRUGSCH. *Wtb. pass.*, *A. Z.*, 1884, 18 seq.

MAX MÜLLER. *Rec. tr.*, viii. 172 (1886), xiii. 149 (1890).

Hess. Setna pass. (1888), *Zur Aussprache des Griechischen*, in the *Indo-germanische Forschungen*, vi. 123; *Der gnostische Papyrus von London*, Einleitung, Text u. Demotisch-deutsches Glossar, 1892.

GROFF. *Mém. de l'Institut Égypt.* iii. 337 seq. (1897), and *Bulletin du même*, 1897, 1898.

As the London portion of the MS., which in the order of contents is the first part, was published fifty years later than the second part at Leiden, it follows that each publication has an independent numbering of the columns, starting from I. In view of the fact that there are many references in demotic literature already to the columns by their numbers as established by the publications of Leemans and Hess, it would have been desirable to retain the existing numbering if possible. But, as will be seen by comparison of the hand copy of the whole MS. which accompanies this edition with the former publications, the changes in the way of consolidation of the columns, and in some cases necessary re-numbering of the lines, have made it compulsory to introduce a new and continuous numbering of the columns. For instance, Hess col. X and Leemans col. I form a single column, and the same is the case with Leemans cols. II and III and cols. IV and V, and with verso, cols. XVI and XVII, XXII and XXIII. A comparative table of the old and new numbers will be found at the end.

## V. THE GLOSSES.

There are about 640 words with transcriptions in Coptic characters in addition to a few inserted in the text.

Besides all the letters of the Greek alphabet we find the following used:—

ff (=R 26/15).	6 (=z: w 9/11).
z (=R 7/33, 25/34).	y (=c 2/10, 9/14).
h (=λ 25/34, 35 text).	^ (=e 9/14, 25/34).
⚡ (=ω 2/13, 5/23, 8/8).	9 (=e 2/4).
3 (=w 1/25, 8/9, 13, V. 5/9).	5 (=s 9/6, 29/10).
λ (=w 2/18).	♯ (=x 2/26, 29/10).

The glosses were undoubtedly written by the same scribe who wrote the demotic text. And it seems that he wrote the glosses before he filled in the rubrics. For the handwriting of the demotic text and of the rubrics is unquestionably the same; and in filling up in red the empty spaces he had left for rubrication, the scribe took occasion to fill in with his red ink occasional lapses in the black writing. In the text this can be observed in e.g. 24/1, the omitted  $\text{—}$  of the second *str* (?) has been filled up in red, and also the omitted determinative in the last word of 28/8, an omitted letter in *phr* 29/11, an omitted word *sn* interlineated in 29/12, and a plural sign in 25/26; and so too the gloss  $\epsilon\omega\epsilon$  in 28/8, overlooked when the glosses were originally inserted in black ink.

It is a fact that there is often a considerable difference between the Greek letters in the passages written in Greek and in the glosses (e.g. *παπιπετον* in 15/25 and 15/29), but this may be accounted for by the fact that the former are written in a cursive hand with ligatures, while the glosses are carefully written with separately formed letters without ligatures for distinctness' sake in the narrow space between the lines.

The above considerations, however, only show that the text and glosses were written by the same hand in our existing MS. It does not follow that they were written by the original compiler. Max Müller has argued (Rec. tr., viii. 175) that they must be due to another individual since they are mostly in the Fayumic

dialect, while the dialect of the demotic text is 'Untersahidisch' (i. e. Achmimic, so called by Stern). In *Rec. tr.*, xiii. 152 *n.*, he replaces the latter term by a more precise definition: 'Die Mundart steht zwischen Fayumisch u. dem Mittel-ägyptischen von Akhmim, letzterem näher.' But it is very doubtful whether this distinction between the text and the glosses can be maintained. The only example quoted by Max Müller that distinctly suggests Fayumic is the gloss  $\lambda\omega$  and  $\lambda$  over a group in 16/5 and 25/34, which he reads as = (ε)ρσοσ, regarding the interchange of ρ and λ as evidence of Fayumic dialect. But the demotic group in question does not read *er-w*, but *mr* as in *mr-ḥ* (1/17, 2/7, 14/6, 28), and the gloss  $\lambda\omega$  represents the absolute form of the late Egyptian word which we see in its construct form in Sahidic  $\lambda\epsilon\lambda\eta\eta\eta\psi\epsilon$  and in *λεσωνις*. From the detailed examination of the dialect (in vol. ii) it appears probable that the dialect of the text does not show any distinction from that of the glosses, and it is not necessary to go behind the scribe of the present MS. and place the compiler earlier. He may well have been one and the same.

## VI. DATE.

Reuvens (u. s. p. 151) placed the date of the MS. in the first half of the third century A. D., and this was repeated by Leemans.

Groff and Hess attributed it on palaeographical grounds to the second century; but in the light of recent additions to the knowledge of Greek palaeography, and the opinions based on them of Kenyon, Grenfell, and Hunt (see *A. Z.*, xxxix. (1901) p. 78), the third century must be accepted as the date of the MS. But this, of course,

is the date at which the papyrus was written, and merely furnishes a *terminus ad quem* for deciding as to the date of the contents.

That the whole of the papyrus, in its present state, was written by one and the same scribe—with the possible exception of verso XXVIII—can scarcely be a matter of doubt to any one who has studied closely the handwriting of the original MSS. It must be stated, however, that Reuvens and Leemans were of opinion that the glosses were written by a later hand than that of the body of the text: but this question has been discussed above (p. 9), and apart from the identity of ink, and the material proof given there, it may be added that the hieratic glosses in 27/8 are certainly written by the same hand as the numerous hieratic passages scattered through the text.

The date of the contents is a much more complicated question. Written partly in hieratic, partly in demotic, and partly in Greek, they wear the aspect of a compilation, which is borne out by the varied and disconnected nature of the subject-matter.

It has been suggested that the work is a translation into demotic of a Greek original, and perhaps this is the first question demanding discussion. *Prima facie* it may be said to be likely, as so many similar works exist in Greek. The introduction of three invocations of considerable length written in Greek characters almost compels us to accept that origin for those particular sections, viz. 4/1-19, 15/24-31, 23/7-20. It seems probable that the translator felt he could transfer to Egyptian the prescriptions and preparations, while the formula of incantation had to be left in the original language. Had these sections been written in Egyptian originally, it is not likely that an incantation in a foreign tongue would be inserted in the place presumably of an Egyptian one.

And in the first named instance there is the additional evidence of two true Greek glosses, i. e. not *Coptic transcriptions* of the demotic words, but Greek equivalents of the two words 'table' and 'goose,' which seem to be inserted clearly to prevent a misunderstanding of the original terms. In the second instance 15/24-31, the original Greek lines 25-28 are immediately followed by a demotic translation of the same passage (ll. 29-31), which points in the same direction. Translation from the Greek is rendered probable, outside the passages already referred to, by the transcription of Greek prescriptions and substances in 24/1-25, and verso I, II, VIII, IX. According to an ingenious suggestion of Max Müller, in verso II the otherwise unintelligible phrase *m<sup>c</sup>nes n rm* is almost certainly a mistranslation of *μαγνησία ἀνδρεία*. Max Müller has also (Rec. tr., viii. 175-6) given strong reasons for regarding the passage 25/23-37 as being translated from a Greek original. However, even where there are reasons for believing that the demotic is a translation from the Greek, the original source, in relation to magic at any rate, was probably Egyptian—certainly so in the case of the Greek passage in 15/25-28, which has itself clearly an Egyptian origin.

On the other hand, some of the chief sections of the MS. show no traces of Greek influence, e. g. cols. VI and XV. 1-20; but it would be rash to say that they are older; they may well represent only a purer Egyptian source. Max Müller (Rec. tr., viii. 172) has suggested that some of the magic formulae go back to the period from the Eighteenth to the Twentieth Dynasty. This cannot be true of more than a few phrases. The language indeed is not entirely uniform, but throughout the papyrus the vocabulary and grammar are distinctly not 'Late Egyptian'; they are 'demotic,' and that too

of a kind which approaches Coptic much more closely than in any other known papyrus. Certain passages, such as the spell in 13/1-10, show more or less archaism, but in all cases it is mixed with late forms.

The use of hieratic might be thought to indicate some antiquity where it occurs. But the writing is a strange jumble; the hieratic is inextricably though sparingly mixed with the demotic, a single word being often written partly in hieratic, partly in demotic. Where hieratic signs occur the language is not generally more archaic than when the demotic is pure. In 23/24 the word *Abrasax* is written in hieratic. Now *Abrasax* is usually regarded as a typical gnostic invocation name, Irenaeus having stated that it was invented by Basilides (fl. 125 A. D.). This statement is now generally regarded as an error, and the name may be earlier; but there is no authority for placing it in pre-Christian times (cf. Hort, s. v. *Abrasax*, in Smith, *Dict. Christ. Biog.*; Dieterich, *Abrasax*, p. 46; C. Schmidt, *Gnostische Schriften in Kopt. Spr.*, 1892, p. 562).

Not many documents written in hieratic have been ascertained to be later than the first century A. D.; but they were plentiful at Tanis amongst the burnt papyri found by Professor Petrie in the house of 'Bakakhuu' (*Asychis*), the destruction of which Mr. Petrie was disposed to date to 174 A. D. (*Tanis*, i. p. 41); and Clemens Alexandrinus (*Strom.* v. 237) mentions hieratic as still taught in the schools (circa A. D. 160-220). Hieroglyphic inscriptions, with the name of Decius (249-251), are found in the temple of Esneh, and the existence of hieroglyphic almost implies that of hieratic.

Judging by the language, it is difficult to believe that any part of the work in its present redaction is more than a century or two older than the papyrus itself.

The contents of the papyrus may be classified as follows :—

1. Divination—

- (a) by the vessel of oil I-III, IX-X. 22, XIV, XVIII. 7-33, XXI. 1-9, XXII (?), XXVIII, verso XXII, verso XXVI.
- (b) by a lamp V, VI-VII, VIII. 1-12, XVI, XVII-XVIII. 6, XXV. 1-22, XXVII. 13-36, verso XVIII, verso XXIV, verso XXXI.
- (c) by the sun X. 22-end, XXVII. 1-12, XXIX.
- (d) by moon XXIII. 21-31.
- (e) by the Foreleg constellation (Great Bear) verso XVIII.
- (f) by stars ? IV. 23-4.
- (g) through the priest Psash (?) VIII. 12-end.
- (h) through Imuthes IV. 1-22.
- (i) by dreams verso XVII, eye-paint XXI, invocation XXVII ? XXVIII.
- (k) for thief-catching III. 29, or shipwreck (?) verso XV.

2. to obtain favour and respect XI, verso XXXII.  
to avert anger of superior XV. 24-31.

3. Erotica—

- by potions XV. 1-21, XXI. 10-43, XXV. 23-XXVI.
- by salves XII, verso III. 14-16, XII-XIII. 9, XIII. 10-11, XIV, XXIII, XXV, XXX, XXXII.
- αγωγιμον* verso XVI, XVII, XIX.
- διακοπη* XIII. 1-10.

4. Poisons, &c.—

- blinding XIII. 11, XXIV. 30.
- soporifics XXIII. 1-20, XXIV, verso II. 16-III. 3.
- maddening (magic) verso XXIX.
- slaying XXIII. 7, XXIV. 28, verso XXXII.
- uses of the shrew-mouse, &c. (chiefly in erotica) XIII. 11-end and verso XXXII.

5. Healing—

- poison XIX. 10-21.
- sting XX. 1-27.
- dog's bite XIX. 9, 32-40.
- bone in throat XIX. 21-32, XX. 27-33.
- gout and other affections of feet verso VIII-X, XI.
- water in ears verso IV. 1-5.
- ophthalmia (?) verso XX.
- fever verso XXXIII.
- haemorrhage, &c. in woman verso V. 1-3, 9-13, V. 4-8.
- to ascertain pregnancy verso V. 4-8.

6. names or descriptions of plants, drugs, &c. verso I-II. 15,  
III. 4-13, 17-18, IV. 6-19, V. 14-17.

## SYNOPSIS OF CONTENTS

- COLUMN I-III. Divination by vessel with medium.  
1/2-3/5 invocation ; 3/5-3/35 directions.
- IV. 1-19. Process employed by Imuthes.  
1-8 directions ; 9-19 Greek invocation.
- IV. 20-22. For a horoscope (?).
- IV. 23-24. Eye-paints.
- V. 1-2. fragmentary.
- 3-32. Divination by lamp without medium.  
3-8 directions ; 9-23 invocations ; 24-32  
prescription for eye-paint and further  
directions.
- VI-VIII. 11. Divination by lamp, with medium and alone.  
6/1-11 directions ; 6/11-8/11 invocations.
- VIII. 12-18. Divination alone, according to the priest  
Psash (?).  
12-16 invocation ; 16-18 directions.
- IX-X. 22. Divination of Chons by vessel.  
9/1-10/9 invocation ; 10/9-10/19 directions  
for use with medium ; 10/20-10/22 for  
use alone.
- X. 22-35. Divination by vessel to see the bark of Ra, alone.  
23-30 invocation ; 30-35 directions.
- XI. Formula for acquiring praise and honour.  
1-21 invocation ; 21-26 directions.
- XII. Eroticon.  
1-14 directions ; 15-18 invocation ; 18-27  
alternative invocation ; 27-31 further  
directions.
- XIII. To separate a man from a woman.  
2-9 invocation ; 9-10 directions (? incom-  
plete) ; 11-29 uses of shrew-mouse (?) and  
other animals, &c., for removing the man  
and procuring the woman.
- XIV. Divination by vessel with medium.  
2-16 invocation ; 17-32 directions.

## COLUMN XV. 1-20. Eroticon.

- 1-8 directions; 8-20 invocation.
- XV. 21-23. Another eroticon.
- XV. 24-31. Formula for averting anger of a superior.  
25-28 Greek invocation; 29-31 demotic translation of the same.
- XVI. 1-14. Divination by lamp; invocation.
- XVI. 15-17. Invocation before the sun for success generally.
- XVI. 18-30. Divination by lamp with a medium.  
18-19 directions; 20-22 invocation; 22-30 further directions.
- XVII. 1-21. Another method of divination by lamp with medium.  
1-11 invocation; 11-21 directions.
- XVII. 21-23. Another method of the same.
- XVII. 24-26. Another method of the same.
- XVII. 27-XVIII. 6. Another method of the same.
- XVIII. 7-33. Divination by vessel with medium or alone.  
8-23 invocation; 24-33 directions.
- XIX. 1-9. Formula for the bite of a dog.  
1-8 invocation; 8-9 directions.
- XIX. 10-21. Formula for extracting poison from the heart of a man who has been made to drink a philtre.  
11-19 invocation; 19-21 directions.
- XIX. 21-32. Formula for a bone in the throat.  
22-28 invocation; 28-32 directions.
- XIX. 32-40. Formula for the bite of a dog.  
33-39 invocation; 39-40 directions.
- XX. 1-27. Formula for the sting of a scorpion (?).  
2-13 invocation; 14-27 directions and invocation to the oil.
- XX. 27-33. Formula for a bone in the throat.
- XXI. 1-9. Divination by vessel through Osiris.  
2-8 invocation; 8-9 directions.
- XXI. 10-43. Eroticon (a scarab in wine).  
10-20 directions; 20-43 invocations.
- XXII. 1-5. Divination by vessel for spirit summoning (incomplete).
- XXIII. 1-20. Formula to inflict catalepsy and death.  
2-8 directions; 9-20 Greek invocation.

## COLUMN

- XXIII. 21-26. Vessel-divination by the moon.  
21-24 directions ; 24-26 invocation.
- XXIII. 27-31. Another method of the same.
- XXIV. Various prescriptions for producing sleep,  
catalepsy, death, &c.
- XXV. 1-22. Divination by lamp with a medium.  
2-8 invocation ; 9-22 directions.
- XXV. 23-31. Eroticon.
- XXV. 31-XXVI. 18. Eroticon.  
25/31-33 directions ; 25/34-37 invoca-  
tion ; 26/1-18 alternative invocation.
- XXVII. 1-12. Divination by vessel with medium, for  
seeing the bark of Ra.  
1/9 invocation ; 9-12 directions.
- XXVII. 13-36. Divination by lamp with medium.  
13-19 directions ; 20-24 invocation ;  
24-36 prescription for eye-paint and  
further directions.
- XXVIII. 1-9. Divination by vessel, alone.  
1-4 invocation ; 4-9 directions.
- XXVIII. 10-15. Another method of the same.
- XXIX. 1-20. Divination by the sun with medium.  
1-4 directions ; 5-12 invocation ; 12-  
17 alternative invocation ; 17-20  
further directions.
- XXIX. 20-30. Another method of the same.

## VERSO.

- I. Names of plants.
- II. 1-15. Names of plants and minerals.
- II. 16-20. Prescription for sleeping draught.
- III. 1-3. Another.
- III. 4-13, 17-18. Names of minerals.
- III. 14-16. Eroticon.
- IV. 1-5. Prescription for the ears.
- IV. 6-19. Names of animals and plants.
- V. 1-3, 9-13. Prescriptions for hæmorrhage in women.
- V. 4-8. Prescription for ascertaining pregnancy.
- V. 14-17. Names of plants.

- VI-VII. Prescriptions for ailments of women.
- VIII-X. Prescriptions for gout.
  - XI. Prescriptions for ailments of the feet.
  - XII-XIV. Erotica.
  - XV. Formula for thief-catching and against shipwreck (?).
  - XVI. Eroticon.
  - XVII. Formula for dreams.
- XVIII. Divination by lamp, or by the Fore-leg (Great Bear) Constellation.
  - XIX. Formula for summoning a woman.
  - XX. Prescription for ophthalmia (?).
  - XXI. Formula for an eye-paint (?).
  - XXII. Vessel-divination, alone.
  - XXIII. Eroticon.
  - XXIV. Lamp-divination.
  - XXV. Eroticon.
  - XXVI. Invocation for use in vessel-divination.
  - XXVII. Invocation for the same (?).
- XXVIII. Directions for spirit-summoning (?).
  - XXIX. Formula to produce madness.
  - XXX. Erotica.
  - XXXI. Invocation for use in lamp-divination.
- XXXII. Formula for producing love or death of a woman, and acquiring praise.
- XXXIII. Formula for removing fever.

## EXPLANATION OF SIGNS

### TRANSLATION.

RESTORATIONS are placed in *square* brackets [ ]. Lacunae in the original, for which no restoration is suggested, are represented by dots. Words in *round* brackets ( ) are not in the original, but are added by the translators; those between angular brackets < > are intended to be omitted.

The second person singular has been rendered by 'thou, thee' in invocations, by 'you' elsewhere. In the very few instances in which the second person plural occurs, it is indicated by the use of 'ye' or 'you' (plur.); (*bis*) following a word indicates that the word is followed in the original by the sign *sp sn*, implying that the word or phrase is to be repeated.

An accurate transcription of the magic names is given in the transliteration; in the translation we have rendered the sound approximately without strict adherence to any one system, generally following the glosses where they exist, as it was thought that this would be the most useful course for such readers as are not Egyptian scholars.

### TRANSLITERATION.

For the system, see note preceding the demotic glossary. Words transliterated with Coptic letters *between asterisks* are written in *cipher* in the original.

### REFERENCES.

In referring to the plates of the papyrus in vol. ii, Col. I. l. 1 is quoted as 1/1 and verso, Col. II. l. 3 as V. 2/3, &c.

# TRANSLITERATION

## COL. I.

1. . . . . ḥn p tš n Pr-mze z-mt
2. . . . . štte n pe-f ryt ḥtp n Pr- . . . e ḥr-f mw tyk
3. . . . . n ʾm t(?) e ne-f(?) šḥ(?)n ʾre-t ʾnh.t
4. . . . . tkr my p wyn p wstn ḥn pe hn
5. . . . . aʾwn n-y p t aʾwn n-y t tyʾt aʾwn n-y p nwn
6. . . . . ʾo.t n ḥmt n ʾrq-ḥḥ n ntr-w nt n t p.t nt ʾsc  
ʾm-n
7. . . . . wyn p wstn ḥn pe hne pe
8. . . . . ḥm-ḥl nte ḥr-f pḥt a py hne (nhē) my wz

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## COL. I.

l. 1. Restore from 18/7. The parallel text to ll. 13-17 shows that more than half of the page is lost, but the heading line was probably not of full length. *Pr-mze* is *περμζε* (*Oxyrhynchus*), capital of the nineteenth nome of Upper Egypt.

l. 2. *Pr- . . . e* (?). The group suggests a reading *Pr-ʾr-ʾmn* for *περμωπ* (*Pelusium*), but the ʾr (?) sign is perhaps too upright, and it is more likely that the two signs following *Pr* are a special group for some divine name. Nothing is known of the religious importance of *Pelusium*, or even of its name in Egyptian, but the city is mentioned in a Greek invocation quoted below at l. 12.

l. 3. *šḥ* (?). This group, here in the plural, may represent  *šḥ*, 'toes' (LANGE, A. Z., 1896, 76). Cf. LEPSIUS, *Todtenb.*, c. 42, l. 9 *iw šḥ-w-i šḥ-w-i m ʾrʾw* (*sic*) *ʾnh-w*, 'my fingers and toes are as rearing serpents.' But the same group recurs in 7/2 as a masc. sing. subst. where the context rather suggests the meaning 'testicles.'

*ʾnh-t*, of a serpent, cf. 12/17; in Egyptian ΠΛΥΤΕ, Pap. Tur., cxxxii. 4 and (very late) Mar. Pap. Boul., I. Pl. 9, ll. 5-6. It seems to mean 'darting forward for attack.' Similar meanings, 'rise,' &c., are common, esp. in late texts, BR., Wtb., 198-9; cf. also 9/16, 10/7. But in GRIFFITH, *Tell el Yahudiyeh*, xxv. 15, an enraged serpent *ʾnh nf-w-f* 'breathed its vapour' at a god, *ʾnh* being there a transitive verb surviving in Sah. *אנח-רח* 'breathe,' BSCIAI, Rec. tr., vii. 25 (Job ix. 18).

# TRANSLATION

## COL. I.

(1) [A vessel-divination which a physician?] of the nome of Pemze [gave to me]. Formula: (2) '[O god N.] . . . . . the border of whose girdle (?) rests in Peremoun (?), whose face is like a spark (3) . . . . . of (?) an obscene (?) cat, whose toes (?) are a rearing uraeus (4) . . . . . quick[-ly?]; put light and spaciousness in my vessel (5) . . . . . Open to me the earth, open to me the Underworld, open to me the abyss, (6) . . . . . great . . . . . of bronze of Alkhah, ye gods that are in heaven, that are exalted, come ye (7) . . . . . [put?] light and spaciousness in my vessel, my (8) . . . . . [this] boy, whose face is bent over this vessel

l. 4. *p wgn p wstn*, cf. Leyd. Pap. Gr. V. v. 17 (ed. DIETERICH) *γευσθω βα(θως) πλα(τος) μη(κος) αυγη* in an *ουειρον αιτησις*.

l. 5. Or perhaps '[Open to me, O heaven!], open to me, O earth!' &c. Cf. Pap. Bibl. Nat. l. 1180 *ανοιγητι* (sic) *ουρανε*.

*ty.t* transcribed *THI* in Gloss. 17/20, O. C. Par. *TH* (A. Z., 1883, 94). In II Kham. ii. 10, &c., the judgement of the dead takes place in Tei, which seems convertible with Amenti.

*p nwn*. It is a question whether this is the hieroglyphic . The latter occurs only twice in this papyrus, but in one of the instances it is clearly parallel to *nwn*. Cf. xxi. 33 *nte-k py k km hyt r pyr n p nwn*.  with ix. 15 *nk p hf r pyr n p nwn*.

l. 6. *rg-hh*. BRUGSCH, Dict. Geog., 130, 1121 = [a]λχα 15/27, O. C. Par. *αλχδδ* (A. Z., 1883, 104), the necropolis at Abydos where the head of Osiris was preserved. It is spelt with *l*, *lg-hh* only once in 15/30, cf. the converse in *gh'ikter* = *χακτηρ* 5/5.

*m-n*. *ααωιηι*, cf. MÜLLER, A. Z., 1893, 50, who suggests that it is cohortative 1st plur. 'let us come,' or for *m-w n-y*, 'come ye unto me,' with the *n-y* unaccented being reduced to an enclitic, but cf. 11/16 *m-n n-y*.

l. 8. *nhe*, 'oil,' and *hne*, 'vessel,' confused in the writing. Parallel passages authorize either.

9. . . . . e ze py šn-hne p šn-hne n ʾS:t pe e-s qte  
 10. . . . . ʾm n-y a hn . . . pe ḥtr ze hb nb . . .  
 11. . . . [nte-]k t wn yr·t·f n py ʿlw a bl ar-w tre-w  
 12. . . . . z ʾnk pe p pr-ʿo my-sr sr-my-srpt rn-yt  
 13. . . . . [a]r-k ty n p-hw z ʾnk pe syt-tʾ-k stm rn-yt stm  
 14. . . . . hrenwte lʿppt-t-thʿ lʿksnthʿ sʿ  
 15. . . . . l bwel sp-sn lwtery gʿsʿntrʿ yʿh-ʿo  
 16. . . . . [p]šft n t p·t ʾblʿnʿthʿnʿlbʿ p srrf  
 17. . . . . [e·ʾr-k] zt-f e·ʾr-k sq n ḥrw-k p mr-ʾḥ-nfr pe ḥtr

l. 10. *ḥtr* here and elsewhere perhaps 'compeller,' meaning him (here Anubis) who compels the gods to do the magician's will.

l. 11. **aaa**. Note this gloss as a variant or correction of *nṯ-k ty*, also in l. 18.

l. 12. *z ʾnk*. For the essentially Egyptian identification of the utterer of the spell with his god see DIETERICH, *Abraxas*, p. 136 note, and cf. *Iambl. de Myst.* vi. 6.

*p pr-ʿo my-sr*, cf. the corrupt *τον μουισδρω τον αναξ* Leyd. Pap. Gr. V. ix. 11-12.

*sr-my-srpt*. The same signs recur grouped together in varying order as a divine appellative in 9/6 and 11/8. The knife  and hide  are the zodiacal signs of Leo and Aries (BRUGSCH, *Nouv. Rech.*, p. 22); the flower or seed-head is the peculiar determinative of the **σαρπוט** throughout this papyrus. The same divine name, composed of a lotus bud (?)  with lion and spelt-out name of ram (*srw*), occurs in LEPS., *Todt.*, cap. 162, l. 5, variants giving *srpḏ* for the lotus bud (?) (BR., *Wtb.*, 1265) and *mʿy* for the lion (Leyd. *Lijkpap.*, No. 16). Cf. also PLEYTE, *Chapitres Suppl.*, Pl. 14 and 131. The group of a lotus leaf, lion, and ram is figured on several hypocephali, the best example being in BUDGE, *Lady Meux Cat.*, 2nd ed., Pl. VI. Cf. PLEYTE, *ib. text*, Pl. opp. p. 60. Probably none of these instances are earlier than the Persian invasion. Outside our papyrus the normal order is evidently lotus-lion-ram, and Greek versions agree with this: *Brit. Mus. Pap. CXXI. l. 499* *εγω ειμι ο εν τω Πηλουσιω καθιδρυμενος Σερφουθ: μουισρω: (so facs.)*, similarly l. 557; in *Leyd. Pap. V. col. 3 a, l. 6*, the spelling is varied and corrupt. In each case *σερφουθ* is marked off from *μουισρω*, the latter appearing as one word. On a gnostic gem in the Wilson Collection belonging to Aberdeen University is the legend:—*σερφουθ μουισρω λαιλαμ dos μοι χαριω πραξω νεικην*. In this combination the lotus (**σαρπוט**, see below, 2/17), the lion (**μοσι**, see below, 5/11), and the ram (**ερω**, see below, 11/8 and 14/13, and decan names in BR., *Wtb. Suppl.*, 995) probably all represent solar attributes.

*rn-yt*. This abnormal spelling apparently arises from a combination

(oil); cause to succeed (9) . . . . . for this vessel-  
 divination is the vessel-divination of Isis, when she  
 sought (10) . . . . . come in to me, O my com-  
 peller (?), for everything (11) . . . . . and cause the  
 eyes of this child to be opened to them all, (12) . . . . .  
 for I am the Pharaoh Lion-ram; Ram-lion-lotus is my  
 name (13) . . . . . to thee here to-day, for I am Sit-  
 ta-ko, Setem is my name, Setem (14) [is my true name,  
 &c.] Hrenouté, Lapptotha, Laxantha, Sa-(15)[risa, &c.]  
 . . . . . Bolbouel (*bis*), Louteri, (K10-)Kasantra, Iaho  
 (16) [is my name, &c., Balkam the] dread(?) one of  
 heaven, Ablanathanalba, the gryphon (17) [of the shrine  
 of God, &c.]. [You] say it, drawling(?) with your

of the earlier *rn-y* and the later form found in O. C. Par. **ερεπτ** (A. Z., 1900, 89, cf. Boh. **ερεπκ** **Ηνν.** Actes, 108). Cf. 14/2 *yrt-yl*.

l. 13. Lines 13-17 are repeated with the missing passages complete in verso XXVII, which is written on the back of this and the following column.

*syt-p-k*. The first element is written as the 'serpent' **επ** in the parallel text and *k* is bull (**κρ**, 7/33), but *p* seems meaningless. It may possibly be 'the impregnator of the cow,' cf. BUDGE, *Nesiamsu*, iii. 6, *p' k' sty m l'-wt*. In PARTHEY, *Zwei gr. Zauberpap.*, i. 252, we have practically the same phrase introduced into an O. C. context which gives an entirely different meaning, 'I am Osiris whom Set destroyed,' **ΠΕΝΤΑΣΧΗ ΤΑΚΟ(ϣ)**; see ERMAN, A. Z., 1883, 109 note.

*stm*, i. e. 'hearing,' or perhaps 'hearer,' but the personal determinative is absent.

l. 15. *Kasantra* alone without **κλο** appears in the demotic of both texts, suggesting a reminiscence of the prophetess Cassandra.

l. 16. *srrf* the hieroglyphic *sfr* of II Beni Hasan, Pl. IV, a winged quadruped with raptorial beak. The *srrf* is described in Kufi, xv. 1 seq., as 'the image (?) of god (?), the king (?) of all that is in the world, the avenger that cannot (himself) be punished; his beak is that of the falcon, his eyes those of a man, his limbs of a lion, his ears of a . . . , his scales of a water- . . . , his tail a serpent's.' Further, he is the mightiest of beings next to God, has authority over everything on earth like Death, and is the instrument of God's vengeance.

l. 17. *sq*, cf. 6/19 for the complete phrase. The meaning 'drawl' is not quite certain. It must be some artificial way of speaking, such as whining or muttering, cf. 7/32 and Leyd. Pap. Gr. W. col. 1, l. 38, col. 3. l. 2, and *φλογγος αναγκαστικός*, &c., Brit. Mus. Gr. Pap. CXXI. 765 seq.

18. . . . . a šnt-k ar-f ty n p-hw nte-k t wn yr't-f n  
py [lw]
19. . . . . nb nte-k nḥm py 'lw nte ḥr-f ph[t a py]
20. . . . . n ntr ḥry-t p-sepe-n-p-t ḥry-t . . . .
21. . . . . ank pe Hr 'Mn nt ḥms a py šn-hne ty n  
p[-hw]
22. . . . . py šn-hne ty n p-hw m'rygh'ry e'r-k . . . .
23. . . . . nte-w z pe šn n-y z n-w sp-sn n ntr-w nt w'cb  
n p nwn
24. . . . . n t n rn nte n ntr-w n Kmy ḥ' ḥr n gpe-w
25. . . . . th'r z ank t'py-šteh-ty n t n rn
26. . . . . t wz-k p pr-'o peš'm-ty nt ḥtp ḥr r
27. . . . . ny ḥpš-w n nb n m'ct t m'ct n r-y p 'bye
28. . . . . . th' z ank pe stel y'h-'o wn-t

## COL. II.

1. e'r-k z n p ḥm-ḥl z a·wn n yr't-k e-f wn yr't-f nte-f  
nw a p wyn e'r-k t 'r-f 'š
2. z 'w sp-sn p wyn pyr sp-sn p wyn θse sp-sn p wyn  
ḥy sp-sn p wyn p nt n bl
3. 'm a ḥn e-f ḥp nte-f wn yr't-f nte-f tm nw a p wyn  
e'r-k t 'r-f ḥtm yr't-f

*p-mr-'ḥ* pronounced *p-le-che*, produces the common Ptolemaic proper name Πελαίας, as is proved by a bilingual (SPIEGELBERG, Strassb. Pap. No. 21, text, pp. 21-2, the reading *P-ers* to be corrected to *p-mr-'ḥ*; the Greek nominative shown in GRENF. Amh. Pap. LI. 5). The religious significance of this appellation, 'the good oxherd,' is not clear, nor has it been traced in early texts; from 2/7 it is clearly applied to Anubis, and perhaps dogs were used for herding cattle in Ancient Egypt? It is probably equivalent to Gk. ποιμην, for which see GOODWIN, Cambridge Essays, 1852, p. 26, B. M. Gr. Pap. XLVI, l. 31. If the Good Shepherd is the meaning, we may note the Χριστος Ανουβις of Leyd. Pap. Gr. V. vi. 17.

1. 19. *nḥm* written with the lotus bud, cf. BR., Wtb., 796-7.

1. 20. *per*. In the writing of the glosses the aspirate is suppressed before *p*, even in 19/19 *npaṛ* for *p-ḥr*, so also 16/7 *naṛṛn*, 28/9 *poṛoṛ* 29/14 *paḥoṛ*, V. 33/3 *apaer*. The initial demotic group *ḥry* is seen in

voice: 'O beautiful oxherd, my compeller, (18) . . . . .  
 . . . . . ask thee about here to-day; and do thou cause  
 the eyes of this boy to be opened (19) . . . . .  
 and do thou protect this boy whose face is bent down  
 [over this (20) vessel] . . . . . of god, lord of earth, the  
 survivor (?) of the earth, lord of earth . . . . . (21) . . . . .  
 . . . . . I am Hor-Amon that sitteth at this vessel-divina-  
 tion here to-day (22) . . . . . this vessel-divination  
 here to-day; Marikhari, thou . . . . . (23) . . . . .  
 and that they tell me my inquiry. Say to them (*bis*)  
 "O holy gods of the abyss (24) . . . . . [I am] . . . . . of  
 earth by name, under the soles [of] whose [feet?] the  
 gods of Egypt are placed (25) . . . . . thar, for I am  
 Ta-pishtehei of earth by name (26) . . . . . preserve  
 thee, O Pharaoh, Pashamei that resteth at the mouth (?)  
 (27) . . . . . these shoulders of real gold.  
 Truth is in (?) my mouth, honey (28) [is in my lips?]  
 . . . . . Ma . . . . . tha for I am Stel, Iaho, Earth-opener."

## COL. II.

(1) You say to the boy 'Open your eyes'; when he opens his eyes and sees the light, you make him cry out, (2) saying 'Grow (*bis*), O light, come forth (*bis*) O light, rise (*bis*) O light, ascend (*bis*) O light, thou who art without, (3) come in.' If he opens his eyes and does

Ptolemaic proper names commencing with  $\Phi\rho\iota$  'sheikh' = *p-hry*-. The pronunciation here would be *hri-to* rather than  $\rho\epsilon\tau$ , unless the spelling is fanciful.

l. 21. Hor-Amon is known in figures of glazed pottery (LANZONE, *Diz. Mit.*, 601).

l. 23. *sp-sn*. It seems probable that this group may be used simply as a mark of emphasis, e. g. after *m šs*, 'exceedingly,' and here after the imperative 'say to them!' It can hardly mean 'say to them twice.'

l. 26. *hr r*, or 'opposite,' as in Coptic  $\rho\epsilon\tau\epsilon\tau$ -.

l. 27. 'bye, cf. 9/16: or perhaps, 'The truth of my mouth [is] the honey [of my lips].'

4. e·r-k š ar-f n whm z-mt-t p kke a·l-k n ḥ-t-f p wyn a·ny p wyn n-y a ḥn
5. p š'y nt ḥn p nwn a·ny p wyn n-y a ḥn Wsr nt ḥr nšme-t a·ny p wyn n-y
6. a ḥn py IV tw nt n bl a·ny p wyn n-y a ḥn p nte p šp pa ny wne-t-w n t-t-f a (*sic*)
7. a·ny p wyn n-y a ḥn Ḳp p-mr-ḥ nfr a·ny p wyn n-y a ḥn z e·r-k
8. a t s-ḳ ar-y ty n p-hw z Ḳnk Ḳr s Ḳt p s nfr n Wsr e·r-k a Ḳny n ntr-w n t s-t
9. wype e·r-k a t Ḳ-r-w Ḳr n pe ḥb n-se t mš'e(?) te-t yp-t Ne-tbew e·r-k a ty Ḳ-r-w Ḳr nḳm-s
10. z(?) . . . . twr'm-ne ḳm-ne ḳḳ mes sp-sn ḳo-rnw-ḳo-rf sp-sn ḳo-rnw-ḳo-rf sp-sn pḳh-ḳo-r-f
11. . . . . pḳh-r-f y-ḳo qwy n stn tw-ḥr my wz py ḳlw nte ḥr-f pḥte a py
12. nḥ[e nte-k(?)] t pḥ(?) n-y Sbk š' nte-f pyr stm rn-yt stm pe pe rn n mt z Ḳnk
13. l . . [m] . . . . t twlot tḳt pyntḳt pe rn n mt p ntr ḳo nte ne-ḳw rn-f

## COL. II.

l. 4. *a·l-k*. The *a* is an addition above the line. *l-k* would be  $\alpha\lambda\epsilon\kappa$ , but the *a* prefixed suggests \* $\alpha\lambda\iota\epsilon\kappa$  on the analogy of  $\alpha\lambda\iota$ , hardly  $\alpha\lambda\omicron\epsilon\kappa$  'cease,' cf. Str., § 384. The gloss may of course be incomplete, like some others.

*a·ny*, the same formula in O. C. Par.  $\epsilon\pi\iota\ \kappa\alpha\theta\alpha\omega\theta\ \pi\alpha\iota\ \epsilon\zeta\omicron\pi\iota$  A. Z., 1900, p. 87.

l. 5. *p š'y* O. C. Par.  $\pi\sigma\omicron\iota$  A. Z., 1883, p. 105; 1900, 92 and  $\Psi\omicron\iota$  ib. 93 from Pap. Bibl. Nat. l. 1643. A god whose name often occurs in Graeco-Egyptian names,  $\Sigma\epsilon\upsilon\psi\alpha\iota\varsigma$ , &c. (cf. SPIEGELBERG, Demot. Stud., i. p. 57\*), and in the titles of Antoninus Pius was translated *ἀγαθοδαίμων*. In the older texts (*š'y*) he seems to be mainly a god of destiny (LANZ., Diz. Mit., 1185).

*p š'y nt ḥn p nwn* =  $\omicron\ \mu\epsilon\gamma\alpha\varsigma\ \delta\alpha\iota\mu\omega\upsilon\ \omicron\ \phi\eta\nu\omicron\nu\omicron\chi\theta\omicron\nu\iota\omicron\varsigma$ , B. M. Pap. XLVI. 239.

*nšme-t*, the bark of Osiris: see Rec. trav., xvi. 105 seq., esp. p. 121.

l. 6. *šp*. The meaning is very uncertain. It might be 'the ruling star,' cf. Leyd. Pap. Gr. W. col. 9, l. 36  $\epsilon\pi\iota\kappa\acute{\alpha}\lambda\omicron\upsilon\ \tau\omicron\nu\ \tau\eta\varsigma\ \acute{\omega}\rho\alpha\varsigma\ \kappa\alpha\iota\ \tau\omicron\nu\ \tau\eta\varsigma\ \eta\mu\acute{\epsilon}\rho\alpha\varsigma\ \theta\epsilon\acute{\alpha}\nu$ .

not see the light, you make him close his eyes, (4) you call to him again; formula: 'O darkness, remove thyself from before him (*sic*)! O light, bring the light in to me! (5) Pshoi that is in the abyss, bring in the light to me! O Osiris, who is in the Nesheme-boat, bring in the light to me! (6) these four winds that are without, bring in the light to me! O thou in whose hand is the moment(?) that belongeth to these hours (7) bring in the light to me! Anubis, the good oxherd, bring in the light to me! for thou (8) shalt give protection(?) to me here to-day. For I am Horus son of Isis, the good son of Osiris; thou shalt bring the gods of the place (9) of judgement, and thou shalt cause them to do my business, and they shall make my affair proceed; Netbeou, thou shalt cause them to do it. (10) For [I am?] Touramnei, Amnei, A-a, Mes (*bis*), Ornouorf (*bis*), Ornouorf (*bis*), Pahorof, (11) . . . . Pahrof, Io, a little(?) king, Touhor; let this child prosper, whose face is bent down to this (12) oil [and thou shalt] escort(?) Souchos to me until he come forth. Setem is my name, Setem is my correct name. For I am (13) L[ot], M[oulo]t, Toulot, Tat,

l. 8.  $\epsilon\omega$  may be only magical gibberish, but suggests the word for 'protection,' 'amulet.'

l. 9.  $\omega\gamma\mu\epsilon$ , the gods of the place of judgement are presumably the numerous gods of Egypt who assisted at the judgement of the dead. Cf. V. 33/2.

*Ne-ibew*, a deity (?) unknown except in the proper name Πανετβεως, GRENF. Pap. Tebt. No. 88, l. 20 (B. C. 115-4). There are said to be sixteen of them in V. 33/5 q. v.

$m\delta\epsilon$ , of an inanimate object in a transferred sense.

l. 11.  $qwy n sm$ , perhaps only gibberish, to be pronounced *kouiens* (?)

l. 12.  $p\delta$  or perhaps  $\delta e$ .

*Sδk*. It seems curious that the very well-defined god Souchos should be asked for when Anubis is the one really required: doubtless he might be supposed to dwell in the liquid oil.

$rn-yt$ , &c. Cf. O. C. Par.  $\epsilon\rho\epsilon\eta\tau$  . . .  $\eta\epsilon\ \eta\alpha\ \rho\epsilon\eta\ \bar{\eta}\ \lambda\lambda\eta\tau$  (A. Z., 1884, pp. 23-4, 1900, p. 89). το ονομα το αληθινον B. M. Pap. XLVI. 115.

l. 13. Lot Moulot may perhaps be the missing words, cf. 18/13.

14. wnh a py 'lw aph-<sup>o</sup>-b-<sup>o</sup>-s 'psewst-<sup>o</sup>-s ep<sup>o</sup>letsy<sup>o</sup>  
e-<sup>r</sup>-k 's ny

15. sh-w n sp VII e-<sup>r</sup>-k t 'r-f wn yr-t-f nte p wyn a<sup>ny</sup>  
nte-f z 'Np 'y a hn e-<sup>r</sup>-k 's h-t-f

16. z-mt-t 'y ryz mw ryz 'y t wr t 'y py hwt nfr a-ms  
heryew t šr-t n t neme-t

17. 'm n-y z nte-k py sšn 'r pyr hn t srpt n p nws-t-r  
nt 'r wyn a p t tre-f

18. hy 'Np 'm n-y p hy p zr p hry-sšt n na t ty-t p  
pr-<sup>o</sup> n na 'mnt p wr syn

19. . . nfr n Wsr p nht hr-f 'wt n ntr-w e-<sup>r</sup>-k h<sup>o</sup> n t ty-t  
ne-hr t-t-f n Wsr e-<sup>r</sup>-k šms

20. [n] by n 'Bt z e-w 'nh n'm-k tre-w ny by-w na ty-t  
tsre-t 'm a p t wnh-k ar-y

l. 14. *aph-<sup>o</sup>-b-<sup>o</sup>-s*, &c. As the glosses show this is merely a transcription of the Greek words ἀφάβως ἀψεύστος ἐπ' ἀληθεία, and to mark this the determinative of that which is foreign is placed at the end of each word. It is interesting to find the initial letter /, here and in 10/30, representing the Gk. *a*, and so indicating that that was its normal pronunciation. In Achm. it corresponds to *ā*, rarely *e*, in Sah. and Boh. to *ε*, rarely *ā*. *ε* is probably a wearing down or shortening of the earlier *ā*.

l. 15. *a<sup>ny</sup>*, a peculiar writing (as if *a-<sup>ny</sup>*) for *α<sup>ny</sup>*, occurring also in I Kham. v. 14\*.

l. 16. *ʒy*. The sign represents  and is transcribed *ny* twice 7/24, 16/9. This can hardly be the pronunciation of the interjection . The usual interjection in religious texts is   which occurs here frequently spelt    , but we consider  to be distinct from *hy*.

*ryz mw ryz*, cf. 18/13 *lot mw lot*, 27/5 *rw my rw*, V. 12/3 *lyl mw lyl*. *neme-t* apparently a goddess, perhaps of destruction: usually this

\* The group for *ny* is that which spells *ne-<sup>ne</sup>* (ⲛⲁⲛⲟⲩⲛ) in ordinary texts, but here the *ne* is superfluous, and in this papyrus a false *ne* is always written before *ne*, so that ⲛⲁⲛⲟⲩⲛ has to be written out *ne(-ne)-<sup>ne</sup>*. In other texts as well as this we find *ne-nfr* with a false *ne-*, probably due to the initial sound of *nfr*, and this may have led to the otiose *ne* before *ne* in the present text.

Peintat is my correct name. O great god whose name is great, (14) appear to this child without alarming or deceiving, truthfully.' You utter these (15) charms seven times, you make him open his eyes. If the light is good and he says 'Anubis is coming in,' you call before him (Anubis). (16) Formula: 'O Riz Muriz, O To-ur-to, O this beautiful male born of Herieou, the daughter of the Neme, (17) Come to me, for thou art this lotus-flower that came forth from in the lotus of Pnastor, and that illuminates the whole earth; (18) hail! Anubis, come to me, the High, the Mighty, the Chief over the mysteries of those in the Underworld, the Pharaoh of those in Amenti, the Chief Physician, (19) the fair [son?] of Osiris, he whose face is strong among the gods, thou manifestest thyself in the Underworld before the hand of Osiris. Thou servest (20) the souls of Abydos, for they all live by thee, these souls (namely) those of the sacred Underworld. Come to the earth, show thyself to me

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name is attached to the execution-block, but here it has the determinative of fire.

l. 17. Cf. Horus on the lotus at Erment L. D. iv. 61, g. 65; and in Greek papyri, *χειρ μορφην νηπιου παιδος επι λωτω καθημενος* PARTHEY, *Zwei gr. Zauberpap.*, ii. 106; *ο επι του λωτου καθημενος και λαμπυριδων την ολην οικουμενην* Leyd. Pap. Gr. V. iii. 15.

*sšn*, *srpt*, see LORET, *Rec. trav.*, i. 190, for a useful but by no means final discussion of the Egyptian names of the lotus. *srpt* (see 1/12) is a name apparently of late introduction, *sšn* is very ancient, and both words are to be paralleled, with varied meaning, in Semitic languages. From this passage one may conjecture that *srpt* is the lotus bud and *sšn* the flower.

l. 18. *wr syn*, 'chief physician,' an old Egyptian official title (O. K. in P. S. B. A., xi. 306, Persian period BRUGSCH., *Thes.*, 639), but amongst the gods most applicable to Thoth. Apparently Thoth and Anubis are here united, cf. the name Hermanubis and l. 21. *hry-sšt*, 'chief over the mysteries,' is another old title appropriate enough for either Thoth or Anubis.

l. 20. 'For they all live by thee.' Apparently Anubis was responsible for the provision of food and attendance on the souls.

21. ty n p-hw nte-k Thwt nte-k p e·r pyr n ht-f n p š·y  
 ʿo p yt·w sp-sn n n ntr·w tre·w ʿm a r n r·w.

22. n pe hne n p-hw nte-k z n-y wh n mt·t m·t hr mt·t  
 nb nt e-y šn hr-w e·mn mt·t n ʿze n·m-w z ʿnk ʾS·t

23. t rḥe·t nte n z n r-y ḥp z-mt sp VII e·r-k z n  
 p ḥm-ḥl ze a·zy-s n ʾNp z

24. mš·c a bl a·ny n ntr·w a ḥn e-f mš·c m-s-w nte-f  
 ʾnyt-w a ḥn e·r-k šn p ʿlw z hr n ntr·w

25. ʾy a ḥn e-f z hr-w ʾy nte-k nw ar-w e·r-k ʿš ḥ·t-w  
 z-mt·t nhe-k n-y sp-sn p š·y nhs·t-k mer·c

26. p wr·ty tsytsyw tnnzyw a·ry mt ar-y Thwt my ʾre  
 qme mḥ p t n wyn hb

27. m hr-f šps šps ʿq a p ht my t ḥp t m·t p ntr ʿo nte  
 ne·w rn-f z sp VII

28. e·r-k z n p ḥm-ḥl z a·zy-s n ʾNp z a·ny w·tks a  
 ḥn hr n ntr·w my ḥms-w e-w

l. 21. *p yt·w sp-sn* is intended to be read *p yt yt·w* as 8/2. Cf. the common appellation *προπατωρ* in the Gk. papyri. 'Father of the fathers of all the gods' occurs perhaps as early as the N. K. in Boul. Pap. No. 17, p. 7, l. 6 (Hymn to Amon-Re).

l. 22. *nte-k z n-y wh*. For this formula cf. O. C. Par. *ἵεραὶ ὄρω πατῶν ἀφωὴ ἐπιχνοῦ αἰουῶν ἐροῦ* (*sic*) (A. Z., 1900, 89). *εἰσελθε καὶ χρηματισσον* B. M. Pap. XLVI. 445. *šn*, lit. 'inquire,' is used vaguely, both of the inquiry and of the answer in this papyrus, as *χρηματισεω* in Greek. *ϣῡῡῡ* Ⲫⲁ in Copt. is 'beg for,' not 'ask a question'; possibly it has such a meaning here.

l. 24. *hr n ntr·w ʾy*, &c. = \*(ϩ)ⲁⲛⲏⲧⲏⲣ ⲉⲓ . . . \*(ϩ)ⲁⲛ ⲉⲓ (see chapter on grammar in vol. ii).

l. 25. 'And you see them' is an addition above the line which does not seem appropriate, as the boy, not the magician, is to see them.

*nhe-k . . . nhs·t-k*: the defective spelling *nhe* is found again in the papyrus, leaving no doubt that it represents *nhsē*, 'waken,' 'raise.' The verb is 'ivt<sup>ae</sup> infirmae' according to SETHE, and the suffix form, lost in Coptic, shows here a curious uncertainty as to the retention of the *t*.

l. 26. *wr·ty*. Originally the title of the high priest of Thoth at Hermopolis Magna (Khmun), it was perhaps applied later to the ibis-god himself (e.g. LEGRAIN, *Livre des transf.*, iv. 5). Evidently in connexion with this, Thoth is called 'the god five times great (ʿ), the mighty (*wr*) lord of Khmun' (II MAHAFFY, *Petrie Pap. Pl. 13*, II Kham.

(21) here to-day. Thou art Thoth, thou art he that came forth from the heart of the great Agathodaemon, the father of the fathers of all the gods; come to the mouths (22) of my vessel to-day and do thou tell me answer in truth to everything that I shall inquire about, without falsehood therein; for I am Isis (23) the Wise, the words of whose mouth of mine (*sic*) come to pass.' Formula: seven times. You say to the boy 'Speak to Anubis, saying (24) "Go forth, bring in the gods."' When he goes after them and brings them in, you ask the boy, saying 'Have the gods (25) come in?' If he says 'They have come' and you (*sic*) see them, you cry before them. Formula: 'Raise thyself for me (*bis*), Pshoi; raise thyself, Mera (26), the Great of Five, Didiou, Tenziou, do justice to me. Thoth, let creation (?) fill the earth with light; O (thou who art an) ibis in (27) his noble countenance, thou noble one that enters the heart, let truth be brought forth, thou great god whose name is great.' Say seven times. (28) You say to the boy 'Speak to Anubis, saying "Bring in a table for the

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5, 7). The common Ptolemaic name Πορτις (cf. GRENFELL, Gk. Pap. I, II; Amherst Pap.; WILCKEN, Gr. Ostr.) in the witnesses of the Grey antigraph (Brit. Mus. Gr. Pap. I. Pl. 27) is *P-wr-ty* in the corresponding Berlin demotic Pap. 3119 verso (Berl. Dem. Pap. Pl. 16). Πορτις is no doubt founded on an abbreviated pronunciation of the name which we have here with its full value *P-wer-tiu*. In V. 33/2 we have the normal orthography of the title, varied here and in 22/1.

*my 're qme*. Meaning very uncertain; if the dot after *qme* be taken as closing the phrase, the 'r must be regarded as passive in meaning 'let a creation (?) be made,' cf. 5/22 *my wn yr-t* and GRIFF., High Priests, p. 87, n. to l. 6, and SETHE, Verb., ii. § 247, and *mḥ* following the dot suggests an imperative. Perhaps *Mareqom* (?) is to be taken as a magical name.

l. 27. 'q a p ḥt, perhaps may be participial rather than imperative. 'q r ḥt, lit. 'enter the heart,' is common in early demotic in the sense of 'please.' Cf. ΔΚΡΤΗ= (SPIEGELB., Rec. trav., xxiii. 201) ΩΚ Π ΖΗΤ (BSCIAL, ib., vii. 27).

29. ḥms eʾr-k z aʾny wʿ ʾrp a ḥn klp-f a n ntr-w aʾny hyn-w t a ḥn my wm-w my swr-w

## COL. III.

1. my wm-w my swr-w my ʾr-w hw nfr e-w wh eʾr-k z n ʾNp z ʿnn (*sic*) eʾr-k šn n-y e-f z t ḥ-t eʾr-k z n-f z p ntr nt ne ʾr pe šn

2. n p-hw my ʾr-f ḥ e rt-f e-f z ḥ-f eʾr-k z n-f z a-zy-s n ʾNp z fy n nk n t mte eʾr-k ʿš

3. ḥ-t-f ty hte-t z p šʿy n p-hw p nb n p-hw p nte pe-f pe ny wne-t-w eʾr-k t ʾr-f zt-s

4. n ʾNp z p ntr nt ne šn n-y n p-hw my ʾr-f z n-y rn-f e-f ḥ a rt-f nte-f z rn-f eʾr-k šn-t-f

5. a mt-t nb nt eʾr-k wh-f pe-f swḥ-ʾyḥ ḥr ʾny-k tbe VII nmy e b-ʾr te-w qym nʾm-w a pnʿ-w

6. a p ke ḥr eʾr-k fy-t-w eʾr-k wʿb n wš n zh-w a nte(?) nb n p t nte-k smne-t-w n pe-w ky e-wne-w

7. smne-t nʾm-f ʿn nte-k smne tbe III ḥr p nḥe t k-t tbe-t IV nte-k sʿr-w n p qt n p ḥm-ḥl(?) n wš n

8. zh ʿe-t nte-f a p ʾytn nge bʿe VII nte-k ʾr-w n py smte ʿn nte-k ʾny t VII e-w wʿb

9. nte-k sʿr-w n p qte n p nḥe erme tyk VII n ḥm nte-k ʾny wʿt bʾt-ne-t nmy nte-k mḥ-s n

1. 29. *wʿ ʾrp*, 'a (vessel of) wine,' probably the *κεραμιον* of the Rosetta stone: cf. the use of *ḥt*, 'silver,' in contracts = *ḥn*.

## COL. III.

1. 1. *ʾr hw nfr*: from this and other passages it is clear that the actual meaning of this common expression is not to pass a day of pleasure, but simply 'enjoy oneself.'

*ʾNp* would seem to be an error for *p ḥm-ḥl*, 'the boy.'

*t ḥ-t*, probably as we say 'the first thing,' 'at once.'

1. 2. *n t mte*, 'from the midst,' i. e. of the gods seated at the meal.

1. 3. *p-hw . . . ny wne-t-w*, cf. note on 2/6.

1. 5. *swḥ-ʾyḥ*, lit. 'spirit-gathering,' is the title for the material arrangements for divination as to locality, censuring, salves, &c., to be employed, not the invocations.

Egyptian bricks are crude. The use of burnt brick was introduced by the Romans and increased to Byzantine times, but crude brick remained throughout the principal building material.

gods, and let them sit.” When they (29) are seated, you say ‘Bring in a (jar of) wine, broach it for the gods; bring in some bread, let them eat, let them drink,’

## COL. III.

(1) ‘let them eat, let them drink, let them pass a festal day.’ When they have finished, you speak to Anubis (*sic*) saying ‘Dost thou make inquiry for me?’ If he says ‘At once,’ you say to him ‘The god who will make my inquiry (2) to-day, let him stand up.’ If he says ‘He has stood up,’ you say to him (i. e. the child) ‘Say to Anubis “Carry off the things from the midst”’; you cry (3) before him (i. e. the god) instantly saying ‘O Agathodaemon of to-day, lord of to-day, O thou whose (possession) these moments are!’ You cause him (the boy) to say (4) to Anubis ‘The god who will inquire for me to-day, let him tell me his name.’ When he stands up and tells his name, you ask him (5) concerning everything that you wish.

Its spirit-gathering. You take seven new bricks, before they have been moved so as to turn them (6) to the other face; you take them, you being pure, without touching them against anything on earth, and you place them in their manner in which they were (7) placed, again; and you place three tiles under the oil; and the other four tiles, you arrange them about the child without (8) touching any part of him against the ground; or seven palm-sticks, you treat them in this fashion also. And you take seven clean loaves (9) and arrange them around the oil, with seven lumps of salt,

1. 6. *nte nb.* The reading not quite certain, but extremely probable.

1. 7. *p qt.* The usual group for *qt* is very much abbreviated, and is thus identical with that for *wb*, ‘wish,’ but there can be little doubt of the reading. The meaning must be that the bricks are laid about the boy so that he can stand or sit on them without touching the ground.

1. 9. *byk* can scarcely be other than Sah.  $\tau\alpha\sigma$ . The otiose *y* may be

10. nḥe n whe e-f w'ḅ nte-k t a t b'ḥne't ḥm sp-sn n wš n t ḥp ḥy'se nte-f ḥp c-f stf

11. m šs sp-sn nte-k 'ny w' ḥm-ḥl e-f w'ḅ e b-r te-f še erme s-ḥm-t e-r-k sze a ḥry ḥn zz-f

12. e-f ḥ a rt-f a t ḥ-t z 'n e-f a 'r šw n še a p hne e-f ḥp e-f 'r šw e-r-k t str-f a ḥr ḥe-t-f

13. e-r-k ḥbs-f n w'ḥ šnt-t n 'ywt e-s w'ḅ e-r-k 'š a ḥry ḥn zz-f e wn w' ryt n t ry-t ḥry-f (*sic*?)

14. n t šnt-t e-r-k 'š py 'š nt ḥry a ḥry ḥn zz-f c-f kšp a ḥry nw a ḥn p nḥe š' sp VII e yr-t-f

15. ḥtm e-r-k wḥ e-r-k t 'r-f wn yr-t-f e-r-k šn-t-f a p nte 'r-k wḥ-f ḥr 'r-k-f š' p nw n p θ VII n p hw

16. p 'š nte 'r-k 'š-w (*sic*) a ḥry ḥn zz-f n ḥ-t a znt-f n ne-f msz-w z 'n e-f a 'r šw n še ḥr

17. p hne z-mt-t hb šps nšr bk šps apḥte-t my w'ḅ-y mw ky hb šps nšr

18. bk šps apḥte-t e-r-k 'š n-y a ḥry ḥn zz-f š' sp VII e-r-k t 'w ny ḥr

19. mt-t ne-f msz-w e-ḥp nte pe-f msz II mt-t (ne)nfr-f m šs sp-sn e-f ḥp e pc-f msz n

20. wnm(?) pe (ne)nfr-f e-f ḥp e p . . . pe ne-bn-f pḥre-t n pḥr p hne n gtg nte n ntr-w 'y a ḥn nte-w z

compared with that in *hyl* for  $\text{ḥ}\alpha\lambda$  13/12, *P-šylem* (21/3) = O. C.  $\text{ḥ}\alpha\sigma\alpha\lambda\omega\omega$ , and is brought about by such forms as 'ny-t-k (root 'ny) for 'n-t-k, my ( $\text{ḥ}\alpha\sigma\text{ḥ}\alpha$ ), rn-yl for rn-t (1/12).

l. 10. Oasis oil, cf. 6/2, not mentioned elsewhere; a kind of 'real oil,' but not identical with it 25/12.

*ḥm sp-sn* must be read *ḥmḥm*, C.  $\text{ḥm}\alpha\text{ḥm}$ , cf. 2/21, 18/13, 24/12.

*ḥy'se*, meaning quite uncertain: cf. perhaps *ḥy'se* in I Kham. 6/19, II Kham. 6/16.

l. 12. a *ḥr ḥe-t-f*, a curious expression, 'on the face of (?) his belly,' cf. the use of *ḥr* in l. 6.

l. 13. *šnt-t n 'ywt*: Boh.  $\text{ḥ}\alpha\sigma\text{ḥ}\alpha$  ( $\text{P}\epsilon\text{Y}\rho\text{O}\text{N}$ ), cf.  $\sigma\omega\delta\omega\text{v}$   $\beta\upsilon\sigma\sigma\iota\upsilon\eta$  Hdt. ii. 86. The Egyptian *šnd-t* was the loin-cloth or tunic, and in this papyrus it still seems to signify a dress, though in Coptic it can be used simply for 'cloth.' Cf. Pap. Bibl. Nat. I. 88 (A. Z., 1883, 99) and Brit. Mus. Pap. Gr. No. XLVI. l. 206, for the use of  $\sigma\omega\delta\omega\text{v}$  in magic.

Omit the words 'you call down into his head.'

and you take a new dish and fill it with (10) clean Oasis oil and add to the dish gradually without producing cloudiness (?) so that it becomes clear (11) exceedingly; and you take a boy, pure, before he has gone with a woman, you speak down into his head (12) while he stands, previously, (to learn) whether he will be profitable in going to the vessel. If he is profitable, you make him lie on (?) his belly; (13) you clothe (?) him with a clean linen tunic (?), (you call down into his head), there being a girdle on the upper part (14) of the tunic; you utter this invocation that is above, down into his head, he gazing downwards (looking) into the oil, for seven times, his eyes being (15) closed. When you have finished, you make him open his eyes, you ask him about what you desire; you do it until the time of the seventh hour of the day.

(16) The invocation that you utter down into his head previously to test him in his ears as to whether he will be profitable in going to (17) the vessel. Formula: 'Noble ibis, falcon, hawk, noble and mighty, let me be purified in the manner of the noble ibis, falcon, (18) hawk, noble and mighty.' You utter this down into his head for seven times; when you utter this, then (19) his ears speak. If his two ears speak, he is very good; if it be his right ear, (20) he is good; if it be his left ear, he is bad.

Prescription for enchanting the vessel quickly so that

l. 14. Omit 'looking' as corrected by the addition above the line.

l. 15. *n p θ VII*: for the reading *θ*, rather than *θ zonet*, compare V. 24/6. The phrase is evidently to be connected with the Coptic idiom *ππασ θ̄ ᾱπ̄ψιτε*, 'the ninth hour.' *ᾱπ̄:ᾱαπ* are feminine.

l. 19. *e-ħp*, probably an unique spelling in demotic instead of the usual *e-f ħp*, for *εψωπε*.

l. 20. The word for left (sinister) cannot yet be transliterated. In Egyptian we have *lby* and *smh*, in Sah. *ϣħστρ* and Boh. *ᾱαση*: in several passages we have *gbyr*, the Achmim. *σħπ* (Zach. xii. 6, in

21. n-k wh n mt-t m't e-r-k t qwqe n swht n \***aceg**\*  
nge p nt hn-s a t st-t hr phre-f ty hte-t phre-t a t r-w

22. sze e-r-k t tp n \***κρορ**\* a p 'h hr r-w sze phre-t  
a ny n ntr-w a hn n kns e-r-k t shy

23. n msh hr 'nte sq a p 'h e-r-k wh a t r-w y a hn n  
tkr 'n e-r-k t h n \***εαιε**\* e p 'h erme t qwqe

24. n swht nt hry hr phr-f ty hte e-r-k wh a ny rm  
e-f 'n) a hn e-r-k t g'lg'ntsy a p 'h hr w-f a hn

25. e-r-k wh a ny y) a hn e-r-k t s-wr hr ny(?) n ylh  
a p 'h hr w p y) a hn e-r-k t ht

26. n hyt-t nge wn-t(?) nfr sp-sn e-r-k wh a ny hsy a  
hn e-r-k t g'eb n y'm a p 'h

27. e-r-k wh a ny rm e-f mwt a hn e-r-k t hs n \***εο**\*  
hr s Nb-t-t a p 'h hr w-f a hn e-r-k

28. wh a t še(-w) n-w tre-w e-r-k t hs n \***επ**\* a p 'h hr  
r-w še n-w a pe-w m' tre-w ntc-k 'š pe-w r n wt-w 'n(?)

Pap. Rain. Mitth. ii. 266); *gbyr* may possibly be connected with **gboρ** and with the demotic ligature here; or *hmr* may be the reading of the latter.

l. 22. *tp*. Two portions of the body are written *tp* in the demotic of this papyrus. One has the det. of bone as well as that of flesh, and is undoubtedly **ταν**, 'horn,' Eg. . Without the det. of bone we have the *tp* of an ass or a hoopoe, which presumably means the head or skull; in other cases, e. g. 19/26, one may doubt whether horn **ταν** is not intended by the same group.

l. 23. *sq*, written with the crocodile, presumably = **εικε**; see the verb in BRUGSCH, Rec., iv. Pl. 97, l. 16, and as a participle attached to a word meaning incense, ib., Pl. 85 A, ll. 3, 7, and 11; Pl. 96, l. 6.

**εαιε** suggests **εαιε**: **αιε**, i. e. 'anise,' or according to some MSS. 'mint,' LOKER, Flore Phar., 2nd ed. pp. 53, 71; and it seems possible that the tall dry stalks of the anise (as opposed to the commonly prescribed seeds) should be denoted by *h*, lit. 'wood.'

l. 24. *g'lg'ntsy* with gloss **καλακαυσι** suggests **κολοκίνθις**; but as the determinative here indicates a mineral and not a plant, it must be intended for **χαλκάνθη**, 'sulphate of copper,' which is written **χαλάκωνθον** in Leyd. Pap. X. 1, 3.

l. 25. *y)h*, 'spirit' of a dead person, or a 'demon': the Gk. **δαίμων**, which may be good or bad (Pap. Bibl. Nat. passim). On the Bentresh Stela the demon possessing the princess is *h*.

the gods enter and tell (21) you answer truthfully. You put the shell of a crocodile's egg, or that which is inside it, on the flame; it will be enchanted instantly.

Prescription to make them (22) speak: you put a frog's head on the brazier, then they speak.

Prescription for bringing the gods in by force: you put the bile (23) of a crocodile with pounded frankincense on the brazier.

If you wish to make them come in quickly again, you put stalks (?) of anise (?) on the brazier together with the (24) egg-shell as above, then the charm works at once.

If you wish to bring in a living man, you put sulphate of copper on the brazier, then he comes in.

(25) If you wish to bring in a spirit, you put *sa-wr* stone with stone of *ilkh* on the brazier, then the spirit comes in. You put the heart (26) of a hyaena or a hare, excellent (*bis*).

If you wish to bring in a drowned man, you put sea-*karab*-stone (?) on the brazier.

(27) If you wish to bring in a murdered (?) man, you put ass's dung with an amulet of Nephthys on the brazier, then he comes in.

If you (28) wish to make (them) all depart, you put ape's dung on the brazier, then they all depart to their place, and you utter their spell of dismissal also.

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*ylh*. The *h* is written by a sign common enough in other texts, but in this MS. found only here, and in 6/20 *htn* and 23/29 *hly*.

l. 26. *hsy*, 'approved,' 'deified,' as an expression for one drowned or devoured by a crocodile (19/24), cf. Hdt. ii. 90, and note to l. 31.

*gr' b n y'm*, 'sea-*karab*,' determined as a mineral can scarcely be *καραβος* = 'palinurus vulgaris,' unless its shell be treated as such. Cf. *καρκινος ποταμιος* in Pap. Bibl. Nat. 2458, 2687. In favour of the sense 'crab' or 'crayfish' we might suppose that it was called 'sea-*karab*' to distinguish it from the *καραβος*, 'beetle.'

l. 27. *rm e-f mwt*, *πεμμοοντ*, but perhaps meaning 'murdered man,' not merely a 'dead' man.

l. 28. *se n-w*: this ethical dative adds a certain force to the word, of

29. e·r-k wḥ a ʔny ʕze a ḥn e·r-k t ḥqe n grwgws ḥr  
 ʔbn t a p ʕḥ n sḥ nte ʔr-k ʕš e·r-k šʕne

30. wt-w e pe-w(?) mʕ wt nfr wt rše

31. e·r-k wḥ a t ʔre n ntr·w ʔy n-k a ḥn nte p hn pḥr  
 n tkr e·r-k ʔny wʕ mḥrr nte-k t še-f n ḥsy ḥn p(?) ʔrt n  
 ʔḥ·t km·t

32. nte-k ty-f a p ʕḥ ḥr pḥre-f n t wne·t n rn-s nte p  
 wyn ḥp

33. wʕ s a mr-f a ḥ·t-f n p nt ḥr hne a t ʔr-f pḥr n tktk  
 e·r-k ʔny wʕ swt n ʕyw n ʕy XVI IV·t n ḥt IV·t n [wt ?]

34. IV·t sšt IV·t n ʔtme·t nte-k ʔr-w n wʕ swt nte-k  
 sp-w n snf n qwqwpt nte-k mr-f n wʕ mḥrr n ʕḥ-f n p rʕ

35. ḥsy e-f qs n ḥbs(?) n š-stn nte-k mr-f a ḥe·t-f n p  
 ḥm-ḥl nt ḥr p hn ḥr pḥr-f n tkr e [mn mt·t ?] n p [t . . . ]  
 nʔm-f(?)

## COL. IV.

I. wʕ sš-(?)mšt e·ḥr ʔr-s p ntr ʕo ʔy-m-ḥtp pe-f swḥ-ʔyḥ ḥr  
 ʔny-k wʕ tks n ḥ n zyt

withdrawal into or to oneself, an idea naturally associated with sleeping or lying down (*str n-k* 4/8) and best seen with the verb *šz*, which by itself means 'go,' while *šz n-f* (*ⲩⲉ ⲛⲁϩ*) means 'go away,' 'go home,' 'withdraw.'

I. 29. *ʔny ʕze a ḥn*, probably = *κλεπτην πιασαι* B. M. Pap. XLVI. 172.

*e·r-k šʕne* = *εκκταν-*, an isolated instance at present. The following is the *απολυσις* of the Gk. papyri, B. M. Pap. CXXI. 333.

I. 31. *t še-f n ḥsy* = *ⲭⲟϩ ⲛⲣⲁϩⲓⲉ*, cf. Sah. *ⲁⲛⲩⲉ ⲛⲣⲁϩⲓⲉ ⲉⲛⲁⲛⲁḡⲣⲟⲩⲁⲛ* I Tim. i. 19, and *ⲁⲱⲕ ⲛⲣⲁϩⲓⲉ* 'be drowned' (PEYRON). The literal meaning is 'thou shalt cause him to go as one praised (pleasing).' Similarly in I Kham. iv. 9, 14, 20 drowning is expressed by *ʔr-f ḥs·t p Rʕ*, 'He did that which pleased Re (the sun god).' *ḥsy* has det. of sun and in some cases the divine det. ʕ prefixed to the word-sign, cf. 15/12. In Gk. our expression is rendered by *ἐκθέωσον*, 'deify,' or possibly 'consecrate,' which proves that the meaning 'blessed dead,' i.e. 'divinised,' was not yet forgotten: *λαβων μυγαλον εκθεωσον πηγαιω υδατι, και λαβων καθαρους σεληνιακους δυο εκθεωσον υδατι ποταμιω* Pap. Bibl. Nat. I. 2455; *εασον καταβωτην εις κρινων εις αν αποθωθη* B. M. Pap. CXXI. 629; *αποθωσον εις [γαλα, &c.]* Berl. Pap. I. 5.

*ḥsy*—as a proper name = *Δσιης* (SPIEGELBERG, *Eigennamen*, p. 7\*), lit. 'praised' or 'blessed'—is an euphemism for 'drowned.' No other meaning is ascertained in demotic for the word as subst.; and that it

(29) If you wish to bring in a thief, you put crocus powder with alum on the brazier.

The charm which you pronounce when you (30) dismiss them to their place: 'Good dispatch, joyful dispatch!'

(31) If you wish to make the gods come in to you and that the vessel work its magic quickly, you take a scarab and drown it in the milk of a black cow (32) and put it on the brazier; then it works magic in the moment named and the light comes.

(33) An amulet to be bound to the body of him who has the vessel, to cause it to work magic quickly. You take a band of linen of sixteen threads, four of white, four of [green], (34) four of blue, four of red, and make them into one band and stain them with the blood of a hoopoe, and you bind it with a scarab in its attitude of the sun-god, (35) drowned, being wrapped in byssus, and you bind it to the body of the boy who has the vessel and it will work magic quickly; there being nothing [in the world better (?)] than it (?).

## COL. IV.

(1) A scout-spreader (?), which the great god Imuthes makes. Its spirit-gathering. You bring a table of olive-

implies that condition is shown by the determinative of water added to the name on mummy tickets (SPIEGELBERG, l. c.). We may thus be sure of its meaning in l. 26 q. v. and in l. 35, as well as in the numerous parallels to the passage here under discussion. Applied to Osiris, also, the word 'drowned' is quite appropriate, see 6/12.

l. 33. See the same list of the colours in BR., Wtb. Suppl., p. 173.

l. 34. *n ḥ-f n p r*, the *καθαρον ηλιακον τον τας ιβ ακτινας εχοντα* of Pap. Bibl. Nat. l. 751: i.e. true scarab with front tarsi drawn to edge of thorax, so displaying 12 spines (4 on head and each leg), fancifully compared to sun's rays; cf. hieroglyph of the sun's glory ☀.

l. 35. The reading at the end is very uncertain: perhaps *ar-f*.

## COL. IV.

l. 1. Imuthes, cf. SETHE, *Untersuch. II*, Imhotep. In B. M. Pap. CXXI. 630 he appears as *τον εν Μεμφει Ασκληπιον*; and in the demotic of Leyd. I.

2. e-f θ rt·t IV e bnp rm nb n p t hms hr ʾt·f a nhe nte-k h<sup>c</sup>-f e-f w<sup>b</sup> a te-k·t qts(?) e·r-k wh

3. a ʾr whe(?) nʾm-f n mt·t m<sup>c</sup>·t n wš n mt·t n ʾze tey-s pe-f smte e·r-k h<sup>c</sup> p tks hn w<sup>c</sup> . . . e-f w<sup>b</sup>

4. n t mt·t n p m<sup>c</sup> e-f hn a zz-k nte-k hbs-f n w<sup>c</sup>·t šnt·t n zz-f a rt-f nte-k h<sup>c</sup> tbe·t

5. IV hr rt-f n p tks ne-hr-f e t w<sup>c</sup>·t n t r<sup>c</sup>·t hry·t n t w<sup>c</sup>·t nʾm-w e wn w<sup>c</sup>·t hw·t n s<sup>c</sup>n ne-hr-f nte-k t zbe·t

6. n h n zyt ar-s nte-k t ʿt n sre·t e-f nt·yt hr hl hr qs-<sup>c</sup>nh(?) nte-k ʾr-w n bnn·t

7. nte-k t w<sup>c</sup>·t a p ʿh nte-k h<sup>c</sup> p sp a te-k·t qts(?) nte-k ʿš py ʿš n mt·t wyynn(?) ar-f z-mt·t nte-k str n wš n szy

8. wbe rm nb n p t nte-k str n-k hr nw-k a p ntr e-f n p smte n w<sup>c</sup> w<sup>b</sup> e-f θ hbs(?) n š-stn hr ʾt·f e-f θ še a rt-f

9. επεικαλουμαι σε τον εν τω αορατω σκοτει καθημενον και ανα μεσον

ΙΟ. οντα των μεγαλων θεων δυναοντα και παραλαμβανοντα τας ηλιακας

ΙΙ. ακτεινας και αναπεμποντα την φαεσφορον θεαν νεβουτοσουαληθ

384, verso I\* he is invoked as 'Imhotp-wer (the Great), son of Ptah and Khretankh,' as at Deir el Medineh, SETHE, *ib.*, 24.

*tkš*, elsewhere a 'boat,' but the gloss *τραπαισεν* defines it as a 'table.' TERTULLIAN, *Apol.* 23, mentions oracles from tables. *hms hr ʾt* in l. 2 can hardly mean anything but 'sit upon,' which rather implies a 'bench,' cf. B. M. Pap. XLVI. 3 *βαθρον*.

l. 2. *a te-k qt (?)*-s, cf. *κοτε*, 'circulus,' but *wš-s* is a possible reading, and it may be conjectured to mean 'at your convenience,' also in l. 7.

l. 3. *whe* with prefixed  $\int$  (?), the reading doubtful. For a word *wš*, 'letter,' see II Kham. ii. 28, &c. The meaning here seems always to be a *direct* divination without medium. We have *whe (?) n p hbs*, 'lamp divination,' 27/29; *whe (?) n Manebai*, 'a divination named Manebai,' 27/32; *whe (?) a hrw Pe-sš*, 'divination for the voice of Pasash,' 8/12.

*ike* for *tkš*, like *nhe* for *nhs* cf. 2/25.

'room (?),' the reading and meaning very uncertain.

l. 5. Or 'one by each of them (the feet),' but the expression hardly admits of this.

l. 6. *sre·t* with gloss  $\chi\eta\eta\alpha\upsilon\rho\iota\omicron\upsilon$ , perhaps a wild goose, cf. BR., *Wtb. Suppl.*, 1082. Note the fem. gender, which apparently distinguishes it

wood (2) having four feet, upon (?) which no man on earth has ever sat, and put it, it being clean, beside (?) you. When you wish (3) to make an inquiry-of-god (?) with it truthfully without falsehood, behold (this is) the manner of it. You put the table in a clean room (?) (4) in the midst of the place, it being near your head; you cover it with a tunic (?) from its head to its feet, and you put four bricks (5) under the table before it, one above another (?), there being a censer of clay before it (the table); and you put charcoal (6) of olive-wood on it (the censer) and put wild-goose fat pounded with myrrh and *qs-ankh*, and make them into balls (7) and put one on the brazier, and lay the remainder at your side (?), and pronounce this spell in Greek (?) speech to it—Formula—and you spend the night without speaking (8) to any one on earth, and you lie down and you see the god in the likeness of a priest wearing fine linen and wearing (a) nose at his feet.

(9) 'I invoke thee who art seated in the invisible darkness and who art in the midst (10) of the great gods sinking and receiving the sun's (11) rays and sending forth the luminous goddess Neboutosoualeth,

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from the domesticated duck called *sr*, found from the O. K. onwards, which is masc.

1. 7. *wynn*(?), cf. V. 3/12. There as well as here the 'foreign' sign after *mt-t* refers to Greek words. In 27/35 the word is spelt out strangely *wy<sup>c</sup>ny*; *wynn* is the usual demotic spelling, ⲟⲩⲉⲛⲏⲏⲏ the Coptic, but ⲟⲩⲉⲛⲏⲏ is quoted by PEYRON in Sah., and perhaps this is the form indicated in 27/35. In 12/25 we have *wy<sup>c</sup>nyne-t* for the fem.

*sr n-k*, ethical dative: see note to *še n-w* 3/28.

*szu wbe*, cf. the common phrase in Greek magic *κοιμω μηδενι δους αποκρισω* B. M. Pap. XLVI. l. 398, CXXI. l. 748, CXXII. 67; *κοιμω αναποκριτος* XLVI. l. 458.

1. 8. *ef θ še*, apparently as seen in very late sculpture in figures of gods, &c., with jackals' heads on their feet indicating wariness and swiftness (?). Cf. MASPERO, *Les Origines*, p. 149; PLEYTE, *Chap. Supplém.*, i. p. 133; in Greek papyri *εν τοις ποσιω εχων την ορασιω* (?).

12. θεον μεγαν βαρξαν βουβαρξαν ναρξαζουσαν βαρξαβουξαθ  
 13. ηλιον αναπεμτον μοι εν τη νυκτι ταυτη τον αρχαγγελον σου  
 14. ζεβουρθαυνην· χρηματισον επ' αληθειας αληθως αφευδως αν-  
 15. αμφιλογως περι τουδε πραγματος οτι εξορκιζω σε κατα του εν τη  
 16. πυρινη χλαμυδι καθημενου επι της αρουρεας κεφαλης του αγα-  
 17. θου δαιμονος παντοκρατορος τετραπροσωπου δαιμονος υψιστου σκο-  
 18. τιου και ψυχαουγεου φωξ μη μου παρακουσης αλλα αναπεμψον  
 19. ταχος τη νυκτι ταυτη επιτα . αιην του θεου τουτο ειπας γ'  
 20. hr ʾr-f sze wbe-k n r-f wbe r-k n mt·t mʿ·t hr hb nb e·r-k wh-f e-f wh e-f še n-f ʿn  
 21. hr ʾr-k wh wʿ pyngs n ʿš wne·t(?) hr n tbe·tw(?) nte-k wh n syw·w hr ʾt-f nte-k sh pe-k ʿs-shne a wʿ zʿm nmy  
 22. nte-k wh-f hr p pynʿks hr ʾr-f t ʾw ne-k syw·w n-k e-w wz hr pe-k ʿs-shne  
 23. n wz hyb e-f znt swḥ n \*ḥεσ\* hr hl hy t a yr·t-k nʾm-f hr ʾr-k wz hyb·t  
 24. k·t ʿn tpe hnʿ snf n \*ροσροπ(?)ετ\* θ-ḥ-w(?) nte-k ʾr-w n phre šwy smt yr·t-k nʾm-f hr nw-k ar-w ʿn

l. 16. *αρουρεας*. Mr. Kenyon suggests that this may possibly be a corruption of *αργυρεας*.

l. 18. *ψυχαουγεου*. Mr. Kenyon, who has kindly looked at this passage in the original MS., writes: 'I think the fourth letter is α, not λ, . . . and the only thing I can think of is *ψυγαγωγου*. In this case we should again have γ and ο confused (as in *αρουρεας* = *αργυρεας*?). This leaves φωξ unaccounted for, but a nominative (and from its termination it could be nothing else) is out of place here, so that the corruption must in any case be rather extensive. I do not think anything but *επιταγην* can be read in l. 19. Probably *επιταγη* is meant.' The word *ψυγαγωγου* is probably to be taken as associated with the idea of necromancy.

(12) the great god Barzan Boubarzan Narzazouzan Barzabouzath, (13) the sun; send up to me this night thy archangel (14) Zebourthaunen; answer with truth, truthfully, without falsehood, without (15) ambiguity concerning this matter, for I conjure thee by him (16) who is seated in the flaming vesture on the silver(?) head of the (17) Agathodaemon, the almighty four-faced daemon, the highest (18) darkling and soul-bringing(?) Phox; do not disregard me, but send up (19) speedily in this night an injunction(?) of the god.' Say this three times.

(20) Then he speaks with you with his mouth opposite your mouth in truth concerning everything that you wish. When he has finished, and goes away again, (21) you place a tablet of reading(?) the hours upon the bricks and you place the stars upon it and write your purpose(?) on a new roll (22) and place it on the tablet; then he(?) makes your stars appear which are favourable for your purpose(?).

(23) [A method] of lucky-shadows(?), that is tested: a hawk's egg with myrrh, pound(?), put on your eyes of it, then it makes lucky-shadows(?). (24) Another again: head and blood of a hoopoe; cook(?) them and make them into a dry medicament and paint your eyes with it; then you see them, again.

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$\phi\omega\xi$  may be an indeclinable magic name, though the customary line has not been drawn over it. Cf. *ο μεγας και ισχυρος θεος φους . . .* B. M. Pap. CXXIV. 20 and  $\phi\nu\xi\epsilon$  below 7/22.

l. 20. *r-f wbe r-k*: *στομα προς στομα* Berl. Pap. I. 39.

l. 23. *wz h yb*. The shadow is probably that of the god appearing in the lamp. Cf. 6/6.

l. 24. *θ-h-w*, probably the imperative of some verb *θh* (?) followed by the suffix of the object, meaning e. g. 'cook them,' so also Louvre Dem. Mag. vi. 18 *ntc-k θ-h-w*.

## COL. V.

1. nte-k ty 'h pe-k(?) . . . . nte-k qlhe a p 'ytn n(?) rt-k  
n sp VII nte-k 'š ny šh·w a p hps̄ [e hr(?)]-k st a mḥty n  
sp VII

2. nte-k st-k a ḥry nte-k še a w'·t ry·t n kke

3. w' . . . . . e-f znt nte-k še-k (*sic*) a w'·t ry·t n kke  
e-s w'·b e ḥr-s wn a p-rs nte-k t w'·b-s n mw

4. n ḥsm nte-k 'ny w' ḥbs nmy e-f wbḥ e bnp-w t prš  
mw n qme ar-f nte-k t w' š'ł

5. e-f w'·b ar-f nte-k mḥ-f n nḥe n m'·t bn-s šḥ py rn  
ḥn' ny gh'łgter a p š'ł n r'w ḥl n ḥ·t

6. nte-k wḥ-f ḥr w'·t tbe·t nmy ne-zz-k e ḥr-f prḥ n š'ł  
nte-k 'š ny šḥ a p ḥbs 'n n ke sp VII e'·r-k t 'lbwnt a ḥry  
ne-ḥr

7. p ḥbs e'·r-k nw m-s p ḥbs ḥr nw-k a p ntr n p qte n  
p ḥbs nte-k str n-k ḥr w'·t tme·t n qme e bnp-k sze

8. wbe rm nb n p t ḥr z-f n-k wḥ n rswet tey-s pe-f 'š  
z-mt·t (tey-s šh·w nt e'·r-k šḥ a p š'ł ḥbs **𐤀𐤁𐤁𐤁𐤁𐤁𐤁𐤁**)

## COL. V.

1. 1. There seem to be traces of writing above this line, at least towards the left end: compare the top line in Col. VIII. Lines 1 and 2 are probably to be read in l. 3, before 'thou goest to a dark niche,' the phrase with which l. 2 ends.

Read *e-ḥr-k* (or *e-zz-k* as in l. 32?) *st e mḥty*.

*mḥty*, a word occurring as early as the time of Darius, possibly arising from a confusion of the words *mḥt*, 'north,' and *ḥty*, 'go north.' An instance of careless confusion of *ḥ* and *ḥ* by our scribe, due to both being *g*, e. g. in Sah., occurs in 21/12, but is on a different footing.

*ḥps̄*, lit. the 'foreleg' = the Great Bear. **𐤁𐤁𐤁𐤁**: **𐤁𐤁𐤁𐤁** corresponds to *ἀρκτοῦρος* in Job ix. 9 (cf. also ΖΟΕΓΑ, 650). But in the astronomical texts *ḥps̄* as consisting of seven stars evidently is *ἀρκτος* itself (BRUGSCH, Thes., 123, Aegyptol., 343).

l. 3. *nte-k še-k* should be either *nte-k še* in continuation of other directions (cf. ll. 1-2), or *ḥr še-k*.

l. 4. *prš*, **𐤁𐤁𐤁𐤁**, either red earth or red lead. The requirement that the lamp used for divination shall be free from red colour (*ἀμίλωτος*) is found in Leiden Pap. Gr. V, col. 1, l. 22, and col. 4, l. 25; PARTHEY, *Zwei*

## COL. V.

(1) And you set up your [planisphere?] and you stamp on the ground with your foot seven times and recite these charms to the Foreleg, turning(?) to the North seven times (2) and you return down and go to a dark recess.

(3) A question-form, tested. You go to a dark clean recess with its face open to the south and you purify it with (4) natron-water, and you take a new white lamp in which no red earth or gum-water has been put and place a clean wick (5) in it and fill it with real oil after writing this name and these figures on the wick with ink of myrrh beforehand; (6) and you lay it on a new brick before you, its underside being spread with sand; and you pronounce these spells over the lamp again another seven times. You display frankincense in front of (7) the lamp and you look at the lamp; then you see the god about the lamp and you lie down on a rush mat without speaking (8) to any one on earth. Then he makes answer to you by dream. Behold its invocation. Formula: (*In margin*: Behold the spells which you write on the wick: Bakhukhsikhukh, and figures)

gr. Zauberpap., I. l. 277. As to the use of red earth and gum with pottery cf. the quotation from SACY, s.v.  $\alpha\omega\iota$ , in PEYRON, p. 380 a.

1. 5.  $\tau^{\prime}w$   $hl$ , 'myrrh ink,'  $\sigma\mu\upsilon\rho\nu\mu\epsilon\lambda\alpha\nu$ , probably somewhat after the recipe given in PARTHEY, u. s. II. 34<sup>a</sup>.

$gh^{\prime}l^{\prime}gter$  =  $\chi\alpha\rho\alpha\kappa\rho\eta\rho\epsilon\varsigma$ , a term. techn. for mystic symbols: cf. WÜNSCH, Sethian. Verfluchungstafeln, p. 98; SCHMIDT, Gnostische Schriften, p. 54 seq.

1. 6.  $ne-zz-h$ . It seems probable that  $\text{Ⲛⲓ} \overset{!}{\text{Q}}$  reads  $zz$ , for apart from any other correspondences we have this compound preposition written out as  $ne-zz-$  in 14/6 and Louvre Dem. Mag. iv. 19. 22.

$\text{ⲓ}l\text{ⲓ}w\text{ⲓ}$ , \* $\Delta\Lambda\Theta\sigma\theta\eta\sigma\tau$ \* 22/17, evidently =  $\lambda\iota\beta\alpha\nu\theta\acute{o}\varsigma$ .

1. 8.  $\text{Ⲭⲁ} \text{ⲭ} \text{ⲭ} \text{ⲓ} \text{ⲭ} \text{ⲓ} \text{ⲭ} \text{ⲓ}$  looks like 'Soul of Khukh, son of Khukh.' The magic-name compounds with  $\chi\omicron\nu\chi$ ,  $\chi\nu\chi$ ,  $\chi\omega\omega\chi$  are very numerous; cf. P. Sophia, § 361,  $\text{Ⲭⲁ} \text{ⲓ} \text{ⲩ} \text{ⲭ} \text{ⲓ} \text{ⲭ} \text{ⲓ}$  and elsewhere often  $\beta\alpha\iota\chi\nu\chi$ . SETHE, Verbum, i. § 417, suggests that the  $\text{ⲭ} \text{ⲓ} \text{ⲭ} \text{ⲓ}$  is the elemental god  $KK$ , 'darkness.'

9. hy ank mwr'y mwryby b'bel b'-o-th b'-my p š'y

10. 'o mwr'th-'o p . . . ḥbr n by nt ḥtp n ḥry ḥn n p-t n p-t-w (*sic*)

11. t'tot sp-sn bwl'y sp-sn my-ḥr . . . sp-sn l'hy sp-sn b-'o-lbwel y sp-sn 'c tt sp-sn bwel sp-sn y-'o-hel sp-sn p šmsy ḥyt

12. n p ntr 'o p nt t wyn m šs sp-sn p ḥber n t st-t p nte t st-t n r-f nte b-'re-s ḥm p ntr 'o nt ḥms

13. ḥn t st-t p nt n t mt-t n t st-t nt n p šy n t p-t nte p 'w erme p n'š n p ntr n t-t-f wnh-k ar-y

14. ty n p-hw mw ky p ky n wnh-k a mwses nta e'r-k 'r-f ḥr p tw nte ḥr-k t ḥp p kke p wyn ne-ḥr-f

15. tg(?)a te-y tbḥ n'm-k nte-k wnh-k ar-y ty n py grḥ nte-k sze erme-y nte-k z n-y wḥ n mt-t m'c-t n wš n mt-t n 'ze z e-y a š'š-k

16. n 'Bt e-y a š'š-k n t p-t ne-ḥr p r' e-y a š'š-k ne-ḥr ḥ e-y a š'š-k

17. ne-ḥr p nt ḥr p bḥt nte b-'r-f thm pe p š'š' 'o petery sp-sn p'ter enphe sp-sn **ⲉⲛⲫⲉ Ⲓ**

18. p ntr nt n t r' ḥry-t n t p-t nte p šbt nt (ne)'ne-f n t-t-f 'r t ḥp ntr e bnp ntr t ḥp-f 'm n-y

19. a ḥry a ḥn n t mt-t n ty st-t nt ty ḥ-t-k pa bwel sp-sn nte-k t m'y p 'š-šḥne [nt] e-y šll ḥrr-f

20. n py grḥ n mt-t m'c-t n wš n mt-t n 'ze my m's my stm-s p ntr 'o sysyhowt sp-sn ke-z **ⲁⲣⲏⲱⲟⲩⲟ** 'm

21. a ḥn ḥr zz-y nte-k z n-y wḥ n p nt e-y šn ḥrr-f n mt-t m'c-t n wš n mt-t n 'ze p ntr 'o nt ḥr p tw

l. 10. Read *ḥn t p-t n n p-tw* or *ḥn p-t p-tw*.

l. 11. In the demotic there is one uncertain sign that may correspond to **ⲧⲁⲟⲓ** of the gloss.

l. 12. Lines 12-22 are parallel to 7/8-18, 17/1-10, 17/27-32.

l. 14. Moses was a popular hero with many legends in Jewish circles, both before and after Christ (WIEDEMANN in P. S. B. A. xi. 29, 267). Note that the form of the name employed is Greek and not Hebrew; cf. V. 12/6.

*nta e'r-k*: cf. note to 15/13.

(9) 'Ho! I am Murai, Muribi, Babel, Baoth, Bamui, the great Agathodaemon, (10) Muratho, the . . . form of soul that resteth above in the heaven of heavens, (11) Tatot (*bis*), Bouel (*bis*), Mouihtahi (?) (*bis*), Lahi (*bis*), Bolboel, I (*bis*), Aa, Tat (*bis*), Bouel (*bis*), Yohel (*bis*), the first servant (12) of the great god, he who giveth light exceedingly, the companion of the flame, he in whose mouth is the fire that is not quenched, the great god who is seated (13) in the fire, he who is in the midst of the fire which is in the lake of heaven, in whose hand is the greatness and the power of god; reveal thyself to me (14) here to-day in the fashion of thy revelation to Moses which thou didst make upon the mountain, before whom thou thyself didst create darkness and light, (15)—*insertion*—I pray thee that thou reveal thyself to me here to-night and speak with me and give me answer in truth without falsehood; for I will glorify thee (16) in Abydos, I will glorify thee in heaven before Phre, I will glorify thee before the Moon, I will glorify thee (17) before him who is upon the throne, who is not destroyed, he (=thou) of the great glory, Peteri (*bis*), Pater, Enphe (*bis*), (18) O god who is above heaven, in whose hand is the beautiful staff, who created deity, deity not having created him. Come down (in) to me (19) into the midst of this flame that is here before thee, thou of Boel (*bis*), and let me see the business that I ask about (20) to-night truly without falsehood. Let it be seen (?), let it be heard (?), O great god Sisihoout, otherwise said Armioouth, come (21) in before me and give me answer to that which

l. 15. The pointer at the beginning of the line refers to the similar sign at the beginning of ll. 33-4, which offer a variant version of l. 15. One may conjecture that the pointer represents the Eg. *dg*, Copt.  $\tau\omega\sigma$ :  $\tau\omega\alpha$ , 'plant,' 'insert,' 'join.'

l. 17. *ihm*, a mistake or metathesis for *htm*; cf. 7/12, 17/5, 30. *petery*, &c. See vol. ii, Mythological Index.

22. n 'twgy (παραβασον) gh'bh-<sup>co</sup> 'm n-y a hn my wn yr't  
a bl n py grh hr t mn t mt't

23. nt e-y šn hrr-s n mt't m't n wš n mt't n 'ze a  
... hrw (?) n p le'sphwt nb-lot . . lyl's sp VII nte-k str n-k

24. n wš n sze p kys nt e'r-k ty-s a yr't-k e'r-k 'nn'y a  
šn n p hbs n šn nb n hbs hr 'ny-k hyn-w hrre n \*hʾλ\*

25. n \*ehwʾk\* hr gm-k-ysw n p m' n p s-qlm ke-z p  
s-trmws e'r-k 'ny't-w e-w knn e'r-k ty-sw

26. e w' lq n yl e'r-k 'm r-f m šs sp-sn š' hw XX n w'  
m' e-f hep e-f n kke bn-s hw XX e'r-k

27. 'ny't-f a hry nte-k wn ar-f hr gm-k hyn-w hry-w  
hn-f erme w' mz e'r-k h'f š' hw XL nte-k 'ny't-f a  
hry

28. nte-k wn ar-f hr gm-k-f e-hr-f 'r snf e're hr 'r-k ty-f  
a w' nk n yl nte-k t p nk n yl a hn w' nk

29. n blz n w' m' e-f hep n nw nb e'r-k wh a 'r . . . . .  
n p hbs n'm-f n nw nb e'r-k mh yr't-k n py

30. snf nt hry e'r-k 'nn'y a hn a 'š sh a p hbs hr nw-k  
a w' sšt n ntr e-f 'h n p bl n p hbs nte-f sze

31. wbe-k hr p šn nt e'r-k wh-f nge nte-k str hr 'w-f  
n-k a 'r-f tm 'y n-k e'r-k nhs e'r-k 'š pe-f thm

l. 22. Atugi with gloss Gabaon : cf. 7/17.

l. 24. Lines 24-30 are repeated in 27/24-29.

l. 25. hʾλ n ehwʾk = hʾλλehwʾk, 'raven's eye,' the Greek bean.

*gm-k-ysw*, an extraordinary form ; but, it is to be feared, no guide to the real pronunciation, which was probably *gemyoks* or *gemyoksu* ; the written *y* is thus superfluous, cf. 3/9 note, or at least misplaced.

*s-qlm*, see note in glossary. 'The place of the garland-seller' : does this mean his shop or his garden?

*ty-sw* : the regular form in this papyrus, as it were, \*τῆικοσ. In *gm-k-ysw*, above, the *sw* = Eg. *st*, plur. of the absolute object-pronoun. Here, after the infinitive, it is abnormal, the *s* being inserted before the proper suffix *-w* on false analogy. In Coptic (ST., § 342, p. 169, and PIEHL, A. Z., 95. 42) the only clear instance of this false form seems to be Sah. ϣαῖκοσ. The similar τεικοοσσε, τεικοοσσοσ, &c., are also etymologically wrong, but they seem to be helped by the causative with *stm-f* : see GRIFF., High Priests, p. 85.

l. 26. *yl* : ιαλ : ειαλ probably to be connected with *yalos*.

I shall ask about, truly without falsehood. O great god that is on the mountain (22) of Atuki (of Gabaon), Khabaho, Takrtat, come in to me, let my eyes be opened to-night for any given thing (23) that I shall ask about, truly without falsehood . . . the voice (?) of the Leasphot, Neblot . . . lilas.' Seven times: and you lie down (24) without speaking.

The ointment which you put on your eyes when you are about to inquire of the lamp in any lamp-divination: you take some flowers (25) of the Greek bean; you find them in the place of the garland-seller, otherwise said of the lupin-seller; you take them fresh and put them (26) in a *lok*-vessel of glass and stop its mouth very well for twenty days in a secret dark place. After twenty days, if you (27) take it out and open it, you find a pair (?) of testicles in it with a phallus. You leave it for forty days and when you take it out (28) and open it, you find that it has become bloody; then you put it on a glass thing and put the glass thing into a pottery thing (29) in a place hidden at all times. When you desire to make inquiry of the lamp with it at any time if you fill your eyes with this (30) blood aforesaid, and if you go in to pronounce a spell over the lamp you see a figure of a god standing behind (?) the lamp, and he speaks (31) with you concerning the question which you wish; or you lie down and he comes to you. If he does not come to

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*m.* This group cannot be read *tm*, τωμ. It must be connected with *ομμ*, 'clay.'

l. 27. *hyn-w*, 'some,' here and elsewhere suggests the meaning of 'a pair' (Hess, *Setne*, p. 30).

l. 28. ε(2)αϥρσνοϥ, see the chapter on Grammar.

*e-re*: probably the Eg. emphasizing particle  $\int \langle \rangle$ , cf. 7/1.

The meaning of *hr r-k*, *ϣαν*, here is not merely consuetudinal but injunctive, equivalent to the old *sdmhrf*, as used e.g. in Papyrus Ebers (ERMAN, *Grammar*, 2nd ed. § 221).

32. e-re hr r-k str hr qme wt e-r-k w' b a s-hm-t e zz-k  
st a rs e hr-k st a mhty [e] hr-f n p hbs st a mhty h-f

33. tg(?) a hry te-y tbh n'm-k nte-k wnh-k ar-y ty n  
py grh nte-k sze erme-y nte-k z n-y wh n mt-t m' t hr  
t mn t mt-t

34. nt e-y šn n'm-k e-tbe-t[-s ?]

## COL. VI.

1. w' šn n p hbs hr še-k a w' t ry-t n kke e-s w' b 't  
wyn nte-k šte w' qel nmy hr w' t z' e-t

2. ybt nte-k 'ny w' hbs ht e bnp-w t prš mw n qme  
ar-f e pe-f s' l w' b nte-k mh-f n nhe n m' t e-f w' b n whe

3. nte-k 'š n sh-w n t'w R' tp twe m h' f nte-k 'ny p  
hbs wbe p r' e-f mh nte-k 'š n sh-w nt hry ar-f n sp IV

4. nte-k θy-t-f a hn a t ry-t e-r-k w' b erme p 'lw nte-k  
'š n sh-w a p 'lw e'bnn-f nw m-s p hbs 'n e yr-t-f

5. htm š' sp VII e-r-k t 'lbwnt a p 'h e-f w' b e-r-k t t  
n pe-k tb' a zz-f n p 'lw e yr-t-f htm

6. e-r-k wh e-r-k t r-f wn yr-t-f a hr p hbs hr nw-f a t  
hyb-t n p ntr n p qte n p hbs nte-f šn n-k

7. a p nt e-r-k wh-f e-re hr r-k-f n mre-t n w' m' e  
mn-te-f wyn e-f hp e-r-k šn hr 'yh š're w' s' l n ht

8. n zy p nt e-r-k ty-f a p hbs nte-k mh-f n syr e-f w' b  
e-f hp e ge 'š-shne pe s' l e-f w' b hr nhe n m' t e-f w' b

9. p nt e-r-k ty-f a p hbs e-f hp e-r-k a r-f a 'ny  
s-hm-t n hwt skne n wrt p nt e-r-k ty-f a p hbs e-re  
hr wh-k p hbs

1. 34. *e-tbe-t-s* must be the reading.

## COL. VI.

1. 1. A niche in a wall with special orientation for magic utensils, &c.,  
occurs in the nineteenth dynasty; see NAVILLE, *Quatre stèles*.

1. 3. *p'w R'*, &c. Perhaps the title of some specific religious work,  
like the hymns to the rising sun prefixed to the New-Kingdom Books of  
the Dead: or an invocation in an earlier part of the papyrus now lost.

1. 7. *'yh š're*. The meaning is not quite clear. In II Kham, ii. 26

you, you rise and pronounce his compulsion. (32) You must lie down on green reeds, being pure from a woman, your head being turned to the south and your face being turned to the north and the face of the lamp being turned northwards likewise.

(33) *insert above*—‘I pray thee to reveal thyself to me here to-night and speak with me and give me answer truly concerning the given matter which I ask thee about.’

## COL. VI.

(1) An inquiry of the lamp. You go to a clean dark cell without light and you dig a new hole in an east wall (2) and you take a white lamp in which no minium or gum water has been put, its wick being clean, and you fill it with clean genuine Oasis oil, (3) and you recite the spells of praising Ra at dawn in his rising and you bring the lamp when lighted opposite the sun and recite to it the spells as below four times, (4) and you take it into the cell, you being pure, and the boy also, and you pronounce the spells to the boy, he not looking at the lamp, his eyes being (5) closed, seven times. You put pure frankincense on the brazier. You put your finger on the boy's head, his eyes being closed. (6) When you have finished you make him open his eyes towards the lamp; then he sees the shadow of the god about the lamp, and he inquires for you (7) concerning that which you desire. You must do it at midday in a place without light. If it be that you are inquiring for a spirit damned, a wick of sail-cloth (?) (8) is what you put in the lamp and you fill it with clean butter. If it is some other business, a clean wick with pure genuine oil (9) is that which you put in the lamp; if you will do it to bring

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there is mentioned a book for *sh̄r 'hy*, ‘overthrowing (or laying) demons’; cf. note 3/25.

1. 9. *skne n wrt, ροδινον ελαιον*, DIOSC. i. 53.

10. ḥr wꜣt tbe-t nmy nte p ꜣlw ḥms ḥ-f ḥr ke tbe-t  
e yr-t-f ḥtm eꜣr-k ꜣ a ḥry ḥn zz-f šꜣ sp IV

11. n šḥ-w nt eꜣr-k ꜣ-w a p sꜣl a p ḥbs a t ḥꜣt  
e bꜣr te-k ꜣ a p ꜣlw z-mt-t ꜣn nte-k p sꜣl wꜣt ꜣo n t  
mnḥ-t n Tḥwt

12. ꜣn nte-k p ḥbs n š-stn n Wsr p ḥsy ntr n sšne  
n t-t ꜣSt n msne n t-t Nb-t-ḥt

13. ꜣn nte-k p ḥrt tp aꜣr-w n Wsr ḥnt ꜣmnt ꜣn nte-k  
p snb ꜣo a-fy ꜣNp t-t-f erme-f a t ḥe-t n Wsr p ntr wr

14. aꜣr-y ꜣny nꜣm-k n p-hw ꜣy p sꜣl a t nw p ꜣlw a  
ḥn-k nte-k ꜣr wh a mt-t nb nt e-y šn ḥrr-w ty n  
p-hw ꜣn

15. tm ꜣr-y-s p nt eꜣr-k ꜣr-f ꜣy p sꜣl aꜣr-y t nꜣm-k a  
t gyz-t n t ꜣḥ-t kme-t aꜣr-y t mḥ nꜣm-k ḥn t gyz-t

16. n t ꜣḥ-t s-ḥm-t snf n p ḥsy p nt e-y t nꜣm-f m-s-k  
ḥr nḥe t kyz n ꜣNp t nt wh ar-k n šḥ-w

17. n p wr ḥyq n nt e-y ꜣ n-k nꜣm-w nte-k ꜣny n-y  
p ntr nte p wh-šḥne n t-t-f n p-hw nte-f z n-y wh a  
mt-t nb nt e-y šn.

18. ḥrr-w ty n p-hw n mt-t mꜣt n wš n mt-t n ꜣze  
ꜣy Nwt mw-t mw hy ꜣPt mw-t st-t

l. 12. *p ḥsy*, cf. l. 16, and above, note to 3/31. 'Approved,' 'praised' would be a rather unexpected term to apply to Osiris himself, though it could be explained as equivalent to *mꜣ ḥrw* and 'deified.' The sense 'drowned' is quite applicable, as Osiris' body was at least sunk in the waters, cf. the text of Ptah published by BREASTED, A. Z., 1901, Pl. II, ll. 19, 62; and this sense is implied in Brit. Mus. Pap. XLVI. 259-63 *οστα Οσιριους . . . του Εσση (ϑασιε) του ενεχθηεντα εν τω ρευματι του ποταμου* for three days and three nights. Plutarch's account, *De Iside et Osiride*, cap. 13 et seqq., hardly needs quotation.

*sšne*, &c. Cf. similar passage in Pap. Boul. I. Pl. 12, l. 1.

*t-t ꜣSt . . . t-t Nb-t-ḥt*. In both cases the strong *t* is written at the end of the word for 'hand.' Presumably it is an old dual form.

l. 13. *snb a-fy*, &c., the linen used by Anubis in wrapping the mummy of Osiris.

l. 14. *aꜣr-y ꜣny*, *αιεμε*, rather than past relative, which would have taken *nꜣm-f* instead of *nꜣm-k*; so also in l. 15, &c.

*a t*. This is hardly an imperative *a t*.

a woman to a man, ointment of roses is that which you put in the lamp. You must lay the lamp (10) on a new brick and the boy also must sit on another brick with his eyes closed. You cry down into his head four times. (11) The spells which you recite <to the lamp> to the wick previously before you recite to the boy: formula: 'Art thou the unique great wick of the linen of Thoth?' (12) Art thou the byssus robe of Osiris, the divine Drowned, woven by the hand of Isis, spun by the hand of Nephthys? (13) Art thou the original band that was made for Osiris Khentamente? Art thou the great bandage with which Anubis put forth his hand to the body of Osiris the mighty god? (14) I have brought thee to-day—ho! thou wick—to cause the boy to look into thee, that thou mayest make reply to every matter concerning which I ask here to-day. (15) Is it that you will (?) not do it? O wick, I have put thee in the hand of the black cow, I have lighted thee in the hand (16) of the female cow. Blood of the Drowned one is that which I put to thee for oil; the hand of Anubis is that which is laid on thee. The spells (17) of the great Sorcerer are those which I recite to thee. Do thou bring me the god in whose hand is the command to-day and let him give me answer as to everything about which (18) I inquire here to-day truly without falsehood. Ho! Nut, mother of water, ho! Apet, mother of fire,

l. 15.  $\Delta\text{N}$  \* $\tau\alpha\alpha\alpha\text{IC}$ , lit. 'Is not-doing-it that which you will (?) do?' Cf. l. 37.

$\text{'h-t kme-t}$ , black animals are generally prescribed in both Greek and demotic magic. Cf. B. M. Gk. Pap. CXXI. l. 301, &c., &c.

l. 16.  $t \text{'h-t s-hm-t}$ , 'the female cow,' seems curious, but is quite correct, being due to the fact that, except for the gender of the article, there is no distinction in sound between the words for 'ox' and 'cow.' Cf. 7/1, 2.

l. 17.  $p \text{wh-s/hne}$ . The 365 gods are mentioned V. 33/6. Probably one of these presided over the course of each day.

l. 18. Nut, goddess of the sky, wife of Geb and mother of Osiris; Apt, probably the birth-goddess, worshipped in a small temple at Karnak, in

19. ʔw(?)n-y Nw·t mw·t mw ʔm·t ʔP·t mw·t st·t ʔw(?)n-y  
yḥ-ʕo e·r-k zt-f e·r-k sq n ḥrw-k m šs sp-sn

20. e·r-k z ʕn eseks p-ʕo-e e-f ḥtn(?) ke-z ḥt-ʔN sp  
VII e-f ḥp e . . . . . pe ny n nt e·r-k ʕš-w

21. wʕt-w a p ḥbs nte-k str n-k n wš n sze ʔnn-e ʕw  
n ḥt ḥp e·r-k nhe e·r-k ʕš

22. pe-f thm nte pe-f ḥtr pe z-mt·t ʔnk p ḥr n srʔw  
ḥwnw rn-y a·r-w ms·t ḥr p ʔšte šps

23. n ʔBt ʔnk p by n p sr wr nt m ʔBt ank p sʔwte  
n t ḥe·t ʕo·t nt m ww-pq

24. ank p nte yr·t-f n yr·t n ʕhm e-f rs a Wsr n grḥ  
ank tp tw-f ḥr ḥst n ʔBt

25. ank nt rs a t ḥe·t ʕo·t nt m tt ʔnk nt rs n . . . .  
n sh·w nt e·r-k sh·w a p ḥbs **𐎢𐎠𐎥𐎠𐎥𐎠𐎥𐎠𐎥**

26. nt ʔw rn-f ḥep ḥn ḥt-y by by·w rn-f z-mt·t sp VII  
e-f ḥp e . . . . . pe

27. ny wʕet-w n nt e·r-k ʕš-w e-f ḥp e šn n p ʕlw p  
nt e·r-k ʔr-f e·r-k ʕš n·y nt ḥry a p ḥbs

28. e b·r te-k ʕš a ḥry ḥn a (*sic*) zz-f n p ʕlw e·r-k  
st-k e·r-k ʕš py ke ʕš a p ḥbs ʕn z-mt·t ʔy Wsr p ḥbs

29. e-f t nw nʔ·w hw·w ḥr-w ʔw-f t nw nʔ·w ḥr-w

the inscriptions of which she is often identified with Nut. ROCHEMENTEIX, *Œuvres*, pp. 261, 302.

l. 20. *e-f ḥtn*, &c. The pronunciation of both groups was probably almost identical *ḥetón*.

l. 23. *ww-pq*, a sacred place at Abydos, cf. BRUGSCH, *Dict. Geog.*, 226.

l. 24. *ʕhm*. Perhaps, according to its ancient significance, meaning one of the mummied hawk-figures placed watching at the corners of the coffin, but in Coptic the word **𐎠𐎢𐎠𐎢** has acquired the meaning 'eagle.'

*n grḥ*: the gloss **𐎠** over the *n* is strange, as the group evidently corresponds to Boh. **𐎠𐎢𐎠𐎢**.

*tp tw-f*. The old title of Anubis.

'desert,' probably in the sense of 'necropolis.'

l. 25. The name written with three hieratic signs , cf. 11/9, 16, is quite uncertain. The first sign probably reads ʔḥ, 'spirit,' but might read *wyn*, 'light,' *wbn*, 'shine' or 'rise,' or possibly *šw*, 'light,' or the god 'Shu.' The scarab may read *ḥpr*, 'scarab,' 'become,' the god Khepera, but hardly *ʔ*, 'land': and the last sign *wr*, 'great,' 'o,' 'great,' *sr*,

(19) come unto me, Nut, mother of water, come Apet, mother of fire, come unto me Yaho.' You say it drawling (?) with your voice exceedingly. You say again: 'Esex, Poe, Ef-khe-ton,' otherwise said, 'Khet-on,' seven times. If it is a direct (?) inquiry, these alone are the things that you recite (21) to the lamp, and you lie down without speaking. But if obduracy take place, you rise, you recite (22) his summons, which is his compulsion. Formula: 'I am the Ram's face, Youth is my name; I was born under the venerable persea (23) in Abydos, I am the soul of the great chief who is in Abydos; I am the guardian of the great corpse that is in U-pek; (24) I am he whose eyes are as the eyes of Akhom when he watcheth Osiris by night; I am Teptuf upon the desert of Abydos; (25) I am he that watcheth the great corpse which is in Busiris; I am he who watcheth for Light-scarab-noble (?).' (*In margin*) The spells that you write on the lamp, Bakhukhsikhukh (*and figures*) (26) 'whose name is hidden in my heart; Bibiou (Soul of souls) is his name.' Formula, seven times. If it is a direct (?) inquiry, (27) these things alone are what you recite. If it is an inquiry by the boy that you are about, you recite these aforesaid to the lamp (28) before calling down into the head of the boy, you turn round (?), you recite this other invocation to the lamp also. Formula: 'O Osiris, O lamp (29) that giveth vision

'magnate,' *iw*, 'old.' It is no doubt a solar name (here for Osiris?), and it occurs in ch. 162 of the Book of the Dead, but unfortunately without variants (PLEYTE, Chap. Suppl., Pl. 21, 130)\*.

l. 29. *hw-w*. This has evidently been written by mistake for *hry-w*, which has been inserted above. The mistake is important as indicating that the *r* of *hrw*, *hw*, 'day,' was retained in the plural (sing. 2000).

\* Cf. perhaps the inscription on a hypocephalus at Cairo   
 DARESSY, Textes Mag., p. 56, and  ib., p. 15 =  
 METT., St., l. 39.

0s-phr ʔy p ḥbs sp-sn ʔMn mne nʔm-k ʔy p ḥbs sp-sn  
te-y

30. ʔš n-k e-ʔr-k ʔnnʔ a ḥry ḥr zz p yʔm ʔo p yʔm  
n [h]r p yʔm n Wsr ʔn e-y z

31. n-k ʔn e-ʔr-k ʔy ḥb-yt-k ʔy p ḥbs mtr ar-k n-t  
gm-k Wsr ḥr pe-f rms n zwf tḥn

32. e ʔS-t ne-zz-f e Nb-t-h-t ne-rt-f e n [ntr-w] ḥwt-w  
n ntr-w s-ḥm-tw n pe-f qte a-zy-s ʔS-t my z-w-s

33. n Wsr e-tbe n mt-tw nt e-y šn ḥrr-w a t ʔw p  
ntr nte p wh-šḥne n t-t-f nte-f z n-y wh a mt-t nb nt  
e-y šn ḥrr-w

34. ty n p-hw e ʔS-t z my ʔš-w n-y a wʔ ntr ḥb-y-s  
e n(?) šq-f a n mt-tw nt e-f a šenʔm-s nte-f mnq-s

35. šm-w ʔny-w n-s nte-k p ḥbs p-e-ʔny-w n-s p ḥyt  
n Šm-t te-k.t mw-t erme Ḥke pe-k yt

36. ḥwy ar-k bnn-k mḥ a Wsr erme ʔS-t bnn-k mḥ  
ʔNp e bnp-k z n-y wh a mt-t nb nt e-y šn

37. ḥrr-w ty n p-hw n mt-t mʔt n wš n z n-y mt-t  
n ʔze ʔn tm ʔry-s p nt e-ʔr-k a ʔr-f bn e-y a t n-k nḥe

## COL. VII.

I. bn e-y a t n-k nḥe bn e-y a t n-k ʔt ʔy p ḥbs  
e-ʔry e-y a t n-k n t ḥe-t n t ʔḥ-t s-ḥm-t nte-y t-t snf

l. 31. *ḥb-yt-k*, note the final *stm-f*, especially common in the 1 pers.  
sing. Cf. l. 34.

*n-t* with *stm-f* = *πτερε*, cf. I Kham. 5/35, II Kham. 6/3 (GRIFF.,  
High Priests, p. 193).

*rms*, see GRIFF., High Priests, p. 100. Evidently the *πλοιον πατρινον*  
*ο καλειται αιγυπτιστι ρωψ* of Leyd. Pap. U. col. 2, l. 6, 7; an *m* before *s*  
would naturally become *p* in the mouth of a Greek.

l. 32. *n ntr-w ḥwt-w . . . s-ḥm-tw*, O. C. Par. *πτερ ζσιμε . . . πτερ*  
*ζοοικτ* A. Z., 1900, p. 88. Cf. the same expression in the Hittite treaty,  
L. D. III. 146, ll. 26, 30.

l. 34. *e n(?) šq-f*. Perhaps an adjectival verb of the form *καπισα*  
'he being clever' (or discreet, or swift, &c.).

l. 35. *p ḥyt n . . . ḥwy* seems to be equivalent to *ἐξορκίζω σε κατα . . .*  
*Ḥke*, cf. LANZONE, Diz. Mit., 851, 859. As a form of the god Shu

of the things <of days> above, that giveth vision of the things below and vice versa; O lamp (*bis*), Amen is moored in thee; O lamp (*bis*) I (30) invoke thee, thou goest up to the shore of the great sea, the sea of Syria, the sea of Osiris. Do I speak (31) to thee? Dost thou come that I may send thee? Ho, lamp, witness (?) to thyself, since thou hast found Osiris upon his boat of papyrus and *tehen*, (32) Isis being at his head, Nephthys at his feet, and the male and female gods about him. Speak, Isis, let it be told (33) to Osiris concerning the things which I ask about, to cause the god to come in whose hand is the command, and give me answer to everything about which I shall inquire (34) here to-day. When Isis said "Let a god be summoned to me that I may send him, he being discreet (?) as to the business on which he will go and he accomplish it," (35) they went and they brought to her; thou art the lamp that was brought to her. The fury of Sekhmet thy mother and of Heke thy father is (36) cast at thee, thou shalt not be lighted for Osiris and Isis, thou shalt not be lighted for Anubis until thou hast given me an answer to everything which I ask (37) about here to-day truly without telling me falsehood. If thou wilt not do it, I will not give thee oil.

## COL. VII.

(1) 'I will not give thee oil, I will not give thee fat, O lamp; verily I will give thee the body of the female

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he would be connected with the lion-headed goddess Tefnut, here perhaps assimilated to the lion-goddess Sochmet.

l. 37. *bn e-y a* (sic) *t*. The *a* is false with neg. fut., but occurs commonly in this papyrus. See 7/1, &c.

## COL. VII.

l. 1. *e.ry* with gloss **epē**, apparently = Eg.  $\int \langle \rangle$ , as *ere* in 5/28: here 'verily' or 'but.'

2. n p ḥ hwt m-s-k nte-y t t-t-k n p ḥswe(?) n ḥft  
Ḥr a·wn n-y ḥy na t ty·t t tb·t n ḥl nt n t·t-y

3. šp·t a ḥr·tn ḥy n by·w ḥqr·w(?) na bywkm t tyb·t n  
ḥnte nt ḥr qh IV ḥy p ḥe nt e-w

4. z n-f ḥNp n rn nt ḥtp ḥr t tybe·t n ḥl e rt-f  
smn·t ḥr t tybe·t n ḥnte my ḥw n-y

5. p kys m-s p šre ḥbs nte-f z n-y wh ḥr mt·t nb  
nt e-y šn ḥrr-w ty n p-hw n mt·t m·t e mn mt·t n ḥze  
nḥm-w

6. y-ḥo tḥb·ḥo swg·m·mw ḥkh·kh·nbw s·n·w·ny etsie  
qm-t

7. geth·ḥo-s b·s·e·th·ḥo-ry thmyl·ḥkh·khw a·ry n-y wh  
a mt·t nb nt e-y šn ḥrr-w ty n p-hw sp VII

8. n sh·w n p ḥlw b·ḥo-el b·ḥo-el sp-sn y·y sp-sn ḥḥ  
sp-sn tt tt sp-sn p nt t wyn m šs sp-sn p ḥber n t  
st·t

9. p nte t st·t n r-f nte b·r-s ḥm p ntr ḥo nt ḥms  
ḥn t st·t p nt n t mt·t n t st·t p nt n p šy n t p·t

10. nte p ḥw erme p nš n p ntr n t·t-f wnḥ-k a py  
ḥlw nt ḥr pe hne n p-hw nte-f z n-y wh n mt·t

11. m·t n wš n mt·t n ḥze e-y a ty ḥy-k n ḥBt e-y a  
šš·k n t p·t ne-ḥr p r· e-y a šš·k

12. ne-ḥr ḥ e-y a šš·k n p t e-y a šš·k ne-ḥr p  
nt ḥr p bḥt nte b·r-f htm pe p šš·k

13. ḥo petery petery p·ter enphe enphe p ntr nt n t  
ry·t ḥry·t n t p·t nte p šbt nt (ne)-

1. 2. Referring to the contest between Horus and Set when Horus injured the testicles of Set, and Set, at the same time, put out the eye of Horus. The eye of Horus symbolizes light—hence the threat to the lamp. But the reading and meaning are uncertain. Cf. note to 1/3.

*t tb·t n ḥl* seems to be in apposition to *ty·t*; a similar construction in l. 3.

1. 3. ḥqr. The double figure in the underworld formed of the foreparts of two lions or of a lion and a bull. LANZONI, *Diz. Mit.*, p. 5.

*bywkm* seems to be the name of the Arabian desert at the latitude of El Kab, according to BRUGSCH, *D. Geogr.*, 211, 1154, where the lion-

cow and put blood (2) of the male bull into (?) thee and put thy hand to the testicles (?) of the enemy of Horus. Open to me, O ye of the underworld, the box of myrrh that is in my hand; (3) receive me before you, O ye souls of Aker belonging to Bi-wekem, the box of frankincense that hath four corners. O dog, which is (4) called Anubis by name, who resteth on the box of myrrh, whose feet are set on the box of frankincense, let there come to me (5) the ointment for the son of the lamp that he (?) may give me answer as to everything about which I ask here to-day, truly without falsehood therein. (6) Io, Tabao, Soukhamamou, Akhakhambou, Sanauani, Ethie, Komto, (7) Kethos, Basaethori, Thmila, Akhkhon, give me answer as to everything about which I ask here to-day.' Seven times. (8) The spells of the boy: 'Boel, Boel (*bis*), Ii (*bis*), Aa (*bis*), Tattat (*bis*), he that giveth light exceedingly, the companion of the flame, (9) he in whose mouth is the fire that is not quenched, the great god that sitteth in the fire, he that is in the midst of the fire, he that is in the lake of heaven, (10) in whose hand is the greatness and might of God, reveal thyself to this boy who hath my vessel to-day, and let him give me answer truly (11) without falsehood. I will glorify thee in Abydos, I will glorify thee in heaven before Phre, I will glorify thee (12) before the moon, I will glorify thee on earth, I will glorify thee before him who is upon the throne, who is not destroyed, he of the great glory, (13) Pcteri, Peteri, Pater, Enphe, Enphe, the god who is above heaven, in

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pair Shu and Tefnut were worshipped. Possibly the latter were identified with Aker.

The animal of Anubis was strictly a fox according to its shape, but coloured black.

l. 5. *p šre hbs*. Is this an expression for the wick, or for the boy-medium, or for the god?

l. 8. Lines 8-18, cf. 5/12-22.

14. 'ne-f n t·t-f 'r t h̄p ntr e bnp ntr t h̄p-f 'm a h̄n  
n t mt·t n ty st·t nt ty h̄-t-k pa bwel (ΑΠΗΛ)

15. nte-k t { m'y p 'š-s̄hne nt e-y šn h̄rr-f ty n p-hw  
16. { p zr n n bel·w n p 'lw nt h̄r pe hne a t

my m's my stm-s p ntr 'o } s-y-s-y-h̄wt sp-sn  
m-f-s erme msz-f a t stm-f p ntr 'o }

17. (ΑΧΡΕΑΤΩ) 'm a h̄n { h̄r zz-y n p-hw nte-k t wn  
18. { n t mt·t n ty st·t

yr·t a bl n mt·t nb nt e-y šll h̄rr-w ty n p-hw } p ntr 'o nt

h̄r p tw n g'b'·wn gh'c'h-'o (ΤΑΚΑΡΤΑΤ) e-r-k 'š ny

19. 'š nte p wyn h̄p a're p wyn h̄p e-r-k st e-r-k  
'š ty h̄-t(?) šh n w̄hm 'n tey-s t h̄-t n p thm

20. h-s nt e-r-k 'š-s 'y a·z(?) n-y sp-sn ths ten-'o-r p  
yt n n̄he z·t p ntr nt h̄r p t tre-f s'lk-m-'o

21. b'lk-m-'o br'k neph-r-'o-b-'n-p-r'c bry'cs s'ry-ntr·w  
melykhryphs

22. l'rnkn'nes herephes mephr-'o-bry'cs phrg'c phekse  
ntsywpšy'c

23. m'rm'reke-t l-'o-re-grepšye my nw-y a p w̄h n p  
šn nt e-y ty e-tbe·t-f my 'r-w n-y w̄h

24. a mt·t nb nt e-y šn h̄rr-w ty n p-hw n mt·t m'c  
n wš n mt·t n 'ze 'y 't'el 'pthe gh-'o-gh-'o-m-'o-le

25. hesen-myng'c-nt-'o-n 'o-rth-'o-b'wb-'o n-'o-ere sere·  
sere sn-g'th'c

26. eresgšyng'cl s'kgyste n-t-te-g'gyste 'krwr-'o-b-'o-re  
g-'o-ntere

ll. 15, 17. These interlineations are words to be substituted in the case of no medium being employed.

l. 19. *ty k·t* was first written before *šh*, and then *h̄* written upon the *k*: see the Glossary.

l. 20. *'y*: after this word the name of the deity invoked would be expected: a vertical line following may indicate an omission. *z n-y sp-sn* would seem to be an imperative with emphasis.

l. 22. *ntsywpšy'c*. *nt* represents δ and *ts* θ, so *nts* probably represents an aspirated *d*, i. e. *dh*, which is transcribed in the Greek by Δ alone; but *ts* also represents Δ in 2/26.

l. 25: Hesemigadon, &c. A similar string of names occurs in Brit.

whose hand is the beautiful staff, (14) who created deity, deity not having created him, come into the midst of this fire that is here before thee, he of Boel, Aniel

(15) { cause me to see the business about  
(16) and do thou { give strength to the eyes of the boy  
{ which I am inquiring here to-day, let it be seen, let  
{ who has my vessel, to cause him to see it, and to his  
{ it be heard  
{ ears to cause him to hear it, } O great god Sisihout,

(17) { before me and cause my eyes  
(18) Akhremto, come in { into the midst of this flame,  
(17) to be opened to everything for which I pray here to-day,  
(18) O great god that is upon the hill of (Atugi) Gabaon, Khabaho, Takrtat.' You recite this (19) until the light appear. When the light appears, you turn round (?), you recite this spell-copy a second time again. Behold the spell-copy also (?) of the summons (20) that you recite: 'Ho! speak to me (*bis*) Thes, Tenor, the father of eternity without end, the god who is over the whole earth, Salkmo, (21) Balkmo, Brak, Nephro, Bampre, Brias, Sarinter, Melikhriphs, (22) Largnanes, Herephes, Mephrobrias, Pherka, Phexe, Diouphia, (23) Marmareke, Laore-Krephie, may I see the answer to the inquiry on account of which I am here, may answer be made to me (24) to everything about which I ask here to-day, truly without falsehood. Ho! Adael, Aphthe, Khokhomole, (25) Hesenmigadon, Orthobaubo, Noere, Sere, Sere, San-kathara, (26) Ereskhigal, Saggiste, Dodeka-

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Mus. Gr. Pap. No. XLVI. l. 424, et seq.; WESSELY, *Ephes. Gram.*, 36, 244-5, 341, 377.

l. 26. Ereskhigal is the Sumerian goddess of the Underworld, cf. LEGGE, *P. S. B. A.*, xxii. 121, lit. 'mistress of the Great Land,' i. e. the infernal regions; see the myth in BUDGE and BEZOLD, *Tel-el-amarna Tablets*, No. 82, p. 140; the name is found also in an Assyrian text in R. C. THOMPSON, *Reports of the Magicians and Astrologers*, No. 267 (from

27. e·r-k t ʔr-f wn yr-t-f nte-f nw m-s p h̄bs nte-k  
 šn-t-f a p̄ nt e·r-k wh-f a·re ʔw n ht h̄p e bnp-f nw a  
 p ntr e·r-k st-k

28. e·r-k ʔš pe-f h̄tr z-mt-t seme·g·n-tw gen-tw  
 g·o-n-tw geryn-tw nt·reng·o lek·wks

29. ʔm n-y g·n·b a·ry k·t·y b·ryk·t·y ʔtn ʔh n n  
 ntr-w ʔtn stm h̄rw-y my z-w n-y wh̄

30. a mt-t nb nt e-y šn h̄rr-w ty n p-hw ʔy p ste  
 ns·f·b·h·o n·syr· h·ke tw·f p my sr̄w

31. my nw-y a p wyn n p-hw erme n ntr-w nte-w z  
 n-y wh̄ a mt-t nb nt e-y šn h̄rr-w ty n p-hw n mt-t  
 m·t n·n·n·n·n rn-k

32. n·n pe-k rn n mte e·r-k ʔš šmšeke n h̄rw-k e-f  
 ʔy e·r-k ʔš z ʔm n-y y·h·o y·w

33. y·h·o ʔwh·o y·h·o h·y k hw qʔ n·šbt ʔr-py-hpe  
 ʔbl·bl-n-bk

34. h̄r n bk ny·byt th·tl·t my·ry-bl

## COL. VIII.

1. a [ʔre p ntr(?)] ʔsq a tm ʔy a(?) h̄n e·r-k ʔš

2. my·ry-bl·qml·kykh̄ p-yt-yt-w n n ntr-w p̄hr w·t  
 yr-t rym k·t sby y·h̄ sp-sn sp-sn h·h·he

3. st-st-st-st yh̄ y·h·o h̄h̄ my ʔw n-y p ntr nte p  
 wh̄-sh̄ne n p-hw n t-t-f nte-f z n-y wh̄ a mt-t nb

4. nt e-y šn h̄rr-w ty n p-hw e·r-k z pf-ntr(?) n r-k  
 tne sp nb n e·r-k ʔš te-y h̄wy h̄yt ar-k n p nt ht  
 n·m-k n p nt ʔme n·m-k

information kindly supplied by Mr. Thompson and Mr. Hall, of the  
 British Museum).

l. 28. The names in this line are found in Pap. XLVI above, l. 428,  
 and also on a Gnostic gem described by GOODWIN, Cambridge Essays,  
 1853, p. 54.

l. 30. *wn-f*, 'raise him up!' or with reflexive masc. suffix 'arise!' instead of fem. as in Coptic *ⲱⲣⲏⲟⲥ*, 'arise!'

## COL. VIII.

l. 1. The short heading seems only intended to remind the reader of  
 the subject in hand (see 6/27), and is not a new heading.

kiste, Akrourobore, Kodere.' (27) You make him open his eyes and look at the lamp, and ask him as to that which you wish. If obstinacy appear, he not having seen the god, you turn round (?), (28) you pronounce his compulsion. Formula: 'Semea-kanteu, Kenteu, Konteu, Kerideu, Darenko, Lekaux, (29) come to me, Kanab, Ari-katei, Bari-katei, disk, moon of the gods, disk, hear my voice, let answer be given me (30) as to everything about which I ask here to-day. O perfume of Zalabaho, Nasira, Hake, arise (?) O Lion-ram, (31) let me see the light to-day, and the gods; and let them give me answer as to everything about which I ask here to-day truly. Na, Na, Na, Na, is thy name, (32) Na, Na, is thy true name.' You utter a whisper (?) with your voice loudly; you recite saying, 'Come to me Iaho, Iaeu, (33) Iaho, Auho, Iaho, Hai, Ko, Hoou, Ko, Nashbot, Arpi-Hap (?), Abla, Balbok, (34) Honbek (Hawk-face), Ni, Abit, Thatlat, Maribal.'

## COL. VIII.

(1) If [the god (?)] delay so as not to come in, you cry: (2) 'Maribal, Kmla, Kikh, Father of the fathers of the gods, go round (?), one Eye weeps, the other laughs. Ioh (*bis, bis*), Ha, Ha, He, (3) St, St, St, St, Ihe, Iaho, seek (?); let there come to me the god in whose hand is the command to-day, and let him give me reply to everything (4) about which I ask here to-day.' You say, 'Pef-nuti (?)' with your mouth each

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l. 2. This continues from 6/34, which is short because of meeting the ruling: v. the facsimile.

*ny ʔr-y bl* is repeated from the end of 6/34. Such repetition is usual where a page ends in the middle of a paragraph (e.g. in Cols. II-III, VI-VII), but there are exceptions as in Cols. IX-X. The sign over *bl* is hieratic for  $\frac{\text{𓂏}}{\text{𓂏}}$  (= *bl*), as in 11/12.

l. 4. *pf-ntr* (?): possibly an archaic expression, 'that god,' but this and

5. my ʾre p kke prze a p wyn ne-ħr-y ʾy p ntr ħw-ħs  
r<sup>c</sup>-t ħtm sy sp-sn ʾw ħw ʾw ħ-t b<sup>o</sup>-r-y

6. gh<sup>o</sup> ʾt r<sup>c</sup>-t šfe bybyw y<sup>c</sup>h-<sup>o</sup> ʾry<sup>c</sup>ħ<sup>c</sup> sp-sn a<sup>o</sup>-ry n-s  
e-w a st ħr bks gs·gs·gs·gs

7. y<sup>c</sup>ny<sup>c</sup>n e<sup>o</sup>-r-n e-y bs ks·ks·ks·ks my ʾw n-y p ntr  
nte p wħ-šħnc n t-t-f nte-f z n-y wħ a mt-t nb nt  
e-y

8. šn ħrr-w ty n p-hw ʾm a ħn py<sup>o</sup>-t-w ħy-tre-t ʾy  
ħp ħpe ħp ʾbr<sup>c</sup>-ħme p zf n t yr-t n t wz

9. qmr-qmr-qmr-qmr qm-r a-t ħp qm·qm wr wt š . .  
knwš pe-k rn n mte my z-w n-y wħ

10. a mt-t nb nt e-y šn ħrr-w ty n p-hw ʾm n-y  
b<sup>c</sup>k<sup>c</sup>ksykhekħ a-zy n-y wħ a mt-t nb nt e-y šn ħrr-w  
ty n p-hw n mt-t m<sup>c</sup>-t

11. n wš n z n-y mt-t n ʾze z-mt-t sp VII

12. w<sup>c</sup> . . . . a ħrw pe-šħ p w<sup>c</sup>b n ks e-f z n<sup>o</sup>m-f z  
e-f znt n sp IX

13. ank r-mšw šw r-mšw p šre n ta p šw n mw-t-f  
ta p šw e-f ħp

14. e t mn t mt-t ne ħp mpr ʾy n-y n pe-k ħr n pħe-t  
e<sup>o</sup>-r-k a ʾy n-y n pe-k ħbr n w<sup>c</sup>b

15. n pe-k sšt n rm ħ-t-nt<sup>r</sup> e-f ħp e bn-e-s a ħp  
e<sup>o</sup>-r-k ʾy n-y n pe-k smte n g<sup>c</sup>šyre

16. z ʾnk r-mšw šw r-mšw p šre n ta p šw n mw-t-f  
ta p šw a ħr

other expressions that seem to have a meaning, such as 'do for her'  
*araimas*, 'they shall return' *euesōl*, in l. 6, are likely to be only gibberish  
ejaculations; cf. *δωδεκακιστη* in Greek magic.

*ne<sup>o</sup>-r-k* = conjunctive *nt<sup>c</sup>*, usually written *nt<sup>e</sup>-k* as Boh. *ntek*.

l. 8. *wz*. The  eye is named *ovs* (cf. gen. *ovar-os*), *ovarov* B. M.  
Pap. XLVI. 75 and 92, pointing to the pronunciation *ovaxe*, *ovoxe* (?),  
cf. *ταουαρις*, 'she of the sacred eye,' in SPIEGELB., Eigenn., p. 51\*.

l. 12. *pe-šħ*. There is no determinative to prove that this is a proper  
name. The previous sign instead of *ħrw*, 'voice,' might be read as  
'foreigner,' or 'Greek,' cf. 4/7, V. 3/12.

time, and you cry, 'I cast fury at thee of him who cutteth thee, of him who devoureth thee. (5) Let the darkness separate from the light before me. Ho! god, Hu-hos, Ri-khetem, Si (*bis*), Aho (?), Ah, Mai (?) ("I do not" ?), (6) Kha, Ait, Ri-shfe, Bibiu, Iaho, Ariaaha (*bis*), Arainas ("do for her"), Euesetho ("they will turn the face"), Bekes, Gs, Gs, Gs, Gs, (7) Ianian, Eren, Eibs, Ks, Ks, Ks, Ks, let the god come to me in whose hand is the command and give me answer as to everything about which I (8) inquire here to-day. Come in, Piatoou, Khitore; ho! Shop, Shope, Shop, Abraham, the apple (?) of the Eye of the Uzat, (9) Kmr, Kmr, Kmr, Kmr, Kmro, so as to create, Kom, Kom-wer-wot, Sheknush (?) is thy real name, let answer be told to me (10) as to everything about which I ask here to-day. Come to me Bakaxikhekh, tell me answer to everything which I ask about here to-day truly (11) without telling me falsehood.' Formula. Seven times.

(12) A direct (?) inquiry by (?) the voice of Pasash (?) the priest of Kes; he (the informant) tells it, saying it is tested, nine times: (13) 'I am Ramshau, Shau, Ramshau son of Tapshau, of his mother Tapshau, if it be that (14) any given thing shall happen, do not come to me with thy face of Pekhe; thou shalt come to me in thy form of a priest, (15) in thy figure of a servant of the temple. (But) if it shall not come to pass, thou (shalt) come to me in thy form of a Kalashire, (16) for I am Ramshau, Shau, Ramshau, the son of Tapshau, of his

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*Ks* may be Cusae, or Cynopolis (El Qais), or some other town in Middle Egypt.

'Nine times tried' seems proverbial, cf. 14/31; and for the whole sentence, 29/1.

l. 14. *Phe-t*, a feline goddess worshipped at Speos Artemidos near Beni-Hasan in Middle Egypt. LANZONE, Diz. Mit., 234.

l. 15. *g<sup>h</sup>šyre*, see the Glossary.

17. p ḥpš n p mḥ III n p wrš e wn w<sup>c</sup> yb n mzwł  
ḥt n ḥlpe III e wn mḥ-n-tp III

18. n b<sup>c</sup>nyp tks n<sup>m</sup>-f nte-k š n-y ar-f n sp VII  
nte-k ḥ<sup>c</sup>-f ne-zz-k ḥr nw-f n-k nte-f sze erme-k

## COL. IX.

1. p šn-hne n Ḥns . . . ḥr-k Ḥns m ws-t nfr ḥtp  
p syf šps ṛ pyr n p sšn Ḥr nb nw w<sup>c</sup> pw . . .

2. ṽy ḥt nb ḥt ṽy šn-ty-t nb šn-ty-t nb ṽtn p ntr ʿo  
p k wt p šre n p ṽkš ṽm n-y p syf šps p ntr ʿo nt [ḥn]

3. p ṽtn nte ḥn-w . . . p-ʿo-m-ʿo nt e-w z n-f p k  
sp-sn wr p ntr ʿo nt ḥn t wz-t ṽr pyr a bl ḥn p IV [ḥn]

4. n z-t p tbe n n ef-w nt e b ṽr-rḥ-w rn-f b ṽr-rḥ-w  
ky-f b rḥ-w smte-f te-y ṽr-rḥ(-w) rn-k te-y ṽr-rḥ(-w) ky-k  
te-y [ṽr-rḥ(-w)]

5. smte-k ʿo rn-k ṽw rn-k ṽḥ rn-yk ṽmn rn-k wr ntr-w  
rn-yk ṽmn rn-f a ntr-w nb rn-yk ʿo-m

6. wr ʿm rn-k ntr-w nb rn-yk srpt-my-sr rn-yk l-ʿo-w  
ṽy nb t-w sp-sn rn-yk ṽm<sup>c</sup>ḥr n p-t rn-k sšn n syw . . .

l. 17. *τριταῖαι οὐσῆς τῆς σεληνῆς* Pap. Bibl. Nat. l. 170.

*ṽb*, lit. 'tooth.' Cf. Lat. 'spica allii.'

## COL. IX.

l. 1. *Ḥns-m-ws-t-nfr-ḥtp*, the title of the principal form of Khons at Thebes, see the Bekhten stela. Khons was a moon-god, son of Amen and Mut. He is here identified with Horus and other gods.

For Horus rising from the lotus-flower see LANZONE, *Diz. Mit.*, ccxiv. 'Lord of time,' as the moon regulating seasons.

l. 2. *ḥt*, 'silver,' the moon-colour.

*šn-ty-t*, 'circuit of the underworld (?)'

*p k wt*, cf. his title 'ein feuriger Stier' in an inscription translated by BRUGSCH, *Religion*, p. 360; *wt* is evidently the Eg. *wʽz*.

*p ṽkš*, the Ethiopian, i. e. Amen, who at this time was popularly considered as, above all, the god of Meroe: see V. 20/1 and note.

l. 3. *nte ḥn-zw* . . . Cf. *ḡne-ḡna* and below l. 10, and with the idea of Khons' title *nb ṽw-t ḥb*, 'lord of joy.'

*p IV ḥn n z-t*, cf. l. 13 with gloss. *ḡnae*. *ḥn* is a vessel below 12/29. Here it may be a 'space' referring to the 'four quarters.' *z-t* may perhaps refer to 'space,' not time. One may also suggest the meaning of 'four boundaries' or 'four seasons,' and in l. 8 *ḥn* seems to mean

mother Tapshau.' [Say it] opposite (17) the Shoulder constellation on the third day of the month, there being a clove of three-lobed white garlic and there being three needles (18) of iron piercing it, and recite this to it seven times; and put it at thy head. Then he attends to you and speaks with you.

## COL. IX.

(1) The vessel-inquiry of Chons. '[Homage ?] to thee, Chons-in-Thebes-Nefer-hotep, the noble child that came forth from the lotus, Horus, lord of time (?), one he is . . . (2) Ho! silver, lord of silver, Shentei, lord of Shentei, lord of the disk, the great god, the vigorous bull, the Son of the Ethiopian, come to me, noble child, the great god that is in (3) the disk, who pleaseth men (?), Pomo, who is called the mighty bull (*bis*), the great god that is in the *Uzat*, that came forth from the four [boundaries?] (4) of eternity, the punisher of the flesh (?), whose name is not known, nor his nature, nor his likeness (?). I know thy name, I know thy nature, I [know] (5) thy likeness. Great is thy name, Heir is thy name, Excellent is thy name, Hidden is thy name. Mighty one of the gods is thy name, "He whose name is hidden from all the gods" is thy name, Om, (6) Mighty Am is thy name, "All the gods" is thy name, Lotus-lion-ram is thy name, "Loou comes, lord of the lands" (*bis*) is thy name, Amakhr of heaven is thy name, "Lotus-flower of stars (?)

a 'cycle.' Cf. τα τεσσαρα μέρη του ουρανου και τα τεσσαρα θεμελια της γης, B. M. Pap. CXXI. 552.

l. 4. *p the*, cf. note on Petbe in P. S. B. A. xxii. 162.

*te-y 'r-rh*w: the written *w* seems meaningless, for *rh* is not here in *stm-f* dependent on *te-y*. The latter is the pron. 1st sing. *†* followed by inf. or pseudo-part. For *'r-rh* see GRIFFITH, High Priests, p. 106.

l. 5. *'h* with gloss *as* and therefore not 'spirit,' which would be *is*. Perhaps it is the adjective 'beneficial.'

'He whose name is hidden from all the gods,' a phrase current in the New Kingdom for Amenra.

7. ʔy ʔy-y-ʕo ne-ʔy-ʕo rn-yk pe-k sšt mhrr n hr n sre  
e st-f n bk e bs II hrr-f pe-k [hfe hfe]

8. n z-t pe-k hn n wrš pe-k h n h n elle ʔšt pe-k sym  
n sym n ʔMn pe-k ʔrw n t p-t byn pe-k rym n [p mty?]

9. lbs km st smn-t hr p t yb rn-k n te-k-t he-t n p  
yʕm pe-k sšt n ʔny a-pyr-k nʔm-f . . .

10. t p-t te-k-t qnh-t p t te-k-t hyw-t wn-ne p hny a  
mht nʔm-k ty n p-hw z ʔnk hʕ(?) mne nw . . . y

11. ʔe e bnp-y ʔr-f hr ʔsq e bnp-y gm rn-yk p ntr ʕo  
nte (ne-)ʕy rn-f p hry hte-t n t p-t a-ʔr-y ʔr-f ʔr [p hkr?]

12. n p t p ʔyb n p mw nte-k nht nte-k t wz-y nte-k  
t n-y hs-t mr-t šfe-t a hr rm nb z ʔnk pe p k . . .

13. p ntr ʕo nt hn t wz-t ʔr pyr a bl hn p IV hn n  
z-t ʔnk hwne p rn ʕo nt n t p-t nt e-w z n-f . . .

14. ʔm-ph-ʕo-w sp-sn n mʕ-t sp-sn hs-f a ʔBt Rʕ Hr  
hnn(?) pe pe rn hry ntr-w rn-t n mte nht my wz-y my  
hpe pe hne . . .

15. a-wn n-y n ʕrq-hh a hr ntr nb rm nb ʔr pyr

l. 7. The figure described may be compared with the ram-headed scarabs having hawk's wings which are common on late coffins, on the breast of the figure upon the inner coffins. What *bs* is is not evident. These scarabs often hold two Shen rings, or two sceptres with Maat feathers on the end.

*pe-k* [hfe hfe] n z-t. There seems to be space in the lacuna for the whole groups spelled out, as in l. 20. The extent of the lacuna, about 2 cm., can be judged by l. 12, where *k*[wr] has to be read. For the *hf* n z-t, cf. I Kham. iii. 31; GRIFF, High Priests, p. 22; and τὸν αἰζῶον οφῶ Pap. Bibl. Nat. 1323.

l. 8. ʔšt. The identity of this fruit-tree is very uncertain, v. LORET, Flore Phar., 2nd ed. p. 102.

*rym* n [p mty?]. Cf. I Kham. iii. 13, but the precise wording required is quite uncertain.

l. 9. lbs. There is a fish called λεβίας; and there is the modern لبيس. On the latter Mr. G. A. BOULENGER kindly furnishes a note, 'the lebis is the Arabic name of Labeo Niloticus, a fish allied to and not unlike our carp. Like the latter, without being absolutely black, it may be of a very dark olive brown above.'

*ʔb* probably has a definite meaning, but as yet it is obscure.

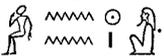
l. 10. e hn-y. This reading is possible, see the facsimile.

(7) cometh," Ei-io Ne-ei-o is thy name. Thy form is a scarab with the face of a ram; its tail a hawk's, it wearing (?) two panther-skins (?). Thy [serpent is a serpent ?] (8) of eternity, thine orbit (?) a lunar month, thy tree a vine-tree and perseae (?), thy herb the herb of Amen, thy fowl of heaven a heron, thy fish of [the deep (?)] (9) a black *lebes*. They are established on earth. Yb is thy name in thy body in (?) the sea, thy figure of stone in which thou camest forth is a . . . ; (10) heaven is thy shrine, the Earth thy fore-court; it was my will (?) to seize thee here to-day, for I am one shining, enduring: my . . . (11) faileth (?) if I have not done it through (?) the delay, I not having discovered thy name, O great god whose name is great, the lord of the threshing-floor (?) of heaven. (But) I have done it, [enduring ?] hunger (12) for bread, and thirst for water; and do thou rescue (?) me and make me prosper and give me praise, love, and reverence before every man. For I am (?) the [mighty] bull, (13) the great god that is in the *Uzat*, that came forth from the four regions (?) of space (?). I am *Hune* (youth), the great name that is in heaven, whom they call . . . (14) Amphoo (*bis*), "True" (*bis*), "He is praised to (?) Abydos," "Ra," "Horus the boy" is my name, "Chief of the gods" is my correct name, preserve me, make me to prosper, make my vessel to become [successful ?]. (15) Open to

l. 11. *a·r-y*. The translation is uncertain owing to the lacuna.

l. 12. *·nk pe p k* might mean 'I am he of the [mighty] bull'; if not, the magician identifies himself with Khons, see l. 3.

l. 14. *hs-f a ·Bt*. The *a* as a separate letter seems certain, v. the facs. The gloss *hsf* has the appearance of a construct form, but it may well be for *hsaf*. Even so it is difficult to find a meaning for the phrase.

The reading of the group following *R·Hr* is not certain. The signs are 

l. 15. The 'stone of Ptah' is not otherwise known. For Ptah as a creator see BRUGSCH, *Religion*, p. 110; BREASTED, *A. Z.*, 1901, 51.

a bl ḥn p ʾny n Pth z ank p ḥf ʾr pyr n p nwn  
ʾnk . . .

16. bre n ʾkš ʿnh n ḥf n nb n mʿt aʾre ʾbye n sp-t  
p nt e-y a z-t-f ḥr ḥpe-f tw n hy . . .

17. apḥte z ʾnk ʾNp p sst (*sic*) nḥne ʾnk ʾS-t e-y a  
mr-f ank Wsr e-y a mr-f ank ʾNp [e-y a mr]-f eʾr-k a  
nḥm-t a . . . nb

18. s-t thth nb lsmtnwt lsmʿtot nḥt my wz-y my n-y  
ḥs-t mr-t šfe-t ḥn pe hne . . .

19. pe swt ty n p-hw ʾm-t n-y ʾS-t t nb ḥyq t wr  
ḥyq n n ntr-w tre-w Ḥr ḥ-t ʾS-t m-s-y Nb-t-ḥ-t n te  
grpe

20. wʿ ḥf n šre ʾTm p nt . . . n ʿre-t a zz-y ze p nt  
e-f a myšt e-f a myš stn Mnt ty n p-hw(?) n wʿ(?) . . .

21. a my-ḥs apḥte a t še a wʿ my n šr my-ḥs a bl  
e-f qb y aʾn-t-w n-y sp-sn n by n ntr n by

22. n rm n by n t ty-t n by n t ʾḥy-t n ʾyḥ-w n  
n-mw-t-w nte-w <my ʾr-w> z n-y n t mʿt n p-hw a p  
nt e-y šn m-s-f z ʾ[nk]

The snake as word-sign has six loops here and in 21/4, four loops in l. 16. This agrees with the snake determinative of šy which has usually four loops, once (19/12) six loops, and twice (3/3, 5/9) two loops, and Shoi is said to be 'in Nun' 2/5. It is thus the snake of Shay. But the sign, meaning distinctly a (sacred) snake, cannot read šy, which always means distinctly a divinity. Hfe is perhaps the most probable reading, see esp. 21/4; the det. of that word in 9/20 has only two loops, but in Louvre dem. Mag. iii. 9 five or six loops. Syt 14/3, V. 27/1 has four loops, but the head seems to be raised high; syt is derived from Eg. sʿ-tʿ which is represented by  in late texts, Br., Dict. Geogr., 762.

l. 16. bre: cf. ḥwape, 'intumescere,' ḥope, 'fastuose se gerere,' or better ḥepi, 'juvenis.'

ʿnh is evidently the serpent word met with in 1/3. Possibly both bre and ʿnh are adjectives, and the construction may resemble the familiar Coptic construction with adjectives, St., § 187.

t-w n, apparently an unetymological spelling for πτοσπκσ: cf. 18/21.

l. 17. sst, error for snt: cf. 18/22.

l. 20. wʿ ḥf n šre ʾTm. Atum being a form of Ra, this may refer to the

me Arkhah before every god and every man that hath come forth from the stone of Ptah. For I am the serpent that came forth from Nun, I am a (16) proud (?) Ethiopian, a rearing serpent of real gold, there being honey in my (?) lips; that which I shall say cometh to pass at once. Ho! . . . (17) mighty one, for I am Anubis, the baby creature (?); I am Isis and I will bind him, I am Osiris and I will bind him, I am Anubis [and I will bind] him. Thou wilt save me from every . . . (18) and every place of confusion (?). Lasmalnout, Lesmatot, protect me, heal me, give me love, praise and reverence in my vessel (19), my bandage (?) here to-day. Come to me, Isis, mistress of magic, the great sorceress of all the gods. Horus is before me, Isis behind me, Nephthys as my diadem, (20) a snake of the son(s) of Atum is that which . . . a uraeus-diadem at my head; for he that shall strike (?) me (?) shall strike (?) King Mont here to-day . . . (21) Mihos, mighty one shall send out a lion of the sons of Mihos under compulsion to fetch them to me (*bis*) the souls of god, the souls (22) of man, the souls of the Underworld, the souls of the horizon, the spirits, the dead, so that they tell me the truth to-day concerning that

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poisonous serpent formed by Isis from the spittle of Ra, to bite him and make him reveal his secret name (texts of New Kingdom). With the construction compare l. 21 *w<sup>c</sup> my n šr my-šs*, 10/13 *lbe.t III n lbe.t nmy*, and 10/10 *š<sup>c</sup> n ny*.

l. 21. *My-šs*, a lion-god, son of Bubastis. For the pronunciation of the name see SPIEGELBERG, *Eigennamen*, p. 4\*.

*i še a*: the *a* is quite certain, but is very puzzling.

*a·n·t-w n-y sp-sn*. This should be an imperative: see also the parallel l. 35. Possibly *sp-sn* is falsely written here.

*n by*, gloss. *ἄβαρ*. The plural sign is often omitted with *by*, and here we see the reason, viz. that the plural had no special form.

l. 22. *n·mw·t-w*, cf. l. 25. The prefixed *n* seems to represent a reduplication of the initial *m*, *n* being regularly assimilated to a following *m*.

Here we have *κεκρες και οι δαιμονες* of Pap. Bibl. Nat. 1453.

23. Hr s ʾS·t e-f ʾnn<sup>c</sup> a mr n ʿrq-ḥḥ a hwy qs·t a ḥr  
n s·w a t mnḥ·t n p ḥsy

24. p ḥsy nfr n n ḥsy·w e·ʾr-k nhs e·ʾr-k a rpy ḥr r  
n r·w n pe hne pe swt pe z<sup>c</sup>l mt·t . . .

25. nhs nʾm-w n-y [n] ʾyh·w n mt·w nhs pe-w by  
pe-w sšt n n r·w n pe hne nhs-w nʾm-w n-y . . .

26. erme n mt·w nhs nʾm-w n-y sp-sn nhse(?) pe-w  
by erme pe-w sšt p ḥyt n py-s s wnte ta ʿrb . . .

27. nhs nʾm-w n-y sp-sn [n wn]te-w n ne-w s·t tbe  
my ʾr-w sze n r·w my ʾr-w mt·t n spe-w my ʾr-w z  
p-e-z-y [a p nt]

28. e-y šn ḥrr-f ty n p-hw my ʾr-w mt·t n . . . my  
ʾre mt·t m<sup>c</sup>·t ḥp n-y mpr t ḥr ḥr ḥr rn ḥr rn n m<sup>c</sup>·t  
sp-sn(?) [e mn]

29. mt·t n ʿze nʾm-w(?) [ʾy] p mḥrr n ḥstb n m<sup>c</sup>·t nt  
ḥms ḥr zz p šy n p pr-ʿo Wsr wn-nfr . . .

30. mḥ r-k n mw n(?) . . . kš-f a zz-y erme p nt  
ne-t·t my wz-y my wz-f θs-phr š<sup>c</sup> nte p-e-z-[y ḥp m]y  
ʾre

31. p-e-z-y ḥp z e·ʾre tm te(?) p-e-z-y ḥp e-y a t qte  
t st·t n p qte n ty sewe š<sup>c</sup> nte p-e-z-y ḥp z . . .

32. a p t stm-w n-y . . . z-w n-y nte-k nym sp-sn  
ʾnk ʾTm n p wtn n p r<sup>c</sup> ank ʿry<sup>c</sup>ttw t št-ʿo·t n(?) . . .

l. 23. *a mr·t* in the Khamuas stories means 'on board ship' (High Priests, p. 98), but **ⲉⲙⲏⲣ** in Coptic is 'across,' 'to the other side,' 'beyond.' *a mr n* may be 'beyond' as a preposition; the same word is used in 15/12 in the same connexion (with the tomb of Osiris at Abydos).

l. 24. *e·ʾr-k*. The gloss is certainly **ⲉⲣ**, and must be a correction. *swt* is difficult to understand. The idea must be founded on the use of knots in magic, Lat. 'ligatura.'

*z<sup>c</sup>l-mt·t* probably = 'word-seeking,' from Eg. *z<sup>c</sup>r*, preserved also in **ⲁⲏⲣ**, &c. Were all these used at once, or were they alternatives?

l. 26. *wnte*: cf. LANZ., Diz. Mit., 165, or better BRUGSCH, Wtb. Suppl., 322. It would be possible to read *ḥwnte*. From the next line the *wnte* would seem to be souls in torment or else punishing demons.

l. 27. *spe-w*, see Glossary, s. v. *spl*.

after which I am inquiring: for I am (23) Horus son of Isis who goeth on board at Arkhah to put wrappings on the amulets, to put linen on the Drowned one, (24) the fair Drowned one of the drowned (?). They shall rise, they shall flourish at the mouths of my vessel, my bandage (?), my word-seeking (?). (25) Arouse them for me (*bis*), the spirits, the dead; rouse their souls and forms at (?) the mouths of my vessel; rouse them for me (26) with the dead; rouse [them] for me (*bis*); rouse their souls and their forms. The fury of Pessiwont ("Her (whose) son is Wont"), the daughter of Ar . . . (27) rouse them for me (*bis*), the Unti from their places of punishment, let them talk with their mouths, let them speak with their lips, let them say that which I have said, [about that which] (28) I am asking them here to-day; let them speak before (?) me, let truth happen to me; do not substitute a face for a face, a name for a true (*bis*) name [without] (29) falsehood in it. [Ho?] scarab of true lapislazuli that sitteth at the pool of Pharaoh Osiris Unnefer! (30) fill thy mouth with the water of [the pool?], pour it on my head together with him who is at my hand; make me prosper, make him prosper, and conversely, until my words [happen?], let (31) that which I say come to pass; for if that which I have said do not come to pass, I will cause fire to go round about this *Seoue* until that which I have said do come to pass; for [they came] (32) to the earth, they listened to me . . . they said to me, "Who art thou?" (*bis*), I am Atum in the sun-boat of Phre;

1. 28. *n hr(?) t-y(?)*. Perhaps a very incorrect writing for *n h-t-y*, 'before me.'

1. 29. *p šy*. Perhaps the 'lake of U-Peke' in 12/17.

1. 31. *e-re tm te, eperw*, but the *te* is inexplicable.

*sewe*. This seems a threat to burn the bandages or even the mummy of Osiris.

1. 32. *št-vo-t*, probably the chest, Eg. *šy-t*, of Osiris, BR., Wtb., 1410.

33. a·e-y kšp a bl ḥ<sup>c</sup>[t-k?] a nw m-s Wsr p ʔkš e-f  
 ʔn·ʔw a ḥn a zz-y e wn šr ʔNp II ḥ·t-f šr Wpy [II m-s-f]

34. šr rr·t II mne [nʔm-]f z-w n-y nte-k nym sp-sn  
 ank w<sup>c</sup> n py bk II nt rsy a ʔS·t erme Wsr t grp·t t . . .

35. erme py-s ʿw . . . a·ʔny·t-w n-y sp-sn n by n  
 ntr n by n rm by n t ty·t n by n t ʔḥy·t

## COL. X.

1. n ʔyḥ·w n mt·w my ʔr·w z n-y t m<sup>c</sup>·t n p-hw ḥr p  
 nt e-y šn ḥrr-f z ʔnk ʔrtemy(?) . . . mw·t e-f ḥ<sup>c</sup> ḥr ybt

2. ʔm n-y a ḥn ʔNp n pe-k ḥr nfr a·ʔr-y ʔy a wšte-k  
 . . . sp-sn ḥ·t sp-sn . . . [rs mḥ]t ʔmnt ybt

3. tw n ʔmnt nb my ʔr·w ḥp e-w šs sp-sn e-w smn·t  
 e-w swtn e-w pḥr e ḥ p ḥyt [n p wr?] šfe z ʔnk

4. y<sup>c</sup>e y<sup>c</sup>·ʿo y<sup>c</sup>e<sup>c</sup> y<sup>c</sup>·ʿo s<sup>c</sup>b<sup>c</sup>·ʿo-th ʿt-ne z te-y ḥwy [ḥyt]  
 ar-k tsye gl<sup>c</sup>te

5. ʔrkhe y<sup>c</sup>·ʿo-ʿ ph<sup>c</sup>lekmy y<sup>c</sup>·ʿo m<sup>c</sup>kh<sup>c</sup>h<sup>c</sup>y yee kh·ʿo . . . n  
 kh·ʿo-khrekhy ee·ʿo-th

6. s<sup>c</sup>rby<sup>c</sup>qw ygr<sup>c</sup> pšybyeg m·ʿo-mw mwnekh stsyth·ʿo  
 s·ʿo-th·ʿo-n n<sup>c</sup>·ʿo-n kh<sup>c</sup>rm<sup>c</sup>y

7. p ḥyt n ny ntr·w tre-w a·z-y rn-w ty n p-hw nhs  
 nʔm-w n-y sp-sn n ḥsy·w n mt·w ʿnḥe(?) pe·tn by pe·tn  
 sšt n-y

8. a n r·w n pe ḥbs pe swt pe z<sup>c</sup>l<sup>c</sup> mt·t my ʔr·f n-y  
 wḥ ḥr mt·t nb nt e-y šn [ḥrr-w] ty n p-hw n mt·t m<sup>c</sup>·t  
 sp-sn e mn mt·t

l. 33. 'The Ethiopian,' a curious epithet of Osiris. But he was worshipped in Ethiopia, Hdt. ii. 99, as well as at Philae, and he was dark-coloured, Plut., Is. et Os., c. 22. 33.

Ophois, Eg. *wḥ-w'wt*, a jackal god.

l. 34. *Rr·t*, the name of the sow, *pḥp*, and of the hippopotamus goddess, but here perhaps a snake goddess. The det. has only two loops.

*grp·t*. The det. is the uraeus, as in *ʿre·t*, l. 20. In 20/6 it seems to be simply a two-looped snake.

## COL. X.

l. 1. Possibly the meaning is 'Artemi in the mother's womb.'

I am Ariotatu, the *Shto* of . . . (33) I looked out before . . . to observe Osiris the Ethiopian, he came into my head, there being two sons of Anubis in front of him, [two] sons of Ophois behind him, (34) two sons of Rere mooring him. They said to me "Who art thou?" (*bis*). I am one of those two hawks that watch over Isis and Osiris, the diadem, the . . . (35) with its glory (?) . . . , bring them to me (*bis*), the souls of god, the souls of man, the souls of the Underworld, the souls of the horizon,

## COL. X.

'(1) the spirits, the dead; let them tell me the truth to-day in that about which I shall ask: for I am Artemi . . . se(?)-mau, rising in the East. (2) Come in to me, Anubis with thy fair face, I have come to pray to thee. Woe (?) (*bis*), fire (*bis*), [South, North,] West, East, (3) every breeze of Amenti, let them come into being, proved (*bis*), established, correct, enchanted, like the fury [of the great one] of reverence; for I am (4) Iae, Iao, Iaea, Iao, Sabaoth, Atone; for I cast fury at thee, Thiai, Klatai, (5) Arkhe, Ioa, Phalekmi, Iao, Makhahai, Iee, Kho..n, Khokhrekhi, Aaioth, (6) Sarbiakou, Ikra, Phibick, Momou, Mounaikh, Stitho, Sothon, Naon, Kharmai, (7) the fury of all these gods, whose names I have uttered here to-day, rouse them for me (*bis*), the drowned (?), the dead; let your (plur.) soul and your (plur.) form live for me (8) at the mouths of my lamp,

1. 2. *wšt*, 'salute with reverence' is the real meaning, not altogether lost in Coptic.

1. 4. *te-y hwy hyt ar-k* clearly corresponds to *εξορκίζω σε*.

*tsye*, gloss **ⲉⲓⲁⲓ**. **ⲁⲓ** is here probably = short *ε*.

1. 7. *n hsy-w* opposed to *n ml-w*. In the Rhind. bil. *ʿh hsy-w*, 'approved spirits,' often, vii. 10, xiii. 9, xvii. 2. So perhaps here 'approved,' not 'drowned.'

\**nhe*, again with a meaning allied to that in 1/1.

1. 8. *hbs*. Hitherto it has been the *hin*, 'vessel,' not the lamp.

9. n ʿze ḥn-w ys sp-sn tkr sp-sn pe-f swḥ-ʿyḥ ḥr še-k  
a wʿ pr n kke e [ḥr]-f wn a pr-rs nge pr-ybt

10. n wʿ mʿ e-f wʿb e-ʿr-k prḥ-f n šʿ e-f wʿb n ʿny n  
p yr-ʿo e-ʿr-k ʿny wʿ z n ḥmt e-f wʿb nge

11. wʿ hne n blz nmy nte-k t wʿ lq n mw n str nge  
mw e-f wʿb a p z ḥnʿ wʿ lq n nḥe n mʿt

12. e-f wʿb nge nḥe wʿet-f n wš n t mw ar-f nte-k t  
wʿ ʿny n qs-ḥḥ(?) a ḥn p hne ḥr nḥe nte-k t wʿ ḥt

13. n pr-nfr n p ʿytn n p hne nte-k t qte tbe:t III n  
p qte n p hne n tbe:t nmy

14. nte-k ḥʿ t VII e-w wʿb ḥr n tbe:tw nt qte a p  
hne nte-k ʿny wʿ ḥm-ḥl e-f wʿb e-f znt

15. n ne-f msz-w a t ḥ:t z e-f [ʿr] šw n še ḥr p hne  
e-ʿr-k t ḥms-f ḥr [wʿt tbe:t] nmy nte-k ḥms ḥ-k

16. ḥr ke tbe:t e-ʿr-k wḥ pe-f [ḥr?] ke-z ʿt-f nte-k  
t t:t-k a r yr-t-f [e yr-t-f] ḥtm e-ʿr-k ʿš a ḥry

17. ḥn t mt:t n zz-f n sp VII [e-ʿr-k] wḥ e-ʿr-k fy  
t:t-k ḥr r yr-t-f e-ʿr-k . . . . . p hne e-ʿr-k t t:t-k

18. a ne-f msz-w e-ʿr-k mḥt nʿm-w n t:t-k ḥ-k e-ʿr-k  
šn n p ḥm-ḥl z ʿn ae-ʿr-k [nw a p ntr? ʿo?] e-f z te-y  
nw a wʿt

19. kmeme:t e-ʿr-k z n-f ze a-z-ys z te-y nw a pe-k  
ḥr nfr e-ʿr-k . . . . . p ntr ʿo ʿNp

l. 9. *ys sp-sn tkr sp-sn* = *ηδη ηδη ταχυ ταχυ* of the Greek papyri.

l. 11. *lq* = *λοσ* : *λοκ*, translating *κοτυλη*, which in the LXX. translates the Hebrew *log*. Whatever was the precise measure intended by the *λοκ*, it seems to have taken the place of the Egyptian *hin* (less than a pint).

*mw n str* : apparently water allowed to stand for the night.

l. 12. *ḥt n pr-nfr*. The Good House is the place of embalming, GRIFF., High Priests, p. 25; but the presence of a plant det. no doubt indicates that it is a plant-name here. *Ḥt* might then be *εγκαρδιον*, as a botanical term 'core.' More probably the whole expression 'heart of the Good House' is to be taken as the name of a symbolical plant, such as the 'resurrection' plant, *Anastatica hierochuntina*, or something similar. Cf. the story of the flower enclosing the heart of Bata put in a cup of

my bandage (?), my word-seeking (?). Let him make me answer to every word [about] which I am asking here to-day in truth (*bis*) without (9) falsehood therein. Hasten (*bis*), quickly (*bis*).<sup>1</sup> Its spirit-gathering: You go to a dark chamber with its [face] open to the South or East (10) in a clean place; you sprinkle it with clean sand brought from the great river; you take a clean bronze cup or (11) a new vessel of pottery and put a *lok*-measure of water that has settled (?) or of pure water into the [cup] and a *lok*-measure of real oil (12) pure, or oil alone without putting water into it, and put a stone of *qs-ankh* in the vessel containing oil, and put a 'heart- (13) of-the-good-house' (plant ?) in the bottom of the vessel, and put three bricks round about the vessel, of new bricks, (14) and place seven clean loaves on the bricks that are round the vessel and bring a pure child that has been tested (15) in his ears before, that is, is profitable in proceeding with the vessel. You make him sit on a new [brick] and you also sit (16) on another brick, you being at (?) his face, otherwise said, his back, and you put your hand before [his] eyes, [his eyes being] closed and call down (17) into the middle of his head seven times. When you have finished, you take your hand from before his eyes, you [make him bend over] the vessel; you put your hand (18) to his ears, you take hold of them with your hand also, you ask the child saying, 'Do you [? see . . .]?' If he says, 'I see a (19) darkness,' you say to him 'Speak, saying, "I see thy beautiful face, and do thou [hear my salutation ?], O great god Anubis!"'

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water to revive, in the story of the Two Brothers. *qs-nh* might similarly be 'quicklime.'

1. 19. *wšte* is probably to be restored at the end of the gap, as in ll. 2, 26. The translation may be 'and do thou [pray to] the great god Anubis.'

20. cʿr-k wh a ʿr-f n hne wʿet-k eʿr-k mh yr-t-k n  
py kys eʿr-k [hms hrʿ p hneʿ] a h p nt hry e yr-t-k

21. htm eʿr-k ʿš p ʿš nt hry n sp VII eʿr-k wn  
yr-t-k cʿr-k šn-t-f a mt-t nb [nt eʿr-k wh-f? . . .] hr  
ʿr-k-f n θ n p hw

22. n mh IV n p wrš šʿ p hw n mh XV nte . . .  
pe e ʿh mh wz-t [šn hn]e wʿet a nw

23. a p wtn n p rʿ z-mt-t [a:]wn n-y t p-t t mw-t n  
n ntr-w my [nw-y a p wt]n n p rʿ e-f hty-hn[t]

24. hn-s z ʿnk Gb ʿrpe ntr-w šll p nt e-y ʿr nʿm-f  
mbh p rʿ pe y[t e-tbe] n mt-t-w ʿr še n t-t

25. ʿy hkne-t wr-t nb qnht tʿ-rʿ-št(?) a-wn n-y t  
nb ʿyh-[w a-wn] n-y t p-t hy[t]t my

26. wšte-y n n wpt-w [z] ank Gb ʿrpe ntr-w ʿy p VII  
stn hy p [VII mnt] k syt nb šfe-t

27. šlz t by nn(?) hy rw(?) mʿ rw(?) nn(?) k kke hy  
hnt-ybt-w

28. nwn wr he hy by sre by ʿmnt-w hy [by by-w k]  
kke k k-w

l. 22. ʿh mh wz-t, i. e. at full moon.

šn hne wʿet = σκεψη δια λεκανης αυτοπτου, Pap. Bibl. Nat. l. 162; αθρο-  
πτικη λεκανομαντευα, ib. l. 221; and αυτοπτ(ικος) λογος, B. M. Pap. XLVI. 53.

This passage to the end of the column is repeated in 27/1-12.

l. 23. hty hn[t]. The parallel 27/2 gives in hieratic ht followed by the  
nose hnt and the det. of a boat. ht means 'float down the river,' 'go  
north,' and hnt, 'sail up the river,' 'go south.' With this clue it is easy  
to read in LEBMANS' facsimile the verb hty in demotic, written as in the  
word mhty, V. 1, with its proper det. of water, and following it the verb  
hnt, also in demotic, with its proper det. the boat. Thus, though LEBMANS'  
facsimile cannot be confirmed owing to the wear of the papyrus, it is clear  
that we have a compound expression hty-hnt, 'go down and up.' This is  
the proper order for the two verbs, as is shown by hn m hd m hnt, 'rowing  
to and fro,' in the Westcar Papyrus, V. 4. It of course refers to the  
sinking to the horizon and rising to the zenith of the sun-boat.

l. 24. rʿ ntr-w is a very ancient title of Geb.

l. 25. hkne-t, cf. LANZONE, Diz. Mit., 855; MASPERO, Rec. tr., i. 21.

l. 26. Whether the number 7 originally acquired its sacred character in  
Babylonia or not, it had that character in Egypt, cf. BRUGSCH, Thes.,

(20) If you wish to do it by vessel alone, you fill your eyes with this ointment, you sit (?) [over the vessel?] as aforesaid, your eyes being (21) closed; you utter the above invocation seven times, you open your eyes, you ask him concerning everything [that you wish (?)]... you do it from the (22) fourth day of the lunar month until the fifteenth day, which is the half-month when the moon fills the *uzat*.

[A] vessel-[inquiry] alone in order to see (23) the bark of Phre. Formula: 'Open to me heaven, O mother of the gods! Let [me see the ba]rk of Phre descending and ascending (24) in it; for I am Geb, heir of the gods; prayer is what I make before Phre my father [on account of] the things which have proceeded from me. (25) O Heknet, great one, lady of the shrine, the Rishtret (?), Open to me, mistress of the spirits, [open] to me, primal heaven, let (26) me worship the Angels! [for] I am Geb, heir of the gods. Hail! ye seven Kings, ho! ye [seven Môts], bull that engendereth, lord of strength (27) that lighteth the earth, soul of the abyss; ho! lion as lion of (?) the abyss, bull of the night, hail! thou that rulest the people of the East, (28) Noun, great one, lofty one, hail! soul of a ram, soul of the people of the West, hail! [soul of souls, bull] of the night,

117 seqq.; LEPS., Todtenb. Vorw., p. 6; Pap. Ebers LIV. 19 (eighteenth dynasty), the 7 Hathors (nineteenth dynasty, Pap. Orb. ix. 8; BR., Thes., 800) and the 42 assessors in the Book of the Dead, ch. 125. The occurrence of 7 spirits in the very ancient chapter 17 of the Book of the Dead is of special importance.

The 7 kings are not elsewhere mentioned. '4 Môts in their cities' occurs in the text, 'Que mon nom fleurisse' (LIEBLEIN, x. 3, and parallel passages), and 7 is a number associated with Hermonthis, the city of Môt (BRUGSCH, Relig., 164, 7 Hathors and 7 Horus, L. D., iv. 63 c).

1. 27. The reading of the name       is uncertain. *Rw*, an obscure lion-god (Hieroglyphs, pp. 17, 18).

29. s' nw-t a·wn n-y ank wb-t 'r pr n Gb ky [ank y·y:]y e·e·e [he·he·he]

30. h-<sup>o</sup> h-<sup>o</sup> h-<sup>o</sup> ank e-nep-<sup>o</sup> myryp-<sup>o</sup>-r<sup>c</sup> m<sup>c</sup>-t(?) 'b thy[by-<sup>o</sup> 'rw.]wy . . . [y<sup>c</sup>h-<sup>o</sup>]

31. z-mt snf n \***ⲉⲙⲟⲩⲛⲉ**\* snf n \***ⲕⲟⲩⲕⲟⲩⲛⲉⲧ**\* snf n \***ⲉ[ⲙⲟⲩⲗⲁ]**\* 'nh-<sup>o</sup>m·w [snw-p·t]

32. 'o-<sup>o</sup>mn qs(?)-'nh hstb n m<sup>c</sup>-t hl p-tgs-<sup>o</sup>S·t nt 'r m bnn-t [nte-k smt yr·t]-k n<sup>o</sup>m-f t-t(?) [rym?]

33. n by-<sup>o</sup>n-p·t n w<sup>c</sup> h n hr n 'ny nge h n hbyn [nte-k mr-k] a pe-k qte [n w<sup>c</sup>-t]

34. pke n šr-bne-t hwt n [w<sup>c</sup>] m<sup>c</sup> e-f θse wbe p r<sup>c</sup> bn-s t . . . . yr·t-k n . . . .

35. a h p nt sh ar-f

## COL. XI.

1. r n t hse-t 'm n-y p . . . . . pe-k rn nfr Thwt ys sp-sn 'm n-y

2. my m<sup>o</sup>-y hr-k nfr ty n p-hw . . . . . e-y n ky 'n nte-k šme . . .

3. n hš 'e n pe-k ls n . . . . . stm-]k hrw-y n p-hw nhm-k-t mw 'hy nb t·w

4. r bn(?) nb hy p nte hbr-f n . . . . . hbr-f 'o št a·pry ntr hr wt-t-f

1. 29. 'Son of Nut' might be either Osiris or Set, probably here the former: 'soul (*δ'*) of Nut' is a possible reading.

1. 30. Anepo may be 'great Anubis' or 'elder Anubis.'

The gloss **ⲟⲟⲩ** may be incomplete, in 27/9 it is **ⲟⲩⲗⲟⲩ**: the hieratic probably reads .

1. 32. *p-tgs-<sup>o</sup>S·t*, pronounced perhaps *pteksese*. Cf. *πυραγίς*, the fruit of the *κρᾶνεια* or cornel-tree.

1. 33. *h n hr*, apparently the name of some object made of wood, lit. wood or stick of satisfaction, possibly the kohl-stick.

'ny, possibly Eg. *'nnw* (Eb.) = *'wn* = *w'n*, 'juniper' (LORET, Fl. Phar., 2nd ed., p. 41), the *αρκευθίτις* of the Greek papyri. Its juice is used as a writing ink in Louvre dem. Mag. V. 20.

*mr-k a pe-k qte*, the restoration is from the parallel 27/11. The

bull (?) of bulls, (29) son of Nut, open to me, I am the Opener of earth, that came forth from Geb, hail! [I am I, I,] I, E, E, E, [He, He, He,] (30) Ho, Ho, Ho; I am Anepo, Miri-po-re, Maat (?) Ib, Thi[bio, Ar]oui, Ououu, [Iaho.'] (31) Formula: blood of a *smun*-goose, blood of a hoopoe, blood of a n[ightjar], *ankh-anu* plant, [*senepe* plant], (32) 'Great-of-Amen' plant, *ges-ankh* stone, genuine lapis-lazuli, myrrh, 'footprint-of-Isis' plant, pound, make into a ball, [you paint] your [eyes] with it; put (?) a goat's-[tear] (33) in (?) a 'pleasure-wood' of *ani* or ebony wood, [you bind it (?)] around (?) you [with a] (34) strip of male-palm fibre in [an] elevated place opposite the sun after putting [the ointment as above on] your eyes ... (35) according to what is prescribed for it.

## COL. XI.

1. A spell of giving favour: 'Come to me, O..... thy beautiful name. O Thoth, hasten (*δῖς*); come to me. (2) Let me see thy beautiful face here to-day..... [I stand(?)] being in the form of an ape; and do thou greet (?) me (3) with praise and adoration (?) with thy tongue of ... [Come unto me] that thou mayest hearken to my voice to-day, and mayest save me from all things evil (4) and all slander (?). Ho! thou whose form is of .....his great and mysterious form, from whose be-

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meaning 'to your side' is indicated by 21/12, *mr-k a pe-k hr* probably referring to a phylactery or knot tied at a particular place.

## COL. XI.

1. 1. *t hse-t*, apparently not *t hp hse-t* as in l. 20. Cf. 12/21.

1. 2. *šme* (?), cf. *šm* 18/9, but with different det. One may perhaps conjecture *šm-t*, 'favour (?) me,' here; it is hardly *ꜥꜣꜣꜣ*, 'wash,' 'purify' (of clothes, BSCIAL, Rec. trav., vii. 27).

1. 3. Cf. ll. 16-17, and PLEYTE, Chap. Suppl., Pl. 128, *nḥm-k wi mꜥ ḫt nb dw* (var. *ḫt nb bin dw*) *ḫpr m ꜥwy n rm-t ntr-w ḫw mt-w*.

1. 4. *r bn* may mean 'evil spell.'

G

5. nt ḥtp a mt(?) n N ank . . . . . n t sr̄t(?) ʿo·t  
nt e pyr Hᶜp(?)

6. ḥr-s(?) ank p ḥr n šfe·t ʿo . . . . . by m s·w-f ank  
syf šps

7. nt n pr rᶜ ank p nem šps nt m tpḥ·t . . . . . [h]b  
n s·w n mᶜ·t nt ḥtp n ʾN

8. ank p nb ḥrwy ʿo nb tm mᶜ pḥt m . . . . .  
[rn]-yt(?) ank sre s sre srpt-my-[sr] θs-pḥr

9. rn-yt ʾḥ-ḥpr-sr(?) rn-yt n mᶜ·t sp-sn my n-y ḥs mr̄t  
[šfe·t ne-ḥr mn a·ms] mn n p-hw nte-f t n-y ʾḥy nb nfr

10. nte-f t n-y kew tfew nte-f ʾr mt·t nb nt e-y [a wḥ-s  
nte-k tm t ʾr-f(?)] the a·ʾr-y a ʾr n-y mt·t bn(?) nte-f z n-y mt·t

11. e mst-s m hw pn m grḥ pn m ʾbt pn m rnp·t  
tn m wne·t(?) . . . . . e p rᶜ a sḥt ḥt-w nte-f knm

12. yr·t-w nte-f t ḥp p kke m ḥr-w z ank byr̄y . . .  
[rᶜ]y ḥre·tn r̄y ank s Sḥm·t

13. ank bygt k lt ank gᶜt s gᶜt nte . . . . . ty·t nte  
ḥtp a mt(?) m h·t-ʿo·t m ʾN

14. ank s Ḥkne·t nb mke·t nt ʿrf n ḥne·t . . . . .  
nte n nḥt·w ʿo apḥt m sw-f

1. 5. *ḥtp a mt(?)*, cf. l. 13. *mt(?)* is written differently from *ante* and may well be a masculine word, such as *mt*, 'depth.' It can hardly be *anp*.

 *sr̄t* seems a possible reading.

*pyr*. The reading of the following words is uncertain. The construction with  @ (ete) suggests *nt e pyr Hᶜp* (cf. V. 5/1) *ḥr-s*, and the facsimile admits of it.

1. 7. *pr rᶜ*, 'House of Re,' Heliopolis.

1. 8. *nb ḥrwy*. It seems as if the scribe had substituted 'hostility' for *ḥrwy*, 'testicles,' unless the words here are mere gibberish.

The tail of  *sr* is traceable in the gap after  in the Leiden facsimile.

1. 9. Cf. l. 17 for the restoration.

1. 11. *mst-s*, probably for *mst-y-s*, 'which I hate,' unless it be passive, 'which is hated.' Note the present sense of the *stm-f* in a relative clause, apparently confined in demotic to the verbs *mr*, 'love,' and *mst*, 'hate' (see chapter on Grammar).

getting came forth a god, (5) who resteth deep (?) in Thebes; I am . . . . . of the great Lady, under whom cometh forth the Nile, (6) I am the face of reverence great . . . . . soul (?) in his protection; I am the noble child (7) who is in the House of Re: I am the noble dwarf who is in the cavern . . . . . the ibis as a true protection, who resteth in On; (8) I am the master of the great foe, lord of the obstructor(?) of semen, mighty . . . . . my name (?) I am a ram, son of a ram, Sarpot Mui-Sro (and vice versa) (9) is my name, Light-scarab-noble (?) is my true name (*bis*); grant me praise and love [and reverence from N. son of] N. to-day, and let him give me all good things, (10) and let him give me nourishment and fat things, and let him do for me everything which I [wish for; and let him not] injure me so as to do me harm, nor let him say to me a thing (11) which (I) hate, to-day, to-night, this month, this year, [this] hour (?) . . . [But as for my enemies?] the sun shall impede their hearts and blind (12) their eyes, and cause the darkness to be in their faces; for I am Birai . . . rai, depart ye (?), Rai; I am the son of Sochmet, (13) I am Bikt, bull of Lat, I am Gat, son of Gat, whose . . . . . the Underworld, who rests deep (?) in the Great Residence in On, (14) I am son of Heknet, lady of the protecting bandage (?), who binds with thongs (?) . . . . [I am the . . . .] phallus (?) which the great and mighty Powers guard,

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*kum.* Cf. Brit. Mus. Gr. Pap. XLVI, l. 488, and the early Christian curse invoking blindness (CRUM, A. Z., 96. 85).

l. 12. **paï**, with det. of hide, may be the name of the lion(?), but there is a tendency to write **ai** words with this det. Cf. **ꜥaet**, 7/33.

*hꜣe-tu rꜣy* suggests a fanciful writing for 'be far from me (*a r-y*, **apai**).

'Son of Sochmet,' perhaps Nefertem or Mihos, both being lion gods.

l. 13. The 'Great Residence in On' is the name of the temple of the Sun at Heliopolis.

l. 14. *nht*. Cf. Rit. Pamonth, ii. 8, 'Hear ye, O divine powers of

15. nt ḥtp mw ḥn pr-wbst-t ank p ʿmʿm ntr nt . . . . .  
ḥn šḥym-t nb ʿy-t nb ʿot(?)

16. rn-yt ʿḥ-hpr-sr(?) rn-yt n mʿ-t sp-sn ʿy ny ntr-w  
tre-w [a-z-y rn-w(?)] ty n p-hw ʿm-n n-y stm-tn n e-z-y  
n p-hw

17. nḥm-tn[-t] m nene nb ze nb ʿḥy nb t nb m hw pn  
my n-y ḥs-t mr-t šf[e-t ne-ḥr] t mn p pr-ʿo erme pe-f mšʿ

18. p tw erme ne-f ʿw-w nte-f ʿr mt-t nb nt e-y a  
zt-w n-f erme(?) [rm nb nt e-w a-nw(?)] a-ʿr-y nt e-y  
a sze erme-w nt e-w a sze

19. erme-y ḥn ḥwt nb s-ḥm-t nb ḥm-ḥl nb ḥl-ʿo nb  
ḥr nb . . . . . [n p] t tre-f [nt e-w] a nw a-ʿr-y ḥn ny  
wne-tw n p-hw

20. nte-w ty ḥp te-t ḥse-t n ḥt-w n mt-t nb nt e-y  
a . . . . n mne erme n nt e-w a ʿy n-y e šḥr ḥfe(?)  
nb-w(?)

21. ys sp-sn tkr sp-sn e b-ʿr te-y zt-w nte-y whm  
zt-w . . . [ʿ]h \*eet\* n mnḥ tbt(?) nte-k ty-f

22. a ḥn wʿ(?) sšn ke-z tšps tp nge nḥe n bq e-f  
. . . . n \*nehebe\* ar-f ḥr ʿnt tp ḥnʿ pr-w(?)

Bubastis, who have come out of your shrines,' and below, V. 33/5;  
I Kham. iv. 7; GRIFF., High Priests, p. 109.

l. 15. \*mʿm\*. Cf. 13/11, 13, and in cipher **εαααα** 24/34, V. 32/2.  
This must be the shrew-mouse. Here it appears connected with  
Letopolis, where the shrew-mouse was sacred to the blind Horus  
(RENOUF, P. S. B. A., viii. 155). In 13/11 the animal is prescribed  
to produce blindness, and in 13/12 and 24/34 it produces death in a man,  
and in V. 32/2 erotic feeling in a woman. The \*mʿm\*, with determinative  
of an animal, is prescribed in Pap. Eb. 91/10; and in Pap. Kah. 7/9  
the remains of a determinative will suit very well the picture of a mouse.  
It is curious that the cipher writing yielding **εαααα** (which is certainly  
the same creature, cf. 13/19-21 with V. 32) makes its name almost  
identical with Sah. **ααααα**, which in Sap. 12/8 corresponds to **σφῆκες**  
of LXX. In Coptic, however, the shrew-mouse is **αλιλ** : **αλιλι** (PEYR.,  
Lex. and Gramm.). The *μυγαλος* (*sic*) is prescribed several times in Pap.  
Bibl. Nat. in *ἀγοαί*.

*Šḥym* (**Ḥḥ-ḥm**) and *ʿy-t* are both names of Letopolis in the Delta.  
The last group in the line looks like *ʿli*, but is probably intended for *wʿli*.

l. 16. For the restoration cf. 10/7.

(15) which rests in Bubastis; I am the divine shrew-mouse which [resteth with-] in Skhym; lord of Ay, sole(?) lord ... (16) is my name Light-scarab-noble(?) is my true name (*bis*). Ho! all ye these gods, [whose names I have spoken] here to-day, come to me, that ye may hearken to that which I have said to-day (17) and rescue [me] from all weakness(?), every disgrace, everything, every evil(?) to-day; grant me praise, love [and reverence before] such an one, the King and his host, (18) the desert and its animals; let him do everything which I shall say to him together with [every man who shall see] me or to whom I shall speak or who shall speak (19) to me, among every man, every woman, every child, every old man, every person [or animal or thing(?) in the] whole land, [which] shall see me in these moments to-day, (20) and let them cause my praise to be in their hearts of everything which I shall [do] daily, together with those who shall come to me, to(?) overthrow every enemy(?), (21) hasten (*bis*) quickly (*bis*), before I say them or repeat them.' Over an ape of wax.

An oxyrhynchus(?) fish—you put it (22) in prime lily otherwise *tesheps*-oil or moringa(?) oil which [has been ... and you put liquid?] styrax to it, with prime frank-

l. 17. *šfe.t*. In the conspiracy against Rameses III(?) of the twentieth dyn., we hear of a spell to give *nrwy* and *šfe.t*, 'valour and respect.' NEWBERRY, Amherst Pap. II, l. 2.

l. 20. The last words may perhaps be *šf nb*(?), 'every enemy,' *nb* being written over the line as a correction of the plural signs. 'Enemy' is written *šf* (without *t*) as in I Rhind dem. 2, 3. The passage is very obscure.

l. 21. 'h, for a similar direction following the invocation, cf. V. 33/8.

The fish is here masc., and therefore different from that in 12/31.

l. 22. *sšn*, 'lotus,' may be an error for *skn sšn*, 25/26, *σουσιων*, DIOSC. i. 62, oil of lilies (*κρυνα*), and *ελαιον σουσιων*, Pap. Berl. II. 249.

*šps* as an oil, BR., Wtb., 1602, made from *laurus cinnamomum* according to LORET, Flore Phar., 2nd ed. p. 51.

*šg*. v. LORET, Rec. trav., vii. 101.

ⲛⲉⲛⲉⲕⲉ. v. LORET, Rec. trav., xvi. 148 سْتِرَاكِي styrax.

23. wr-mr·t ḥn w<sup>c</sup> ḥn(?) n thne nte-k ʾny w<sup>c</sup> ʿnh n  
 . . . . . ths-f n py nḥe nt ḥry nte-k ʿš

24. ny [shʔ]·w ar-f n sp VII mbḥ p r<sup>c</sup> n twe e b·r  
 te-k sz[e wbe] rm nb n p t nte-k šty-f nte-k ths ḥr-k  
 nʾm-f

25. nte-k ḥ<sup>c</sup> [p]ʿnh ḥn t·t-k nte-k mš<sup>c</sup> a m<sup>c</sup> nb . . . . .  
 ʾwt mš<sup>c</sup> nb ḥr te-f t ḥp n-k

26. ḥs-t ʿo-t ʾwt-w m šs sp-sn py sp n sh pa p pr-ʿo  
 [Ntryw(?)]š pe mn p nt (ne-)ʿne-f ar-f

## COL. XII.

1. [w<sup>c</sup> ky(?) a t ʾre] s-ḥm·t mr ḥwt hepwb<sup>c</sup>ls<sup>c</sup>mw  
 sttr(?) I hbʾryr(?) . . . . . sttr(?) I

2. qwšt sttr(?) I . . . . . n sty sttr(?) I mrwe sttr(?) I  
 nḥe n m<sup>c</sup>·t lq II e·r-k nt ny [pḥre-tw(?)]

3. e·r-k ty-sw a w<sup>c</sup> [ʿngen(?)] e-f w<sup>c</sup>b nte-k t p nḥe n  
 pe-w ḥr·w ḥr t ḥ·t n p wrš w<sup>c</sup> hw a·re p w[rš]

4. ḥp e·r-k ʾny w<sup>c</sup>·t qeš . . . . [k]m(?) e-s ʾr n tb<sup>c</sup> IX  
 ke-z VII n ḥy·t e yr·t-s šel n ʾwn n [p nt(?)]

l. 26. The *pa* is for *πα-*. *περο* in O. C. Par. corresponds to *p pr-ʿo* in 21/2. So also we have in B. M. Pap. XLVI, l. 113 *εγω ειμι αγγελος του φαρω οσοροννοφρις*, 'of Pharaoh Osoronnophris,' where *φαρω* = our *pa p pr-ʿo*. Undoubtedly the initial letter of *pr-ʿo* had already been lost by assimilation to the article. The tautology of *του φα-* is precisely the same as in *Αμενωφισ του Παπιος*, 'Amenophis, son of Hapis,' in JOSEPHUS, *Contra Ap.* i. 26.

. . . . ḥ. The only kings whose names end in ḥ are Darius, Xerxes, Artaxerxes, and the native Khebbesh. Of these Darius is doubtless the name to be restored here; cf. *Diod. Sic.* i. 95, and for his reputation as a magician in particular, *μαγικων διδασκαλος*, PORPHYRY, *de Abstin.*, iv. 16. That kings, as well as aspirants to the throne, used these arts is suggested by the spell 'of Rameses III' being given to the herdsman Penhuyban in order to give him 'valour and respect.' See note to l. 17 above.

## COL. XII.

l. 1. Restore [w<sup>c</sup> ky(?) a t ʾre] s-ḥm·t from 25/23, 31.

*hepwb<sup>c</sup>ls<sup>c</sup>mw*: cf. *αποβαλαμινα (ξυλα)* Leyden Pap. W. ix. 21 = *οποβαλαμιον*, 'juice of balsam tree'; cf. SIGISMUND, *Aromata*, pp. 14, 15.

*μαλακασον* = *μαλαβαθρον*, 'leaf of Laurus Cassia'; SIGISMUND,

incense together with seeds of (23) 'great-of-love' plant in a metal (?) vase; you bring a wreath of flowers of . . . . .  
 . . . and you anoint it with this oil as above, and recite (24) these spells over it seven times before the sun in the morning, before speaking to any man on earth; you extract it, you anoint your face with it, (25) you place the wreath in your hand, and proceed to any place [and be] amongst any people; then it brings you (26) great praise among them exceedingly. This scribe's feat is that of King [Darius] (?) ; there is no better than it.

## COL. XII.

(1) [A method for making] a woman love a man. Opobalsamum, one stater(?); malabathrum, one stater(?). (2) *kush*t, one stater(?); scented . . . . , one stater(?); *merue*, one stater(?); genuine oil, two *lok*; you pound these [medicaments]. (3) You put them into a clean [vessel], you add the oil on the top of them one day before the lunar period (?); when the lunar period (?) (4) comes, you take a black *Kesh* . . . -fish measuring nine fingers—another says seven—in length, its eyes being variegated (?) of

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Aromata, p. 33, and LEMM., Kopt. Apocr. Apostelacten (Mél. Asiat. t. x. p. 351). It occurs in magic prescriptions, Leyden Pap. W. i. 16, ix. 10. The demotic group *hb* . . . . corresponding to it is strange in form and difficult to read: there seems to be a gap between the *r* and the measure.

Graphically  $\odot$ ,  $\ominus$  (fem.) are hieroglyphic equivalents of the demotic for  $\kappa\iota\tau\epsilon$ , 'didrachma,' but from 24/15, 18 the former should be a small multiple of the latter.  $\sigma\tau\alpha\tau\eta\rho$  (Copt.  $\epsilon\alpha\tau\epsilon\epsilon\pi\epsilon$ , fem.) is common as a weight = 'tetrachma,' in Ptolemaic and Roman papyri.

1. 2. *qesh*t, perhaps *kospos* (Diosc. i. 15), which follows *μαλαβαθρον* in a prescription, Pap. Bibl. Nat. l. 2680; cf. Leyd. Pap. W. i. 16, ix. 10.

1*q*. The Hebrew log is .56 litre, about one pint, and the Coptic  $\lambda\omicron\kappa$  translates  $\kappa\omicron\upsilon\lambda\eta$ , which in all its varieties is no larger than a pint.

*ny* [*phre-tw* (?)] : cf. 29/28, 29.

1. 3. *w*<sup>e</sup> [*engen* (*αγγελιον* of l. 11) *e*]-*f w<sup>e</sup>b* seems to fill the gap, which is too wide in the Pl. of vol. ii. in this and the following line according to the evidence of the succeeding lines.

4. *qesh* . . . , in l. 27 *qsh* . . . , in both cases broken. In l. 9 it is referred

5. [e·r-k] gm hn w<sup>c</sup> mw(?) . . . . nte-k ty-s a py nhe  
nt hry n hw II e·r-k š n py š ar-f n twe . . . .

6. e b·r te-k y n p [bl n pe-k(?)] y e b·r te-k sze  
wbe rm nb n p t a·r p(?) hw II sny [e·r-k]

7. hrp a bl n twe e·r[k še] a w<sup>c</sup> km e·r-k ny w<sup>c</sup>  
šlhe n elle e b·r te-f wth elle . . . .

8. e·r-k fy·t-f n te-k·t [t·t n] . . . . e·r-k ty-f a te-k·t  
t t n wnm e·r-f r n tb<sup>c</sup> VII e·r-k θy·t-f [a pe-k(?)]

9. y nte-k ny p [tbt(?)] a hry hn p nhe nte-k mr-s (*sic*)  
a py-s st n tyb n mhe nte-k yh·t-s m-s [zz-f]

10. n p h n elle [nte-k h<sup>c</sup>] p nk nt hr nhe hrr-s š<sup>c</sup>  
nte-s zlzl p nt n he·t-s a hr[y]

11. e p ngen nt hr[r-s] hr w<sup>c</sup>t tbe nmy š<sup>c</sup> ke hw III  
a·re p hw III sny e·r-k [ny·t-s]

12. a hry e·r-k qs[-s] n hl hsm hbs n š-stn e·r-k  
h<sup>c</sup>-s n w<sup>c</sup> m<sup>c</sup> e-f hep hn pe-[k pr]

13. nge e·r-k r ke hw II e·r-k š a p nhe n  
a hw VII e·r-k hrh ar-f e·r[-k wh (?)]

14. a t r-f te-f yp·t e[r-k th]s pe-k mt n hwt hn<sup>c</sup>  
pe-k hr e·r-k str erme t s-hm·t nt e·r-k r-f a·r-s

15. n sh nt e·r-k š-w a p nhe ank šwy(?)  
glb·n·o ank r<sup>c</sup> nk qm-r<sup>c</sup> nk s r<sup>c</sup> ank

16. syšt s šwy(?) qme(?) n mw n N py srrf nt n Bt  
nte-t tp·t wr·t wr hyq

to apparently as *p tbt*, 'the fish'; and in l. 31 is written with the fish sign, but with feminine article and termination. It seems characteristically female, the gender of the pronoun changing to fem. ungrammatically immediately after the masculine *tbt*, in l. 9, and no doubt it was sacred to some goddess. The *lates niloticus* (which according to MM. Lortet and Hugounenq is found of all sizes mummified at Latopolis, and is therefore the *Latus*, Ann. du Serv. iii. 15) is called in Arabic *qīr*, قشر.

l. 6. *a·r*. The original reads perhaps *a r p*. In either case it is probably a slip for *a re p*.

l. 8. Vice versa of 'Lotus Lion-Ram' is 'Lion-Ram Lotus,' not 'Ram Lion Lotus'; see note to 1/12.

l. 9. *p [tbt]*. The remains favour this restoration. The word does

the colour of(?) the . . . (5) [which you (?)] find in a water (?) . . . you put it into this oil above-mentioned for two days; you recite this formula to it (the oil) at dawn . . . (6) before going [out of your] house, and before speaking to any man on earth. When two days have passed [you] (7) rise early in the morning [and go] to a garden; you take a vine-shoot before it has ripened grapes, (8) you take it with your left hand, you put it into your right hand—when it has grown seven digits (in length)—you carry it [into your] (9) house, and you take the [fish] out of the oil, you tie it by its tail with a strip (?) of flax, you hang it up to . . . (10) of(?) the vine-wood. [You place] the thing containing oil under it until it (the fish) pours out by drops that which is in it downwards, (11) the vessel which is under [it] being on a new brick for another three days; when the three days have passed, you [take it] (12) down, you embalm [it] with myrrh, natron, and fine linen; you put it in a hidden place or in [your chamber] (13) You pass two more days; you recite to the oil again for seven days; you keep it; when you [wish] (14) to make it do its work, you anoint your phallus and your face; you lie with the woman for whom you do it. (15) The spells which you recite to the oil, 'I am Shu, Klabano, I am Re, I am Komre, I am son of Re, I am (16) Sisht (?), son of Shu; a reed (?) of the water of On, this gryphon which is in Abydos. Thou (fem.) art Tepe-were (first, great) great of sorcery,

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not occur elsewhere in the papyrus. For the change of gender in *mr-s* see note to l. 4.

*m-s* [zz-f], see l. 29.

l. 12. *pe-[k pr]* restored from the parallel l. 31.

l. 13. *nge* here and in l. 31 seems to be placed after the alternative phrase, as is the case with *r-pw* in older Egyptian.

l. 14. *ar-s* for *ar-s*, ερος, 'to her.'

l. 15. *šwy*. The name of the god Shu (cf. l. 20) is here falsely written like τ&λ.

17. t ʿre-t ʿnh-t nte-t [p w]tn p šy n wʿpke my n-y  
 ḥs-t mr-t šfe-t ne-ḥr

18. ʿte-t nb s-ḥm-t nb mr-t pe rn n mte ʿš nte-s  
 ʿn ʿnk šwy(?) klʿkyn-ʿo-k ank yʿrn

19. ʿnk gʿmren ʿnk se . . . . . pe pʿeaypʿf ynpen  
 ntyrhs gʿm-r-n mw n ʿN ʿnk

20. šwy(?) šʿbw šʿ . . . . . šʿbʿh-ʿo lʿh-ʿy-lʿhs(?) lʿh-ʿe-t  
 p ntr ʿo nt ḥr pr-ybt-t

21. lʿbrʿthʿʿ a[ʿnk p] srrf nt n ʿBt ky nʿm-y(?) ʿn(?)  
 a t ḥs-t n ḥwt a ḥr s-ḥm-t ḥs-phr a ḥr . . .

22. nte-t t wr-t t wr ḥyq . . . . . ʿkš-t s-t n rʿ t nb  
 ʿre-t nte-t Sḥm ʿo-t nb ʿs-t

23. ʿr sḥme sʿbe nb a . . . . . t n p rʿ n t wz-t  
 a-ms ʿḥ n t XV-t n grḥ nte-t qm . . . . .

24. wr nwn nte-t qm . . . . . wr-t nt n ḥ-t-bnbn  
 m(?) ʿN nte-t t yʿl n nb [nte-t t]

25. skte-t p wtn n p rʿ . . . . . lʿnzʿ p ḥrt p šr n t  
 wʿyʿnʿyne-t t pyt-t n t . . . . .

26. n gwg ny št-t . . . . . n by-wekm t ḥs-t t mr-t nta  
 p rʿ pe-t yt ty-s n-t m[y] . . .

27. n-y a ḥry ḥn py nḥe . . . . . ḥr ḥt yr-t nb s-ḥm-t  
 nb nt e-y ʿn-nʿ a ḥn a ḥr-w a wʿt qš . . . . .

28. n tbʿ IX e-s km nte[-k ty-s a] ḥn wʿ sknn n wrt  
 nte-k ʿr-s n ḥsy ḥn-f nte-k ʿny-t[-s a ḥry]

l. 18. ʿš nte-s ʿn. The blank before ʿš is perhaps for the insertion of a word (*ke* (?)) in red ink; *nte-s* is  $\text{ntac}$ , Str., § 299, and the invocation is still to the fish.

l. 20. *lʿh-ʿe-t*. The plural of *ʿe-t*, 'limbs,' is  $\text{noʿ}$  in O. C. Par. The singular may have been \* $\text{ne}$ .

l. 21. *nʿm-y*. Probably an error for *nʿm-f*, but the facsimile would admit of the reading *nʿm-w ʿn*.

l. 22. Thoueris is generally figured as a hippopotamus.

*ʿs-t* must be the place *ʿs-t*, dem. *ʿs*, mentioned in BRUGSCH, Dict. Geogr., pp. 70-71, as being under the rule of Sochmet.

l. 23. *wz-t*: sun or moon as eyes of heaven; cf. 8/8, 10/22, 29/23.

l. 24. *Ḥt-bnbn* [*m*] *ʿN* is the best restoration. The 'house of the obelisk' was a famous shrine in the temple of Heliopolis.

(17) the living uraeus, thou art the sun-boat, the lake of Ua-peke; grant to me praise, love, and lordship before (18) every womb, every woman. Love (?) is my true name.' [Another (?)] invocation of it again: 'I am Shu, Klakinok, I am Iarn, (19) I am Gamren, I am Se . . . . Paer(?)ipaf, Iupen, Dynhs, Gamrou, water of On, I am (20) Shu, Shabu, Sha . . . ., Shabaho, Lahy-lahs, Lahei, the great god who is in the East (21) Labrathaa, I am that gryphon which is in Abydos.'

[Another] form of them (?) again (?) to give favour to a man before a woman and vice versa, before . . . . 'Thou art Thoueris, the great of sorcery, [cat (?)] of Ethiopia, daughter of Re, lady of the uraeus; thou art Sochmet, the great, lady of Ast, (23) who hast seized every impious person . . . . [eye-ball (?)] of the sun in the *uzat*, born of the moon at the midmonth at night, thou art Kam (?) . . . . (24) mighty, abyss, thou art Kam (?) . . . . great one (fem.) who art in the House of the obelisk in On; thou art the golden mirror, [thou art ?] (25) the *sektet*-boat, the sun-boat of Re . . . . Lanza, the youth, the son of the Greek woman, the Amazon (?) in the . . . (26) of dûm-palm fruit (?), these . . . . of Bywekem; the favour and love which the sun, thy father, hath given to thee, send [them] (27) to me down into this oil, before the heart, and eyes of (?) every woman before whom I come in.' [Invocation] to a *Kesh* . . . -fish (28) of nine digits and black; [you put it] in an ointment of roses; you drown it therein; you

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l. 25. *sktet*. It is interesting to find this clear spelling, not *smkt-t*, which seems to be that of the Pyramid Texts.

*w'y'n'ymet*, an extraordinary spelling for  $\sigma\tau\epsilon\mu\mu\tau$ , 'Greek.'

*pyt-t. pdty* in Eg. seems to be a foreign soldier or mercenary. This is evidently a feminine derivative.

l. 26. *grwg* = *kwbk* in Kufi, p. xx; probably the dûm-nut, as in Kufi it is evidently the fruit of a tree, so not  $\sigma\theta\upsilon\sigma$ :  $\alpha\theta\upsilon\alpha$ , carthamus.

l. 28. *skm n wrt*,  $\mu\upsilon\pi\omicron\nu\ \rho\omicron\delta\iota\nu\omicron\nu$  of Pap. Bibl. Nat. l. 759. That it was of a consistency to choke a fish is seen by its use as a lamp-oil in 6/9.

29. nte-k 'yh m-s zz[-f] . . . . e'r-k wh e'r-k ty-s  
a w' hn(?) n yl e'r-k (*sic*) w' hm n mw n s'smrem

30. erme w' hm n s-'S-t e-f . . . [e-f] nt nte-k 'š ny  
ar-f n sp VII n hw VII wbe t pr n p r' e'r-k ths  
hr-k n'm[-f]

31. n p nw nt e'r-k str erme s-hm-t [nte-k] qs t . . . t  
n hl hsm e'r-k tms-s n pe-k pr n w' m' e-f hep nge

## COL. XIII.

1. p ky n prz hwt a s-hm-t s-hm-t a py-s hy
2. wy sp-sn ho sp-sn 'r(?) Gb hbr-f n k nq-f . . . .  
mw-t-f Tfn-t m whm . . .
3. mw wwhe(?) p 'b n yt-f hr-f p hyt n p nte by-f  
m st-t e he-f (*sic*) m 'n nte-f . . .
4. mh p t n st-t nte n tw-w syt n s'(-?) p hyt n ntr  
nb ntr-t nb 'nh wr l'(-?)
5. b'reš'k bel-kš . . . hwy mn p šr n t mn . . t mn  
t šr-t n t mn
6. my t st-t m-s ht-f t sht-t n pe-f m' n str e b(?)  
. . . . n st-t n mst . . .

1. 29. *t*, or a similar word, has dropped out between *e'r-k* and *w'*. Such omissions have often been supplied over the line by the scribe.

*s'smrem*, probably sisymbrium, of which there were two sorts, growing respectively on land and on water, Diosc. ii. 154-5. The former being also known as *Αφροδιτης στεφανος*, herba venerea (ib.), is very appropriate for this *ἀρωγή*. It may be *mentha sylvestris*, and the second species is *nasturtium* (SPRENGEL). Unfortunately the determinative is lost of our word, so that we cannot be sure that a plant was intended: cf. V. 13/7.

1. 30. *s-[-n ?]'S-t*. Among the ingredients of a sacred oil, Pap. Boul. I. Pl. 38, col. 1, is a plant called by this name. Here there is no det.

1. 31. *t h'(?)-t* might mean 'the carcase,' but having no determinative almost certainly represents the *qeš* . . . -fish of ll. 6, 27.

## COL. XIII.

1. 1. For the subject, compare Leyd. Pap. Graec. V. col. 11, l. 15 (see LEEMANS' ed.), headed *w' prz*, *διακοπος*.

1. 2. The first sentence, as far as *p hyl*, is in clumsy archaistic language,

take it [out], (29) you hang it up by [its] head [. . . days (?)] : when you have finished you put it on a glass vessel ; you [add] a little water of sisymbrium (30) with a little amulet (?) of Isis . . . . . and pounded ; you recite this to it seven times for seven days opposite the rising of the sun. You anoint your head with [it] (31) in the hour when you lie with [any (?)] woman. [You] embalm the fish with myrrh and natron ; you bury it in your chamber or in a hidden place.

## COL. XIII.

(1) The mode of separating a man from a woman and a woman from her husband. (2) 'Woe! (*bis*), flame! (*bis*) ; Geb assumed his form of a bull, coivit [cum filia ?] matris suae Tefnet, again . . . . (3) because (?) the heart of his father cursed (?) his face ; the fury of him whose soul is as flame, while his body is as a pillar (?), so that (?) he . . . . . (4) fill the earth with flame and the mountains shoot with tongues (?) :—the fury of every god and every goddess Ankh-uer, Lalat (?), (5) Bareshak, Belkesh, . . . . . be cast upon (?) N. the son of N. [and (?)] N. the daughter of N., (6) send the fire towards his heart and the flame in his place of

employing the obsolete *y*b for heart, *mw* for  or  , the suffix with the noun *hbr*, the past *stm-f*, &c.

*wy sp-sn* : cf. Louvre dem. Mag. iii. 16.

*Geb* is *Kpovos*, the planet *Kpovos* being named 'Horus the Bull,' and Nut, daughter of Tefnut, is the heavenly cow in the Destruction des Hommes, &c. The restoration before 'his mother' is, however, very uncertain. Cf. the Greek myth of *Kpovos*, and Plutarch, de Iside et Or., cap. 12, where 'Pea is Nut.

1. 3. *he-f*, 'his body,' must be for *he-t-f*, but this spelling occurs elsewhere in the papyrus. Cf. 21/22.

*n* might represent the city of On, but the determinative is apparently a stone.

1. 5. *hwy a (?) mn*, 'is cast upon (?) N.'

There are traces of writing covering  $1\frac{1}{2}$  inches at the end of this line, perhaps erased by the original scribe, and wholly illegible now.

7. a ḥn a ḥt-f n hte-t nb šc nte-f ḥwy t(?) mn t šr-t mn (*sic*) a bl ḥn ne-f 'y-w e-s lk(?)

8. mst n ḥt-f e-s ḥr ḥnt(?) n ḥr-f my n-f p wywy p w'w'c p 'he(?) p ḥnt 'wt-w

9. n hte-t nb šc nte-w prz a ne-w 're-w e bnp-w ḥtp a šwe a nḥe \***ꜥꜣꜣ**\* \* . . . . p\*

10. \***ꜣꜣꜣ**\* nte-k t 'rp ar-w nte-k 'r-w n w'c twt(?) n Gb e wn w'c ws n t-t-f

11. n p 'm'm nt ḥr še-f ar-w e'r-k 'ny w'c 'm'm nte-k 'r-f n ḥsy ḥn ḥyn-w \***ꜣꜣꜣ**\* nte-k t swr p rm n (*sic*)

12. n'm-f ḥr 'r-f \***ꜣꜣꜣ**\* n p byl II e'r-k nt pe-f \***ꜣꜣꜣ**\* ḥr nk nb(?) n wm nte-k t wm-f-s p rm ḥr 'r-f(?)

13. \***ꜣꜣꜣ**\* nte-f \***ꜣꜣꜣ**\* nte-f \***ꜣꜣꜣ**\* e'r-k 'r-f a 'ny s-ḥm-t e'r-k 'ny w'c 'm'm e'r-k ḥ'f ḥr w'c-t blz n

14. ḥr nte-k wh-f ḥr t θse n w'c 'o nte-k t pe-f st ḥn w'c-t(?) blz n ḥr nge yl 'n nte-k wrḥ-f e-f 'nḥ a ḥn

15. n p r n w'c-t s-t-eyw n t s-ḥm-t nte-k . . . . -f n nb nte-k qs pe-f st nte-k t ḥl e-f nt ar-f nte-k ty-f a ḥn w'c-t 'lykt n nb

1. 7. At the end read *e-s ḥr* (?).

1. 9. **ꜥꜣꜣ** is probably the true native pronunciation of the word for gum, unaffected by the Greek.

1. 10. *twt* (?). The determinative of a star must mean that the planet form *Hr-p-k*, a bull-headed man standing with *was*-sceptre, is intended, Br., Thes., p. 68. With regard to the reading, the sign is the det. of *twt* in Bul. Pap. I. Pl. 37, l. 14, and in l. 15 stands for *twt*. *Twt*, 'figure,' seems to be the reading here, and wherever it occurs with the det. of divinity (15/10, &c.); but without det. (16/22, &c.) it means 'style,' 'method,' and is probably to be read *ky*. Max Müller, however (Rec. trav. ix. 26), shows reason for reading it *qte*, comparing Louvre dem. Mag. v. I, vi. 19; *qte*, though apparently masc., may be the origin of the fem. **ꜣꜣꜣ**.

1. 11. *ḥyn-w ꜣꜣꜣ*, some water: cf. 21/13 *ḥyn-w 'rt-t*.

1. 12. The word in cipher reads **ꜣꜣꜣ**, a word unknown in Egyptian. Probably it is a mis-writing for **ꜣꜣꜣ** (l. 17) = *swm* (σωμα) of V. 32/5.

sleeping, the . . . of fire of hatred never [ceasing to enter] (7) into his heart at any time, until he cast N. daughter of N. out of his abode, she having (?) (8) hatred to his heart, she having quarrel to his face; grant for him the nagging (?) and squabbling (?), the fighting and quarrelling between them (9) at all times, until they are separated from each other, without agreeing again for ever.' Gum, . . . , (10) myrrh; you add wine to them; you make them into a figure of Geb, there being a *was*-sceptre in his hand.

(11) [The uses (?)] of the shrew-mouse (?) to which it is put (goes). You take a shrew-mouse (?), you drown it in some water; you make the man drink (12) of it; then he is blinded in his two eyes. Grind its body (?) with any piece of food, you make the man eat it, then he makes a (13) . . . and he swells up and he dies. If you do it to bring a woman, you take a shrew-mouse (?), you place it on a Syrian (14) pot, you put it on the backbone (?) of a donkey, you put its tail in a Syrian pot or in a glass again; you let it loose (?) alive within (15) the door of a bath of the woman, you gild (?) it (*sic*) and embalm its tail, you add pounded myrrh to it, you

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*wm-f-s p rm*: note the superfluous *f*.

l. 13. **μωρητο**, probably a compound word, **μωρ-η-το**. It might mean 'water of spot (τοε)' or 'death of spot,' referring to a disease with spots or blisters.

*blz n hr*. Wine was imported from Syria in amphorae, but probably some special ware was denoted by this name.

l. 15. The word for bath is determined with the sign of fire: its name in Coptic is **ειοσητε**: **εειωσητι** with variations; in the demotic there is no trace of the **η**, and it evidently means 'place of washings,' \***σε-ειοσητε**.

'You gild and embalm its tail' is perhaps the meaning.

l. 15. *ʿlykt* (fem.), an unknown word, apparently the *gswr*, 'ring,' of l. 27. It is perhaps to be connected with *ελιξ* or *ελικτός*. **ραλακ**, 'ring,' and **αλακω**, 'vase,' have been suggested, but these are both masculine, and ignore the *ι*, which seems to be firm. The determinative appears to be that of silver, also found in *znf*, &c.

16. nte-k ty-s a pe-k tb<sup>c</sup> bn-s š ny sh-w ar-f nte-k mš<sup>c</sup> a m<sup>c</sup> [nb?] erme-f a(?) s-ḥm-t nb nt e-r-k a mḥt n'm-s ḥr [wh?]-s m-s-k

17. ḥr r-k-f e ḥ mḥ e-r-k r-f a t 're s-ḥm-t lyb m-s ḥwt e-r-k fy pe-f \*coaa\* e-f šwy e-r-k nt[-f e-r-k] fy

18. w<sup>c</sup> ḥm n'm-f erme w<sup>c</sup> ḥm n snf n pe-k tb<sup>c</sup> n mḥ II n p s[<sup>c</sup>py[n] n tek-t t-t n . . . . e-r-k th-f erme-f e-r-k ty-f

19. a w<sup>c</sup> z n 'rp e-r-k ty-f n t s-ḥm-t nte-s swr-f ḥr r-s lyb [m-]s-k e-r-k t pe-f \*caue\* a w<sup>c</sup> 'rp

20. nte p rm swr-f ḥr \*aeueq\* ty hte-t nge ty-f a nk nb [n wm] e-r-k t pe-f \*zet\* a w<sup>c</sup> ḥtm(?)

21. n nb nte-k ty-f a t-t-k nte-k mš<sup>c</sup> a m<sup>c</sup> nb ḥr te-f t ḥp n-k [ḥs-t mr-t šfe-]t e-r-k r w<sup>c</sup> \*hes\* n ḥsy ḥn

22. w<sup>c</sup> 'rp nte-k t swr-s p rm ḥr \*aeueq\* e-r-k t p \*caue\* n [w<sup>c</sup> g<sup>c</sup>]e n r<sup>c</sup>qt a nk nb n wm

23. ḥr \*aeueq\* e-r-k t w<sup>c</sup>t \*zaqlala\* n st II a p nḥe [nte-k psy]-t-s nte-k ths p rm n'm-f ḥr . . . .

24. e-r-k wh a t ḥp \*paeue\* ḥr rm nte-s tm l<sup>c</sup>k-s w<sup>c</sup>t \*[z]antoc\* [erme?] \*zaqlala\* nte-k psy-t-w ḥr . . . .

25. nte-k zqm p rm n'm-w e-r-k wh a t r-f \*topp\*(?) e-r-k t . . . . ḥr r-f \*topp\*(?) e-r-k ty ḥnk(?) . . .

26. a yr-t-f n rm ḥr r-f \*swaa\*

I. 16. 'The charms' are those at the foot of the column, I. 27 et seqq.

There seems scarcely space for the *a* before *s-ḥm-t*, and it should no doubt be omitted.

I. 17. There is a variant version in V. col. 32 of the prescriptions in ll. 17-20.

I. 18. *s<sup>c</sup>py*. The finger is always thus elaborately described in the pap., the blood being used in erotica as here 15/4, 22, V. 32/7. It is evidently the Boh. *celotyn*. المنصر 'middle finger' in KIRCHER. But Sah. *celen* is 'heart,' also *epochondria* (cf. 21/25, 33); and that a nerve connected the third (ring-) finger of the left hand with the heart is said

put it in a gold ring (?), (16) you put it on your finger after reciting these charms to it, and walk with it to any place, and any woman whom you shall take hold of, she [giveth herself(?)] unto you. (17) You do it when the moon is full. If you do it to make a woman mad after a man, you take its body, dried, you pound [it, you] take (18) a little of it with a little blood of your second finger, (that) of the heart (?), of your left hand; you mix it with it, you put it (19) in a cup of wine; you give it to the woman and she drinks it; then she has a passion for you. You put its gall into a (measure of) wine (20) and the man drinks it; then he dies at once; or (you) put it into any piece [of food]. You put its heart (?) into a seal-ring (?) (21) of gold; you put it on your hand, and go anywhere; then it brings you [favour, love, and] reverence. You drown a hawk in (22) a (measure of) wine; you make the man drink it, then he dies. You put the gall of an Alexandrian [weasel] into any food, (23) then he dies. You put a two-tailed lizard into the oil and [cook] it, and anoint the man with it; then [he dies (?)]. (24) You wish to produce a skin-disease on a man and that it shall not be healed, a *hantous*-lizard [and (?)] a *hafteele*-lizard, you cook them with [oil (?)], (25) you wash the man with them. If you wish to make it troublesome (?), you put . . . . ., then it is troublesome (?). You put beer (?) . . . . . (26) to the eye of a man, then he is blinded.

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(AFION, frag. 7, MACROB. Saturn. vii. 13) to be a discovery of Egyptian anatomy. For fingers of the right hand see 16/29, 29/5.

l. 20. *hr* *astecy*. It is very interesting to obtain the *stm-f* form following *hr*; but whether it would be \**astoc* or \**astac* in Sah. may be a little doubtful. The vowel seems however to represent *e*, not *a*; and should therefore correspond to *a*, not *o*, in Sah.; but a Sah. form \**astecy*, or even \**asticy*, would be conceivable.

l. 21. *t* over the line seems to be a correction of *hp*.

27. n sh·w nt hr ʾr-k š·w a p gswr n p nw nt e·ʾr-k  
mht n(?) t s-ḥm·t nʾm[-f . . . .] yḥ·o ʾbr·s·ks

28. my ʾre mn a·ms mn mryt my ʾr-s mḥ m-s-y a  
p myt nte-k zrp(?) . . . . hr ʾr-s wh·s m-s-k hr sh·  
k[-s?] . . . .

29. ʿn a t tys nt hr ʾr-k qs p [ʿm·m(?)] nʾm-f

## COL. XIV.

1. p-e·ze ke rm n-y z a·wn n yr·t sp·sn š·c sp IV(?)
2. . . . . a·wn n yr·t-yt a·wn n yr·t-k θs·pḥr š·c . . .  
sp III a·wn tt a·wn n·p III sp
3. a·wn . . . . III(?) z ʾnk ʾrt·m·o a·ms ḥme·o p syt  
o n pr·ybt [nt] ḥ·c erme pe·k yt
4. n twe hy sp·sn ḥḥ(?) a·wn n-y hḥ hr z·k-f e·ʾr-k  
sq n ḥrw·k ʾrt·m·o a·wn n-y hḥ e·ʾr-k
5. tm a wn n-y hḥ e-y a t ʾr-k wn n-y hḥ hb sp·sn  
nwzh nte nw [a] p ntr o ʾNp p n·š
6. nt n-ne-zz-y p n·št o n wz·t p n·š ʾNp p mr ʾḥ  
nfr a·wn nb e·ʾr-y
7. wnḥ·k a·ʾr-y z ʾnk nesthom neszot neshotb b·o-  
ryl·mm·y sp·sn

1. 27. See l. 16 above for the employment of this spell.

1. 29. *qs*: the only embalming is of the tail of the shrew-mouse in l. 15.

## COL. XIV.

1. 1. This line is merely a gloss on l. 2.

1. 2. The mark over *sp* occurs also in 29/22 and V. 9/8. In 29/22 it is placed over *sp* without any number following, in the other instance over a blank space where a numeral would be expected. Here a number has been written under *sp*, but below the line, as if inserted later, and the inference may be drawn that the sign in question indicates that a number is wanting.

1. 3. *Ham-o* might mean 'great carpenter,' but many Egyptian words in these magic names are no doubt almost meaningless, and it is difficult in translating to decide whether to give English equivalents or to transcribe them phonetically.

1. 5. *tm a wn*. The *a* is a mistake, or at least superfluous.

(27) The charms which you recite to the ring at the time of taking hold of the woman . . . . . 'Yaho, Abrasax, (28) may N. daughter of N. love me, may she burn for me by the way (?).' You . . . . . Then she conveys herself (?) after you ; you write it (29) again on the strip with which you wrap up the [shrew-mouse (?)].

## COL. XIV.

(1) That which another man said to me : 'Open my eyes,' unto four times. (2) [A vessel-divination :] 'Open my eyes ; open thy eyes,' (and) vice versa, unto three times. 'Open, Tat ; Open, Nap,' three times ; (3) 'open [unto me ?]' three [times ?], 'for I am Artamo, born of Hame-o (?), the great basilisk of the East, rising in glory together with thy father (4) at dawn ; hail (*bis*), Heh, open to me Hah,' you say it with a drawling (?) voice 'Artamo, open to me Hah ; if thou dost (5) not open to me Hah, I will make thee open to me Hah. O Ibis (*bis*), sprinkle (?), that I may (?) see the great god Anubis, the power, (6) that is about (?) my head, the great protector (?) of the Uzat, the power, Anubis, the good ox-herd, at every opening (?) (of the eye ?) which I have (?) made, (7) reveal thyself to me ; for I am Nasthom,

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*mvzȝ* is used of sprinkling a floor with water for the reception of visitors.

*nta* would mean 'that I may,' the demotic equivalent of which is usually written *nte-y*, though the *y* was not pronounced. Here we have *nte* alone written, unless the group be read *nte-w* 3rd pl., which would give the meaning 'that the god may be seen.'

1. 6. *n-ne-ꜣꜣ-y* : the *n* is a doubling of the initial.

'That I may see the god every time I open my eyes (?).' *eꜣꜣ-y* is only past relative in ordinary demotic, but in early demotic is often future. Possibly it retains this meaning here, but if so it is a very exceptional usage.

Arian is repeated three times, each time with a different epithet, but the reading of the second is uncertain : it might mean 'this bringer of prosperity.'

8. m<sup>c</sup>stsynks ᵛNp mekyste ᵛry<sup>c</sup>n p nt ᵛy ᵛry<sup>c</sup>n py n(?)wzy ᵛry<sup>c</sup>n

9. p nt n bl hy phryks yks ᵛn<sup>c</sup>ksybr-ᵛo-ks ᵛmbr-ᵛo-ks eb-ᵛo-rks ks-ᵛo-n

10. nbr-ᵛo-khr<sup>c</sup> . . p ḥrt wr ᵛNp z ᵛnk py mty ne-ᵛtef ne-pephnwn m<sup>c</sup>sph-ᵛo-nege

11. hy my ḥp n-e-z-y nb ty n p-hw ze hy nte-k th<sup>c</sup>m th<sup>c</sup>mth-ᵛo-m th<sup>c</sup>m<sup>c</sup>th-ᵛo-m

12. th<sup>c</sup>m<sup>c</sup>thwmth<sup>c</sup>m th<sup>c</sup>m<sup>c</sup>thwtsy ᵛMn sp-sn pe-k rn n mte nt e-w(?) z rn-f z th-ᵛo-m

13. ᵛnkth-ᵛo-m nte-k yt:th thwtsy rn-yk sythom ᵛnythom ᵛp-s<sup>c</sup> . . . ṣ<sup>c</sup>tn-sr

14. km a·wn n-y n n r·w n pe hne ty n p-hw ᵛm n-y a n r·w n pe hne pe swt my ᵛre

15. pe ᵛpt ᵛr p(?) w[be?] n t p<sup>c</sup>t my ᵛre n wh<sup>c</sup>r·w n p hwlot t n-y p nt n m<sup>c</sup>·t n p nwn my z-w n-y

16. p nt e-y ṣn ḥrr-f ty n p-hw n m<sup>c</sup>·t sp-sn e mn mt·t n ᵛze n<sup>c</sup>m-w 𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉 m<sup>c</sup>kh-ᵛo-pnewm<sup>c</sup>

17. z-mt·t ḥr ᵛny-k w<sup>c</sup> z n ḥmt nte-k pth<sup>c</sup> w<sup>c</sup> twt n ᵛNp ḥn-f nte-k mh-f n mw n str n

18. mnt(?) b-ᵛr p r<sup>c</sup> gm·t-f nte-k zq ḥr-f n nḥe n m<sup>c</sup>·t nte-k wh<sup>c</sup>-f ḥr tb·t nmy e ḥrr-w prḥ

19. n ṣ<sup>c</sup> nte-k t ke tb·t IV·t ḥr p ḥm-ḥl nte-k t ᵛre p ḥm-ḥl str a ḥr ḥe-t-f

20. nte-k t ᵛr-f(?) wh<sup>c</sup> te-f mrt a t tb·t n p hne nte-k t ᵛr-f kṣp a ḥn p nḥe c wn w<sup>c</sup> ḥbs prḥ a zz-f

1. 13. *ṣ<sup>c</sup>tn-sr-km* looks like 'sacrifice of black ram.'

1. 15. *wbe* (?). The facsimile gives *e* as the last letter of the word, and so excludes *wyn*. The previous group, apparently written *ᵛre*, we have taken as *ᵛr p*.

*p hwlot* has the determinative of locality.

1. 18. *mnt* (?), perhaps 'custodian,' as in I Kham. iv. 7. It might represent the name of the god Mōnth.

*b-ᵛr* with final sense? Cf. I Kham. iv. 12, note, and below 22/3. The facsimile would perhaps admit of a reading *e ḥ ᵛr*.

Naszot, Nashoteb, Borilammai (*bis*), (8) Mastinx, Anubis, Megiste, Arian, thou who art great, Arian, Pi-anuzy (?), Arian, (9) he who is without. Hail, Phrix, Ix, Anaxibrox, Ambrox, Eborx, Xon, (10) Nbrokhria, the great child, Anubis; for I am that soldier. O ye of the Atefcrown, ye of Pephnun, Masphoneke; (11) hail! let all that I have said come to pass here to-day; say, hail! thou art Tham, Thamthom, Thamathom, (12) Thamathomtham, Thamathouthi, Amon (*bis*), thy correct name, whom they call Thom, (13) Anakthom; thou art Itth; Thouthi is thy name, Sithom, Anithom Op-sao (?), Shatensro (14) black; open to me the mouths of my vessel here to-day; come to me to the mouths of my vessel, my bandage (?), let (15) my cup make the reflection (?) of heaven; may the hounds of the *hulot* give me that which is just in the abyss; may they tell me (16) that about which I inquire here to-day truly (*bis*), there being no falsehood in them  $\alpha\epsilon\eta\iota\sigma\tau\omega$ , Makhopneuma.' (17) Formula: you take a bowl of bronze, you engrave a figure of Anubis in it; you fill it with water left to settle (?) and (18) guarded (?) lest (?) the sun should reach it; you finish its (sur-)face (of the water) with fine oil, you place it on [three?] new bricks, their lower sides being sprinkled (19) with sand; you put four other bricks under the child; you make the child lie down upon (?) his stomach; (20) you cause him (?) to place his chin on the brick of the vessel; you make him look into

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*zq*: reading not quite certain, but probably *zq hr-f* means  $\alpha\omega\kappa$ , 'complete its (sur-)face,' i. e. fill up the vessel with a thin layer of oil on the top of the water.

*ib.t*: the facsimile shows a numeral III (?) following, and 'a brick' is always *w.t ib.t*. The plural *hr-w* also follows; yet in l. 20 'the brick of the vessel' is spoken of in the singular.

l. 19. *a hr he-t-f*, a curious expression, possibly meaning 'on his face-and-stomach.'

21. e wn w<sup>c</sup> hbs e-f θ-r-t hr pe-f wnm w<sup>c</sup> b hr st-t  
hr pe-f . . . nte-k t w<sup>c</sup> hlp n sym n

22. 'Np hr p hbs nte-k t py sty a hry nte-k εs ny  
sh·w nt hry a p hne n sp VII p sty nt e·r-k t-t-f

23. a hry ᵛlbwnt mrhe(?) ᵛmwny<sup>c</sup>k trymy<sup>c</sup>m<sup>c</sup>-t-s bne  
nt-w hr ᵛrp nte-k ᵛr-w n

24. bnn nte-k t a hry n'm-w e·r-k wh e·r-k t ᵛre p  
hm-hl wn yr-t-f e·r-k šn-t-f ze ne(?) p ntr ᵛy a hn e-f

25. z hr p ntr ᵛy [a hn] e·r-k εs ḥ-t-f z-mt-t pe-k q'  
m<sup>o</sup> ᵛy ᵛNp py . . . oy py g<sup>c</sup>m

26. py km pe(?) . . . py srytsy sp-sn srytsy sp-sn  
ᵛbrytsy rn-yk n pe-k rn n mte

27. nte-k šn-t-f a p nt e·r-k [wh-f] e·r-k wh n pe-k  
šn nt e·r-k šn ḥrr-f e·r-k εs ar-f n sp VII e·r-k wt  
[p ntr] a pe-f ᵛy pe-f wt z-mt-t

28. wt nfr sp-sn ᵛNp p mr ᵛh nfr ᵛNp sp-sn p šr n  
nw wnš whr p(?)[-e·ze?] ke-zm(?) z p šr n ne te(?)

29. ᵛS·t whr nᵛbryš-<sup>c</sup>o-tht(?) p gerwb n ᵛmnt pr-<sup>c</sup>o n  
te . . . z sp VII e·r-k fy

30. p hbs a p ḏlw e·r-k fy p hne nt hr mw e·r-k fy  
t šnto·t [hr] ᵛ-t-f hr ᵛr-k-f ᵛn

31. n šn-hne [w<sup>c</sup>c]t-k nfr sp-sn ᵛp e-f znt n sp IX p  
sym n ᵛNp hr rt-f n hhe n m<sup>c</sup>

32. te-f gbe-t m q[ty t] gbe-t [n sym?] n hr e-f θy  
whḥ te-f ḥrre m q·t[y t ḥ]rre n ᵛnq

l. 21. *sym n ᵛNp*, the *ανουβιαδα την του σταχου* of Pap. Bibl. Nat. I, 901. Cf. below, l. 31.

l. 22. *t a hry* is the regular expression for putting incense on the censer or brazier.

l. 23. *ᵛmwny<sup>c</sup>k trymy<sup>c</sup>m<sup>c</sup>-t-s* Ἀμμωνιακὸν πόα ἐστὶν ὄθεν τὸ ἀμμωνιακὸν θυμίαμα, Diosc. iii, 98. The very slight alteration of *r* to *h* in the demotic would produce *θυμιάματος*.

l. 28. *p šr n nw wnš whr . . . p šr n ne te (?) ᵛS·t whr*. For *te* = τδ- cf. 8/13, 'the son of those of (?) a (?) jackal and (?) hound . . . , the son of those of Ta-Ese and (?) hound'; possibly a form of pedigree in breeding animals.

the oil, he having a cloth spread over his head, (21) there being a lighted lamp on his right, and a censer with fire on his left; you put a leaf of (22) Anubis-plant on the lamp, you put this incense on (the fire); you recite these spells, which are above, to the vessel seven times. The incense which you put (23) on (the fire): frankincense (?), wax (?), styrax, turpentine (?), date-stone (?); grind them with wine; you make them into a (24) ball and put them on (the fire). When you have finished, you make the child open his eyes, you ask him, saying, 'Is the god coming in?' If he says (25) 'The god has come in,' you recite before him: formula: 'Thy bull (?) Mao, ho! Anubis, this soldier (?), this Kam, (26) this Kem . . . Pisreithi (*bis*), Sreithi (*bis*), Abrithi is thy name, by thy correct name.' (27) You ask him concerning that which you [desire]; when you have finished your inquiry which you are asking about, you call to him seven times; you dismiss the god to his home. His dismissal: formula: (28) 'Farewell (*bis*) Anubis, the good ox-herd, Anubis (*bis*), the son of a (?) jackal (and ?) a dog . . . another volume saith: the child of . . . (29) Isis (?) (and ?) a dog, Nabrishoth, the Cherub (?) of Amenti, king of those of . . . .' Say seven times. You take (30) the lamp from (?) the child, you take the vessel containing water, you take the cloth off him. You do it also (31) by vessel-inquiry alone, excellent (*bis*), tried (?), tested nine times.

The Anubis-plant. It grows in very numerous places;

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l. 29. *gerwb* probably = קָרִיב. Cf. Pap. Bibl. Nat. l. 3061; Leyd. Pap. Gr. V, col. 9, l. 16.

l. 30. *fy* must refer to the removal of the apparatus.

l. 32. [*sym*] *n hr*. There seems hardly room for more than the sign *sym*, and some slight remains agree with it.

The leaves of stachys are λευκά (Diosc. iii. 110), coloris in luteum inclinati (PLINY, N. H., xxiv. 86). The former compares it with the

33. . . . . e·r-k . . . . yr·t . . . . e b·r te-k . . . . .  
p hne

## COL. XV.

1. w<sup>c</sup> t swr e·r-k ʾny w<sup>c</sup> hm n h̄h n ʿpe·t n w<sup>c</sup> rm  
e-f mw·t n h̄tb·t

2. erme VII n blbyle·t n yt(?) n tms hn w<sup>c</sup>·t be·t n  
rm e-f mw·t nte-k nt-w erme ʾp·t X·t

3. ke-z IX·t pr·w n zp̄h nte-k t snf n w<sup>c</sup>·t h̄lʿm̄t̄  
n w<sup>c</sup> ʾe(?) km a h̄·t-w erme w<sup>c</sup> hm n

4. snf n pe-k tb<sup>c</sup> n mh̄ II n p s̄lʾpyn n te-k·t t·t n  
gbyr erme te-k·t mt·t nte-k

5. hm-w n w<sup>c</sup> sp nte-k ty-sw a w<sup>c</sup> z n ʾrp nte-k t·t  
wth III ar-f n t

6. h̄ʿyt·t n p ʾrp e b·r te-k tp-f e b·r te-w wtne hn-f  
nte-k ʿš py ʿš ar-f n sp VII

7. nte-k t swr-s t s-h̄m·t nʾm-f nte-k mr p h̄ʿr n p  
syb nt h̄ry n w<sup>c</sup>·t tys n š-stn

8. nte-k mr-s a pe-k zn̄h n gbyr pe-f ʿš z-mt·t ʾnk  
pa(?) ʾBt n m<sup>c</sup>·t n

9. mnqe n ms n rn-s n ʾS·t t sbb hh ta t s·t-sbh n  
p šʿy

10. ʾnk py twt n p r<sup>c</sup> s-tʿme-sr rn-yt ʾnk py twt n  
mr mš<sup>c</sup> a-ph̄t py

marrubium, the latter (through misunderstanding of *πράσιον*) with the  
leek. Here we have it compared to the *ʾnge* εικτ: (εισοικτ?) κόρυφα,  
BscIAL, Rec. trav., vii. 25; LORET, Flore Phar., 2nd ed., p. 68. Curiously  
enough, amongst the synonyms of *κορυφα* in Diosc. iii. 126 *ἀνοβίας* occurs.  
Evidently there is some confusion here with stachys.

*ty wbb̄* probably 'tends to whiteness.'

## COL. XV.

1. 1. *h̄tb·t*: this might represent an Achmimic infinitive ending in *ε*,  
but in the Hist. Rom. no. 245 there is a fem. subst. *h̄tby*.

1. 2. *rm e-f mw·t*, no doubt again a man slain or murdered. Parts  
of the body of those who had suffered a violent death were considered  
peculiarly efficacious for magical purposes. Cf. P. S. B. A. xiii. 169-70.

1. 3. *pr·w*, a genitive *n* has probably been omitted by mistake.

(32) its leaf is like the leaf of Syrian [plant(?)]; it turns (?) white; its flower is like the flower of conyza.

(33) . . . you . . . eye . . . before you . . . the vessel.

## COL. XV.

(1) A potion. You take a little shaving of the head of a man who has died a violent death, (2) together with seven grains of barley that has been buried in a grave of a dead (?) man; you pound them with ten *oipe*, (3) otherwise nine, (of) apple-seeds (?); you add blood of a worm (?) of a black dog to them, with a little (4) blood of your second finger, (that) of the heart (?), of your left hand, and with your semen (?), and you (5) pound them together and put them into a cup of wine and add three *uteh* to it of (6) the first-fruits of the vintage, before you have tasted it and before they have poured out from it; and you pronounce this invocation to it seven times (7) and you make the woman drink it; and you tie the skin of the parasite aforesaid with a band of byssus (8) and tie it to your left arm. Its invocation, formula: 'I am he of Abydos in truth, (9) by formation (?) (and ?) birth in her (?) name of Isis the bringer (?) of fire, she of the mercy-seat of the Agathodaemon. (10) I am this figure of the sun, *Sitamesro* is my name. I am this

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*h'ltm'ra*, referred to in l. 7 as *syb*. *Syb*, cf. 25/25, 28, = *ctā* : *ctm* (Eg. *sp*), the meaning of which seems vague—parasitic worms and insects and even sores. Possibly our word may be connected with *ελμωσ*.

*a h't-w*: see chapter on Grammar.

l. 7. *swr-s*: *s* is duplicated either as the object by *n'm-f* or as the subject by *t s-hm-t*.

l. 9. *n mnqe n ms* is difficult.

*n rn-s*: it seems as if Abydos were here personified as Isis, cf. l. 13, or else we may translate 'by the name of Isis'; see 19/16.

ⲧⲁⲓⲛ : ⲧⲁ- represents Eg. *tni*, to which ⲧⲁ- corresponds in Ptolemaic transcriptions of proper names. But possibly the *n* was retained in O. C. in looser combinations.

11. št<sup>c</sup> py šhr-<sup>c</sup>o-t t ḥo <sup>c</sup>o-t rn-yt <sup>c</sup>nk py twt n Hr  
py št<sup>c</sup>m py št<sup>c</sup> py

12. šhr-<sup>c</sup>o-t rn-t <sup>c</sup>nk py twt n ḥsy-ntr(?) nt mtr n šḥ  
nt ḥtp a mr ty ḥr

13. t ḥtp-t <sup>c</sup>o-t n <sup>c</sup>Bt nta mtr p snf n Wsr a rn-s n  
<sup>c</sup>S-t e-w ty-f a ḥry ḥn

14. py z py <sup>c</sup>rp my n<sup>c</sup>m-f snf n Wsr te-f n <sup>c</sup>S-t a t  
<sup>c</sup>r-s w<sup>c</sup> mr n ḥt-s ar-f

15. n grḥ mre-t n nw nb e mn nw šr my n<sup>c</sup>m-f p  
snf n mn a-ms mn a ty-f

16. n mn a-ms mn ḥn py z py <sup>c</sup>pt n <sup>c</sup>rp n p-hw a t  
<sup>c</sup>r-s w<sup>c</sup> mr n ḥt-s ar-f

17. p mr nta <sup>c</sup>r-s <sup>c</sup>S-t a Wsr e-s qte m-s-f a m<sup>c</sup> nb  
my <sup>c</sup>r-s mn t šr n mn

18. e-s qte m-s mn p šr n mn a m<sup>c</sup> nb p pz nta <sup>c</sup>r-s  
<sup>c</sup>S-t a Hr Bḥtt my

19. <sup>c</sup>r-s t mn s(?) mn e-s mr n<sup>c</sup>m-f e-s lby m-s-f e-s  
rqh n t-t-f e-s qte m-s-f

20. a m<sup>c</sup> nb e wn w<sup>c</sup>t ḥo n st-t ḥn ḥt-s n ty-s wne-t  
n tm nw ar-f

21. ke ky n<sup>c</sup>m-f <sup>c</sup>n p znf n p ḥbys n te-k-t <sup>c</sup>ne-t n  
pr-w zph ḥn<sup>c</sup> snf

22. n pe-k tb<sup>c</sup> nt šḥ a ḥry <sup>c</sup>n nte-k nt p zph nte-k  
t snf ar-f nte-k ty-f a p z n <sup>c</sup>rp

23. nte-k <sup>c</sup>š ar-f n sp VII nte-k t swr-s t s-ḥm-t n p  
nw n rn-f

l. 12. *ḥsy*:  $\square$  inserted after the *ḥ* seems to be a kind of determinative,  
also in 19/24. The reference here is, of course, to Osiris.

*a mr*: the geographical significance of this is difficult to grasp, but  
cf. 9/23.

l. 13. *t a ḥry ḥn*, 'pour into,' of liquids: cf. 19/29.

*nt a* seems to be the form for the relative before *stm-f* in this papyrus  
when used instead of the old relative form *a-stm-f*. Cf. l. 17, &c.

l. 14. *my n<sup>c</sup>m-f*: above this is a letter resembling  $\alpha$  erased by two  
lines; the following words are very difficult to understand. *Te-f* may be  
intended for the past relative *a-te-f*, 'which he gave.'

figure of a Captain of the host, very valiant, this (11) Sword (?), this Overthrower (?), the Great Flame is my name. I am this figure of Horus, this Fortress (?), this Sword (?), this (12) Overthrower (?) is my name. I am this figure of One Drowned, that testifieth by writing, that resteth on the other side (?) here under (13) the great offering-table (?) of Abydos; as to which the blood of Osiris bore witness to her (?) name of Isis when it (the blood) was poured into (14) this cup, this wine. Give it, blood of Osiris (that?) he (?) gave to Isis to make her feel love in her heart for him (15) night and day at any time, there not being time of deficiency. Give it, the blood of N. born of N. to give it (16) to N. born of N. in this cup, this bowl of wine to-day, to cause her to feel a love for him in her heart, (17) the love that Isis felt for Osiris, when she was seeking after him everywhere, let N. the daughter of N. feel it, (18) she seeking after N. the son of N. everywhere; the longing that Isis felt for Horus of Edfu, (19) let N. born of N. feel it, she loving him, mad after him, inflamed by him, seeking him (20) everywhere, there being a flame of fire in her heart in her moment of not seeing him.'

(21) Another method of doing it again. The paring (?) of your nail's point (?) from an apple-fruit (?), and blood (22) of your finger aforesaid again; you pound the apple and put blood on it, and put it in the cup of wine (23) and invoke it seven times, and make the woman drink it at the moment named.

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l. 21. *znf*: an obscure word; cf. 25/32, V. 7/1. It occurs also in a Philae inscription (BR., Thes., 1017), perhaps with the meaning of a 'small portion.'

*pr-w*: cf. perhaps Sah. *ēḥpa*, pl. *ēḥpwe*. It is not clear whether the fruit or the pips are intended.

l. 22. *a ḥry*. The MS. appears to have the *a*, but it must be a mistake of the scribe.

24. n še ne-ḥr ḥry e-f ⟨sre-w(?)⟩ myḥ erme-k  
nte-f tm sze ar-k

25. μη με διωκε οδε· ανοχ παπιπετου μετουβανες· βασταζω

26. την ταφην του οσιρεως και υπαγω καταστησαι αυτην  
εις αβιδος

27. καταστησαι εις ταστας και καταθεσθαι εις [α]λχας εαν μοι  
ο ♀ κοπους

28. παρασχη προσρεψω αυτην αυτω pe-f ʿš n mt-t  
rm n kmy ʿn pe py nt [ḥr]y

29. mpr ptt m-s-y t mn ank pʿpypetw metwbʿnes e-y  
fy ḥr t qs-t n Wsr

30. e-y ʾnnʿ a θy·t-s a ʾBt a ty ḥtp-s n ʿLghʿh e-f ḥp  
nte t mn myḥ erme-y n p-hw

31. e-y a hwy·t-s abl z sp VII

## COL. XVI.

1. ke-zʿm thew ye ʿo-e ʿo-n yʿ wʿ ke-zʿm elon  
nfr sp-sn

2. n mt-wt n p ḥbs b-ʿo-th thew ye we ʿo-ʿo-e yʿ wʿ  
pthʿkh el-ʿo-e

3. yʿth e-ʿo-n peryphʿe yew yʿ y-ʿo yʿ ywe ʾm a ḥry

4. a p wyn n py ḥbs nte-k wnḥ a py ʿlw nte-k šn  
n-y ḥr p nt e-y šn ḥrr-f

1. 24. *ḥry* probably means 'Sovereign,' 'king,' but may perhaps only mean a 'superior officer.' *sre-w* would seem to mean 'range soldiers,' 'array battle.'

1. 25. The Greek formula, ll. 25-28, is translated into demotic in ll. 29-31.

*ανοχ*, &c. This passage invites interpretation as Old Coptic, but if it really meant anything it must be corrupt, and the demotic version in l. 29 renders it phonetically as if it consisted of magic names. One may perhaps suggest *ʾnk pe pa p nt ʿo my t wʿb n-s*, 'I am the servant of him that is great; give discharge (ⲙⲁⲧⲟⲩⲏⲟ) (of the fault or the liability) to her' (*sic* for 'to me'?).

1. 26. *ταφην*. At this time *ταφή* in Egypt = 'mummy,' as is seen by the mummy tickets (Pap. Rainer Mitth. V. 14).

(24) [A spell] of going to meet a sovereign (?) when he fights with you and will not parley (?) with you. (25) 'Do not pursue me, thou! I am Papipetou Metoubanes. I am carrying (26) the mummy of Osiris and I am proceeding to take it to Abydos, (27) to take [it] to Tastai (?) and to deposit it in Alkhai; if N. deal blows at me, (28) I will cast it at him.' Its invocation in Egyptian also is this as below: (29) 'Do not pursue me, N., I am Papipetu Metubanes. I am carrying the mummy of Osiris, (30) I am proceeding to take it to Abydos, to cause it to rest in Alkhah. If N. fight with me to-day, (31) I will cast it away.' Say seven times.

## COL. XVI.

(1, 2) The words of the lamp: 'Both, Theou, Ie, Oue, O-oe, Ia, Oua—otherwise, Theou, Ie, Oe, Oon, Ia, Oua—Phthakh, Eloë—otherwise, Elon, excellent (*bis*)—(3) Iath, Eon, Puriphae, Ieou, Ia, Io, Ia, Ioue, come down (4) to the light of this lamp and appear to this boy

1. 27. *ταστας*: an unknown name. This phrase is not translated in the demotic.

[α]λχας: the λ is sufficiently recognizable in the facs.; see the note on 1/16. The *s* of *κοπος* is likewise seen in the facs.

*εαν μοι*, &c. WÜNSCH, in the Supplement on magic tablets to the Corp. inscript. Attic., quotes in his preface an inscription from the Collections du mus. Alaoui I. p. 57 (publ. also MASPERO, Et. myth. arch. ii. 297), a Latin eroticion of the 2nd cent. A.D. from Hadrumetum written in Greek characters: 'Si minus descendo in adytus Osyris et dissolvam τὴν ταφήν et mittam ut a flumine feratur. Ego enim sum magnus decanus magni dei Achrammachalala,' i.e. as WÜNSCH says, a sepulcro Osiridis arcam illius eripiet et in Nilum coniciet, idem quod olim Typho fecerat.

## COL. XVI.

1. 1. This is only a gloss on the second line.
1. 2. The apparent *n* at the beginning before *n mt-wt* is probably false.
1. 4. *ἄν*. In this papyrus this word is often used in such a way as to suggest the meaning 'answer' rather than 'inquire.' Perhaps it may mean both 'to inquire' and 'to be inquired of.'

5. ty n p-hw y<sup>c</sup>-o y<sup>c</sup>-o-mr therenth-<sup>c</sup>o psykšym<sup>c</sup>khe-  
mr bl<sup>c</sup>

6. kh<sup>c</sup>nspl<sup>c</sup> y<sup>c</sup>e we-by b<sup>c</sup>rb<sup>c</sup>rethw yew <sup>c</sup>rp-<sup>c</sup>o-n-ghnwph

7. brynt<sup>c</sup>ten-<sup>c</sup>o-phry he<sup>c</sup> g<sup>c</sup>r<sup>c</sup>hre b<sup>c</sup>lmenthre meneb<sup>c</sup>ry-  
<sup>c</sup>khegh y<sup>c</sup>

8. khekh bryn-sk(?) <sup>c</sup>lm<sup>c</sup> <sup>c</sup>rwns<sup>c</sup>rb<sup>c</sup> meseghryph nyptw-  
mykh

9. m<sup>c</sup>-<sup>c</sup>o-rkh<sup>c</sup>r<sup>c</sup>m <sup>c</sup>y l<sup>c</sup>nkhekh <sup>c</sup>o-mph brymb<sup>c</sup>ynwy-<sup>c</sup>o

10. th sengenb<sup>c</sup>y gh-<sup>c</sup>o-wghe l<sup>c</sup>ykh<sup>c</sup>m <sup>c</sup>rm<sup>c</sup>y-<sup>c</sup>o-wth nte-k  
zt-f

11. e-f w<sup>c</sup>b n py smte p ntr nt <sup>c</sup>n<sup>c</sup> p <sup>c</sup>h<sup>c</sup>bs nt <sup>c</sup>θ-r-<sup>c</sup>yt  
t<sup>c</sup>grt<sup>c</sup> pa zt wy

12. b-<sup>c</sup>o-el a <sup>c</sup>hn š<sup>c</sup> sp III <sup>c</sup>rbeth b<sup>c</sup>y wtsy-<sup>c</sup>o p ntr <sup>c</sup>o  
<sup>c</sup>o a-(?)wy b-<sup>c</sup>o-el

13. a <sup>c</sup>hn t<sup>c</sup>t sp-sn a-wy b-<sup>c</sup>o-el a <sup>c</sup>hn š<sup>c</sup> sp III t<sup>c</sup>grt<sup>c</sup>  
pa zt [a.]wy

14. b-<sup>c</sup>o-el a <sup>c</sup>hn š<sup>c</sup> sp III bewtsy p ntr <sup>c</sup>o a-wy b-<sup>c</sup>o-el  
a <sup>c</sup>hn s<sup>c</sup> sp III

15. p <sup>c</sup>š nt e-<sup>c</sup>r-k <sup>c</sup>š-f a <sup>c</sup>hr p r<sup>c</sup> n <sup>c</sup>hrp e b-<sup>c</sup>r te-k <sup>c</sup>š  
a p <sup>c</sup>w z a-<sup>c</sup>r p nt e-<sup>c</sup>r-k <sup>c</sup>r-f a <sup>c</sup>hp

16. p ntr <sup>c</sup>o t<sup>c</sup>b<sup>c</sup>-<sup>c</sup>o b<sup>c</sup>swkh<sup>c</sup>m <sup>c</sup>m-<sup>c</sup>o <sup>c</sup>kh<sup>c</sup>gh<sup>c</sup>r-kh<sup>c</sup>n-  
gr<sup>c</sup>bwns<sup>c</sup>

17. nwny-etsyqmc-t g<sup>c</sup>thwb<sup>c</sup>s<sup>c</sup>thwry thmyl<sup>c</sup>l-<sup>c</sup>o sp VII

18. ke gy n<sup>c</sup>m-f <sup>c</sup>n e-<sup>c</sup>r-k tw<sup>c</sup>n-k n t<sup>c</sup>we <sup>c</sup>hr pe-k k<sup>c</sup>lk n  
<sup>c</sup>hrp n p hw nt e-<sup>c</sup>r-k a <sup>c</sup>r-f n<sup>c</sup>m-f nge hw nb

19. z a-<sup>c</sup>r p nt e-<sup>c</sup>r-k a <sup>c</sup>r-f nb a mte n t<sup>c</sup>t-k e-<sup>c</sup>r-k  
w<sup>c</sup>b a bte nb e-<sup>c</sup>r-k <sup>c</sup>š py <sup>c</sup>š a <sup>c</sup>hr p r<sup>c</sup> n sp III nge sp VII

20. y-<sup>c</sup>o-t<sup>c</sup>b<sup>c</sup>-<sup>c</sup>o s-<sup>c</sup>o-kh<sup>c</sup>m-mw<sup>c</sup> <sup>c</sup>o-kh-<sup>c</sup>o-kh-kh<sup>c</sup>n-bwns<sup>c</sup>-  
nw <sup>c</sup>n

21. yesy eg-<sup>c</sup>o-m-p-t geth-<sup>c</sup>o sethwry thmyl<sup>c</sup> <sup>c</sup>lw<sup>c</sup>p-<sup>c</sup>o-  
khry my <sup>c</sup>re hb nb

1. 5. The demotic sign corresponding to the glosses λ<sub>o</sub>, λ<sub>ω</sub> is identical with that for r in R-*qly* = **ΡΔΚΟΤΕ**, and with that for mr- = **Λε-**, 'superindependent'; λ<sub>o</sub>, λ<sub>ω</sub> is evidently the absolute form of the construct **Λε-**.

and inquire for me about that which I ask (5) here to-day, Iao, Iaolo, Therentho, Psikhimeakelo, (6) Blak-hanspla, Iae, Ouebai, Barbarraithou, Ieou, Arponknouph, (7) Brintatenophri, Hea, Karrhe, Balmenthre, Meneba-reiakhukh, Ia, (8) Khukh, Brinskulma, Arouzarba, Mese-khriph, Niptoumikh, (9) Maorkharam. Ho! Laankhukh, Omph, Brimbainouioth, (10) Segenbai, Khooukhe, Laih-kham, Armioouth.' You say it, (11) it (*sic*) being pure, in this manner: 'O god that liveth, O lamp that is lighted, Takrtat, he of eternity, bring in (12) Boel!'—three times—'Arbeth-abi, Outhio, O great great god, bring Boel (13) in, Tat (*bis*), bring Boel in!' Three times. 'Takrtat, he of Eternity, bring (14) Boel in!' Three times. 'Barouthi, O great god, bring Boel in!' Three times.

(15) The invocation which you pronounce before Phre in the morning before reciting to the boy, in order that that which thou doest may succeed: (16) 'O great god, Tabao, Basoukham, Amo, Akhakharkhan-kraboun-zanouni-(17)edikomto, Kethou-basa-thouri-thmila-alo.' Seven times.

(18) Another method of it again. You rise in the morning from your bed early in the day on which you will do it, or any day, (19) in order that everything which you will do shall prosper in your hand, you being pure from every abomination. You pronounce this invocation before Phre three times or seven times. (20) 'Io, Tabao, Sokhom-moa, Okh-okh-khan-bouzanau, An-(21) iesi, Ekomphto, Ketho, Sethouri, Thmila, Alouapokhri,

l. 7. *καρπε*: the aspiration of the second *ρ* is interesting. Cf. note to I/20.

l. 11. *ε-ψωβ*: the lamp must be pure as described in ll. 22 et seqq. *α-ωψ*, sometimes perhaps written *ωψ*, is *αψ*, *αψεις*, ST., § 384, and is synonymous with *α-ψνυ*: cf. I7/10, &c.

l. 15. *z a-ρ* = *αερε*, 'final.'

22. nt e-y a θy t-t ar-f ty n p-hw my ʔr-f h̄p pe-f ky  
h̄r ʔny-k wʳ h̄bs nmy e bnp-w t prš ar-f nte-k (*sic*)

23. wʳ sʳl e-f wʳb ar-f nte-k mh̄-f n n̄he n mʳt e-f wʳb  
nte-k wh̄-f n wʳ mʳ e-f wʳb n mw n h̄sm e-f hep

24. nte-k wh̄-f h̄r wʳt tbe:t nmy nte-k ʔny wʳ ʳlw nte-k  
t h̄ms-f h̄r k:t tbe:t nmy e h̄r-f

25. st a p h̄bs nte-k h̄tm n yr-t-f nte-k ʳš ny nt h̄ry  
a h̄ry h̄n zz-f n p ʳlw n sp VII e-ʔr-k t ʔr-f wn

26. yr-t-f e-ʔr-k z n-f ʳn e-ʔr-k nw a p wyn e-f z n-k  
te-y nw a p wyn h̄n t st:t n p h̄bs e-ʔr-k ʳš ty hte z

27. hewe ʳʳʳe n sp IX e-ʔr-k šn-t-f a p nt e-ʔr-k wh̄-f  
nb bn-s ʳš p ʳš a-ʔr-k t h̄t mbh̄ p rʳ n h̄rp

28. h̄r ʔr-k-f n wʳ mʳ e r wn a pr(?) -ybt nte-k h̄ʳ h̄r-f  
n p h̄bs e-f st nte-k h̄ʳ h̄r-f n p ʳlw

29. e-f:st a h̄r p h̄bs e-ʔr-k h̄r . . . . nʳm-f e-ʔr-k  
ʳš a h̄ry h̄n zz-f e-ʔr-k qlh a zz-f n pe-k tbʳ n mh̄ II n p (?)  
h̄yne (?) n te-k:t t:t

30. n wnm

### COL. XVII.

1. ke ky nʳm-f ʳn nfr sp-sn a p h̄bs e-ʔr-k(z?) b-ʳo-el  
sp III y.y.y. ʳʳʳ. tʳt tʳt tʳt p šmsy h̄yt n p ntr ʳo p nt  
t wyn m šs sp-sn

2. p h̄br n t st:t nte t st:t n r-f pa t st:t nte my-s h̄tm  
p ntr nt ʳnh̄ nte b-ʔr-f mw p ntr ʳo ⟨p⟩ nt h̄ms h̄n t st:t  
nt n t mt:t n t st:t nt

l. 22. *θy t-t a*, 'undertake,' 'apply hand to': cf. 17/26 *θ wʳb a*.

*pe-f ky*: this seems to correspond to *py smt* in l. 11.

*t* has been omitted by the scribe at the end of the line.

l. 28. *f* is omitted after *r* and *pr* is incomplete before *ybt*. The scribe has moreover been confused in describing the positions of the lamp and the boy.

l. 29. Thus the middle finger of the right hand must have had a different name from that of the left, see 13/18 and cf. 29/5 with this passage. *h̄yne* (?) has the det. of flesh and should be some part of the body.

let everything (22) that I shall apply (?) my hand to here to-day, let it happen.' Its method. You take a new lamp in which no minium has been put and you (put) (23) a clean wick in it, and you fill it with pure genuine oil and lay it in a place cleansed with natron water and concealed, (24) and you lay it on a new brick, and you take a boy and seat him upon another new brick, his face being (25) turned to the lamp, and you close his eyes and recite these things that are (written) above down into the boy's head seven times. You make him (26) open his eyes. You say to him, 'Do you see the light?' When he says to you 'I see the light in the flame of the lamp,' you cry at that moment saying (27) 'Heoue' nine times. You ask him concerning everything that you wish after reciting the invocation that you made previously before Phre in the morning. (28) You do it in a place with (its) entrance open to the East, and put the face of the lamp turned (*blank*). You put the face of the boy (29) turned (*blank*) facing the lamp, you being on his left hand. You cry down into his head, you strike his head with your second finger, (that) of the . . . ., of your (30) right hand.

## COL. XVII.

(1) Another method of it again, very good, for the lamp. You (say ?) : 'Boel,' (*thrice*), 'I, I, I, A, A, A, Tat, Tat, Tat, the first attendant of the great god, he who gives light exceedingly, (2) the companion of the flame, in whose mouth is the flame which is not quenched,

## COL. XVII.

l. 1. *e'r-k*. 'Thou art Boel' would need *nte-k* : probably *e'r-k z* was intended.

l. 2. *pa t st-t* : the stroke over the *t* is merely a line separating off the interlineation.

*nte my-s* = ετε αεε-, elsewhere (l. 27, &c.) written etymologically *nte b'r-s*. Cf. ο ασβεστος λυχνος Pap. Bibl. Nat. l. 1218.

3. n p šy n t p·t nte p 'w erme p n'š n p ntr  
n t·t-f 'm a ħn n t mt n ty st·t nte-k wñh-k (wñh-k)  
a py 'lw ty n p-hw nte-k t 'r-f šn n-y ħr mt·t nb  
nt e-y

4. a šn·t-f [a]r-w ty n p-hw z e-y a š'š-k n t p·t ne-ħr  
p r' e-y a š'š-k ne-ħr 'ħ e-y a š'š-k n p t

5. e-y a š'š-k ne-ħr p nt ħr p bħt nte b'·r-f htm pa  
p š'š 'o nte p 'w erme p n'š n p ntr n t·t-f pa p

6. š'š 'o petery sp-sn p'ter emphe sp-sn p ntr 'o 'o  
nt n t r' ħry·t n t p·t nte p šbt nt ne-(ne)'ne-f n t·t-f  
p-e'·r t ħp ntr e bp ntr

7. t ħp-f 'm n-y a ħn erme b-'o-el 'nyel nte-k t p zr  
n n byl-w n py 'lw nt ħr pe hne

8. n p-hw a t nw-f ar-k a t stm msz-f ar-k e'·r-k sze  
nte-k šn n-f ħr hb nb mt·t nb nt e-y a šn·t-f ar-w ty  
n p-hw

9. p ntr 'o sy-s'-'o-th 'khrem-p-t 'm a ħn n t mt·t n  
ty st·t p nt ħms ħr p tw

10. n g'·b'-'o-n t'grt't pa zt p nte b'·r-f mw nt 'ñħ š'  
ñħħ (a·wy) a'ny b-'o-el a ħn b-'o-el sp-sn

11. 'rbethb'y·nwtsy 'o p ntr 'o sp-sn (a·(?)wy) a'ny  
b-'o-el a ħn t't sp-sn (a·wy) a'ny b-'o-el a ħn  
e'·r-k

12. z ny sp VII a ħry ħn zz-f n p 'lw e'·r-k t 'r-f wn  
yr·t-f e'·r-k šn·t-f z 'n ħr p wyn ħp

13. e-f ħp e bnp p wyn pyr e'·r-k t 're p 'lw ħ-f sze  
n r-f a p ħbs z-mt·t 'w p wyn pr

14. p wyn θs p wyn ħy p wyn pr p wyn n p ntr  
wñh-k a'·r-y p šmsy n p ntr nte p wñh·šħne n p-hw [n  
t]·t-f

15. nt ne šn n-y ħr 'r-f wñh-f a p 'lw n p nw n rn-f  
ħr 'š-k ny a ħry ħn zz-f n p 'lw e-f nw

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1. 12. 'n ħr = Boh. an a- cf. 2/24.

the great god that dieth not, the great god he that sitteth in the flame, who is in the midst of the flame, (3) who is in the lake of heaven, in whose hand is the greatness and might of the god, come within in the midst of this flame and reveal thyself to this boy here to-day; cause him to inquire for me concerning everything about which I shall (4) ask him here to-day; for I will glorify thee in heaven before Phrc, I will glorify thee before the Moon, I will glorify thee on Earth, (5) I will glorify thee before him who is on the throne, who perisheth not, he of the great glory, in whose hand is the greatness and might of the god, he of the great glory, (6) Petery (*bis*), Pater, Emphe (*bis*), O great great god, who is above heaven, in whose hand is the beautiful staff, who created deity, deity not having (7) created him, come in to me with Boel, Aniel; do thou give strength to the eyes of this boy who has my vessel (8) to-day, to (?) cause him to see thee, cause his ears to hear thee when thou speakest; and do thou inquire for him concerning everything and every word as to which I shall ask him here to-day, (9) O great god, Sisaouth, Akhrempto, come into the midst of this flame, he who sitteth on the mountain (10) of Gabaon, Takrtat, he of eternity, he who dieth not, who liveth for ever, bring Boel in, Boel (*bis*), (11) Arbethbainouthi, great one, O great god (*bis*) <bring> fetch Boel in, Tat (*bis*) <bring> fetch Boel in.' You (12) say these things seven times down into the head of the boy, you make him open his eyes, you ask him saying, 'Has the light appeared?' (13) If it be that the light has not come forth, you make the boy himself speak with his mouth to the lamp. Formula: 'Grow, O light, come forth (14) O light, rise O light, lift thyself up O light, come forth O light of the god, reveal thyself to me, O servant of the god, in whose hand is the command of to-day, (15) who will ask for me.' Then he reveals himself to the boy in the moment named.

16. m-s p ḥbs mpr t ʾr-f nw m-s ge m<sup>c</sup> m-s p ḥbs  
w<sup>c</sup>e-t-f e-f tm nw m-s-f ḥr ʾr-f htye-t

17. e-ʾr-k ʾr ny tre-w e-ʾr-k wh n pe-k šn e-ʾr-k st-k  
e-ʾr-k t ʾr-f ḥtm yr-t-f e-ʾr-k sze a ḥry ḥn zz-f n py ke

18. ʿš nt ḥry ze a-ʾre n ntr-w še n-w nte p ʿlw lk-f e-f  
nw ar-w ʾrkhe-khem-phe nsew

19. hele s<sup>c</sup>tr<sup>c</sup>permt ḥrḥ a py ʿlw nte-k tm t ʾr-f htye-t  
ḥnwḥe škl-t nte-k t

20. st-f a pe-f myt n ḥrp a-wn ty-t a-wn ty te-y z nʾm-s  
z ne-(ne)-ʿne py šn-hne n p ḥbs(?)

21. a p ḥrp py smt ʿn pe pe-f ky ḥr ʾny-k w<sup>c</sup> ḥbs nmy  
e-bp-w t prš ar-f nte-k t w<sup>c</sup> s<sup>c</sup>l n

22. ḥbs ef w<sup>c</sup>b ar-f nte-k mḥ-f n nḥe n m<sup>c</sup>t e-f w<sup>c</sup>b  
nte-k wh-f ḥr w<sup>c</sup>t tbe-t nmy nte-k t ḥms p ʿlw ḥr k-t tbe-t

23. wbe p ḥbs nte-k t ʾr-f ḥtm yr-t-f nte-k ʿš a ḥry  
ḥn zz-f a ḥ p ke ky ʿn ke ʿš e-ḥr

24. ʾr-k ʿš-f wbe p r<sup>c</sup> n twe n sp III nge sp VII  
z-mt-t y-ʿo-t<sup>c</sup>be-ʿo s-ʿo-kh-ʿo-mmw<sup>c</sup> ʿo-kh

25. ʿo-kh-kh<sup>c</sup>n bwns<sup>c</sup>-nw ʿn yesy eg-ʿo-mth-ʿo geth-ʿo  
seth-ʿo-ry thmy

26. l<sup>c</sup>lw<sup>c</sup>p-ʿo-khry my ḥp mt-t nb nt e-y a ʾr-w n p-hw  
nte-w ḥp e-f ḥp nte-k tm θ w<sup>c</sup>b ar-f b-ʾr-f ḥp te-f mt-t  
ʿo-t w<sup>c</sup>b ke

27. ʿš a ḥ p nt ḥry ʿn z-mt-t b-ʿo-cl sp III 𐤀𐤁𐤁𐤁  
𐤀𐤁𐤁 𐤀𐤁𐤁 sp III p nt t wyn m šs sp-sn p ḥbr n t st-t pa  
t st-t nte b-ʾr-s

28. ḥtm p ntr nt ʿnḥ nte b-ʾr-f mw p nt ḥms ḥn t st-t  
nt n t mt-t n t st-t nt n p šy n t p-t nte p ʿw erme p n<sup>c</sup>š

29. n p ntr n t-t-f wnh-k a py ʿlw hew 𐤀𐤀𐤀 sp-sn he-ʿo

l. 19. *hele* has the Greek symbol of the sun (☉) above it.

l. 20. The demotic sign for  at the end apparently stands for *ḥbs*, 'lamp.'

l. 26. *θ w<sup>c</sup>b a*: cf. 14/32.

*le-f mt-t ʿo-t*: cf. *εστιν δε το αγαθον ζωδιον* B. M. Pap. XLVI. 171.

You recite these things down into the head of the boy, he looking (16) towards the lamp. Do not let him look towards another place except the lamp only; if he does not look towards it, then he is afraid. (17) You do all these things, you cease from your inquiry, you return, you make him close his eyes, you speak down into his head this other (18) invocation which is below, that is, if the gods go away and the boy ceases to see them: 'Arkhe-khem-phai, Zeou, (19) Hele, Satrapemet, watch this boy, do not let him be frightened, terrified, or scared, and make (20) him return to his original path. Open Tei (the Underworld), open Tai (Here).' I say it that this vessel-inquiry of the lamp is better (21) than the beginning. This is the method again; its form: you take a new lamp in which no minium has been put and you put a wick of (22) clean linen in it; you fill it with genuine clean oil; you place it on a new brick, you make the boy sit on another brick (23) opposite the lamp; you make him shut his eyes, you recite down into his head according to the other method also.

Another invocation which (24) you recite towards Phre in the morning three times or seven times. Formula: 'Iotabao, Sokh-ommoa, Okh-(25)-okh-Khan, Bouzanau, Aniesi, Ekomptho, Ketho, Sethori, (26) Thmilaalouapokhri may everything succeed that I shall do to-day,' and they will(?) succeed. If it be that you do not apply(?) purity to it, it does not succeed; its chief matter is purity.

Another (27) invocation like the one above again. Formula: 'Boel,' (*thrice*), 'I, I, I, A, I, I, I, A, Tat (*thrice*), he who giveth the light exceedingly, the companion of the flame, he of the flame which does not (28) perish, the god who liveth, who dieth not, he who sitteth in the flame, who is in the midst of the flame who is in the lake of heaven, in whose hand is the greatness and might (29) of the god, reveal thyself to

nte-f šn n-y nte-k ty ʾr-f nw nte-f kšp nte-f stm a mt-t  
nb nt e-y

30. šn-t-f ar-w z e-y a šš-k n t p-t e-y a šš-k n p t  
e-y a šš-k ne-ħr p nt ħr p bħt nte b-ʾr-f htm

31. py ʿw petery sp-sn emphe sp-sn p ntr ʿo nt n  
ħry (?) n t p-t nte p šbt nt ne-(ne)ʿne-f n t-t-f ʾr t ħp ntr

32. e bnp ntr t ħp-f ʾm a ħn n t mt-t n ty st-t erme  
b-ʿo-el ʾnyel nte-k t p zr n n byl-w n hew sp-sn

## COL. XVIII.

1. n hew sp-sn p šr n hew sp-sn z e-f a nw ar-k n  
yr-t-f nte-k t stm msz-f

2. nte-k sze wbe-f n hb nb e-f a šn-t-k ar-f nte-k z  
n-y wħ n mt-t mʿt nte-k p ntr ʿo sʿ

3. b-ʿo-th ʾm a ħry erme b-ʿo-el tʾt sp-sn a-wy b-ʿo-el  
a ħn ʾm a ħn n t mt-t n ty st-t

4. nte-k šn n-y ħr p nt ne-(ne)ʿne-f tʾgrtʾt py zt a-wy  
b-ʿo-el a ħn šʿ sp III ʾrbth

5. bʿynwtsy-ʿo p ntr ʿo a-wy b-ʿo-el a ħn sp III e-ʾr-k  
z ny a ħry ħn zz-f n p ʿlw

6. e-ʾr-k t ʾr-f wn yr-t-f e-ʾr-k šn-t-f a mt-t nb a ħ p  
ky nt n bl ʿn

7. šn-hne e te-s n-y wʿ syn ħn p tše n pr-mz ħr  
ʾr-k-f ʿn n šn-hne wʿ-t-k

8. sʾbʾ nm nn(?) byrybʾt hy sp-sn p ntr sysyʾh-ʿo nt  
ħr p tw n qʾbʾh-ʿo

9. nte t wt-t n p šy n t-t-f šm a py ħm-ħl my pħr-f  
p wyn z ʾnk

1. 32. Gloss **ꜥꜣꜣ ꜥꜣꜣ**: the word is spelt in the demotic like **ꜥꜣꜣꜣ**,  
'money,' with the det. of silver.

## COL. XVIII.

1. 6. *n bl*: **ꜥꜥꜣ** in the Revenue Pap., WILCK., Ostr., i. 19 n., 'on the  
verso,' 'on the other side.' Cf. V. 15/7. The verso columns I and II  
are on the back of this Col. XVIII, but they do not contain the passage  
here indicated.

this boy, Heou (*bis*), Heo, that he may inquire for me, and do thou make him see and let him look and let him listen to everything which I (30) ask him, for I will glorify thee in heaven, I will glorify thee on earth, I will glorify thee before him who is on the throne, who does not perish, (31) he of greatness, Peteri (*bis*), Emphe (*bis*), O great god who is above heaven, in whose hand is the beautiful staff, who created deity, (32) deity not having created him, come into the midst of this flame with Boel, Aniel, and give strength to the eyes of Heu (*bis*).

## COL. XVIII.

'(1) Of Heu (*bis*), the son of Heu (*bis*), for he shall see thee with his eyes, and thou shalt make his ears to hear, (2) and shalt speak with him of everything; he shall ask thee about it, and thou shalt tell me answer truly; for thou art the great god (3) Sabaoth; come down with Boel, Tat (*bis*); bring Boel in, come into the midst of this flame (4) and inquire for me concerning that which is good; Takrtat, he of eternity, bring Boel in,' three times, 'Arbeth, (5) Bainouthio, O great god, bring Boel in,' three times. You say these things down into the head of the boy, (6) you make him open his eyes, you ask him as to everything according to the method which is outside, again.

(7) [Another?] vessel-inquiry which a physician in the Oxyrhynchus nome gave me; you (can) also make it with a vessel-inquiry alone by yourself: (8) 'Sabanem, Nn, Biribat, Ho! (*bis*) O god Sisiaho who (art) on the mountain of Kabaho, (9) in whose hand is the creation of the Shoy, favour (?) this boy, may he enchant the

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1. 9. *t w-t n p šy*: 'the generation of the Agathodaemon' probably signifies 'the fortune produced by the god of Fate.'

10. ḥr 'nw pe p ze k-z'm z 'nk ḥr nwn n twe ḥp-ḥr  
n mre-t 'nk

11. 'h n ḥr rhwe 'nk p r' p ḥrt šps nt e-w z n-f g'rt'  
n rn ank p-e-r pyr a bl

12. ḥr p znḥ n t rpy-t n pr-ybt 'nk 'o sp-sn rn-yt 'o  
pe pe rn n mte 'nk . . . .

13. rn-yt 'w pe pe rn n mte ank l'-o-t mw l'-o-t pe  
p 'r-y g'm sp-sn p nte te-f

14. g'm-t ḥn t st-t pa py qlm n nb nt n zz-f th-'y-yt  
sp-sn t sp-sn

15. h'tr' sp-sn p ḥr n 'e sp-sn hy 'Np p pr-'o n t  
ty-t my še n-f p kke

16. a-'ny p wyn n-y a ḥn a pe šn-hne z 'nk Ḥr s  
Wsr a.ms 'S-t

17. p ḥrt šps nte mr-s 'S-t nt šn m-s pe-f yt Wsr  
wn-nfr hy 'Np

18. p pr-'o n t ty-t my še n-f p kke a-'ny p wyn  
n-y a ḥn a pe šn-hne

19. pe swt ty n p-hw my wz-y my wz p nte ḥr-f pḥt  
a py hne ty n p-hw

20. š' nte n ntr-w 'y a ḥn nte-w z n-y wḥ n mt-t m't  
ḥr pe šn nt e-y šn

21. e-tbe-t-f ty n p-hw n mt-t m't n wš n mt-t n 'ze  
twn hy 'Np

22. p snt nḥne mš' a bl ty wne-t a-'ny n-y n ntr-w  
n ty bk-t erme

23. p ntr nt θ wḥ n p-hw nte-f z n-y pe šn nt e-y  
šn ḥrr-f n p-hw n sp IX

24. e-r-k wn yr-t-k nge p ḥm-ḥl nte-k nw a p wyn  
e-r-k 'š a p wyn z 'we-t-f

1. 10. *ḥr 'nw* possibly means 'ape-headed'; the word *šm* (l. 9) occurs with the name of the ape also in 11/2. The copula usually follows 'nk and *nte-k* immediately in this papyrus, but is separated here as in l. 13 'nk l'-o-t mw l'-o-t pe.

1. 12. *t rpy-t*: either the goddess Triphis or possibly the constellation Virgo.

light, for I am (10) Fair-face'—another roll says, 'I am the face of Nun—in the morning, Halaho at midday, I am (11) Glad-of-face in the evening, I am Phre, the glorious boy whom they call Garta by name; I am he that came forth (12) on the arm of Triphis in the East; I am great, Great is my name, Great is my real name, I am Ou, Ou (13) is my name, Aou is my real name; I am Lot Mulot, I have prevailed (?) (*bis*), he whose (14) strength is in the flame, he of that golden wreath which is on his head, They-yt (*bis*), To (*bis*), (15) Hatra (*bis*), the Dog-face (*bis*). Hail! Anubis, Pharaoh of the underworld, let the darkness depart, (16) bring the light in unto me to my vessel-inquiry, for I am Horus, son of Osiris, born of Isis, (17) the noble boy whom Isis loves, who inquires for his father Osiris Onnophris. Hail! Anubis, (18) Pharaoh of the underworld, let the darkness depart, bring the light in unto me to my vessel-inquiry, (19) my knot (?) here to-day; may I flourish, may he flourish whose face is bent down to this vessel here to-day (20) until the gods come in, and may they tell me answer truly to my question about which I am inquiring (21) here to-day, truly without falsehood forthwith (?). Hail! Anubis, (22) O creature (?), Child, go forth at once, bring to me the gods of this city and (23) the god who gives answer (?) to-day, and let him tell me my question about which I am asking to-day.' Nine times.

(24) You open your eyes or (those of) the boy and you see the light. You invoke the light, saying, 'Hail,

ⲟⲩ ⲟⲩ: the hieratic (?) symbols below are of uncertain meaning.

1. 13. *p'r-y*. It is difficult to make sense of this as it stands. Possibly the *p* may be a copyist's error for *e*, in which case the meaning could be that given above.

*g'm sp-sn* read *g'mg'm* = Ⲙⲉⲙⲟⲩⲉ, cf. 3/10.

1. 17. *n̄e mr-s*: perhaps present relative, see chapter on Grammar.

1. 23. *n̄t θ w̄h n p-hw* seems to correspond to *n̄t p w̄h s̄h̄ne n t-t-f n p-hw* 6/17, &c., and so may mean 'who governs to-day': see 21/2.

25. p wyn pr sp-sn p wyn θs sp-sn p wyn ʿw sp-sn  
p wyn p nt n bl ʾm a ḥn eʾr-k z-t-f n sp IX
26. šʿ nte p wyn ʿw nte ʾNp ʾy a ḥn aʾre ʾNp ʾy  
a ḥn ntc-f smne nʾm-f
27. eʾr-k z n ʾNp z twn mšʿ a bl aʾny n-y n ntr-w  
n ty bk-t tym
28. a ḥn ḥr še-f a bl n t hte-t n rn-s nte-f ʾny n ntr-w  
a ḥn eʾr-k rh-s
29. z a n ntr-w ʾy a ḥn eʾr-k z n ʾNp z aʾny wʿ  
tks a ḥn ḥr n ntr-w
30. nte-w ḥms e-w ḥms eʾr-k z n ʾNp aʾny wʿ ʾrp(?)  
a ḥn erme ḥyn-w t-w my wm-w my swr-w
31. e-f t wm-w nte-f t swr-w eʾr-k z n ʾNp z n se  
ne šn n-y n p-hw e-f z se ʿn eʾr-k z n-f z
32. p ntr nt ne šn n-y my ʾr-f t ʿḥʿ tt-f n-y nte-f  
z n-y rn-f e-f z rn-f n-k eʾr-k
33. šn-t-f a p nt eʾr-k wh-f eʾr-k wh eʾr-k šn ḥr p  
nt eʾr-k wh-f eʾr-k wt-w

## COL. XIX.

1. [r(?)] n mt-t a p phs n p whr
2. aʾr-y ʾy a bl n ʾrq-ḥḥ e r-y mḥ n saf n ʾe(?) km
3. e-y syt nʾm-f p(?) tšcr(?) n whr py whr nt ḥn p X  
n whr
4. nte wn-te ʾNp s-f n ḥet-f šte n te-k-t mt-t ʿl n  
pc-k zʾk nʾm-y(?) ʿn
5. eʾr-k tm šte n te-k-t mt-t nte-k ʿl n pc-k  
zʾk e-y a θy-t-k
6. a ḥry a p ḥft-ḥ n Wsr pe nw e-y a ʾr n-k n  
p-eʾr-e-p-e ge-t(?) ʾpt-w(?)

l. 27. *bk-t tym*: cf. Matt. ix. 35, x. 11, 14.

l. 31. *se*, lit. 'they' (are so), = *ce*, 'yes.'

## COL. XIX.

- l. 1. Supply *r*, 'spell,' before *n mt-t*: cf. l. 32.

(25) O light, come forth (*bis*) O light, rise (*bis*) O light, increase (*bis*) O light, O that which is without, come in.' You say it nine times, (26) until the light increases and Anubis comes in. When Anubis comes in and takes his stand, (27) then you say to Anubis, 'Arise, go forth, bring in to me the gods of this city (or?) village,' (28) then he goes out at the moment named and brings the gods in. When you know (29) that the gods have come in, you say to Anubis, 'Bring in a table for the gods (30) and let them sit down.' When they are seated, you say to Anubis, 'Bring a wine-jar in and some cakes; let them eat, let them drink.' (31) While he is making them eat and making them drink, you say to Anubis, 'Will they inquire for me to-day?' If he says 'Yes' again, you say to him, (32) 'The god who will ask for me, let him put forth his hand to me and let him tell me his name.' When he tells you his name, you ask him as to that which you desire. When you have ceased asking him as to that which you desire, you send them away.

## COL. XIX.

(1) [Spell] spoken to the bite of the dog. (2) 'I have come forth from Arkhah, my mouth being full of blood of a black dog. (3) I spit it out, the . . . of a dog. O this dog, who is among the ten dogs (4) which belong to Anubis, the son of his body, extract thy venom, remove thy saliva (?) from me (?) again. (5) If thou dost not extract thy venom and remove thy saliva (?), I will take thee (6) up to the court of the temple of Osiris, my watch-tower (?). I will do for thee the *parapage* (?) of

1. 4. *šte* seems to mean 'extract' rather than 'enchant.'

1. 6. *p-e-r-e-p-e ge-t* might mean 'that which he of *ge-t* did.'

*ge-t*, perhaps 'sort,' II Kham. vii. 7.

*pt.w.* REUVENS has clearly *ptħ.w*, the *ħ* being apparently inserted by error between *t* and the determination of birds.

7. a ḥ p ḥrw n ḥS-t t šte-t t nb šte nt šte n nt nb  
nte b-ḥr-w šte
8. n-s n rn-s n ḥS-t t šte-t nte-k nt \*ꜥꜣꜣꜣ\*  
ḥr \*ꜥꜣꜣꜣ\*
9. nte-k ty-f a t tm-t n p phs n p whr nte-k mt-t ar-f  
n mne šꜥ nte-f (ne-)nfr
10. [r(?)] n mt-t a šte n t mt-t ḥr ḥt-f n rm e-ḥr-w t  
swr-f phre-t nge(?)
11. zw-t ḥwe-t-f sp-sn yḥblw p z n nb n Wsr
12. e swr ḥS-t Wsr p šꜥy ʿo n ḥe-t-k e swr-w p III  
ntr-w e swr-y
13. m-s-w ḥt ze n-k t ḥr-y th n-k t ḥr-y byk n-k t  
ḥr-y hy
14. a bl n-k t ḥr-y hbrbr n-k t ḥr-y the n ḥt n-k t  
ḥre r-y
15. z wꜥ my wz-y a krꜥ(?) mw-bn mtw-t nb a-e-w  
ḥt(?)w a ḥt-y
16. e-y swr-k my te-y hwy-t-w a ḥry n rn-s n sꜥrbythꜥ  
t šr-t
17. n p šꜥy z ḥnk sḥbrꜥ bryḥthꜥ brysꜥrḥ her
18. rn-yt ank Ḥr šꜥ-r-n(?) e-f n-ḥw n p θ ḥwe-t-f yḥ-ʿo
19. p ḥrt rn-yt n pe rn n mte a wꜥ z n ḥrp
20. nte-k t \*ꜥꜣꜣꜣꜣꜣ\* e-f knn nte-k ty-f ar-f nte-k  
mt-t ar-f n sp VII nte-k t swr-f
21. p rm n twe e b-ḥr te-f wm [r(?)]n mt-t a p rm e  
wn qs zthe
22. ḥr te-f šnbe-t nte-k pe šlḥte lꜥte bꜥlꜥte

1. ḥS-t ꜥ šd-t is figured on a stela of Horus and the crocodiles in the British Museum, BUDGE, Mummy, p. 359; WILKINSON, Anc. Eg., 3rd ed., vol. iii. Pl. 33. For šte see note to l. 4.

1. 8. ꜥꜣꜣꜣ is prescribed for θηριοθηκτοις, Diosc., ii. 178.

ꜥꜣꜣꜣ (ꜥꜣꜣꜣꜣꜣ?): cf. kmw, BR., Wtb. Suppl., 1245; or qmḥ, kmḥ, ib., Suppl., 1249; Wtb., 1455, 1495 = ꜥꜣꜣꜣ, 'fine meal.'

1. 9. tm-t, 'wound'; the word is best known in the Eg. ḥr dm-t = person stung, bitten, or wounded, written out in the Metternich stela, l. 32.

birds (?) (7) like the voice of Isis, the sorceress (?), the mistress of sorcery (?), who bewitches (?) everything and is not bewitched (?) (8) in her name of Isis the sorceress (?). And you pound garlic with *kmou* (?) (9) and you put it on the wound of the bite of the dog; and you address it daily until it is well.

(10) [Spell] spoken for extracting the venom from the heart of a man who has been made to drink a potion or (?) (11) . . . 'Hail to him! (*bis*) Yablou, the golden cup of Osiris. (12) Isis (and) Osiris (and) the great Agathodaemon have drunk from thee; the three gods have drunk, I have drunk (13) after them myself; for, dost thou make me drunk? dost thou make me suffer shipwreck? dost thou make me perish? (14) dost thou cause me confusion? dost thou cause me to be vexed of heart? dost thou cause my mouth (15) to speak blasphemy? May I be healed of all poison, pus (and) venom which have been . . . . ed to my heart; (16) when I drink thee, may I cause them to be cast up in the name of Sarbitha, the daughter (17) of the Agathodaemon; for I am Sabra, Briatha, Brisara, Her (18) is my name. I am Horus Sharon (?) when he comes from receiving acclamation (?), Yaho, (19) the child is my name as my real name.' (Pronounced) to a cup of wine (20) and you put (*sic*) fresh rue and put it to it; and you make invocation to it seven times, and make (21) the man drink it in the morning before he has eaten.

[Spell] spoken to the man, when a bone has stuck (22)

l. 15. *kr<sup>o</sup>* (?): the reading is very uncertain, and the remains will admit of reading *g<sup>o</sup>*, i. e. κλο.

*a-e-w*, perhaps for εαϑ, or simply εϑ.

l. 16. *n rn-s*: there is no fem. word preceding to which this can be attached. Apparently the pronoun is explained by the subsequent *S<sup>r</sup>bytha*, and the passage may be translated 'by the name of Sarbitha.'

l. 20. Seeds or leaves of rue as an antidote to poison, &c., Diosc., 3/45. *km* is a word applied to leaves and flowers in this papyrus.

23. p msh wbh nt hr t stp-p-t(?) n p y'm n h'o-h nte he-t-f

24. mh n qs n hsy nb h'y e'r-k a syt n py qs n-y a hry n p-hw e-f 'r

25. qs e-f 'r wšym(?) e-f 'r l . . . s n tys-t e-f 'r nge nb e mn n

26. ge šre z 'nk w' h't n my ank w' tp n sr ank w' šl

27. n 'byw srrf pe pe rn n mte z Wsr p nt m t-t p rm n rn-f

28. p nt . . . . . sp VII nte-k mt-t a w' hm n \*neg\* nte-k

29. t hr-f n p rm a hry nte-k ty-f a hry hn r-f nte-k hn pe-k tb' erme

30. te-k-t 'ne mwt II n te-f šnbe-t nte-k t 'r-f 'm p nhe nte-k t

31. tw-n-f-s n htp nte-k t p nhe nt hn te-f šnbe-t a bl ty hte-t

32. hr 'w p qs a hry erme p \*neg\* r n mt-t a p phs n p whr

33. p hyt(?) n 'Mn t rp-t z 'nk py hkr nht šl'm'f' m'let št(?)

34. a-ph't št-'e-t grš-'e-t grš-'e nb rnt t'hne(?) b'hne(?) py 'e(?)

35. py km p 'e(?) 'r(?) št(?) py 'e(?) pa ty IV-t 'lw-t p wnš n šr wpy

36. p šr n 'Np glz n pe-k šl' h' n pe-k ryt a hry e'r-k n hr

37. n St a Wsr e'r-k n hr n 'pp a p r' Hr s Wsr a-ms 'S-t nta e'r-k mh r-k ar-f

1. 25. Copies and the original seem to admit the reading *wšym*, which may be connected with Eg. *wšm*, meaning perhaps a fine point; and *qs* in Egyptian is a harpoon-head.

1. 26. *'nk*, perhaps possessive 'mine is'; *tp*, parallel to *šl*, may here be 'horn': see 3/22.

in his throat. 'Thou art Shlate, Late, Balate, (23) the white crocodile, which is under (?) the . . . of the sea of fire, whose belly (24) is full of bones of every drowned man. Ho! thou wilt spit forth this bone for me to-day, which acts (?) [as] (25) a bone, which . . . . ., which . . . . . as (?) a bandage, which does everything without (26) a thing deficient; for I am (?) a lion's fore-part, I am a ram's head (?), I am a leopard's tooth; (27) Gryphon is my real name, for Osiris is he who is in my hand, the man named (28) is he who gives (?) my . . . . .' Seven times. You make invocation to a little oil. You (29) put the face of the man upwards and put it (the oil) down into his mouth; and place your finger and (30) your nail [to the?] two muscles (?) of his throat; you make him swallow the oil and make him (31) start up suddenly, and you eject the oil which is in his throat immediately; (32) then the bone comes up with the oil.

Spell spoken to the bite of the dog. (33) The exorcism (?) of Amen (and ?) Thriphis; say: 'I am this Hakoris (?) strong, Shlamala, Malet, secret (?) (34) mighty Shetei, Greshei, Greshei, neb Rent Tahne Bahne (?) this [dog ?] (35) this black [one], the dog which hath bewitched (?), this dog, he of these four bitch-pups (?), the jackal (?) being (?) a son of Ophois. (36) O son of Anubis, hold on (?) by thy tooth, let fall thy humours (?); thou art as the face (37) of Set against Osiris, thou art as the face of Apop against the Sun; Horus the son of Osiris, born of Isis (is he ?) at whom thou didst fill thy

l. 27. *m t-t*, or 'beside me,' *ntoot*.

l. 31. *n htp*: in older demotic *n htp*, II Kham. 3/18; possibly the *t* may be an error.

l. 33. *hpt* (?): cf. 21/30.

*hkr* is determined with the signs of a foreigner and a man. It is perhaps the same word that constituted the name of king Akoris (*Hgr*) of the twenty-ninth dynasty.

l. 37. Apop, the dragon-enemy of the sun.

38. mn a·ms m[n nta(?)] e·r-k mḥ r-k ar-f stm n py  
sze Ḥr ṛ t ḳk ḥmm ṛ še a p nwn

39. ṛ snt p t stm p yḥ·o sḅḥ·o ḅyḥ·o n rn e·r-k  
lšš(?) t tm·t e·r-k nt

40. ḥm ḥ tt t ar-f ke e·r-k nt bšwš ḥr ḅy t ar-f nte-k  
z-t-f ḥn a wḥ z n mw nte-k t swr-f-s

## COL. XX.

1. n mt·t a t plege
2. ṛnk pe s stn wr tp ḅNp te mw Šḥm·t ḅS·t(?) ḅre-s(?)  
ḅy m-s-y
3. a bl a p t n ḥr a p sbt n p t n ḥḥ a p tš n ny  
wm-rm z
4. ys sp-sn tkr sp-sn pe šr s stn wr tp ḅNp z twm·t-k  
nte-k ḅy
5. a Kmy z pe-k yt Wsr e-f n pr·o ⟨a⟩ n Kmy  
e-f n wr a (sic) p
6. t tre-f n ntr·w tre-w n Kmy swḥ a θ t grep·t n t-t-f
7. t wne·t n z ny a·re-s fy n-y n wḥ·t fks·t hy te  
nmte·t a·r-y

1. 38. This seems to imply an original chaos of burning.

1. 39. *p* seems distinct, *stm* is extremely doubtful.

lšš(?) : the reading is from REUVENS' copy. τῶσθε, 'purify,' is determined by ~~τῶσθε~~ in 5/3, and 'cleanse' fits the sense here.

## COL. XX.

1. 1. *plege* = πλῆγη, as MAX MÜLLER, Rec. tr., viii. 174. πλῆγη is used especially of the sting of a scorpion, B. M. Gr. Pap. CXXI, l. 193, &c., but also of bites and stings of venomous animals in general, Diosc., Περὶ ἰοβολ. 19, and of wounds in general. Except that it bleeds (l. 14) there is little here to show what is meant by *plege* so long as ll. 7-8 remain unintelligible.

1. 2. According to this Anubis was the eldest son of Osiris (l. 5), and his mother was Sekhemet-Isis, called in l. 9 Isis. The liaison of Osiris with Nephthys (cf. PLUTARCH) is referred to in the O. C. of Pap. Bibl. Nat. *nte-s(?)y* is a possible reading, *a·r-s* is not possible.

1. 3. *wm-rm* : there were Anthropophagi and Cynamolgi caninis capitibus (cf. 21/7) associated in Africa, apparently on the Upper Nile, Plin.,

mouth (i.e. bite), (38) N. son of N. (is he) (?) at whom thou hast filled thy mouth; hearken to this speech. Horus who didst heal burning pain (?), who didst go to the abyss, (39) who didst found the Earth, listen, O Yaho, Sabaho, Abiaho by name.' You cleanse (?) the wound, you pound (40) salt with . . . ; apply it to him. Another : you pound rue with honey, apply it; you say it also to a cup of water and make him drink it (?).

## COL. XX.

(1) [Spell] spoken to the sting : (2) 'I am the King's son, eldest and first, Anubis. My mother Sekhmet-Isis (?), she came (?) after me (3) forth to the land of Syria, to the hill of the land of Heh, to the nome of those cannibals, saying, (4) "Haste (*bis*), quick (*bis*) my child, King's son, eldest and first, Anubis," saying, "Arise and come (5) to Egypt, for thy father Osiris is King of Egypt, he is ruler over (6) the whole land; all the gods of Egypt are assembled to receive the crown from his hand." (7) The moment of saying those things she brought me a blow (?),

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H. N., 6. 35 ad fin. Northward, Anthropophagi were placed in Syria, ib. 7. 2, or in Parthia (ROBINSON, Apocr. Gosp., p. 23, and Preface): cf. Rec. tr., xxv. 41. The land of Hah (Millions) is not known.

l. 5. *a n Kmy . . . a p t* must be for *n Kmy . . . n p t*. Possibly the Faiyumic pronunciation *e* for *n̄* has produced this exceptional writing.

l. 7. The following may be suggested as an alternative translation for this difficult passage: 'At the moment when she said this, a wasp (?) flew to me, my spittle (?) fell down upon me (from fright); it (the wasp) drew near (or gathered itself together) to me, coming unto me with a sting.' Here *a-re-s* is taken as a relative attached to *z* as regularly in other demotic texts (I Kham. v. 1, &c.); the *n* before *fks.t* is omitted. *fy* is taken in the sense of 'fly' (see GRIFF, H. Priests, p. 178, note to l. 19), and *fks.t* as possibly an Egyptian rendering of *σφήξ*. The Coptic *ϣορκας*, meaning an aquatic (?) animal of some kind, can hardly be the same word for phonetic reasons; for the form of the *f* see l. 21. The word recurs in 21/7.

*nmt.t* as 'power' = *ⲡⲟⲙⲏⲧ*: this makes no sense. Cf. Kufi, xii. 30, 'he swallowed his *nmt.t*' (of the monkey when terrified).

8. a·r-s swḥ a·e-s ʿy n-y n nw plege a·e-y ḥms a  
ḥry a·e-y

9. rym ḥms ʿS·t te mw·t n pe mte a bl e-s z n-y mpr

10. rym sp-sn pe šr s stn wr tp ʿNp lkh n ls·t-k a  
ḥt-k ḥs-phr

11. šꜥ n r·w n t ḥt-s(?) lkh n n r·w n t ḥt-s(?) šꜥ n  
r·w n te-k·t

12. nmte·t p nt e·ʿr-k a lkh-f e·ʿr-k ʿm-f bn pꜥy n·m-f  
a p t z pe-k

13. ls p ls n p šꜥy pe-k sꜥl pa ʿTm

14. nte-k lkh-f n pe-k ls e-f ḥr snf ty hte·t m-s-s e·ʿr-k  
mt·t a wꜥ ḥm

15. n nḥe nte-k mt·t ar-f n sp VII e·ʿr-k t n·m-f a  
t plege m-mne e·ʿr-k

16. sp wꜥ·t tys n ʿyw e·ʿr-k ty-s ar-f

17. nt e·ʿr-k zt-f a p nḥe a ty-f a t plḡe  
m-mne

18. ḥms ʿS·t e-s mt·t a p nḥe ʿb·rtꜥt e-s tyt a p nḥe

19. n mꜥ·t z e·ʿr-k ḥsy te-y ne ḥys-t-k p nḥe te-y  
ne ḥys

20. n·m-k e·ʿr-k ḥse n t p šꜥy e·ʿr-k mḥy n t·t ḥ·t  
te-y ne ḥys-k

21. šꜥ zt p nḥe sp-sn n sym ke-z mꜥ·t p fty n p šꜥy  
p s n Gb ʿS·t t nt

22. mt·t a p nḥe p nḥe n mꜥ·t t tltyle·t n hwm-p·t  
p zlh n Ḥr-št

1. 10. *ls·t-k*. This form seems due to a confusion in endeavouring to write in archaic style. The *t* is quite unwarranted by Egyptian. We may compare the *t* added before the object pronouns following *stm-f*: cf. also note to l. 20. We have here a passage in which very modern forms  $\alpha\pi\alpha\alpha\tau\omicron\ \epsilon\lambda\omicron\lambda$  are mixed with older forms *ḥms ʿS·t* (past *stm-f*) and this *ls·t-k*.

1. 12. *nmte·t*: if this means 'tail' we may compare Pist. Sophia, p. 323  $\tau\tau\alpha\pi\rho\ \alpha\pi\epsilon\sigma\alpha\tau$ , 'the point of the tail of the dragon.'

*bn pꜥy*: the Achmimic vetitive  $\alpha\pi\tau = \alpha\pi\tau\phi$ , cf. 21/23, probably derived from the old vetitive *m*. It occurs in Eg. as *bn*, Pap. Mag. Harris 8/7.

fell my tail (?) upon me. (8) It (?) gathered together (?), it (?) coming to me with a sting (?): I sat down and (9) wept. Isis, my mother, sat before me, saying to me, "Do not (10) weep (*bis*), my child, King's son, eldest and first, Anubis; lick with thy tongue on thy heart, repeatedly (?) (11) as far as the edges of the wound (?); lick the edges of the wound (?) as far as the edges of thy (12) tail (?). What thou wilt lick up, thou swallowest it; do not spit it out on the ground; for thy (13) tongue is the tongue of the Agathodaemon, thy tongue (?) is that of Atum."

(14) And you lick it with your tongue, while it is bleeding, immediately; thereafter, you recite to a little (15) oil and you recite to it seven times, you put it on the sting daily; you (16) soak a strip of linen, you put it on it.

(17) [The spell] which you say to the oil to put it on the sting daily: (18) 'Isis sat reciting to the oil Abartat and lamenting (?) to the true oil, (19) saying, "Thou being praised, I will praise thee, O oil, I will praise (20) thee, thou being praised by the Agathodaemon; thou being applauded (?) by me myself, I will praise thee (21) for ever, O herb-oil—otherwise true oil—O sweat of the Agathodaemon, amulet (?) of Geb. It is Isis who (22) makes invocation to the oil. O true oil, O drop of

l. 17. *p/ʒge*: the word has been extensively corrected; *p*, originally ʒ, and *g* and *e* being written above the line—see the facsimile.

l. 18. *tyt* = τοεττ, plangere. The songs at funerals both in ancient and modern Egypt are in praise of the deceased, so the word may really mean, or at least imply, 'pronounce eulogy.'

l. 19. *hys-t-k*, and in l. 20 *hys-k*. It seems as if in one case the *t* was preserved and in the other lost. Compare the fact that this τ of verbs iii<sup>ae</sup> inf., is often preserved in Sah. when lost in Boh.

l. 21. *nhe n sym* = νερ κειου, i. e. βαφάνιον, Diosc. i. 45 and Peyr. Lex. *fty*, cf. 21/16, is the reading = φωτε, not *ʒty*, φϣϣ. For the form of *ʒ* in this papyrus see *ʒty* in 19/7, 8; *f* over another sign has the tail very short.

l. 22. *zlh* means to pump, draw water.

23. nt ʔn-ʔw a ʔry n p wtn n twe e-ʔr-k a ʔr p nfr n  
t yt-t n twe a ʔwy

24. t p-t a p ʔytn a ʔr šn nb e-ʔr-k a t nfr t ʔe-t ʔr wʔ(?)  
e-ʔr-k a ʔr pʔret

25. a p nt ʔnh z e-y a bk-k a t plege n s stn wr tp  
ʔNp pe šr

26. z e-ʔr-k a mʔ-s n e-ʔr-k t nfr-s z e-y a bk-k a  
plege n mn a-ms mn

27. z e-ʔr-k a mʔ-s n e-ʔr-k t nfr-s sp VII r n  
mt-t a ʔny qs a bl ʔn šnbet

28. ʔnk p nte zz-f ʔy n t p-t e rt-t-f ʔy a p nwn ʔr  
nhe n py msh msh(?) ʔn pr-zm(?)

29. n N z ʔnk sʔ syme t mʔh-ʔo pe pe rn n mte ʔnwg  
sp-sn z swʔ-t n bk

30. p nt n r-y swʔ-t n hb p nt n ʔet z qs n ntr qs  
n rm qs n hʔlet qs n rym

31. qs n ʔw qs n nk nb e mn nk ge z p nt n ʔet-k  
my ʔw-f a ʔt-k p nt n ʔt-k

32. my ʔw-f a r-k p nt n r-k my ʔw-f a t-t ty n p-hw  
z ʔnk p nt ʔn t VII n p-t nt smnet

33. ʔn t VII n qnʔ-t z ʔnk p šr n p ntr nt ʔnh a  
wʔ z n mw n sp VII nte-k t swr-s t s-ʔm-t

l. 24. ʔr wʔ, past part. perhaps of στω, cessare, or of στωζ, per-  
manere.

l. 25. bk would seem here to mean 'employ,' 'apply.'

l. 27. a bl; or a ʔry would be a possible reading.

l. 28. ʔy n . . ʔy a: cf. note to l. 5.

ʔr nhe n py msh meaning very uncertain; perhaps 'who has risen,  
naḡce, as this crocodile,' or, if nhe = naḡce, 'who has expelled this  
crocodile.' Cf. note to 2/25.

pr-zm. This, though usually written without the pr, must be the  
ⲪⲏⲗⲁⲈ, situated on the west bank of the Nile at Thebes, and well known  
in Coptic literature. The name zm may be written with the figure of  
a crocodile.

rain, O water-drawing of the planet Jupiter (23) which cometh down from the sun-boat at dawn, thou wilt make the healing effect(?) of the dew of dawn which heaven hath cast (24) on to the earth upon every tree, thou wilt heal the limb which is paralysed(?), thou wilt make a remedy (25) for him that liveth; for I will employ thee for the sting of the King's son, eldest and first, Anubis, my child, (26) that thou mayest fill it; wilt thou not make it well? For I will employ thee for (the?) sting of N. the son of N., (27) that thou mayest fill it; wilt thou not make it well?" Seven times.

Spell spoken to fetch a bone out of a throat.

(28) 'I am he whose head reaches the sky and his feet reach the abyss, who hath raised up(?) this crocodile . . . in Pizeme(?) (29) of Thebes; for I am Sa, Sime, Tamaho, is my correct name, Anouk (*bis*), saying, hawk's-egg (30) is that which is in my mouth, ibis-egg is that which is in my belly; saying, bone of god, bone of man, bone of bird, bone of fish, (31) bone of animal, bone of everything, there being nothing besides; saying, that which is in thy belly let it come to thy heart; that which is in thy heart, (32) let it come to thy mouth; that which is in thy mouth, let it come to my hand here to-day; for I am he who is in the seven heavens, who standeth (33) in the seven sanctuaries; for I am the son of the god who liveth.' (Say it) to a cup of water seven times: thou causeth the woman (*sic*) to drink it,

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1. 29. Egg of ibis and hawk, the same collocation in B. M. Pap. XLVI. 241.

1. 31. *e mn nk ge*, 'there being nothing else,' i. e. nothing not included in my words—a curious expression: cf. *emn nge šre*, 19/26.

## COL. XXI.

1. p šn-hne n Wsr
2. ʾwe-t-f Wsr p pr-ʿo n t ty-t p nb n t qs-t p nte  
zz-f n Tny e rt-t-f n N p nt θ wḥ n ʾBt
3. e te-f ʾwhe-t pr-šylem p nt ḥr p nbs n mrwe p nt  
ḥr p tw n p-ʿo-r-ʿnws p nt ḥr pe pr šʿ nḥe
4. p pr n Ne-tbew šʿ z-t p nte ḥr-f m sn n ḥr n bk  
n š-stn a-pḥte-t nte pe-f st n st n ḥf(?)
5. e te-f ʾt n ʾt n mnt(?) e te-f gyz n rm nt elθ(?)  
n py mzh n ryt nte py bʿ n wḥ-šḥne n te-f gyz
6. ʾwe-t-f yʿhw sʿbʿh-ʿo ʾt-t-ne mystemw yʿwyw ʾwe-t-f  
mykhʿel sʿbʿel
7. ʾwe-t-f ʾNp n p tše n n ḥr-n-ʾe(?)w p nte pe-f pe  
py qh p nt fy fks ḥr t rt-t wʿt-t
8. ḥp p kke n t mt-t a-ʾny p wyn n-y a ḥn ʾm n-y a  
ḥn a-z-y n-y p wḥ n p nt e-y šn ḥrr-f ty n p-hw n  
sp IX
9. šʿ nte p ntr ʾy nte p wyn ḥp ḥr ʾr-k-f a ḥ p ky  
n p sp nt <bl> ḥry ʿn e ḥr-f n p ʿlw a pr-ybt e ḥr-k ḥ-k  
a pr-ʾmnt e-ʾr-k ʿš a ḥry ḥn zz-f

## COL. XXI.

1. 1. The first lines of this column have been made the subject of special study in connexion with the Old Coptic texts of Paris (written on the first pages of the Pap. Bibl. Nat., edited by WESSELY), which contain a variant version of them: ERMAN, A. Z., 1883, 89; GRIFFITH, A. Z., 1900, 85; 1901, 86.

1. 2. Parallel to this line the O. C. (A. Z., 1883, Pl. 3) gives εορωτq ουσιρε, перофити пинѣ пткансе петпирнептин ет-ιορω ηερωτ петза зѣа ппороѣ. ппероѣе. ете пец. εοορ η πα σαλωα. The notes to the foregoing in A. Z., 1900, 86 seq., may be consulted by those who wish to study its connexion with the demotic text,

*Tny.* The Edfu geographical list (Br., Dict. Geogr., 1359) states that the head of Osiris was preserved at Abydos (in the nome of This) and a *sbq*, 'foot (?)', at Thebes.

θ wḥ, O. C., ειορω : cf. 18/23.

1. 3. ʾwhe-t has the determinative of wood : cf. ʾwḥy, Kufi, xi, 21.

*pr-šylem*, πασαλωα, perhaps Jerusalem, or Siloam. Probably *n pr-šylem* is to be read.

## COL. XXI.

(1) The vessel-inquiry of Osiris. (2) 'Hail to him! Osiris, King of the Underworld, lord of burial, whose head is in This, and his feet in Thebes, he who giveth answer (?) in Abydos, (3) whose . . . is (in?) Pashalom, he who is under the *nubs* tree in Meroë, who is on the mountain of Poranos, who is on my house to eternity, (4) the house of Netbeou for ever, he whose countenance is as the resemblance (?) of the face of a hawk of linen, mighty one whose tail is the tail of a serpent, (5) whose back is the back of a crocodile (?), whose hand is a man's, who is girded (?) with this girdle of bandage, in whose hand is this wand of command, (6) hail to him Iaho, Sabaho, Atonai, Mistemu, Iaiiu; hail to him, Michael, Sabael, (7) hail to him, Anubis in the nome of the dog-faces, he to whom this earth belongs, who carries a wound (?) on one foot, (8) hide the darkness in the midst, bring in the light for me, come in to me, tell me the answer to that about which I am inquiring here to-day.'—Nine times, (9) until the god come and the light appear. You must do it in the manner of the remainder as above again; the boy's face being to the East and your own face to the West; you call down into his head.

*p nbs n mrwe*: cf. MASPERO in P. S. B. A., xiii. 496. Cf. *n pr-wt* in l. 36.

*p-o-r-nws*, perhaps οὐρανός, in the sense of Olympus.

l. 4. *Ne-lbew*: see note on 2/9.

*hf*: a 'snake's' head or tail is regularly described as *n hf* in Eg.: cf. Leyd. I. 384, V. II\*. 12.

l. 5. *mnt*: some monster or reptile with spiny back, perhaps a crocodile, to judge by the determinative, for which cf. 3/23. It may mean a guardian (ⲁⲛⲟⲩⲧ) dragon, as in I Kham. iv. 7.

*nt elθ* (?): very obscure, though the writing is clear.

l. 7. *hr-n-ew*: cf. ⲉⲛⲟⲩⲧⲱⲡ, Z., 235, and see the note to 20/3 and A. Z., 1900, 88 (Hdt. iv. 191).

*t r-t w-t-t, ote-pnte* is thus perhaps one foot as opposed to dual *paT-*.

l. 9. *nt n dl* and *nt hry* have both been written.

10. n p mhrr n p z n ʾrp a t (*sic*) s-ḥm-t mr  
 ḥwt e-ʾr-k ʾny wʿ mhrr n ḥr (?)  \* nte py mhrr ḥm  
 pe nte mn-te-f tp e-f θ n III n ʾkym

11. ḥr t ḥ-t n zz-f ḥr gm-k pe-f ḥr e-f šm a bl nge  
 p nt θ tp II ʿn e-ʾr-k ʾny-t-f n t pr n p rʿ e-ʾr-k mr-k  
 n wʿ ḥbs(?) n p ḥrw n ʾt-k

12. nte-k mr-k a pe-k ḥr n wʿt pke-t n šr-bne-t e p  
 mhrr ḥr t ḥ-t n t-t-k nte-k mt-t ar-f a ḥr p rʿ e-f a pr  
 n sp VII e-ʾr-k wḥ e-ʾr-k θ-f n ḥsy

13. ḥn hyn-w ʾrt n ʾḥ-t kme-t e-ʾr-k ḥn a zz-f n wʿ  
 . . . n ḥ n zyt e-ʾr-k ḥ-f šʿ rhwe ḥn p ʾrte a-ʾre rhwe  
 ḥp e-ʾr-k

14. ʾn-t-f a ḥry e-ʾr-k prḥ ḥrr-f n šʿ nte-k t wʿt mnfre(?)  
 n ḥbs(?) ḥrr-f ḥr p šʿ šʿ ḥw IV e-ʾr-k ʾr ʿnte ʾh st-t  
 mbḥ-f a-ʾre p ḥrw IV sny nte-f šwy

15. e-ʾr-k ʾn-t-f ne(?)-rt-t-k e wn wʿ ḥbs(?) prḥ ḥrr-f  
 e-ʾr-k prz-f n te-f mt-t n wʿ tk n ḥmt e-ʾr-k fy te-f pše-t  
 n wnm erme ne-k yb-w n t-t-k rt-t-k n wnm

16. e-ʾr-k zzf-f w ḥr wʿt blz n ššw nmy n ḥ n elle e-ʾr-k  
 nt-w ḥr IX-t n blbyle-t n zph erme te-k-t mt-t nge te-k-t  
 fty n wš n nḥe

17. n t s-t-eyw-t nte-k ʾr-f n wʿt bnn-t nte-k ty-f a  
 p ʾrp nte-k mt-t ar-f n sp VII nte-k t swr-s t s-ḥm-t  
 nte-k fy te-f ke pše-t n . . . ḥnʿ ne-k yb-w n t-t-k

18. rt-t-k n . . . ʿn nte-k mr-w n wʿt tys n š-stn ḥr

1. 10. *a t s-ḥm-t mr*: supply *ʾre* after *t*; cf. 25/31, V. 3/14, 13/10.  
 'Fish-faced (?)': possibly the weevil as having the oxyrhynchus'  
 snout. In Horap. the weevil (?) is *μονόκερας και ιδιό- (ιβιό-?)μορφος*.

*tp*: cf. 3/22; *ʾkym* probably = Eg. *lkm*, 'shield.'

1. 11. *p nt θ tp II* = 'stag-beetle (?).' Cf. Pap. Bibl. Nat. 1, 65 *καυθαρον των ταυρομορφον*, and see Horap. I. 10 for Scarabaeidae, Lucanidae (*δίκε- ρως και ταυροειδής*) and Rhynchophora.

1. 12. *mr* sometimes means 'wrap,' but see 11/33.

*ḥ-t* must be a mistake for *h-t*, probably through confusion of the sounds *ḥ* and *h*.

*θ-f*, not from *ϣ1 : σ1*, which would give *θy-t-f*, but a false writing for *t še-f* above 3/31 = \**ϣ0ϣ* from *ϣ0 : σ0*.

(10) [The method] of the scarab of the cup of wine, to make a woman love a man. You take a fish-faced (?) scarab, this scarab being small and having no horn, it wearing three plates (11) on the front of its head; you find its face thin (?) outwards—or again that which bears two horns—. You take it at the rising of the sun; you bind (?) yourself with a cloth on the upper part of your back, (12) and bind (?) yourself on (?) your face with a strip of palm-fibre, the scarab being on the front (?) of your hand: and you address it before the sun when it is about to rise, seven times. When you have finished, you drown it (13) in some milk of a black cow; you approach (?) its head with a hoop (?) of olive wood; you leave it till evening in the milk. When evening comes, you (14) take it out, you spread its under part with sand, and put a circular strip of cloth under it upon the sand, unto four days; you do frankincense-burning before it. When the four days have passed, and it is dry, (15) you take it before you (lit. your feet), there being a cloth spread under it. You divide it down its middle with a bronze knife; you take (?) its right half, and your nails of your right hand and foot; (16) you cook them on a new potsherd with vine wood, you pound them with nine apple-pips together with your urine or your sweat free from oil (17) of the bath; you make it into a ball and put it in the wine, and speak over it seven times, and you make the woman drink it; and you take its other half, the left one, together with your nails of your left hand (18) and foot also, and bind them in a strip of fine linen, with myrrh and saffron, and bind them to your

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l. 15. *ne-rt-t-k*: a strange spelling.

 *fy*: so also in l. 17.

l. 16. *fy*, &c. *ρύπος βαλανείων* was actually prescribed as a drug, Diosc., i. 34.

h̄l grwgws nte-k mr-w a pe-k zn̄h n gbyr nte-k str erme  
t s-ḥm̄t e-w mr ar-k

19. e-f ḥp e-ṛ-k wh̄ a ṛ-f ʿn n wš n še-f n ḥsy ḥr ṛ-k-f  
ʿn n p m̄h III n p wrš e-ṛ-k ṛ n py smte nt ḥry n-f ʿn  
e-ṛ-k š pe-f š ar-f a ḥr p r̄ n twe e-ṛ-k zfzf

20. e-ṛ-k prz-f e-ṛ-k ṛ-f a ḥ p nt ḥry ʿn n mt-t nb  
nt e-ṛ-k š-f ar-f mb̄h p r̄ n twe nte-k pe  
p m̄hrr n ḥstb n m̄t a-ṛn-y-t-k a bl n p r n pe ṛpe e-ṛ-k

21. θy(?) zmyz ḥmt a šy-t-k nta rh̄ wm p sym e-f hm  
p s̄ḥt e-f gm̄ ʿ a n sst(?)·w ʿy-w n na Kmy e-y hb n̄m-k  
a mn a-ms mn

22. a myḥ-t-s n ḥt-s a ḥe-s sp-sn a ty-s m̄t sp-sn  
a ty-s ʿte-t z nte-s p-e-ṛ ṛ ty-s m̄t a ḥr p r̄ n twe  
e-s z n p r̄

23. z bn pr n p ḥ z bn wbn n p mw z bn ṛy n na  
Kmy n t sh̄-t z bn w̄l̄ ʿ n šn-w ʿy-w n na Kmy z bn wtwt

24. e-y hb n̄m-k a mn a-ms mn a šk̄-s n ḥt-s a ḥe-s  
sp-sn a ty-s mpt (*sic*) sp-sn a ty-s ʿte-t nte-s wh̄-s a p  
myt m-s mn a-ms mn n nw nb(?)

25. nt e-ṛ-k š-f ar-f e-f ḥn p ṛte a-wy ʿo  
sp-sn a-wy pe ʿo sp-sn a-wy nwn-f(?) a-wy mr-f p m̄hrr  
sp-sn nte-k t yr̄t n p r̄ p s̄l̄pyn

26. n Wsr t s̄ḥn-t-t(?) n šwy e-ṛ-k n̄y n py ky nta  
Wsr pe-k yt še n̄m-f e-tbe mn a-ms mn š ʿ nte-w t t  
st-t m-s ḥt-s t ḥo-t

27. m-s ny-s ef-w š ʿ nte-s ⟨ne⟩ še mn a-ms mn a m̄

l. 23. Read (*n*) *n šn-w*.

l. 24. *mpt (sic)* for *m̄h̄t*.

The last group is  *n nw nb*: cf. l. 43; but in 27/10 we have *stm* written similarly.

l. 25. *s̄l̄pyn*, see note to 13/18.

l. 26. *s̄ḥn-t-t* looks like a compound with *s̄ḥ*, 'the toes' collectively, or 'a toe.' *s̄ḥ-n-t-t* may therefore mean the toes, or the fingers (collectively) of Shu, referring perhaps to his hands which support the sky. The eyes of Ra and Atum were the most important instruments of their rule.

*py ky*, i. e. the condition of one drowned, *Eoings*, cf. 6/12.

left arm, and lie with the woman with them bound upon you. (19) If you wish to do it again without its being drowned, then you do it again on the third of the lunar month. You do it in this manner that is above for it again. You pronounce its invocation to it before the Sun in the morning, you cook (it), (20) you divide it, you do it according to that which is above again in everything. [The invocation] which you pronounce to it before the Sun in the morning: 'Thou art this scarab of real lapis-lazuli; I have taken thee out of the door of my temple; thou carriest (?) (21) . . . . of bronze to thy nose (?), that can eat (?) the herbage that is trampled (?), the field-plants (?) that are injured for the great images of the men of Egypt. I dispatch thee to N. born of N. (22) to strike her from her heart to her belly (*bis*), to her entrails (*bis*), to her womb; for she it is who hath wept (?) before the Sun in the morning, she saying to the Sun, "Come not forth," to the Moon, "Rise not," to the water, "Come not to the men of Egypt," to the fields, "Grow not green," and to the great trees of the men of Egypt, "Flourish not." (24) I dispatch thee to N. born of N. to injure her from her heart unto her belly (*bis*), unto her entrails (*bis*), unto her womb, and she shall put herself on the road (?) after N. born of N. at every time (?)'

(25) [The spell] that you pronounce to it, while it is in the milk. 'Woe (?), great (*bis*), woe (?), my (?) great, woe (?) his (?) Nun, woe (?) his (?) love. O scarab (*bis*), thou art the eye of Phre, the heart (?) (26) of Osiris, the open-hand (?) of Shu, thou approachest in this condition in which Osiris thy father went, on account of N. born of N. until fire is put to her heart and the flame (27) to

l. 27. *ne*. This group occurs in a similar phrase in l. 41 and in l. 32, if the reading in the latter instance be correct. If it stands, then *ne* is difficult to explain; it looks like a preposition 'to,' but if l. 32

nb nt e-f n'm-w          nt e-r-k š-f ar-f e-r-k kk n'm-f  
hy pe hrt nfr p syf n wm-w(?) nhe(?)

28. p-e-r syt nt syt 'wt n ntr-w tre-w py nta p nt  
n hm erme p nt 'y gm-t-f 'wt t p't(?) 'ot II-t hr pr-ybt  
n Kmy

29. e-f pr n nw mhrr km hr w't bw n qme zwf te-y  
'r-rh n pe-k rn te-y 'r-rh n te-k-t hm-t(?) t ypt n syw  
II(?) rn-k

30. te-y hwy hyt(?) ar-k n p-hw nph'f'm b'll' b'lkhc  
y-o-phphe z zf nb hmm nb sht nb nt e-r-k n'm-w

31. n p-hw e-r-k-sw hn p ht p wef p mws p nyš t  
'te-t p mht 'o p mht hm n spyr-w n ef-w n qs-w n 'e nb

32. n p h'r n mn a.ms mn š' nte-s še(?) ne(?) mn  
a.ms mn a m' nb nt e-f n'm-w          nt e-r-k š- ar-f  
hn p 'rp          p mhrr sp-sn nte-k pe p mhrr

33. n hstb n m'c't nte-k t yr:t n p r' nte-k p byl n  
'Tm t shn-t-t(?) n šwy p s'l'pyn n Wsr nte-k py k km  
hyt 'r pyr n p nwn

34. e p nfr n 'S:t erme-k nte-k r'ks r'p'r'ks p snf n  
py 'š hwt a'n-w-f n p t n hr a Kmy hr p bl(?) a p 'rp(?)

be left out of the question, the fact that both in 21/27 and 21/41 š is written over *ne*, as if by an afterthought, suggests that *ne*, which is identical in spelling with *na* the auxiliary of the future, must be the verb *na*, 'go' (attaching itself to *nos*: *nos*, 'futurus esse'), as opposed to *nnos*, 'come' (which is qualitative of *ei*; see KABIS, A. Z., 75. 107). *na* is practically the qualitative of *we* (STERN, § 348). The correction of *ne* to š in both passages would therefore be particularly remarkable. Although, according to STEINDORFF, § 251, the qualitative is admissible in the conjunctive, it seems difficult after *uante-*: hence no doubt the correction; but if it be possible, the meaning would be 'until she be going,' while š expresses 'until she go.' It would seem that the scribe was puzzled by the *ne*, hence the mistakes and corrections. The following table of forms of the verbs 'come' and 'go' may be useful:—

	Inf.	Inf.	Qual.	Sim-f.
'go'	Copt. <i>we</i> : <i>we</i>	<i>nos</i> : <i>nos</i> , <i>na-</i>	<i>na</i>	( <i>τ</i> ) <i>εππο(ο)</i> ?
	Dem.    š	<i>n'</i> <i>ne-</i>	<i>ne</i> (?)	<i>n'-f</i>
'come'	Copt. <i>ei</i> : <i>i</i>	—	<i>n-nos</i>	( <i>τ</i> ) <i>ατο</i>
	Dem.    'γ	—	<i>n-w</i>	<i>'w-f</i>

her flesh, until she shall follow (?) N. born of N., unto every place in which he is.' [The spell] which you utter to it when you cook it: 'O my beautiful child, the youth of oil-eating (?), (28) thou who didst cast semen and who dost cast semen among all the gods, whom he that is little (and ?) he that is great found among the two great enneads in the East of Egypt, (29) who cometh forth as a black scarab on a stem of papyrus-reed; I know thy name, I know thy . . . . "the work of two stars" is thy name, (30) I cast forth fury upon thee to-day: Nephalam, Balla, Balkha (?), Iophphe; for every burning, every heat, every fire that thou makest (31) to-day, thou shalt make them in the heart, the lungs, the liver (?), the spleen, the womb, the great viscera, the little viscera, the ribs, the flesh, the bones, in every limb, (32) in the skin of N. born of N. until she follow (?) N. born of N. to every place in which he is.'

[The spell] that you pronounce to it in the wine: 'O scarab (*bis*), thou art the scarab (33) of real lapis-lazuli, thou art the eye of Phre, thou art the eye of Atum, the open-hand (?) of Shu, the heart (?) of Osiris, thou art that black bull, the first, that came forth from Nun, (34) the beauty of Isis being with thee; thou art Raks, Raparaks, the blood of this wild boar (?) which they brought from the land of Syria unto Egypt . . . . .

l. 28. *p't 'o-l*. It is very rarely that the Ennead is written without the addition of the word 'gods.' The double Ennead of eighteen gods is frequently mentioned from the earliest times onwards.

l. 29. *no*. Can this gloss represent a qualitative of *npe* as *o* of *επε?* The usual qual. is *npe*.

*n nw mhrr* for *n w' mhrr*: cf. 14/28, 20/8.

*hm-t* (?), 'trade,' 'art' (?).

l. 30. *hyt*. In spite of its peculiar form this word can scarcely be other than *hyt*, both on account of its meaning and of its association with *hwy*. We may translate 'fury of Phalam,' &c.

l. 31. *mws*, O. C. *μαωρε*, probably from Eg. fem. *mis-t*, 'liver' or 'kidneys.' *p mht hm* named *p hy mht* in Pap. Rhind. iv. 6.

35. e-y hb-k n e-r-k n<sup>c</sup> n pe hb n e-r-k a y-f hr-k  
hb-t a p 'b nte-w thm-f a t hny-t nte-w t šwy-s a p š<sup>c</sup>  
n p snyt nte-w h-h-f n wš

36. n tw p zwf n(?) pr-wt nte-w t p hmt m-s-f e Hr  
wz n 'S:t n h yrhr-w 'y-w n na Kmy nte-w tm h<sup>c</sup> hwt  
s-hm-t n te-w mt-t e-y hb

37. n'm-k yn a ny e-y hb n'm-k a hry a p ht n mn a-ms  
mn nte-k r st-t n he-s sht hn ny-s mht my p lyb m-s ht-s

38. p trwš m-s ny-s ef-w my 'r-s m qte n p hpš m-s  
t ryr-t my 'r-s

39. n [p?] mš<sup>c</sup> n p hy m-s t hyb-t e-s qte m-s mn a-ms  
mn a m<sup>c</sup> nb nt e-f n'm-w e-s mr n'm-f e-s lby m-s-f e  
b-r-rh-s m<sup>c</sup> n p t

40. e-s n'm-f θy ty-s qt n grh my n-s p 'hm p rwš n  
mre-t mpr t wm-s mpr t swr-s mpr t str-s mpr t hms-s hr

41. t hyb-t n ny-s 'y-w š<sup>c</sup> nte-s <ne> še n-f a m<sup>c</sup> nb nt e-f  
n'm-w e ht-s 'bh e yr-t-s hl e ny-s nw pn<sup>c</sup> e-b-r-rh-s m<sup>c</sup>

42. n p t e-s n'm-f š<sup>c</sup> nte-s nw ar-f e yr-t-s m-s yr-t-f  
'b-s m-s 'b-f t-t-s m-s t-t-f e-s t n-f ty . . . nb my hr t  
h-t n rt-t-s

43. m-s ne-f tbs-w n p [h]yr n nw nb e mn nw šr ys  
sp-sn tkr sp-sn

## COL. XXII.

1. tey-s n(?) p rn n wr-ty nt e-w 'š-w a 'yh nb e mn  
p nte

l. 35. *y-f* here and in V. 12/5-8 must represent the infinitive form of  
'r, 'do,' with suffix  $\alpha\alpha\eta : \alpha\eta\eta$ .

*hr-k*: cf. V. 33/3.

*thm* seems to be the actual reading in the original, but if so it must  
be an error for *hm*.

*hny-t*: cf.  $\Lambda\epsilon\text{-}\rho\omega\eta\epsilon$ , CRUM, Pap. Fay. No. 34.

l. 37. *emc*: *ms*, 'be like,' takes *n* in Coptic, but here is used with *a*.

l. 38. The reading is uncertain: perhaps *my 'r-s p qte*, or more likely  
the plural *n qte*. The Shoulder and Hippopotamus are the two well-  
known constellations: cf. BRUGSCH, *Thes.*, i. 126-7; MASPERO, *Les*  
*Origines*, p. 94.

l. 39. The first words may be *n n mš<sup>c</sup>*, hardly *n p mš<sup>c</sup>*.

to the wine, (35) I send thee; wilt thou go on my errand? Wilt thou do it? Thou sayest, "Send me to the thirsty, that his thirst may be quenched, and to the canal that it may be dried up, and to the sand of the *snyt* that it may be scattered without (36) wind, and to the papyrus of Buto that the blade may be applied to it, while Horus is saved for (?) Isis, catastrophes grow great for the Egyptians, so that not a man or woman is left in their midst." I (37) send thee; do like unto these; I send thee down to the heart of N. born of N. and do thou make fire in her body, flame in her entrails, put the madness to her heart, (38) the fever (?) to her flesh; let her make the pursuit of the "Shoulder"-constellation after the "Hippopotamus"-constellation; let her make (39) the movements of the sunshine after the shadow, she following after N. born of N. to every place in which he is, she loving him, she being mad for him, she not knowing the place of the earth in which (40) she is. Take away her sleep by night; give her lamentation and anxiety by day; let her not eat, let her not drink, let her not sleep, let her not sit under (41) the shade of her house until she follow (?) him to every place in which he is, her heart forgetting, her eye flying, her glance turned (?), she not knowing the place (42) of the earth in which she is, until she see him, her eye after his eye, her heart after his heart, her hand after his hand; she giving to him every . . . . Let fly (?) the tip of her feet (43) after his heels in the street at all times without fail at any time. Quick (*bis*), hasten (*bis*).

## COL. XXII.

(1) Behold! (spell?) of the name of the Great-of-Five which they pronounce to every spirit. There is none

## COL. XXII.

l. 1. No more than the heading has been written. It can hardly refer to the spell in 2/25.

2. n-nht-f ar-w(?) hr n z'm-w e-r-k š ny sh-w a hne nb
3. b-re n ntr-w še n-w e bnp-k šn-t-w a mt-t nb nte-w  
z n-k
4. p wh hr t p-t p t t ty-t šn e-f wwy p mw
5. t sh-t sh e-f n t-t-f n rm a š-f

## COL. XXIII.

1. w<sup>c</sup> r a t hy . . . . z-mt-t
2. hr ʾny-k w<sup>c</sup> tp n ʾo nte-k smn-t-f ʾwt rt-k wbe p  
r<sup>c</sup> n twe e-f a pr
3. wbe-f ʾn n rhwe e-f ʾn-n<sup>c</sup> a p htp nte-k ths te-k-t  
rt-t n wnm n st
4. n hr te-k-t rt-t n . . . . n s<sup>c</sup>n n ʾršyn(?)w n te-k pt  
ʾn nte-k smn te-k-t wnm
5. hr t h-t te-k-t . . . . hr ph e p tp n te-w mte-t  
nte-k ths t-t-k n te-k-t t-t II-t n snf n
6. ʾo hn<sup>c</sup> t fnz II-t n r-k nte-k š ny sh-w a hr p r<sup>c</sup>  
n twe rhwe n hw IV hr
7. str-f e-r-k wh a t ʾr-f \**ⲁⲟⲣ*\* e-r-k ʾr-f n hw VII  
e-r-k ʾr pe-f θ-ʾwe-t e-r-k mr w<sup>c</sup>-t ʾy n šr-
8. bne-t a t-t-k w<sup>c</sup>-t pk n šr-bne hwt a hn-t-k hn<sup>c</sup> zz-k  
nfr nfr pw py(?) (p?) š nt e-r-k š-f a hr p r<sup>c</sup>
9. επικαλουμαι σε τον εν τω κενεω πνευματι δεινον αορατον
10. παντοκρατορα θεων θεων φθοροποιον και ερημοποιον ο  
μισων

1. 2. Reading *n-nht-f e-r-w* (?).
1. 3. Or final 'that the gods depart not.'
1. 5. Probably this spell was never copied out, the remainder of the page having been left blank.

## COL. XXIII.

1. 1. . . . (?). The signs are , suggesting catalepsy or an evil dream, but the reading is quite uncertain. The result is sleep (l. 7), and, if further prolonged, death.
1. 5. *hr bl* or *hr ph* (?).  
*t-t-k n te-k-t t-t II-t*: probably meaning 'your two hands.' Cf. V. 10/4, 5, of the feet.

that is (2) stronger than it in the books. If you pronounce these charms to any vessel, (3) then the gods depart not before you have questioned them concerning every word and they have told you (4) the answer about heaven, earth, and the underworld, a distant inquiry (?), water, (5) (and) the fields. A charm which is in the power(?) of a man to pronounce.

## COL. XXIII.

(1) A spell to inflict (?) catalepsy (?) Formula. (2) You take an ass's head, and you place it between your feet opposite the sun in the morning when it is about to rise, (3) opposite it again in the evening when it goes to the setting, and you anoint your right foot with *set*-stone (4) of Syria, and your left foot with clay, the soles (?) of your foot also : and place your right hand (5) in front and your left hand behind, the head being between them. You anoint your hand, of your two hands, with ass's blood, (6) and the two *fnz* of your mouth, and utter these charms towards the sun in the morning and evening of four days, then (7) he sleeps. If you wish to make him die, you do it for seven days, you do its magic, you bind a thread of palm-fibre (8) to your hand, a mat (?) of wild palm-fibre to your phallus and your head ; very excellent. This is the invocation which you utter before the sun : (9) ' I invoke thee who art in the void air, terrible, invisible, (10) almighty, god of gods, dealing destruction and making desolate, O thou

1. 6. *fnz* : possibly the corners of the mouth.

1. 7. *θρωετ* seems to mean literally 'taking pledge,'  $\alpha\iota\text{-}\epsilon\sigma\tau\omega\text{:}\sigma\iota\text{-}\alpha\sigma\tau\omega$ , so as to get power over a man or god ; hence 'magic.' See I Kham. iv. 32.

1. 9. See a very similar invocation in *διακοπαί*, Leyd. Gr. Pap. V. 11/17, 15/21.

11. οικίαν ευσταθουσάν ὡς ἐξεβρασθῆς ἐκ τῆς Αἰγύπτου καὶ ἐξῶ

12. χώρας ἐπενομασθῆς ὁ πάντα ρησῶν καὶ μὴ νικῶμενος

13. ἐπικαλούμαι σε τυφῶν σηθ τας σας μαντείας ἐπιτελω

14. ὅτι ἐπικαλούμαι σε τὸ σὸν αὐθεντικὸν σου ὄνομα ἐν οἷς οὐ δύνῃ

15. παρακούσαι ἠε βρηθ ἰωπακερβηθ ἰβολχωσηθ ἰπαταθναξ

16. ἰσωρω ἰωνεβουτοσσυαληθ ἀκτιωφι ἐρεσχιγαλ νεβοποσοαληθ

17. ἀβεραμενθῶου λερθεξαναξ ἐθρελυθ νεμαρεβα αεμινα

18. ὄλον ἦκε μοι καὶ βαδισον καὶ καταβαλε τὸν Δ ἠ τὴν Δ ριγεί καὶ πῦ

19. ρετω αὐτος ἠδικησεν με καὶ τὸ αἷμα τοῦφυωνος ἐξεχυσεν παρ εαυ

20. τῶ ἠ αὐτῆ δια τοῦτο ταῦτα ποίω κοίνα

21. a šn wbe ἧ e·r-k ῥ-f n šn·hn w'e-t nge hm·hl e-f hp e nte-k nt ne šn e·r-k mh yr-t-k

22. n wyt mstme e·r-k ἧ hr zz w' m' e-f θse hr zz pe-k pr e·r-k sze wbe ἧ e-f mh

23. wz-t n . . . . . e·r-k w'b n hw III e·r-k ἧ py ἧ wbe ἧ n sp VII nge sp IX ἧ nte-f wnḥ ar-k

24. nte-f sze wbe-k h'y s-ks ὀMn s(t)-ks ἧbr-s(t)-ks ze nte-k ἧ

25. p wr n n syw·w p-e·r ms·t-w stm m-s n-e-z-y mš' m-s na r-y wnḥ-k a·r-y t'h'nw

26. t'he'nwn' t'hnw'th' pfe pe rn n mtr IX n z·t-s ἧ nte-s wnḥ-s ar-k

l. 13. σηθ: the name of the brother of Osiris is usually written in the Greek papyri with the line over it. Cf. B. M. Pap. CXXI. 965, &c.

l. 15. Cf. Brit. Mus. Gr. Pap. CXXI. l. 893 *ονομασιν σου α ου δυνασαι παρακουσαι.*

l. 18. Frost and fire—probably ague and fever, as REVILLOUT suggests. Cf. *μυγοπύρετος* GALEN; *μυγοπυρετιον* Brit. Mus. Gr. Pap. CXXI. l. 218.

l. 19. Read *τυφῶνος* (?).

l. 20. *κοίνα*: cf. WESSELY, N. gr. Zauberpap., numerous references in index.

l. 22. *sze wbe* is not ἀποκρίνεσθαι here.

that hatest (11) a household well established. When thou wast cast out of Egypt and out of (12) the country thou wast entitled, "He that destroyeth all and is unconquered." (13) I invoke thee, Typhon Set, I perform thy ceremonies of divination, (14) for I invoke thee by thy powerful name in (words?) which thou canst not (15) refuse to hear: Io erbeth, Iopakerbeth, Iobolk-hoseth, Iopatathnax, (16) Iosoro, Ioneboutsoualeth, Aktiophi, Ereskhigal, Neboposoaleth, (17) Aberamen-thoou, Lerthexanax, Ethreloth, Nemareba, Aemina, (18) entirely(?) come to me and approach and strike down Him or Her with frost and (19) fire; he has wronged me, and has poured out the blood of Typhon(?) beside(?) him (20) or her: therefore I do these things.' Common form.

(21) To divine, opposite the moon. You do it by vessel-inquiry alone or (with) a child. If it is you who will inquire, you fill your eye (22) with green eye-paint (and) stibium, you stand on a high place, on the top of your house, you address the moon when it fills (23) the *uzat* on the 15th day, you being pure for three days; you pronounce this invocation to the moon seven or nine times until he appear to you (24) and speak to you: 'Ho! Sax, Amun, Sax, Abrasax; for thou art the moon, (25) the chief of the stars, he that did form them, listen to the things that I have(?) said, follow the (words) of my mouth, reveal thyself to me, Than, (26) Thana, Thanatha, otherwise Thei, this is my correct name.' Nine (times) of saying it until she (*sic*) reveal herself to thee.

1. 24. The acrophonic use of the group  $\overline{\text{st}}$  in  $\text{sz}$  is remarkable.

1. 26.  $\overline{\text{st}}$  is read first  $\text{st}$  and then  $\text{st}$ .

After IX probably *sp* should be supplied.

*ne-s wnh-s*: it seems as if the feminine referred to the Greek moon  $\sigma\epsilon\lambda\eta\eta$ , the Egyptian being masculine.

27. ke ky n'm-f 'n a 'š-f wbe 'h e'r-k smt yr-t-k n py smt e'r-k a hry a hr 'h e-f mh wz:t hr nw-k a p sšt n p ntr hn t wz:t

28. e-f sze wbe-k 'nk h'h q' m(?) -r m'c-mt mte pe pe rn z 'nk . . . by s-'o 'g'n'gwp

29. mlh 'h(?) 'h(?) hy mlh rn-yt n m'c't sp-sn . . . z:t ank hl(?) -by stt hn(?) m nfr rn-yt sr 'o šnbt pe rn n mte

30. z m sp IX e'r-k 'h wbe 'h e yr-t-k mh n py kys wy(t) mstme nt hr 'by n hr nte-k t w' shy n w' ppy

31. 'o ar-f nte-k ty-f a w' nk n yl nte-k h'c-f n-k n w' m'c e-f hep š' p nw nt e'r-k a 'h n-f hr 'r-k-f 'n a h p nt hry

## COL. XXIV.

1 a. a . . . . k·t

2 a. nyt n bne hwt

3 a. e-f š'kh n 'rte

4 a. \*e(?)**κ**ιλ\*

5 a. nte-k 'r-w n w' m bnn t a p 'rp(?)

1. phre-t e'r-k wh a . . . . \***ρ**ωαε\* e-f znt

2. \***σ**καλιο**σ**να ρ**ι**π\* (δραχμή) I

3. \***ο**πι**σ**\* (δραχμή) I nt hr 'rte

4. nte-k 'r-f n bnn nte-k ty-f a w' \***κ**ηποαε\*

5. e-f zf(?) nte-f \***ο**σααε**γ**\* hr 'r-f \***α**ενα**ρ**\*  
 6. k·t e'r-k wh a t str rm n hw II

7. \***α**α**κ**α**ρ**α**κ**ο**ρ**ο**σ** ρ**ι**ζα\* (ούγκια) I

8. \***α**ε**λ**α**ρ**ε**τ**ι**ο**σ\* (ούγκια) I

1. 29. The group before *z:t* is difficult to read.

1. 31. 'h *n-f*, 'wait for, be ready for, it.'

## COL. XXIV.

1. 1 a. The five short lines at the top corner have been taken first and numbered 1 a, &c.

1. 1. *e-f znt* seems to belong to **ρωαε**, but may perhaps be loosely attached, like *nfr* in l. 17 to *phre-t*, without reference to its gender.

1. 2. *Convolvulus scammonia*, Diosc. iv. 168, found chiefly in Syria

(27) Another form of it again, to be pronounced to the moon. You paint your eye with this paint, you (going ?) up before the moon when it fills the *uzat*, then you see the figure of the god in the *uzat* (28) speaking unto you. 'I am Hah, Qo, Amro, Ma-amt, Mete is my name; for I am . . . bai, So, Akanakoup, (29) Melkh, Akh, Akh, Hy, Melkh is my true (*bis*) . . . eternity, I am Khelbai, Setet, Khen (?) -em-nefer is my name, Sro, Oshenbet, is my correct name.' (30) Say it nine times. You stand opposite the moon, your eye being filled with this ointment :—green eye-paint (and) stibium, grind with Syrian honey and put the gall of a chick (31) full grown to it, and put it on a thing of glass, and lay it (by) for yourself in a hidden place till the time when you are ready for it; then you do it again as above.

## COL. XXIV.

(1 *a*) For catalepsy (?)—another : (2 *a*) flour of wild dates (3 *a*) which has been beaten up (?) with milk, (4 *a*) . . . (5 *a*) you make them up together into a ball, (and) put in the wine.

(1) A medicament, when you wish to drug (?) a man—tested :—(2) scammony root, 1 drachm, (3) opium, 1 drachm; pound with milk, (4) you make it into a ball and put it into some food (?), (5) which is cooked (?), and let him eat it; then he is upset.

(6) Another, when you wish to make a man sleep for two days :—(7) mandragora root, 1 ounce, (8) liquorice (?),

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and Asia Minor; a strong cathartic, very griping. The root is used, and from it is obtained a gum resin (Brit. Pharmacop.). *πρω* is probably a mistake for *πιρ* *ρίζα*, *σκαμβωνίας ρίζα* occurring amongst the synonyms in Diosc., l.c.

1. 7. Mandragora, Diosc. iv. 76.

1. 8. *μελακρετικόν* might be *μήλα κρητικά* (?) (*κυνδώνια*), meaning quinces.

9. \***ῥοσκηδαλιον**\* (ὀύγκία) I  
 10. \***ριεσσον**\* (ὀύγκία) I  
 11. e·r-k nt-w a ḥ w<sup>c</sup> lq n ῥrp e·r-k wh ῥr.f n mt-t  
 rm-rh  
 12. e·r-k t ht(?) IV·t a p w<sup>c</sup> sp-sn nῃm-w erme(?) w<sup>c</sup>  
 with n ῥrp nte-k  
 13. <nte-k> thb-w n θ n twe š<sup>c</sup> rhwe nte-k stf-w  
 14. nte-k t swr-w-s nfr sp-sn k·t III·t \***κενον**\*  
 15. \***σπιον**\* sttr·t(?) I qt I t n<sup>c</sup> hr \***ψωτι**\*  
 16. nte-k ῥr-f n \***σασι**\* nte-k t wm-s p rm nt e·r-k  
 wh-f  
 17. phr·t a t ῥre rm ῃn-q<te>tk nfr sp-sn  
 18. pr·w \***σπιον**\* sttr·t(?) I  $\frac{1}{2}$ qt·t I nn·t n m<sup>c</sup>nr<sup>c</sup>gwrw  
 IV·t  $\frac{1}{2}$ qt·t  
 19. gyss-<sup>c</sup>o-s IV·t  $\frac{1}{2}$ qt·t nt n w<sup>c</sup> sp nte-k t  
 20. with n ῥrp XV ar-f nte-k ty-f a w<sup>c</sup>·t glyt·t n yl  
 21. nte-k hrh ar-f e·r-k wh a ty-f e·r-k t w<sup>c</sup> hm a  
 w<sup>c</sup> z n ῥrp  
 22. e·r-k ty-f n p rm p gyss-<sup>c</sup>o-s hr rt-f hn n km·w  
 23. te-f gbe·t m qty gbe·t n šk<sup>m</sup> e-s prz n III ḥlp  
 24. m qty gbe·t n elle hr ῥr-s šp I n hy te-f hrre  
 25. m qty ht ke-z nb k·t shy n \***σαλε**\* n R<sup>c</sup>qt  
 26. nte-k(?)t a nk nb n wm k·t w<sup>c</sup>·t \***σαλαλελε ucer**\* II  
 27. phre a . . . . shy n fy pr·w zph n pr·mnt sym(?)  
 n \***κλο**\*  
 28. nt-w n w<sup>c</sup> sp ῥr m bnn t a p wm(?)

But more probably it is the *μελίκητον*, 'honey and water,' of Hipp., Aph. v. 41 &c.; cf. also *γλυκὸ κρητικόν*, GALEN, de Antid. i. 12, &c., 'liquorice.'

l. 9. Hyoscyamus, henbane, Diosc. iii. 69, used as hypnotic, &c., Brit. Pharm.

l. 10. *κισσος*, Diosc. ii. 210.

l. 11. *a ḥ*: a curious usage.

*mt·t rm-rh*: cf. I Kham. iv. 37.

l. 12. The meaning may be that you take each of the four ingredients separately and soak it in wine. Perhaps the four *uteh* of wine make the *lok*.

1 ounce, (9) hyoscyamus, 1 ounce, (10) ivy, 1 ounce; (11) you pound them like (*sic*) a *lok*-measure of wine. If you wish to do it cleverly (?) (12) you take four portions to each one of them with an *uteh* of wine, (13) you moisten them from morning to evening; you clarify them, (14) you make them drink it; very good.

Another, the fourth (?) :—pips (?) [of?] (15) apple, 1 stater (?), 1 *kite*, pound with flour. (16) You make it into a cake (?); you make the man eat it, whom you wish.

(17) A medicament for making a man sleep; very good :—(18) pips (?) of apple, 1 stater (?), 1 drachma, mandragora root, 4 drachmas, (19) ivy, 4 drachmas; pound together; you put fifteen (20) *uteh* of wine to it; you put it into a glass *glyt*; (21) you keep it. If you wish to give it, you put a little into a cup of wine, (22) you give it to the man.

Ivy: it grows in gardens; (23) its leaf is like the leaf of *shekam*, being divided into three lobes (24) like a vine-leaf; it (the leaf) is one palm in measurement; its blossom (25) is like silver—another says gold.

Another: gall of an Alexandrian weasel, (26) you add it to any food.

Another: a two-tailed lizard.

(27) A medicament for catalepsy (?): gall of cerastes, pips (?) of western apples, herb of *klo*, (28) pound them together; make into a pill, put (it) into the food (?).

*w<sup>c</sup> sp-sn = ova ova.*

l. 14. *t swr-w-s*, 'let them absorb it,' or 'let the patient (?) drink it.'

l. 18.  $\frac{1}{2}$  *gtt*. This group of the *kite*, written with the sign for  $\frac{1}{2}$  either over it, as twice in this line, or preceding it, as in l. 19 and V. 7/5, 9/3, doubtless represents the Coptic  $\sigma\iota\epsilon\kappa\iota\tau\epsilon$  :  $\chi\epsilon\epsilon\kappa\iota\tau$ , which is also a fem. word, meaning half a didrachma, or drachma.

l. 26. *nte-k* seems superfluous, see note on plate.

ll. 27-28. A parallel passage, V. 3/1-3.

l. 27. \* $\kappa\lambda\omicron$ \*: LEMM., Kl. Kopt. Stud. x. (Bull. St. Pet. xiii. 12) has shown that  $\kappa\lambda\omicron$  was the name of a vegetable arrow poison.

29. k·t e·r-k t snf n \*σεωσι(?)λ\* hr snf n rm e-f  
mw·t
30. a p ṛp nte·k t swr-f p rm hr \*ατεεγ\*
31. k·t e·r-k t snf n ṛmwlz a \*ιετεγ\* hr ṛ-f \*σωουε\*
32. k·t e·r-k t snf n \*σεκσλω\* py smt ṛn pe
33. k·t e·r-k ṛ w· \*hes\* n ḥsy ḥn w· ṛp nte·k t  
swr-f p rm
34. hr ṛ-f te-f yp·t w· \*εουε\* n py smt ṛn hr ṛ-f
35. te-f yp·t ṛn pe-f \*εεεε\* ṛn e·r-k ty-s a p ṛp
36. hr ṛ-f te-f yp·t m šs e·r-k t \*εεεε\* n
37. g·le·t n R·qt a nk nb n wm hr ṛ-f te-f yp·t e·r-k  
t w·t
38. \*εαελεε\* n st II a p nḥe nte·k st(?)·t-s erme-f  
nte·k ths.
39. p rm n·m-f hr ṛ-f te-f yp·t

## COL. XXV.

1. n mt·tw n p ḥbs a šn n p ṛw
2. z-mt·t te·te yg t·k thethe
3. s·ty s·n·t·skl kr-ṛo-m·k·t
4. p·t·ksur·y k·lew-p·nkt ṛ·tsyewy
5. m·kt-syt·k·t ḥt-y ḥt r y-ṛo-y
6. ḥ·w(?) y my z-w n-y wḥ <a> n mt·t nb nt e-y šn  
ḥr-w ty n p-hw
7. z ṛnk Ḥrp ḥrt hr ṛb tt z ank ṛS·t t rḥ·t
8. n n z n r-y ḥp z sp VII hr ṛny-k w·t mšprt·t(?)  
nmy
9. nte·k t w· s·l n ḥbs(?) e-f w·b ar-s n ṛny a bl ḥn  
ḥ·t·ntr nte·k
10. smn·t-s hr w·t tbe·t nmy n ṛny n p myḥl e-s w·b  
e bnp

l. 30. *t swr-f (sic) p rm*: so also l. 33.

l. 35. *ty-s* for *ty-f*.

l. 38. *st-s*: can *ps-t-s* be intended? Cf. 27/14.

(29) Another: you put camel's blood with the blood of a dead man (30) into the wine; you make the man drink it; then he dies.

(31) Another: you put a night-jar's blood into his eye; then he is blinded.

(32) Another: you put a bat's blood; this is the manner of it again.

(33) Another: you drown a hawk in a jar of wine; you make the man drink it; (34) then it does its work. A shrew-mouse (?) in the same way; it does (35) its work also. Its gall also, you add it to the wine, (36) then it does its work very much. You put the gall (37) of an Alexandrian weasel into any food; then it does its work. You put a (38) two-tailed lizard into the oil and you cook it with it; you anoint (39) the man with it; then it does its work.

## COL. XXV.

(1) The words of the lamp for inquiry of the boy. (2) Formula: 'Te, Te, Ik, Tatak, Thethe, (3) Sati, Santaskl, Kromakat, (4) Pataxurai, Kaleu-pankat, A-a-tieui, (5) Makat-sitakat, Hati, Hat-ro, E-o-e, (6) Hau (?), E; may they say to me an answer to everything concerning which I ask here to-day, (7) for I am Harpocrates in Mendes, for I am Isis the Wise; (8) the speech of my mouth comes to pass.' Say seven times. You take a new lamp (?), (9) you put a clean linen wick into it brought from a temple, (10) and you set it on a new brick, brought from the mould (?) and clean, on which

## COL. XXV.

1. 6.  $\tau\alpha\tau$ : the demotic group is probably a ligature for some divine name.

1. 8. *n n z*, probably for  $\epsilon\eta\tau\omega$ , pronounced  $\eta\eta\tau\omega$ .

*mšprt-t*: here and in l. 11 the first sign might be  $\zeta$  as in the facs.

1. 10. *myhl*, possibly  $\alpha\alpha\zeta\omega\lambda$ , المنقر, in any case probably means the brick-maker's mould; *my* may well represent  $\alpha\alpha$ , as in imperative  $\alpha\alpha$ .

11. rm ʕly ar-s nte-k t ʕh-s a rt-s nte-k smn t mšprt-t  
 12. hr ʔt-s nte-k t nhe n mʕ-t ar-s nge nhe n whe  
 13. nte-k smn tbe-t II-t nmy hrr-k nte-k hʕ p ʕlw ʔwt  
 14. rt-k nte-k ʕš n šh-w nt hry a hry hn zz-f n p ʕlw  
 15. e t-t-k hr r yr-t-f nte-k t hl a hry hr gbe-t n twre-t  
 16. ne-hr p hbs hr ʔr-k-f n wʕ mʕ e-f n kke e-f (*sic*)  
 pe-f r  
 17. wn a pr-ybt nge p rs e mn ʕy n p ʔytn hrr-f  
 18. nte-k tm hʕ wyn a ʔy a hn a p mʕ n rn-f nte-k  
 s-wʕb p mʕ n rn-f a t h-t  
 19. nte-k hwy ʔt-f n p ʕlw a p r n t ryt e-ʔr-k wh  
 e-ʔr-k ʕš šh  
 20. e-ʔr-k fy t-t-k hr r yr-t-f wʕ ʕlw e b-ʔr te-f še erme  
 s-hm-t  
 21. [p] nt e-ʔr-k t še-f ne-t-t-f nte-k šn-t-f z ʔh p nt  
 e-ʔr-k nw ar-f  
 22. hr mt-t-f erme-k n mt-t nb nt e-ʔr-k šn-t-f a-ʔr-w  
 23. wʕ ky a t ht s-hm-t m-s hwt ʔr n wʕ-t wne-t nte-f  
 hp ty hte-t hr ʔny-k  
 24. wʕ-t \*hew(?)e\* <e-s ʕnh> erme \*KOTKOTI(?)AT\*  
 e-w ʕnh kys n ʔr n-w  
 25. snfe n ʕo hwt snf n syb n ʔh-t km nte-k ths ne-w  
 26. ʕpe-t-w n skn sšn nte-k ʕš wʕ skp a hr p rʕ n te-f  
 wne-t n hʕ  
 27. e-ʔr-k ht(?) zz-w n t II-t e-ʔr-k ʔny pe-w ht a bl  
 n ne-w spyr n wnm  
 28. n t II-t nte-k ths-f n p snf n ʕo hnʕ p snfe(?)  
 n syb n ʔh-t km-t  
 29. nt hry e-ʔr-kt y-sw a hn wʕ hʕr n ʕo e-ʔr-k hʕ-w  
 n p rʕ šʕ nte-w

l. 11. ʕy would seem to represent  $\alpha\lambda\epsilon:\alpha\lambda\eta$ ; the gloss  $\alpha\lambda\omicron$  is strange.

a *rt-s* presumably means 'set it up on end.'

l. 17. ʕy n p ʔytn, probably to be taken together, meaning 'cellar.'

(11) no man has mounted (?); you set it upright, you place the lamp (?) (12) on it; you put genuine oil in it, or Oasis oil, (13) and you set two new bricks under you; you place the boy between (14) your feet; you recite the charms aforesaid down into the head of the boy, (15) your hand being over his eyes; you offer myrrh upon a willow leaf (16) before the lamp. You do it in a dark place, the door of it (17) opening to the East or the South, and no cellar being underneath it. (18) You do not allow the light to come into the place aforesaid; you purify the said place beforehand. (19) You push the boy's back to the opening of the niche. When you have finished, you recite a charm, (20) bringing your hand over his eyes. A boy who has not yet gone with a woman, (21) is he] whom you make come before you (?); you question him, saying, 'What do you see?' (22) then he tells you about everything that you ask him.

(23) A method to put the heart of a woman after a man; done in one moment (?), and it comes to pass instantly. You take (24) a swallow (?) alive, together with a hoopoe, (both) alive. Ointment made for them: (25) blood of a male ass, blood of the tick (?) of a black cow; you anoint (26) their heads with lotus ointment; you utter a cry before the sun in his moment of rising; (27) you cut off the heads of the two; you take the heart out of the right ribs (28) of both of them; you anoint it with the ass's blood and the blood of the tick (?) of a black cow, (29)

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1. 21. Read [*p*] *nt e.r-k*, which is required by the space and the meaning.  
*ne-t-t-f*: either *-f* must refer to the lamp, or to the action in general, or else it is a slip for *-k*.

1. 23. *w.t wnet*: the preparation of the materials would take several days, but they could be kept ready for immediate use.

1. 24. **Bane** seems a likely word, but there is no authority for reading the third sign in the cipher word as **n**.

*e-w 'nh* does not mean that several hoopoes were required. There were only two birds: see l. 27.

30. šewy n hw IV a·re (?) p hw IV sny e·r-k nt-w  
e·r-k ty-sw a w<sup>c</sup>
31. ʔrky<sup>c</sup> e·r-k h<sup>c</sup>-f n pe-k ʔy e·r-k wḥ a t ʔre s-ḥm-t  
mr ḥwt e·r-k θy
32. p znf n w<sup>c</sup> ḥ n hr e·r-k š ny rn-w n mte a ḥr-w
33. e·r-k ty-f a w<sup>c</sup> z n ʔrp nge ḥnke e·r-k ty-f n t  
s-ḥm-t nte-s swr-f
34. ank byr<sup>c</sup>-qhl l<sup>ʔ</sup>qḥ s'smry<sup>ʔ</sup>-mr
35. pls-plwn ank ʔo-<sup>c</sup>n-ne s'ḃ<sup>ʔ</sup>thl s'swpw
36. nythy my ḥt mn a·ms mn m-s mn a·ms mn ḥn
37. ny wne·t-w n p-hw sp VII ḥr ʔr-k-f n p mḥ  
XIV n p wrše nfr sp-sn

## COL. XXVI

1. ke š <sup>c</sup>n n py z n ʔrp
2. byr<sup>c</sup>getht
3. s<sup>c</sup>m<sup>c</sup>r<sup>c</sup>
4. pylpywn
5. y<sup>c</sup>hwt
6. s<sup>c</sup>b<sup>c</sup>wth
- 7, 8. s<sup>c</sup>ypwnyth<sup>c</sup>
9. ke š nte-f <sup>c</sup>n ḥr ke-zm
10. ank byr<sup>c</sup>g<sup>c</sup>tht
11. l<sup>c</sup>tht
12. s<sup>c</sup>smyr<sup>c</sup>
13. plyprn
14. ʔo-hw
15. s<sup>c</sup>b<sup>c</sup>qht
16. s<sup>c</sup>swpwnyth<sup>c</sup>
17. my ḥt mn m-s

## COL. XXVII.

1. ke šn-hne w<sup>c</sup>e·t a nw a p wtn n p r<sup>c</sup> p š nt e·r-k  
š-f a·wn n-y t p·t t mw·t n n ntr-w
2. my nw-y a p wtn n p r<sup>c</sup> e-f ḥt-ḥnt ḥn-s z ʔnk Gb  
ʔrpe ntr-w šll p nt e-y ʔr n<sup>ʔ</sup>m-f mbḥ p r<sup>c</sup> pe yt

as aforesaid; you put them into an ass's skin; you lay them in the sun until they (30) are dry for four days; when the four days have passed, you pound them, you put them into a (31) box; you lay it in your house.

When you wish to make a woman love a man, you take (32) the shaving (?) of a pleasure-wood (?); you recite these correct names before them; (33) you put it into a cup of wine or beer; you give it to the woman and she drinks it. (34) 'I am Bira, Akhel, La-akh, Sasm-rialo(?), (35) Ples-plun, Ioane, Sabaathal, Sasupu, (36) Nithi, put the heart of N. born of N. after N. born of N. in (37) these hours to-day.' Seven times. You do it on the fourteenth of the lunar month. Very excellent.

## COL. XXVI.

(1) Another invocation again of this cup of wine: (2) 'Birakethat, (3) Samara, (4) Pilpioun, (5) Iahout, (6) Sabaouth, (7, 8) Saipounithas.'

(9) Another invocation belonging to it again, in another book: (10) 'I am Biraka-that, (11) Lathat, (12) Sasmira, (13) Plipron, (14) Takou, (15) Sabakhot, (16) Sasoupounitha, (17) send the heart of N. after (18) Sasoupounithas.'

## COL. XXVII.

(1) Another vessel-divination, (to be done) alone, for seeing the bark of Phre. The invocation which you recite: 'Open to me O (?) heaven, mother of the gods!  
(2) Let me see the bark of Phre going up and going

l. 34. *cacupraλ*: note λ transcribing *mr*.

l. 35. Notice the transcription of the group for 'ass,' here 10, in 26/14 1a-.

## COL. XXVI.

l. 8. A gloss to l. 7.

## COL. XXVII.

Lines 1-12 are a repetition of 10/22-34; see notes there.

3. e-tbe mt-t ʔr še n t-t ʔy ḥkne-t wr-t nb qnḥ-t tʔ rʕ(?)-  
št-rd(?) a-wn n-y t nb ʔyh-w

4. a-wn n-y t p-t ḥyt-t my wšte-y n n wpt-w z ʔnk  
Gb ʔrpe ntr-w ʔy p VII stn ʔy p VII

5. Mnt k syt nb šfe-t šhz t by nn(?) hy rw(?) mʔ rw(?)  
nn(?) k kke

6. hy ḥnt-ybty-w nwn wr ḥʔw hy by srʔw by ʔmnty-w  
hy by by-w

7. k kke k k-w sʔ nw-t a-wn n-y ank wbʔ t ʔr pyr n  
Gb hy ʔnk

8. y-y-y e-e-e he-he-he h-ʕo h-ʕo h-ʕo ank ʕnep-ʕo  
myry-p-ʕo-rʕ mʕ-t(?) ʔb thyby

9. ʕo ʔrw-wy wʔw yʕh-ʕo p swḥ-ʔyh snfe n smnw snf  
n qqwpt snf n ʔmwłz

10. ʕnh-ʔm-w snw-p-t ʕo-ʔMn qs(?)-ʕnh ḥstb n mʕ-t ḥl  
p-tgs-ʔS-t nt ʔrw m bnn-t nte-k smt

11. yr-t-k nʔm-f ḥr rym-t n by-ʕo-n-p-t n wʕ ḥ n hr n  
ʔny nge hbyn nte-k mr-k a pe-k qte

12. n wʕ-t pke-t n šn-bn-t ḥwt

13. p ky n ʔr p šn-hne n p ḥbs e-ʔr-k ʔny wʕ ḥbs e-f  
wʕb e-f wbḥ n wš n t prš mw n qme ar-f e pe-f šʕl n  
š-stn nte-k mḥ-f n nḥe

14. n mʕ-t nge nḥe n yt-t nte-k mr-f n ʕy IV-t n ʕyw  
e bnp-w st-t-w nte-k ʕyh-t-f a wʕ-t zʕy-t n pr-ybt

15. wʕ-t šmwe-t n ḥ n tphn nte-k t ʕḥ p ḥm-ḥl n pe-f  
mt a bl e-f wʕb e b-ʔr te-f še erme s-ḥm-t nte-k ḥbs yr-t-f  
n t-t-k

16. nte-k θ-r p ḥbs nte-k ʕš a ḥry ḥn te-f ʕpe-t šʕ sp  
VII nte-k t ʔr-f wn yr-t-f nte-k šn-t-f z ʔḥ n-e-nw-k a-ʔr-w

1. 8. Note the hieroglyphic transliterations of demotic.

l. 10. *snw-p-t*, possibly *σίωπι*, 'mustard'; it occurs in Louvre dem.  
mag. iii. 27 with gloss . . . *ροχλον* (?).

l. 14. *st-t-w*, or perhaps *ps-t-w*, which have not been boiled.

l. 15. *tphn*, probably *δάφνη*, Diosc. i. 106.

A good instance of *ανεψυγτο εβολ*.

down in it; for I am Geb, heir of the gods; prayer is what I make before Phre my father (3) on account of a thing that hath proceeded from me. O Heknet, great one, lady of the shrine, the Rishtret open to me, mistress of spirits, (4) open to me primal heaven; let me worship the angels! for I am Geb, heir of the gods. Hail! ye seven kings; ho! ye seven (5) Môts, bull that engendereth, lord of strength, that enlighteneth the earth, soul of the abyss (?). Ho! lion as lion of (?) the abyss (?), bull of the night; (6) hail! thou that rulest the people of the East, Noun, great one, lofty one; hail! soul of a ram, soul of the people of the West; hail! soul of souls, (7) bull of the night, bull (?) of (two?) bulls, son of Nut. Open to me, I am the Piercer of earth, he that came forth from Geb; hail! I am (8) I, I, I, E, E, E, He, He, He, Ho, Ho, Ho; I am Anepo, Miri-po-re, Maat (?) Ib, Thibai (9) great, Aroui, Ououu, Iaho. The spirit-gathering: blood of a *smune*-goose, blood of a hoopoe, blood of a night-jar, (10) *ankh-ami* plant, *senepe* plant, Great-of-Amen-plant, *ges-ankh* stone, genuine lapis-lazuli, myrrh, 'foot-print (?) of Isis' plant, pound and make into a ball, and paint (11) your eyes with it upon (?) a goat's tear, with a 'pleasure-wood' of *ani* or ebony; you tie yourself at your side (12) with a strip (?) of male-palm fibre. (13) The way of making the vessel-inquiry of the lamp. You take a clean bright lamp without putting minium (or) gum-water into it, its wick being of fine linen; you fill it with genuine oil (14) or oil of dew; you tie it with four threads of linen which have not been cooked (?); you hang it on an East wall (on) (15) a peg of bay-wood; you make the boy stand before it, he being pure and not having gone with a woman; you cover his eyes with your hand; (16) you light the lamp and you recite down into his head, unto seven times; you make him open

17. e-f z hr e-y nw a n ntr-w e-w n p qte n p hbs  
hr z-w n-f wh a p nt e-w a šn-t-w ar-f e-f hp e-r-k wh  
a r-f n t-t-k w-t-k

18. e-r-k mh yr-t-k n p kys nt hry e-r-k ħ a rt-k  
wbe p hbs e-f mh nte-k š ar-f n sp VII e yr-t-k htm  
e-r-k wh e-r-k wn

19. yr-t-k hr nw-k a n ntr-w n pe-k ph nte-k sze wbe-w  
hr p nt e-r-k wh-f e-hr r-k-f n w m n kke p š nt  
e-r-k š-f

20. z-mt-t ank m'neby ghthethwny  $\chi\alpha\beta\alpha\chi\epsilon\lambda$  my  
wšte-y-t-k p šr n rpythn-

21. pyr' pyle's' gnwryph-rys' tny-yrss' psy psy  
yrys's'

22. gymyhwrrw-phws's' 'o-qm'tsys'  $\rho\epsilon\phi\theta\alpha\zeta\alpha\tau\pi\alpha$   
pert'-o-mekh

23. per'g-o-mekh s'kmeph 'm n-y a hn nte-k šn n-y  
hr p šn nte-y šn hrr-f n mt-t m't n wš

24. n mt-t n 'ze pe-f swħ-yh p kys nt e-r-k ty-f a  
yr-t-k e-r-k 'n-n' a r . . . . nb n p hbs

25. hr 'ny-k hyn-w hrre n bel n \* $\epsilon\beta\omega\kappa$ \* hr gm-k-sw  
n p m' n p s-trmws e-r-k 'ny-t-w e-w gnn

26. nte-k ty-sw a w' lq n yl e-r-k 'm r-f m šs sp-sn  
š' hw XX n w' m' e-f hep e-f n kke bn-s

27. hw XX e-r-k 'ny-t-f a hry e-r-k wn ar-f hr gm-k  
hyn-w hryw erme w' m'z hn-f e-r-k ħ-f š' hw XL nte-k  
'ny-t-f

28. a hry nte-k wn ar-f hr gm-k-f e-hr-f r snf a-re  
hr r-k ty-f a w' nk n yl nte-k t p nk n yl a hn w' nk  
n blz

29. n m' e-f hep n nw nb e-r-k wh a r . . . . n p hbs

l. 19. *n pe-k bl* or *ph(?)*: cf. l. 30.

ll. 24-29 are a repetition of 5/24-30; see notes there.

l. 24. *wħe(?)*. *šn* stands in the parallel. It seems that *wħe(?)* is used of  $\mu\alpha\rho\epsilon\iota\alpha\ \alpha\upsilon\rho\omicron\tau\iota\kappa\eta$  (cf. note to 10/22), and *šn-hne*, when opposed to it (l. 34), means divination with a medium.

his eyes; you ask him, saying, 'What are the things which you have seen?' (17) If he says, 'I have seen the gods about the lamp,' then they tell him answer concerning that which they will be asked. If you wish to do it by yourself alone, (18) you fill your eyes with the ointment aforesaid; you stand up opposite the lamp when alight; you recite to it seven times with your eyes shut; when you have finished, you open (19) your eyes; then you see the gods behind(?) you; you speak with them concerning that which you desire; you ought to do it in a dark place. The invocation which you recite, (20) formula: 'I am Manebai, Ghethethoni, Khabakhel, let me worship thee, the child of Arpithnapira, (21) Pileasa, Gnuriph-arisa, Teni-irissa, Psi, Psi, Irissa, (22) Gimituru-phus-sa, Okmatsisa, Oreobazagra, Pertaomekh, (23) Peragomekh, Sakmeph, come in to me, and inquire for me about the inquiry which I am inquiring about, truthfully without (24) falsehood.' Its spirit-gathering: the ointment which you put on your eyes, when you are about to make any divination by the lamp. (25) You take some flowers of the Greek bean; you find them in the place of the lupin-seller; you take them fresh, (26) and put them into a *lok* of glass; you close its mouth very carefully for twenty days in a hidden dark place; after (27) twenty days you take it forth, you open it; then you find a pair(?) of testicles and a phallus inside it; you leave it for forty days; and you take it (28) forth; you open it; then you find that it has become bloody; you must put it into some thing of glass, and you put the glass thing into a pottery (thing) (29) in a place hidden at all times. When you wish to make a divination(?) by the lamp with it, you

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l. 29. *n nzw nb*: the parallel 5/29, where this is repeated with the next sentence, shows that it cannot mean 'from all sight.'

n<sup>o</sup>m-f e<sup>o</sup>r-k m<sup>h</sup> yr-t-k n py snf nt h<sup>ry</sup> e<sup>o</sup>r-k <sup>o</sup>n-n<sup>o</sup> a n<sup>o</sup>q(te)t-k

30. nge e<sup>o</sup>r-k <sup>h</sup> wbe p h<sup>bs</sup> e<sup>o</sup>r-k <sup>š</sup> n py <sup>š</sup> nt h<sup>ry</sup> h<sup>r</sup> nw-k a p ntr n pe-k ph(?)e<sup>o</sup>r-k <sup>h</sup> nge e<sup>o</sup>r-k str nfr nfr <sup>o</sup>p

31. h<sup>r</sup> sh-k py rn a t tys-t n p <sup>š</sup>l n p h<sup>bs</sup> n r<sup>o</sup>w hl  
 ⲁⲁⲭⲟⲭⲉⲓⲭⲟⲭ p-ez kezm ⲕⲓⲁⲓⲉⲓⲟⲣⲱ ⲫⲱⲉⲉ

32. py ky nt sh h<sup>ry</sup> p ky n p . . . . n m<sup>o</sup>neby pe e-f h<sup>p</sup> e<sup>o</sup>r-k wh a <sup>o</sup>r-f

33. n <sup>š</sup>n n p h<sup>bs</sup> py smte <sup>o</sup>n pe h<sup>r</sup> <sup>o</sup>r-f <sup>o</sup>r <sup>š</sup>w <sup>o</sup>n a . . . . n mwryby e-f h<sup>p</sup> e<sup>o</sup>r-k <sup>o</sup>r-f

34. n <sup>š</sup>n-hne n p h<sup>bs</sup> e<sup>o</sup>r-k m<sup>h</sup> p h<sup>bs</sup> nt h<sup>ry</sup> h<sup>r</sup> w<sup>o</sup>t tbe-t nmy nte-k t <sup>h</sup> p h<sup>m</sup>-hl a rt-f

35. n p mte n p h<sup>bs</sup> e-f h<sup>bs</sup> a pe-f h<sup>r</sup> nte-k <sup>š</sup> a te-f(?) <sup>o</sup>pe-t e<sup>o</sup>r-k <sup>h</sup> h<sup>r</sup> <sup>o</sup>t-f n py <sup>š</sup> n mt-t w<sup>o</sup>y<sup>o</sup>ny e<sup>o</sup>r-k wh e<sup>o</sup>r-k klp

36. h<sup>r</sup>-f h<sup>r</sup> <sup>o</sup>r-f z n-k wh n mt-t m<sup>o</sup>t

### COL. XXVIII.

1. ke ky n <sup>š</sup>n-hne w<sup>o</sup>e-t z-mt-t <sup>o</sup>nk p nb by <sup>o</sup>o-rytsym-by s<sup>o</sup>-n<sup>o</sup>tsyr epysghes emmye

2. th<sup>o</sup>-g<sup>o</sup>-m<sup>o</sup>-phrwr phyrym-phwny rn-yk mymy by-byw sp-sn gtheth<sup>o</sup>-ny ank Wbst-t pth<sup>o</sup>

3. b<sup>o</sup>lk<sup>o</sup>m a<sup>o</sup>-ms bynwy sphe phas ank b<sup>o</sup>pth<sup>o</sup>-g<sup>o</sup>m-my-s<sup>o</sup>tra rn-yk my-me<sup>o</sup>

4. y<sup>o</sup>nwme pe-f sw<sup>h</sup>-y<sup>h</sup> h<sup>r</sup> <sup>š</sup>-k a w<sup>o</sup> m<sup>o</sup> e-f w<sup>o</sup>b nte-k <sup>o</sup>ny w<sup>o</sup> z n h<sup>m</sup>t nte-k y<sup>o</sup>-f n mw n h<sup>m</sup>m nte-k t w<sup>o</sup> lq

5. n n<sup>h</sup>e ar-f nte-k wh-f h<sup>r</sup> p <sup>o</sup>ytn nte-k <sup>o</sup>-r w<sup>o</sup>t l<sup>o</sup>m<sup>o</sup>ps n h<sup>m</sup>t nte-k <sup>o</sup>-s a p <sup>o</sup>ytn h<sup>r</sup> t t p z n h<sup>m</sup>t

6. nte-k h<sup>bs</sup>-k n w<sup>o</sup>t <sup>š</sup>nto-t e-s w<sup>o</sup>b nte-k erme p hne nte-k <sup>š</sup> a h<sup>n</sup> p hne e yr-t-k h<sup>m</sup> <sup>š</sup> sp VII e<sup>o</sup>r-k wn yr-t-k

1. 32. Manebai is the leading word in the invocation, l. 20.

1. 33. Muribai is a leading word in the invocation in the parallel 5/10 to which this evidently refers.

fill your eyes with this blood aforesaid, you proceed to lie down, (30) or you stand opposite the lamp; you recite this invocation aforesaid; then you see the god behind (?) you, while you are standing up or lying down. Excellent (*ôis*) and tried (?). (31) You write this name on the strip of the wick of the lamp in myrrh ink, 'Bakhukhsikhukh,' or, as says another book, 'Kimeithoro Phosse'; (32) this method which is written above is the method of the divination of Manebai. If you wish to do it (33) by inquiry of the lamp, this also is the form; it is also profitable for (?) the divination of Muribai. If you do it (34) by vessel-inquiry of the lamp, you fill the lamp aforesaid on a new brick; you make the boy stand upright (35) before the lamp, he having his face covered; you recite to his head, standing over him, this Greek invocation; when you have finished, you uncover (36) his face, then he answers you truthfully.

## COL. XXVIII.

(1) Another mode of vessel-inquiry, alone. Formula: 'I am the lord of Spirits, Oridimbai, Sonadir, Episghes, Emmime, (2) Tho-gom-phrur, Phirim-phuni is thy name; Mimi, Bibiu (*ôis*), Gthethoni, I am Ubaste, Ptho, (3) Balkham born of Binui, Sphe, Phas, I am Baptho, Gammi-satra is thy name, Mi-meo, (4) Ianume.' Its spirit-gathering: you go to a clean place, you take a vessel of bronze, you wash it with water of natron, you put a *lok*-measure (5) of oil to it; you place it on the ground; you light a bronze lamp; you put it on the ground by the bronze vessel; (6) you cover yourself with a clean

## COL. XXVIII.

1. I. *epysghes emmyme*: MAX MÜLLER, *Rec. trav.*, viii. 178, reads here *episkhes epimme*, and regards it as a transcription of *ἐπισχες ἐπί με*, 'come to me.' The reading is probably *emymme*, but it may still be a corruption of the Greek phrase he has suggested.

l. 5. *θ-s*, *αοc*.

7. e·r-k šn·t-f a p nt e·r-k wḥ-f e·r-k wḥ a t ʾre n ntr·w n p hne sze wbe-k n r-w wbe r-k e·r-k ʿš yḥ-ʿo

8. yph e-ʿo-e gynntethwr neph·r ʾph-ʿo-e ḥr ʾr-w n-k wḥ a mt·t nb nt e·r-k a šn·t-f a·r-w ʿn a·r-w tm z n-k wḥ e·r-k ʿš

9. py ke rn ng-ʿo-ngethygs m·ntwn-ʿo-b-ʿo-e g-ʿo-kšyrhr-ʿo-nt-ʿo-r nt-ʿo-ntr-ʿo-m· leph-ʿo-ger

10. geph·er-s-ʿo-re e·r-k ʿš ny ḥr ʾr-w šn n-k n mt·t m·t

11. ke šn-hne e·ḥr ʾr-k t·t nḥe n sym ar-f e·ḥr ʾr-k-f a ḥ p nt ḥry z-mt·t sze wbe-y sp-sn h·mst p ntr n n ntr·w n p kk

12. ʾyḥ nb ḥyb-t nb nt ḥn ʾmnt e·r-s p-e·r mw nhse n-y sp-sn py by n ʿnḥ py by n sns n my pry

13. pe hne pe swt ty n p-hw e-tb p hne n ʾS·t wr·t e-s šn m-s py-s hy e-s qte m-s py-s sn ḥwt mn·š sp-sn

14. mn·nf sp-sn a·zy-s z mn·š sp-sn mn·nf sp-sn ph-ʿo-ny sp-sn n hh n sp nte-k z·t-s n p ḥm-ḥl ze a·zy-s

15. z my š n-k p kke ʾm n-y p wyn nte-k wn yr·t-k ty hte·t ḥr ʾw n ntr·w a ḥn nte-w z n-k wḥ n mt·t nb

## COL. XXIX.

1. tey-s ky n šn n p r· e-w z n·m-f z e-f znt m šs sp-sn pe-f swḥ-ʾyḥ ḥr ʾny-k w· ḥm-ḥl e-f w·b nte-k ʾr . . . .

2. ʾyḥ nt šḥ ar-f nte-k ʾny·t-f n p mt n p r· nte-k t ʿḥ-f a rt-f ḥr w·t tbe·t nmy n p nw nt e·re

3. p r· ne ḥ· n·m-f nte-f ʾy a ḥry tre-f m tre p ʾtn nte-k t ʾw w·t qbe·t n ʿyw nmy n pe-f pḥ (?) nte-k

1. 11. *p ntr n n ntr·w*: cf. φρουθι νωθηρ, Pap. Bib. Nat. 1643, and προυτε νωθηρ τηρου, B. M. XLVI. 8.

1. 12. *pr-ʾmnt*, the det. of *ḥn* being the same sign as *pr* that should have followed, one has been omitted.

*e·r-s p-e·r mw*: their meaning is obscure.

## COL. XXIX.

1. 1. The end of the line is quite uncertain after *ʾr t(?)*.

1. 3. *qbe·t*: Boh. κοβη, in the Vienna ritual means a mat (?); in l. 23 we have a parallel passage with *šnt·t*.

linen robe, you and the vessel; you recite into the vessel, your eyes being shut, for seven times; you open your eyes; (7) you ask it concerning that which you wish; if you wish to make the gods of the vessel speak with you with their mouths to your mouth, you cry: 'Iaho, (8) Iph, Eoe, Kintathour, Nephar, Aphoe.' Then they make answer to you concerning everything concerning which you will ask of it again. If they do not tell you answer, you recite (9) this other name: 'Gogethix, Mantounoboe, Kokhir-rhodor, Dondroma, Lephoker, (10) Kephaersore.' If you recite these, then they inquire for you truthfully.

(11) Another vessel-inquiry: you put vegetable oil into it; you must proceed as above. Formula: 'Speak unto me (*bis*), Hamset, god of the gods of darkness, (12) every demon, every shade that is in the West and the East, he that hath died hath done it (?), rise up to me (*bis*), O thou living soul, O thou breathing soul, may (13) my vessel go forth, my knot (?) here to-day, for the sake of the vessel of Isis the Great, who inquireth for her husband, who seeketh for her brother; Menash (*bis*), (14) Menanf (*bis*).' Say, 'Menash (*bis*), Menanf (*bis*), Phoni (*bis*),' a multitude of times; and you say to the boy, 'Say, (15) "Depart, O darkness; come to me O light," and open your eyes at once.' Then the gods come in and tell thee answer to everything.

## COL. XXIX.

(1) Behold a form of inquiry of the sun, of which they say it is well tested. Its spirit-gathering: you take a young boy who is pure, you make the spirit-formula (?) (2) which is written for it; you take him before the sun; you make him stand on a new brick at the moment at which (3) the sun shall rise, and it comes up entirely with the entire (?) disk; you put a new mat (?) of linen

4. t ʔr-f htm yr-t-f nte-k ʕh a rt-k hr ʔ-t-f eʔr-k ʕs a hry  
hn zz-f eʔr-k qlhe a hry hn

5. zz-f n pe-k tbʕ n p rʕ n te-k-t t-t n wnm bn-s mh  
yr-t-f n p smt aʔr-k n h-t

6. nʕsyrʕ ʕo-ʕpkys šfyw(?) sp-sn bybyw sp-sn rn-yk n  
mʕt sp-sn srpt a-wn n-y t p-t n py-s

7. <n py-s> wsh py-s mt aʔny n-y p wyn nt wʕb my ʔw  
n-y p ntr nte p wh-shne n t-t-f nte-f z n-y

8. wh a mt-t nb nte iw-y šn hr-ʔr-w ty n p-hw n  
mt-t mʕt e mn mt-t ʕze hn(?)w ʕrkhnwtsy etʕle tʕl

9. nʕsyrʕ yʕrmekh nʕserʕ ʕmpthw h-ʕo ʕmʕmʕrkʕr tel yʕo-ʕo

10. nʕsyrʕ hʕkyʕ srpt hzysyphth ʕh-ʕo ʕt-ne y.y.e(?)w  
bʕlbel my

11. ʔw n-y p wyn e-f wʕb my phre p ʕlw my z-f n-y  
wh my ʔw n-y p ntr nte p wh-shne n t-t-f nte-f z

12. n-y wh a mt-t nb nt e-y šn hr-ʔr-w n mt-t mʕt  
e mn mt-t n ʕze hn-w bn-m-s-s eʔr-k ʕs pe-f hʕr

13. n ke sp VII e yr-t-f htm z-mt-t sy-sy-py-tsyrpy  
s-ʕo-ʕo-nkhʕb

14. hrʕbʕ-ʕo-t phʕkthy-ʕo-p ʕnʕsn krʕnʕ krʕtrys tmʔ

15. ptʕrʕphne ʕrʕphnw ʔm n p ʕlw my ʔw n-f p ntr  
nte p wh-shne n t-t-f nte-f z n-y wh a mt-t nb

16. nt e-y šn hr-ʔr-w ty n p-hw aʔre p wyn ʕsqe a  
ʔy a hn eʔr-k z ke ke sʕls-ʕo-ʕthʕ yppel

17. syrʕ n sp VII eʔr-k t \*αλφωτοτοτ\* a p ʕh  
eʔr-k z py rn ʕo m-s ny tre-w eʔr-k ʕs-f

18. n h-t-f a ph-t-f θs-phr n sp IV ʕueb-ʕo-th-yʕbʕthʕ  
bʕyth-ʕo-beuʕ

19. eʔr-k z my mʔ p ʕlw p wyn my ʔw p ntr nte p  
wh-shne n t-t-f nte-f z n-y wh a mt-t nb nt e-y šn

20. hr-ʔr-w ty n p-hw n mt-t mʕt e mn mt-t n ʕze  
hn-w tey-s ke ky nʔm-f(?) ʕn eʔr-k θy p ʕlw a wʕ

1. 5. *tbʕ n p rʕ*: possibly the 'Apollo-finger' of modern chiromancy, i. e. the third (ring-) finger. The operation described in 3/12, 16, is the *προκαθωνισια παιδα* of Pap. Bibl. Nat. I. 89.

behind (?) him; you (4) make him shut his eyes; you stand upright over him; you recite down into his head; you strike down on (5) his head with your Ra-finger of your right hand, after filling his eye with the paint which you made before: (6) 'Nasira, Oapkis, Shfe (*bis*), Bibiou (*bis*) is thy true name (*bis*), Lotus, open to me heaven (7) in its breadth and height, bring to me the light which is pure; let the god come to me, who has the command, and let him say to me (8) answer to everything which I am asking here to-day, in truth without falsehood therein (?), Arkhnoutsi, Etale, Tal, (9) Nasira, Yarmekh, Nasera, Amptho, Kho, Amamarkar, Tel, Yaeo, (10) Nasira, Hakia, Lotus, Khzisiph, Aho, Atone, I . I . E . O , Balbel, (11) let the pure light come to me; let the boy be (?) enchanted; let answer be given me; let the god who has the command come to me and tell (12) me answer to everything about which I shall ask, in truth without falsehood therein.' Thereafter you recite his compulsion another (13) seven times, his eyes being shut. Formula: 'Si . si . pi . thiripi S . A . E . O . Nkhab (14) Hrabaot, Phakthiop, Anasan, Kraana, Kratris, Ima- (15) ptaraphne, Araphnu, come to the boy; let the god who has the command come to him, let him tell me answer to everything (16) which I shall ask here to-day.' If the light is slow to come within, you say, 'Ke, Ke, Salsoatha, Ippel, (17) Sirba,' seven times; you put frankincense (?) on the brazier, you utter this great name after all those, you utter it (18) from beginning to end, and vice versa, four times, Auebothiabathabaithobeua; (19) you say: 'Let the boy see the light, let the god who has the command come in; let him tell me answer to everything about which I shall ask (20) here to-day, in truth without falsehood therein.'

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l. 8. *hm-w*: this seems to be the reading, cf. l. 12.

21. m<sup>c</sup> hry e-f θse e-r-k t ḥ-f a rt-f n w<sup>c</sup> m<sup>c</sup> e wn w<sup>c</sup> ššt ʿo n pe-f mt e r-f wn a pr-ybt e hr [re(?)] p r<sup>c</sup> wbne

22. a ḥn n ḥe-t-f nte-k smt yr-t-f n p ʿlw n p smt nt šḥ ar-f nte-k ʿš ar-f n . . . sp ke-z VII e-r-k ḥ hr ʾt-f nte-k t ʾr-f

23. kšp a hr p r<sup>c</sup> e-f mḥ wz-t e-f ḥ a rt-f hr w<sup>c</sup>-t tbe-t nmy e wn w<sup>c</sup>-t šnto-t n ʿyw nmy n pe-f ph(?) e yr-t-f ḥtm

24. e-r-k ʿš a hry ḥn zz-f e-r-k qlh a zz-f n pe-k tb<sup>c</sup> nt šḥ hry ʿn e-r-k t \*אלהותיו\* a hry ne-hr-f e-r-k wh e-r-k t ʾr-f wn yr-t-f

25. hr nw-f a n ntr-w n pe-f ph(?) e-w sze wbe-f nt hr ʾr-k ty-f a yr-t-f n p ʿlw e-f ʾn-n<sup>c</sup> a šn-hne nb n p r<sup>c</sup>

26. hr ʾny-k \*יוז(?)\* II n p yr e-w ʿnh n p II nte-k wš p w<sup>c</sup> n<sup>m</sup>-w n ḥ n elle n p mt n p r<sup>c</sup> nte-k t p snf n p ke a hr-f

27. nte-k t n<sup>c</sup>-f erme-f hr ḥl nte-k ʾr-w n bnn-t e-w ḥy n tb<sup>c</sup> w(?) e-r-k šʿse(?) t a yr-t-f e-r-k ʾny w<sup>c</sup> ʾb n lyl(?) erme w<sup>c</sup> ḥ n

28. hr n ll ʿn nte-k ḥy ty phre hr(?) w<sup>c</sup> ḥm n st n t(?)-nhš hr mw n elle n Kmy nte-k mḥ yr-t-k n<sup>m</sup>-f e-r-k

29. mḥ yr-t-k n ty phre nte-k q(?)šp a hr p r<sup>c</sup> e-f mḥ wz-t e yr-t-k wn a hr-f hr ʾr-f wnh-f ar-k nte-f z(?) n-k(?) wh(?)

30. a mt-t nb te-f mt-t ʿo-t(?) w<sup>c</sup>b hr ʾr-f ʾr šw a ḥm-ḥl nte-f ʾr šw n-k ḥ-k n rm w<sup>c</sup>-t

l. 21. *e hr p r<sup>c</sup>* should be *e hr ʾre p r<sup>c</sup>*; the condition of the MS. is very unsatisfactory in this part of the column.

l. 23. *mḥ wz-t*, i. e. at the summer solstice, BR., Thes., 296.

l. 26. For the use of vine-twigs as fuel for magic purposes, cf. HYVERN., Actes, p. 311; Brit. Mus. Gr. Pap. CXXI. l. 544, &c.

Behold, another form of it again. You take the boy to an upper lofty (21) place, you make him stand in a place where there is a large window before him, its opening looking to the East where the sun shines (22) in rising into it; you paint the boy's eye with the paint which is prescribed for it, you recite to him . . . . times or seven times; you stand over him; you make him (23) gaze before the sun when it fills the *uzat*, he standing upright on a new brick, there being a new linen robe behind him (?), and his eyes being closed; (24) you recite down into his head; you strike on his head with your finger described above; you offer frankincense (?) before him; when you have finished, you make him open his eyes, (25) then he sees the gods behind him (?) speaking with him.

[The ointment] which you put in the boy's eyes when he goes to any vessel-inquiry of the sun (26). You take two . . . . of the river both alive, you burn one of them with vine-wood before the sun, you put the blood of the other to(?) it, (27) you pound it with it with myrrh, you make them into a pill, they measuring one finger (in length); you . . . . put into his eyes; you take a kohl-pot (?) of . . . . . and a kohl-stick (?) of (28) *lel* (?). You pound this drug with a little *set*-stone (?) of Ethiopia and with Egyptian vine-water; you fill your eyes with it, you (29) fill your eyes with this drug, you look towards the sun when it fills the *uzat*, your eyes being open towards it; then he appears to you, he gives you answer (?) (30) to everything. Its chief point is purity; it is profitable for the boy, and it is profitable to you yourself as a person (acting) alone.

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l. 27. *šē* or *šēme*? The reading is uncertain.

l. 29. *qšp* or *kšp*? The latter is the correct form of the word.

l. 30. *mt-t 'o-t w'eb*; cf. 17/26.

## VERSO

### VERSO COL. I.

1. ὀηη n r<sup>c</sup>      οφρυσ ηλιου
2. ὀηη n ḥ      οφρυσ (σεληνης)
3. hyn·w sym·w ne
4. ηλιογονον
5. σεληνογονον
6. hyn·w sym·w ne
7. θιθυμαλος
8. nte py sym hm nt hr n km·w pe
9. nt hr ὀre t ὀw ὀrte a bl
10. e·ὀr-k t pe-f ὀrt a ḥr n rm
11. hr ὀr-f blbl

### VERSO COL. II.

1. χαμεμελον thw-w<sup>c</sup>b rn-f
2. λευκανθεμον ξq-htr rn-f
3. κριναθεμον mn p nfr a hr-y rn-f
4. χρυσανθεμον nfr hr rn-f ke-z a t hrr-t nb

### COL. I.

1. 1. ὀφρὺς ἡλίου is a synonym of the *σχοίνος ἐλεία* in Diosc. iv. 52.
1. 4. ηλιογονον: cf. ελιογονον as synonym of εσοσ in Peyr. Lex. 422 along with κνίκος (*carthamus tinctorius*, Diosc. iv. 187), ἀτρακτυλῖς (ib. iii. 97), &c.; so apparently a sort of thistle.
1. 5. σεληνογονον: the name given by *προφήται* to the *παιονία* (the modern *paconia*) according to the synonyms in Diosc. iii. 147. The plant-names ascribed to the *προφήται* are naturally connected with deities, heavenly bodies and the like. SPRENGEL (Praefat., p. xvi) identifies the *προφήται* with those of Egypt, but this is perhaps too precise.
1. 9. The grammatical construction seems confused: one would expect εμωαε or ετεωαε, St., §§ 426, 427. The writer has given the form of the relative ετωωαε, but has inserted *hr*, which seems to be an anomaly.
1. 10. GALEN, de Simpl. medic., viii. 19/7, makes the same remark about the juice of the *τιθύμαλλος* (Diosc. iv. 162), viz. that if dropped on the skin it burns it.

## VERSO

### VERSO COL. I.

(1) Eyebrow of Ra: ὄφρὸς ἡλίου. (2) Eyebrow of the moon. ὄφρὸς σελήνης. (3) These are some herbs.

(4) *Heliogonon*. (5) *Selenogonon*. (6) These are some herbs.

(7) Spurge, (8) which is that small herb that is in the gardens (9) and which exudes milk. (10) If you put its milk on a man's skin, (11) it causes a blister.

### VERSO COL. II.

(1) *Chamaemelon*. 'Clean-straw' is its name.

(2) *Leucanthemon*. 'Prick-horse' (?) is its name.

(3) *Crinanthemon*. 'None is better than I' is its name.

(4) *Chrysanthemon*. 'Fine-face' is its name, otherwise

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### COL. II.

1. 1. χαμαίμηλον, chamomile (synonym of ἀνθεμῖς in Diosc. iii. 144, of παρθένιον, ib. 145).

ihw-w'ḥ = τος + οσηῆ (?), 'clean hay,' probably on account of the scent. According to Apul. c. 24 *thaboris* (MS. var. *tuoris*) was the Egyptian name of the plant χαμαίμηλον (WIEDEMANN, *Altaeg. Wörter* v. Klass. Aut. umschr., p. 22).

1. 2. λευκανθεμον: synonym of ἀνθυλλίς, ἀνθεμῖς, παρθένιον, Diosc. iii. 143-145, but none of these plants seem to suit the Egyptian name *ḥz hr*, 'prick(?)-horse.' Cf. *ἡβωκ*, fodere, and Ar. *عشا*, 'prick.'

1. 3. κρινάνθεμον is said to be the houseleek; perhaps its occurrence in Diosc. iii. 127, as synonym of ἡμεροκαλλίς, gives a better explanation.

1. 4. χρυσάνθεμον, Diosc. iv. 58 = *Chrysanthemum coronarium*. The name also occurs as a synonym for ἀρτεμισία (ib. iii. 117) χρυσοκόμη, ἐλίχρυσον, and αἰζώων τὸ μέγα (ib. iv. 55, 57, 88).

*t hr-r-t nb*: cf. LEMM, *Sypr. v. Ant.*, 12 a, 13, and p. 64, περρηρε (*sic*) αηπισῆ. The Hawara wreaths contained specimens, PETRIE, *Hawara*, p. 53.

5. n p s-qlm te-f gbe:t nht pe-f h 'kf
6. te-f hrre:t n nb te-f gbe:t m qty grync'hemwn
7. p m'knesy'
8. *μανεσια*
9. w' 'ny n ty e-f km m qty
10. stem e'r-k nt-f e-f km
11. *μαγνης* p m'knes nt 'nh hr 'n-w-f
12. *μακνης* e'r-k h'yt-f e-f km
13. p m'nes n rm hr 'n-w-f
14. n t 'n-tsyke e'r-k h'yt-f
15. hr 'r-f t 'w snf a bl
16. a t . . . . . pe-k zz
17. w't \*επιγε\* nte-k wš[-s(?)] n \*μενεεβ(?)\*
18. nte-k nt-s erme qt I:t n \*απωε\*
19. erme w't \*β(?)ερωλ\* nte-k . . .
20. nte-k t w't . . . . .

## VERSO COL. III.

1. phre[-t a . . . . shy n fy]
2. pr-w zph n(?) pr(?)-'mnt sym(?) n \*κλο\*
3. nt-w n w' sp 'r m bnn t a p 'rp(?)
4. *φηκλης*
5. w' 'ny e-f wbh pe e-f m qty
6. g'rb'n' wn ke w' e.hr 'r-w 'r-f

l. 7. *m'knesy'* is magnetic iron ore: cf. Diosc. v. 147; PLIN., H. N., 36. 25.

l. 10. *e-f km*: here *km* is probably pseudo-participle, but in l. 12 infinitive.

l. 11. *m'knes nt 'nh* = *μάγνης ζών*, frequently referred to by ALEXANDER TRALLIANUS (ap. Fabricius, Bibl. gr. Hamburg, 1724, t. xii), e.g. p. 640 in prescriptions.

*hr 'n-w-f*: cf. l. 13, it is probably an imperfect sentence, unless it means 'it is imported.'

l. 13. *m'nes n rm*: perhaps 'human magnes,' on account of the blood. Cf. PLIN., H. N., 36. 25, where the haematites magnes of Zimiris in Aethiopia is described as sanguinem reddens si teratur. He also

said 'the gold flower' (5) of the wreath-seller; its leaf is strong, its stem is cold (?), (6) its flower is golden; its leaf is like *crinanthemon*.

(7) Magnesia, (8) *manesia*. (9) A stone of . . . . black like (10) stibium; when you grind it, it is black.

(11) *Magnes*. Magnesia viva; it is brought (i.e. imported?).

(12) *Maknes*. When you scrape it, it is black.

(13) *Maknes* of man. It is brought (14) from India (?); when you scrape it (15) it exudes blood.

(16) To drug (?) your enemy; (17) an *apshe*-beetle (?); you burn it with styrax (?), (18) you pound it together with one drachma of apple (19) and a . . . . and you . . . . (20) and you put a . . . . .

VERSO COL. III.

(1) Medicament [for a catalepsy (?). Gall of ceras]tes, (2) pips (?) of western apples, herb of *klo*. (3) Grind them together, make into a ball, put it into wine(?), and drink (?).

(4) Lees of wine. (5) It is a white stone like (6) gal-

speaks of magnes mas and femina, the former being strongly magnetic and of reddish colour; and W. MAX MÜLLER has suggested to us that *n m* may here be for ἀνδρείος.

I. 14. *n-isyke* = Ἰνδική (MAX MÜLLER). For Coptic forms of the name cf. LEMM., Kl. Kopt. Stud. ii. (Bull. de l'Acad. St. Petersburg, x. 405).

I. 16. Probably the word is that in 23/1.

I. 17. *enye*: cf. the beetle *ḫḫy-t* of ch. xxxvi of the Book of the Dead.

II. 19-20. REUVENS' tracing and the facsimile show many scraps in the last lines, but they are too vague to be legible.

COL. III.

I. 1. Restored from 24/27.

I. 4. *φέκλη*, 'lees of wine,' 'salt of tartar' (REUVENS, Lettres, i. p. 51, who gives references).

I. 6. *g<sup>e</sup>r<sup>o</sup>n<sup>e</sup>*: probably χαλβάνη, galbanum, the resinous sap of *Bubo galbanum* L., a plant of the fennel tribe used in medicine: see Diosc. iii. 87. Cf. also *χαρῆσαι*, *Costum dulce*, *حلو كزبرة*, Kircher, 186.

7. n sgewe p ky n rh-s
8. ar-f z nte-f n m<sup>c</sup>t pe e·r-k nt w<sup>c</sup> hm
9. hr mw nte-k ths-f a p h<sup>c</sup>r
10. n w<sup>c</sup> rm n w<sup>c</sup>t hte hm hr r-f
11. ht(?) p h<sup>c</sup>r
12. pe-f rn n mt-t wynn(?) *αφροσεληνον*
13. z<sup>h</sup> n 'h w<sup>c</sup> ny pe e-f wbh
14. phr·t a ty re s-hm·t mr hwt θθ·t n šnt·t
15. nt hr 'by ths hnt-f (*sic*) n'm-f
16. nte-k str erme t s-hm·t
17. z<sup>h</sup> n 'h w<sup>c</sup> ny e-f wbh pe e-f m qty
18. yl e-f h<sup>y</sup>t n pke sp-sn m qty rsenygnw

## VERSO COL. IV.

1. phre·t n msze e-f n mw
2. hm zf hr rrp e-f nfr
3. nte-k t ar-f bn-s šty n h·t
4. nte-k h<sup>y</sup>(t?) hm w<sup>c</sup>t(?) zf(?) hr rrp
5. nte-k t ar-f a hw IV
6. *σαλαματρα*
7. w<sup>c</sup>t h<sup>f</sup>le<sup>c</sup> hm
8. e-s n 'wn n k<sup>r</sup>'yne
9. e mn-te-s rt·t
10. tp n sr κεφαλεκη rn-f
11. w<sup>c</sup> sym e-f m qty w<sup>c</sup>t bw n šmr hwt

1. 7. *sgewe*. MAX MÜLLER (Rec. tr., viii. 174) suggests that *σκευή* may have the meaning 'quick-lime,' though this sense is not found in the dictionaries.

1. 12. *wynn* (?): cf. 4/7.

*αφροσεληνον* = *αφροσέλινος*, Diosc. v. 158, another name for *σεληνίτης λίθος*, selenite or foliated sulphate of lime (REUVENS, Lettres, i. p. 51, with reffs.).

11. 14-16. These lines are repeated in V. 13/10-11.

1. 18. *rsenygnw* = *αρσενικόν*, yellow orpiment, i. e. sulphide of arsenic: cf. Diosc. v. 120. ALEX. TRALL., u. s., p. 632, mentions it in a prescription for gout.

banum. There is another sort which is made (7) into lime (?). The way to know it (8) that it is genuine is this. You grind a little (9) with water; you rub it on the skin (10) of a man for a short time; then it (11) removes the skin. (12) Its name in Greek (?) ἀφροσέληνον, (13) 'foam of the moon.' It is a white stone.

(14) A medicament for making a woman love a man: fruit (?) of acacia; (15) grind with honey, anoint his phallus with it, (16) you (*sic*) lie with the woman.

(17) 'Foam of the moon'; this is a white stone like (18) glass, (when?) it is rubbed into fragments like orpiment.

VERSO COL. IV.

(1) Medicament for an ear that is watery. (2) Salt, heat with good wine; (3) you apply to it after cleansing (?) it first. (4) You scrape salt, heat with wine; (5) you apply to it for four days.

(6) σαλαμάνδρα, (7) a small lizard (8) which is of the colour of chrysolite. (9) It has no feet.

(10) 'Ram's horn,' κεφαλικὴ is its name, (11) a herb which is like a wild fennel bush; (12) its leaf and its stem

COL. IV.

l. 1. The cross × at the beginning of sections in this and the next column seems intended to catch the eye in the crowded writing on the original—see the facsimile.

Flux from the ears: cf. Pap. Eb. 91/3.

l. 7. *w<sup>c</sup>.t* (?). The sign in the original is like *hmt*, 'bronze,' and scarcely like *w<sup>c</sup>.t*.

l. 8. *k<sup>er</sup>g<sup>ne</sup>* = καλαίνη, chrysolite, greenish-yellow: cf. GOODWIN, Cambridge Essays, 1852, p. 44 (B. M. Gr. Pap. XLVI. 197), and KRALL, Pap. Rain. Mitth., iv. 141.

l. 9. The σαλαμάνδρα of DIOSC. ii. 67 has feet.

l. 10. *tp n sr*: probably κριός DIOSC. ii. 126 = Cicer arietinum, PLINY, Nat. Hist. xviii. 32. See SPRENGEL, ad loc.

l. 11. *šmr hwt* = *שמר הזי*, TATTAM, Lex. from MS. Par. 44, p. 340. The Semitic word is interesting.

12. te-f gbe-t pe-f ḥ zqꜥ m qty
13. p mr-rm eꜣr-k nt-f e-f šwy nte-k sꜥf-f(?)
14. nte-k ꜣr-f n kser-ꜥo-n nte-k ty-f a šḥ nb
15. ḥr lk-f ταμονιακη
16. ḥr rt-s m qty slom(?)
17. n te-f gbe-t ne-f pr-w t-qty-t
18. m qty tp n sr e-f θ
19. swre-t ḥm n pe-f ph(?)

## VERSO COL. V.

1. phre-t a(?) ꜣrz snf mw n ḥꜥp(?)ꜥo
2. ḥr ḥnqe nte-k t swr-s t s-ḥm-t nꜣm-f n twe
3. e bꜣr te-s wm ḥr ꜥḥ-f
4. p ky a rḥ-s n s-ḥm-t z e-s ꜣwr-t eꜣr-k t ꜣre
5. t s-ḥm-t ty-s mꜣ a ḥr py sym nt ḥry ꜥn
6. ḥr rhwe aꜣre twe ḥp nte-k gm p sym
7. e-f šhlꜥlt bn e-s a ꜣwr-t eꜣr-k gm-t-f
8. e-f wtwt e-s a ꜣwr-t
9. phre-t a ḥt(?) snfe gbe-t n šyšꜥ
10. gbet n ḥmtꜥf e-f knn nt t
11. ar-k eꜣr-k str erme t s-ḥm-t k-t ḥl
12. ḥzn shy n \*σζαε\* nt ḥr
13. ꜣrp ꜣs n sty t ar-k eꜣr-k str erme-s
14. ασφοδελος
15. ke-z a mzwł hwt

l. 13. *p mr rm*: cf. *φιλάνθρωπος*, synonym of *ἀπαρίμη*, Diosc. iii. 94, a bedstraw 'cleavers' (*προσέχεται δὲ καὶ ἱματίοις*, Diosc. ib.).

*šl-f(?)*: cf. *ἡλυσελ*, *cribrare* (?).

l. 14. *kseron* = *ξηρόν*, as suggested by MAX MÜLLER, *Rec. tr.*, viii. 173.

l. 15. *ἀμμωνιακή*: cf. DIOD. iii. 88, and above.

l. 16. *slom*: perhaps = *ἡλωα*, *μολόχη*, a mallow.

## COL. V.

l. 1. *ḥꜥp(?)ꜥo*, 'great Nile,' as name of some perhaps very juicy plant: cf. V. 33/5 for the reading.

ll. 4-8. A similar prescription in the nineteenth dynasty, BR., *Rec.*, ii. pl. 107: cf. RENOUEF, *A. Z.*, 1873, 123, for recent parallels.

are incised like (13) the 'love-man' plant; you pound it when it is dry, you gather (?) it, (14) you make it into a dry powder; you apply it to any wound; then it is cured.

Styrax, (16) it grows like *sloom* (?) (17) as to its leaf; its seed is twisted (18) like the 'ram's horn' plant, it bearing (19) a small spine at its end.

VERSO COL. V.

(1) A medicament to stop blood: juice of 'Great Nile (?)' plant (2) together with beer; you make the woman drink it in the morning (3) before she has eaten; then it stops.

(4) The way to know it of a woman whether she is conceinte: you make the woman (5) pass her water on this herb as above again (6) in the evening; when the morning comes and if you find the plant (7) scorched (?), she will not conceive; if you find it (8) flourishing, she will conceive.

(9) A medicament to stop blood: leaf of *sheisha*, (10) leaf of 'fly-bronze,' fresh; pound, put (it) (11) on you, you lie with the woman. Another: myrrh, (12) garlic, gall of a gazelle; pound with (13) old scented wine; put (it) on you, you lie with her.

(14) Asphodelos, (15) otherwise called 'wild onion.'

l. 4. *rḥ-s . . . s*: a characteristic construction in demotic: cf. II Kham, vi. 21. 27.

l. 9. *ḥt* (?). This seems a curious use of the word.

l. 10. *ḥmt-ḥf*. This looks like the literal translation of some foreign name. It is clearly a plant-name; but *χαλκόμυια*, which it suggests, is found only as the name of a kind of fly: cf. our 'corn-bluebottle.'

l. 13. *ʿrḫ ʿs*, 'old wine,' frequently prescribed in ALEX. TRALL.: cf. Corp. Pap. Rain. II. 183.

*n sty* = *οἶνος εὐώδης*, Pap. Bibl. Nat. I. 1837.

l. 14. *ἀσφοδελός, φύλλα ἔχων πρῶτον μεγάλην ὄμοια*, Diosc. ii. 199.

l. 15. *χελκεβε*: evidently some bulbous plant like the last; called *βοτανην χελκεβει* in Brit. Mus. Gr. Pap. XLVI. 70. Cf. perhaps *γέλυς*.

16. χελκεβε

17. ke-z ḥzn hwt

## VERSO COL. VI.

1. pḥre:t a t ḥlk mw ḥr s-ḥm:t t ḥyt:t n pḥre:t ḥm  
ḥr nḥe nt . . . n-s(?) hw(?) II

2. bn-s p hw II pḥr n mḥ II:t psymytsy nte-k nt-f  
erme w<sup>c</sup> ḥm n ḥnzyr n s-nḥe

3. m šs sp-sn nte-k t nḥe n m<sup>c</sup>:t ar-f e-f nfr erme  
w<sup>c</sup>:t swḥ:t nte-k nt-w nte-k ḥny w<sup>c</sup> ḥl(?)

4. n ḥbs(?) n ḥyw e-f šm<sup>c</sup>:t nte-k sp-f n ty pḥre:t nte-s  
zqm n t s:t-eywe:t nte-s

5. y<sup>c</sup> n ḥrp e-f <ne->nfr nte-k t p ḥo-l n pḥre:t a  
ḥry nḥm-s nte-k s<sup>c</sup>:y nḥm-f n ḥn

6. a bl ḥn ty-s ḥte:t n w<sup>c</sup>:t hte:t ḥm n p smt n p  
mz n p ḥwt š<sup>c</sup> nte t pḥre:t

7. ḥlḥl nte-k ḥny-t-f a bl nte-k ḥ<sup>c</sup>-s š<sup>c</sup> rhwe aḥre rhwe  
ḥp eḥr-k sp w<sup>c</sup>:t qlme:t n ḥby

8. n m<sup>c</sup>:t nte-k ty-f a ḥry nḥm-s š<sup>c</sup> twe š<sup>c</sup> hw III  
ke-z IV

## VERSO COL. VII.

1. k:t m-s-s mw n šwbe e-f ḥḥm znf w<sup>c</sup> mw n msz n  
qle:t znf w<sup>c</sup> a ḥ p znf

2. n w<sup>c</sup> z nte-k t w<sup>c</sup> wth n ḥrp e-f <ne->nfr a ḥe:t-w  
nte-s swr-f n mre:t e bap-s

3. wm nt nb n p t bn-s zqm n t s:t-eywe:t aḥr-s t  
ḥ:t aḥre rhwe ḥp eḥr-k t p ḥl n

4. ḥbye a ḥry nḥm-s a ḥ p nt ḥry š<sup>c</sup> hw VII k-t  
m-s-s eḥr-k ḥny w<sup>c</sup>:t lwps nmy eḥr-k t

## COL. VI.

1. 1. The last signs must be *hw II*, 'two days': cf. l. 2. The group before this is unusual. The first sign may be **Ⲫ**, the uterus, reading *k-t* or *ḥm-t*(?) (Kah. Pap. V. 2 note), and the last two might stand for *n-s*, 'to her,' or for *n mn*, 'daily.'

(16) Khelkebe, (17) otherwise called 'wild garlic.'

VERSO COL. VI.

(1) A remedy to cure water in a woman. The first remedy: salt and oil; pound; apply to the vulva(?) daily(?) two days.

(2) After the two days, the second remedy: white lead, you pound it with a little pigment from an oil-dealer (3) very carefully; you put true oil of fine quality to it, together with an egg and pound them; you take a strip (4) of linen cloth which is fine-spun(?); you dip it in this medicament. She must bathe in the bath, she must (5) wash in good wine; you put the medicated strip on her; you draw(?) it in (and) (6) out of her vulva for a short time, like the phallus of a man, until the medicament (7) spreads(?); you remove it, you leave her till evening; when evening comes, you dip a bandage(?) in genuine honey, (8) you put it on her until morning, for three, otherwise said four, days.

VERSO COL. VII.

(1) Another to follow it: juice of a cucumber which has been rubbed down, one ladleful(?), water of the ears of a *kle*-animal, one ladleful(?) like the ladle (2) of a (wine-) cup; you add a *uteh*-measure of good wine to them; and she drinks it at midday, before she has (3) eaten anything whatever, after bathing in the bath, which she has done before; when evening comes, you put the rag(?) (4) with honey on her as above for seven days.

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1. 2. *psymytsy*, as REVILLOUT pointed out, is *ψιμίθειον*, 'white lead': cf. ZOEGA, 626; DIOSC. v. 103.

5. X n wth n ʔrp ʔs e-f hlk ar-s eʔr-k t wʔt  $\frac{1}{2}$ qt·t  
n bšwš e-f knn a h·t-f n  $\theta$

6. n twe šʕ mre·t nte-s zqm n t s·t-eywe nte-s ʔy a  
bl nte-s swr-f aʔre rhwe

7. hp eʔr-k t ʔbye a hry nʔm-s a h p nt hry ʕn šʕ  
hw VII

## VERSO COL. VIII.

1. ποδακραν

2. eʔr-k t hms p rm nte-k t š sʕn hr rt-f n p rm

3. nte-k t š . . . m-s-f a rt-f hr ʔ-t-f eʔr-k šn

4. p rm z hr-f stm šʕ hw III m-s-s eʔr-k ʔny qpqp

5. eʔr-k psy·t-f hr nhe n qwpre eʔr-k ths rt-f

6. nʔm-f eʔr-k wh eʔr-k ʔny qntʔe Rʕqt hr ell šw

7. hr sym n gyz eʔr-k nt-w hr ʔrp eʔr-k slk-f n p bl

8. ny nte-k nyf m-s-f n r-k

## VERSO COL. IX.

1. k·t

2. ευφορβιου I·t qt·t

3. πεπτερεως  $\frac{1}{2}$  qt·t

4. περηθου sttr·t(?) I·t

5. αυταρχες sttr·t(?) I·t

6. sttr·t(?) I·t διοναπερον

7. mn ʔrp sttr·t(?) VI

## COL. VIII.

1. 5. *nhe n qwpre* = *ελαιον κύπρινον*, Diosc. i. 65; PLIN., H. N., 12. 51; 13. 1, 2; 23. 46, made from the seeds or leaves of *ή κύπρος*, *χρῶσιπερ*. KIRCHER, p. 179, *Lawsonia inermis*, the henna of the Arabs. The red dye made from the leaves is now the commonest cosmetic in the East, but was perhaps little known anciently. The oil frequently occurs in prescriptions in ALEX. TRALL.

I. 7. *sym n gyz*: lit. 'hand-plant,' with gloss *πινταρταλος*, which no doubt stands for *πεντεδάκτυλος*, Diosc. iv. 42 = *πεντάφυλλον* (potentilla). According to LENZ, p. 702, it is still called in Greece by both names. Cf. PARTHEY, *Zauberpap.*, ii. 34. 40; *Pap. bibl. nat.* 287.

II. 7-8. *n p bl ny*: a curious construction, if correct.

## COL. IX.

I. 3. *πεπτερεως* for *πεπέρεως*, 'pepper' (REUVENS, *Lettres*, i. p. 50), cf.

Another to follow: you take a new dish; you put (5) ten *uteh*-measures of old sweet wine on it; you put a half *kite* of fresh rue on it from (6) dawn till midday; let her bathe in the bath, and come out and drink it. When it is evening (7) you put honey on her as above again for seven days.

VERSO COL. VIII.

(1) Gout. (2) You make the man sit down; you place clay under the feet of the man; (3) you put . . . . to it (?), his feet resting on it; you ask (4) the man, saying, 'Has it hearkened?' for three days. Thereafter you take an ant (?), (5) you cook it in oil of henna; you anoint his feet (6) with it. When you have finished, you take Alexandrian figs and dried grapes (7) and potentilla; you pound them with wine; you anoint him besides (?) (8) these; and you blow on him with your mouth.

VERSO COL. IX.

(1) Another: (2) 1 *kite* of Euphorbia, (3)  $\frac{1}{2}$  *kite* of pepper, (4) 1 stater (?) of pyrethrum (?), (5) 1 stater (?) of adarces, (6) native sulphur, 1 stater (?), (7) any wine 6

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Diosc. ii. 188; and for its use as a magico-medical ingredient, WESSELY, N. Gr. Zauberpap., p. 25; and below V. 14/3; SIGISMUND, Aromata, p. 41.

1. 4. *περηθου* = *πυρέθρον*, apparently an umbellifer hot to the taste: cf. Diosc. iii. 78.

1. 5. *ανταρχες* = *αδαρκης*, Diosc. v. 136, a salt efflorescence on marsh plants. It is noteworthy that these four ingredients, spurge, pepper, *πύρεθρον*, and *αδαρκης*, are all found with many others in a prescription for gout given by ALEX. TRALL., lib. xi. p. 628.

1. 6. *διοναπερον* = *θείον άπυρον* (REUVENS, Lettres, i. p. 50), native sulphur. For its use cf. Brit. Mus. Gr. Pap. CXXI. l. 168; ZOEGA, 626 **ΘΗ ΠΑΤΩΣΣΑ**. The **ΟΠΑΠΕΡΟΝ** of KIR. 203 = sulphur rubrum, is doubtless a corruption of the above.

8. nḥe n m<sup>c</sup>t . . . ntek nt-w
9. nte-k ʾr-w n w<sup>c</sup>t splelyn t a p m<sup>c</sup>
10. nt šn n p rm

## VERSO COL. X.

1. ke s a(?) rt-f n p-etʾgrwn
2. eʾr-k šḥ ny rn-w a w<sup>c</sup> pq
3. n ḥt nge tren eʾr-k ty-f
4. a w<sup>c</sup> ḥʾr n ʾywr nte-k mr-f a rt-f
5. n p rm n rn-f *δερμα ελαφιον* n t rt-t II-t
6. **ⲑⲉⲙⲏⲃⲁⲣⲁⲑⲉⲙ**
7. **ⲟⲩⲣⲉⲙⲏⲃⲣⲉⲛⲟⲩⲧⲓⲛⲉ**
8. **ⲁⲓⲟⲭⲟⲟⲩ**
9. **ⲉⲙⲏⲃⲁⲣⲁⲑⲉⲙⲟⲩ**
10. **ⲛⲁⲓⲟⲟⲩ** my lk. mn a.ms mn
11. n šn nb nt ḥn ne-f pt-w te-f rt-w II-t
12. ḥr ʾ-k-f e ʿḥ my

## VERSO COL. XI.

1. pḥre:t n rt(?) . . .
2. ḥzn ʾlbwnt
3. . . . ʾs
4. nḥe n m<sup>c</sup>t nt ths-f
5. nʾm-f e-f šwy eʾr-k y<sup>c</sup>-f
6. n mw qbe ḥr lk-f
7. pḥre:t n rt:t e-f sk m šs sp-sn nfr sp-sn
8. eʾr-k y<sup>c</sup> rt-f n mw n šwbet
9. nte-k ḥyt-f m šs sp-sn ḥr rt-f
10. k-t ʾlqw n . . . θθ n šnt:t
11. šew nt t ar-f

1. 9. *splelyn*: cf. ZOEGLA, 630 **ⲉⲛⲉⲗⲉⲗⲓⲛ**, apparently a 'plaster' or 'poultice,' probably = *σπλίμ, σπληρίον*.

stators(?); (8) genuine oil . . . . you pound them, (9) you make them into a poultice; apply to the part (10) which is painful of the man.

VERSO COL. X.

(1) Another talisman for the foot of the gouty man : (2) you write these names on a strip (3) of silver or tin; you put it (4) on a deer-skin; you bind it to the foot (5) of the man named, *δέρμα ἐλάφιον*, with the two feet. (6) *‘θεμβαραθεμ (7) ουρεμβρενουτιπε (8) αιοχθου (9) σεμ-μαραθεμμον (10) ναιουου.* Let N. son of N. recover (11) from every pain which is in his feet and two legs.’ (12) You do it when the moon is in the constellation of Leo.

VERSO COL. XI.

(1) Remedy for a . . . . foot(?) : (2) garlic, frankincense, (3) old . . . . (4) genuine oil; pound (together); anoint him (5) with it. When it is dry, you wash it (6) with cold water; then he recovers.

(7) Remedy for a foot which is much sprained(?) ; very excellent. (8) You wash his foot with juice of cucumber; (9) you rub it well on his foot.

(10) Another: sycamore figs(?) of . . . ; fruit(?) of acacia, (11) perseae fruit(?) ; pound (together); apply (it) to him.

COL. X.

l. 1. *ρ-ει²grwn* = *ποδαγρών*.

l. 2. Cf. ALEX. TRALL, lib. xi. p. 656, for a similar method of dealing with gout. Such charms are as common in ancient times as in modern.

l. 3. Tin is frequently used for similar purposes: cf. WESSELY, N. Gr. Zauberpap., p. 11.

l. 5. *n t r t t II t*, that is with the two feet of the skin.

l. 12.  the knife is the sign of the Zodiac for Leo (BRUGSCH, Nouv. Rech., p. 22, Stobart tables, &c.): cf. 5/11 and note 1/12.

COL. XI.

l. 10. *twne* is perhaps the reading of the imperfect group.

## VERSO COL. XII.

1. ke-z wr šcr'y(?)
2. ʾnk pe wr š(?)-ʿy nt ʾr hyq a t rpy·t ʿot nb  
qwow(?)
3. ll mw ll p mw n sn-t(?) p nt n r-y p ʿt n H·t-ḥr·t-  
šw mr
4. p nt n ḥt-y ḥt-y pz pe ḥt mr p(?) wḥe e·ḥr ʾre ʾm·t
5. ʾy-f a ʾm-mw wḥe e·ḥr ʾre wnš·t ʾy a wnš wḥe  
e·ḥr ʾre whr·t ʾy·t-f
6. a whr p wh nt a p ntr šr spd(?) ʾy-y·t-f a mw-s·t-s  
e-f ʾn·nʿ a t sbt·t n nynʿre-t-s
7. a wh mw n [p]e-f ntr pe-f ḥry pe-f y·h-ʿo sʿb·h-ʿo  
pe-f glemwrʿ mwse plerwbe s my
8. ʾbrʿsʿks senklʿy my ʾre mn a·ms mn ʾy-f a mn a·ms  
mn
9. my ʾr-s wʿ pz wʿ mr wʿ lyb ʿo . . . . . e-s qte  
m-s-f a mʿ nb p ḥyt
10. n y·h-ʿo sʿb·hw h-ʿo-ry-ʿo-n(?) pʿn-t-rgʿ-t-r ʾn-t-rgʿ-t-r  
ʾrbʿ
11. nthʿlʿ thʿl-ʿo thʿlʿks z te-y ḥwy ḥyt a·r·tn

## VERSO COL. XIII.

1. n n ntr·w ʿy·w n Kmy mh t·t·tn n st·t šht·t (bk-f)  
ḥwy·t-f a p ḥt n mn a·ms mn
2. ḥbq nʾm-s nge ʾyh θ n ty-s qt·t mge rm ʾmnt my  
ʾre p ʿy

## COL. XII.

1. 1. A gloss on l. 2.
1. 2. *qwow* (the first *w* may be a determinative ¶). BRÜGSCHE, Dict. Geog., 819, identifies this with the modern Qau (Antacopolis). But Qau is derived from Copt.  $\tau\kappa\omega\sigma$ , which in its turn is perhaps from the hierogl. *dw-g*.
1. 3. *p ʿ*: obesity is a mark of beauty in the East.
1. 5. *ʾy-f*: cf. note 21/35. *ʾy* in this line must be an error for *ʾy-f*. *ʾy·t-f* at the end of the line must be the same word: cf. Boh.  $\alpha\tau\epsilon$  and  $\alpha\tau\omega$ , and *ḥsy-k* 20/20, beside *ḥsy·t-k* 20/19.

VERSO COL. XII.

(1, 2) 'I am the great Shaay (otherwise said, the great Sheray?), who makes magic for the great Triphis, the lady of Kooou(?) (3) Lol Milol, the water of thy brother(?) is that which is in my mouth, the fat of Hathor, worthy of love, is (4) that which is in my heart; my heart yearns, my heart loves. The(?) longing such as a she-cat (5) feels for a male cat, a longing such as a she-wolf feels for a he-wolf, a longing such as a bitch feels for (6) a dog, the longing which the god, the son of Sopd(?), felt for Moses going to the hill of Ninaretos (7) to offer water unto his god, his lord, his Yahoo, Sabaho, his Glemura-muse, Plerube . . . S Mi (8) Abrasax, Senklai—let N. daughter of N. feel it for N. son of N.; (9) let her feel a yearning, a love, a madness great . . . . ., she seeking for him (going) to every place. The fury (10) of Yahoo, Sabaho, Horyo . . Pantokrator, Antorgator, (11) Arbanthala, Thalo, Thalax: for I cast fury upon you

VERSO COL. XIII.

(1) 'of the great gods of Egypt: fill your hands with flames and fire; employ it, cast it on the heart of N. daughter of N. (2) Waste her away, thou(?) demon; take her sleep, thou(?) man of Amenti; may the house

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1. 6. Cf. Μωσῆς ὁ μέγας φίλος ὑψίστου, quoted from the Orac. Sibyll.  
 2. 247 by PARTHEY, 2 Gr. Zauberpap., p. 58. *s-t* is \***ст**, 'seat.'  
 1. 7. *wḥ mw*: very common as a title equivalent to *χοαχότης*.  
 [*p*]e-f: this correction of the text seems almost certain.  
*plerwbe* perhaps = *πλήρωμα*.

COL. XIII.

1. 2. *nge* . . . *nge* must be **нст**: **нxe** before the subject, though here before the imperative, which is not allowed in Coptic (W. MAX MÜLLER, Rec. tr., xiii. 151).

3. n py-s yt ty-s mw-t n ny-s m<sup>c</sup> nte e-s n hē-t-w . . .  
 ʕš e h-ʕo-h n st-t
4. ar-s e-s z ze n-ny e-s <ʕh> qrmrm n bl z ne-ʔy z  
 ʔnk w<sup>c</sup>t ryt-t n Gb
5. Hr r(?)-ʕo-n p r<sup>c</sup> rn-yt prq rn-s a bl n Kmy š<sup>c</sup> hw  
 XL ʔbt XXXIII CLXXV n hw p zq-r n VI n ʔbt
6. gyre thee(?) pysytw ek-ʕo(?)-ymy ʔt<sup>c</sup>m sp VII  
 hs n \*~~uaceg~~\* w<sup>c</sup> hm n mw-t n ʕo-t
7. hn<sup>c</sup> s<sup>c</sup>smrym(?) ʔp-t VII-t n hs n \*~~σgēc~~\* šy n  
 \*~~hēaune~~\* n hwt h-t n yp-t n nhe
8. nte-k st-t-w n glm n mh nte-k ʕš ar-f n sp VII  
 n hw VII nte-k ths hn-t-k
9. n<sup>ʔ</sup>m-f nte-k str erme t s-hm-t nte-k ths ht-s n t  
 s-hm-t ʕn
10. a t ʔre s-hm-t mr py (*sic*) hy θθ-t n šnt-t nt hr  
 ʔbye nte-k ths hn-t-k n<sup>ʔ</sup>m-f
11. nte-k str erme t s-hm-t a t ʔre s-hm-t mr  
 nq-s hbete n r-f n w<sup>c</sup> htr hwt nte-k ths
12. hn-t-k n<sup>ʔ</sup>m-f nte-k str erme t s-hm-t

## VERSO COL. XIV.

1. a t . . . . .
2. ʔbn (δραχμη) I
3. \*~~nnnp~~\* (δραχμη) I
4. mh n knwt(?) e-f šwy (δραχμη) IV
5. s<sup>ʔ</sup>terw (δραχμη) IV
6. nt n p<sup>h</sup>re šwy a<sup>ʔ</sup>ry yp-t n<sup>ʔ</sup>m-f
7. a h p nt e<sup>ʔ</sup>r-k swne n<sup>ʔ</sup>m-f erme s-hm-t nb

1. 3. *n hē-t-w*. Note this Coptic form **ⲛⲏⲧⲓⲱⲧ** instead of the usual demotic *hn-w* lost in Coptic. In this particular phrase, however, *n<sup>ʔ</sup>m-w*, not *hn-w*, is usual.

1. 4. *n-ny . . . ne-ʔy*. It is suggested that, in spite of the strange orthography, **ⲛⲁⲓ** misereri is here intended.

1. 5. It is difficult to see what is intended by the numbers.

1. 6. The first words of this line have been read by PLEYTE (P. S. B. A.,

(3) of her father and her mother (and) the places where she is . . . . .; call out "There is flame of fire (4) to her," while she speaks, saying, "Have mercy(?)," she standing outside and murmuring "Have mercy(?)." For I am an agent(?) of Geb, (5) Horus Ron Phre is my name, tear her name out of Egypt for forty days, thirty-three months, 175 days, the complement of six months, (6) Gyre, Thee, Pysytu, Ekoimi, Atam.' Seven times. Dung of crocodile, a little placenta(?) of a she-ass, (7) together with sisymbrium, seven *oipi* of antelope's dung, the gall of a male goat, and first-fruits of oil; (8) you heat them with stalks of flax. You recite to it seven times for seven days; you anoint your phallus (9) with it, you lie with the woman; you anoint the breast(?) of the woman also.

(10) To cause a woman to love her husband: pods of acacia, pound with honey, anoint your phallus with it (11) and lie with the woman.

To make a woman *amare coitum suum*. Foam of a stallion's mouth. Anoint your phallus with it and lie with the woman.

VERSO COL. XIV.

(1) To make . . . . . (2) alum, 1 drachm, (3) pepper, 1 drachm, (4) *mhnknwt*, dried, 4 drachms, (5) satyrium, 4 drachms. (6) Pound together into a dry medicament; do your business with it (7) like that which you know with any woman.

v. 152) as *κύριε θεέ πιστέ ἐξίημι* 'Αδάμ, 'O divine faithful Lord, I cast out Adam.'

l. 10. *py*: error for *py-s*.

COL. XIV.

l. 5. *sterw* = *στυρίων*, MAX MÜLLER, Rec. tr., viii. 176-177. For the plant (which is not identified) see Diosc. iii. 133. It is a venereal stimulant.

## VERSO COL. XV.

1. n rn·w n n ntr·w nt hr wħe-k-s e·r-k ʾn-n(?) a  
ʾny ʿze a ħn swr(?)
2. mʿskelly mʿskell-ʿo phnwgentʿb-ʿo
3. hreks(?)sygth-ʿo perygthe-ʿo-n perypegʿneks
4. ʿre-ʿo-bʿsʿgrʿ ke-zm ʿo-bʿsʿgrʿ
5. py rn hr z-k-f hr t ħt n zy e-f n-nʿ a byk e-tbe  
n rn·w
6. n ΔΙΟΚΡΟΦ nt n ħn nte-f wzy e·r-k ʿš-w a p z(?)  
n ΔΔΩΝΑΙ nt šĥ
7. n bl e-f a ʾr wʿt bkʿy-i(?) ʿo-t e-f ʾny ʿze a ħn

## VERSO COL. XVI.

1. ʾrmy-ʿo-wt (ke-zm ἀρμιοϑ) sythʿny wthʿny
2. ʾryʾmwsy s-ʿo-br-tt byrbʿt my[s]yrythʿt
3. a-ms-thʿrmythʿt a·wy mn a-ms mn a bl ħn ny-s  
ʿy·w
4. nt e-s nʾm-w a ʿy nb nte mn a-ms mn nʾm-w e-s  
mr[t]-f e-s lby m-s-f
5. e-s ʾr n p šp n ħt-f n nw nb e·r-k šĥ ny n  
rʾw ħl a wʿt tys·t
6. n š-stn e-s wʿb nte-k ty-s a wʿ ħbs nmy e-f wʿb  
e-f mh n nħe n mʿt n ⟨p⟩
7. pe-k ʿy n θ n rhwe a twe e·r-k gm p fʿe n t  
s-ħm·t a ty-f a ħn p sʿl nfr-f (*sic*)

## COL. XV.

1. 1. GROFF has written an elaborate study on this column in *Mém. de l'Inst. Égypt.* iii. 377; many of his readings are wrong, but it remains very difficult to read and interpret.

*wħe-k* (?): the second sign is imperfect; *wšte-k* (?).

*ʾn-n* (?): cf. l. 5, *n-n* (?).

*ʿze*: cf. 3/29.

*swr* (?). Can this be really a trace of *ħn*, to be restored *n šn ħn*, 'by vase-questioning'?

1. 2. For a similar list of names see *Pap. Gr. Lugd.*, *Pap. V.*, col. 9, l. 10.

1. 5. Can *e·rħe* have the meaning 'instead of'?

1. 6. The Dioscuri were the patron gods of sailors.

VERSO COL. XV.

(1) The names of the gods whom you want (?) when you are about (?) to bring in a criminal [by vase-questioning?] (2) Maskelli, Maskello, Phnoukentabao, (3) Hreksyktho, Perykthon, Perypeganex, (4) Areobasagra, otherwise Obasagra.

(5) This name you utter it before a ship that is about (?) to founder on account of the names (6) of Dioscoros, which are within, and it is safe.

You recite them to the bowl (?) of Adonai, which is written (7) outside. It will do a mighty work (?) bringing in a criminal.

VERSO COL. XVI.

(A row of figures, viz. 3 scarabs, 3 hawks, and 3 goats.)

(1) 'Armioout (otherwise Armiouth), Sithani, Outhani, (2) Aryamnoi, Sobrtat, Birbat, Misirythat, (3) Amsie-tharmithat: bring N. daughter of N. out of her abodes (4) in which she is, to any house and any place which N. son of N. is in; she loving him and craving for him, (5) she making the gift of his desire (?) at every moment.' You write this in myrrh ink on a strip (6) of clean fine linen, and you put it in a clean new lamp, which is filled with genuine oil, (7) in your house from evening till morning. If you find a hair of the woman to put in the wick, it is excellent.

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Bowl (?) of Adonai. Perhaps reference may be made to the familiar story of Nectanebus and the magic bowl in Pseudo-Callisthenes.

l. 7. *n bl*: see note on 18/6.

COL. XVI.

l. 7. For the use of hair in Egyptian magic, cf. the actual specimen mentioned by CHABAS, *Pap. Mag. Harris*, p. 184.

*nfr-f* or *nfr pe*: cf. 23/8.

## VERSO COL. XVII.

1. w<sup>c</sup> r a ʔny [s-ħm-t?] n ħwt a hb rswe:t ke-z a pre  
rswe:t ʕn
2. . . . .
3. eʔr-k šĥ ny a w<sup>c</sup>t gbe:t n ʔqyr nte-k ħ<sup>c</sup> ħr zz-k  
eʔr-k n-q<te>:t-k ħr
4. ʔr-f rswe:t nte-f hb rswe:t e-f ħp eʔr-k a ʔr-f a hb  
rswe:t eʔr-k ty-s a r-f n w<sup>c</sup> qs
5. ħr ʔr-f ʔny s-ħm-t ʕn eʔr-k šĥ py rn a t kbe:t n  
ʕqyr n snf n \*𐤇𐤊\* nge \*𐤏𐤓𐤏𐤓𐤏𐤓𐤏𐤓\* (sic)
6. nte-k t p f<sup>c</sup>e n t s-ħm-t a ħn t gbe:t nte-k ty-s a  
r-f n p qs nte-k šĥ n p ʔytn n py rn z a-wy
7. mn t šr:t n mn a p ʕy n p m<sup>c</sup> n str nte mn p šr  
n t mn nʔm-f
8. *εστι δε και αγωγιμων*

## VERSO COL. XVIII.

1. 𐤏𐤓𐤏𐤓𐤏𐤓
2. 𐤏𐤓𐤏𐤓𐤏𐤓
3. 𐤏𐤓𐤏𐤓𐤏𐤓
4. wnĥ-k aʔr-y t mn p ntr
5. nte-k sze erme-y ħr p nt e-y šn-t-k
6. ħrr-f n mt:t m<sup>c</sup>t e bnp-k z n-y
7. mt:t n ʕze \*𐤏𐤓𐤏𐤓𐤏𐤓\* . . . II
8. \*𐤏𐤓𐤏𐤓𐤏𐤓𐤏𐤓\* . . . II
9. nt ħr snf n \*𐤓(?)[𐤊]𐤏𐤓𐤏𐤓\*
10. ʔr m bnn:t nte-k ħyt-f ħr ʔrte
11. n ms-ħwt t a yr-t-f n wnm nte-k ʕš(?) ar-f(?)
12. a ħr <p> ħbs nb nge p ħpš n rhwe

## VERSO COL. XIX.

1. w<sup>c</sup> r n ʔny s-ħm-t(?) a bl n py-s ʕy ħr ʔny-k w<sup>c</sup>  
\* . . . ce\*

## COL. XVII.

1. 8. *αγωγιμων* = *ἀγωγιμων*. Cf. REUVENS, Lettres, i. p. 50 and refs.  
there; also Brit. Mus. Gk. Pap. CXXI. 295, 300, and p. 115.

VERSO COL. XVII.

(1) A spell to bring [a woman] to a man (and?) to send dreams, otherwise said, to dream dreams, also.

(2) (A line of symbols or secret signs.)

(3) You write this on a rush-leaf and you place (it) under your head; you go to sleep; then (4) it makes dreams and it sends dreams. If you will do it to send dreams, you put it (the leaf) on the mouth of a mummy.

(5) It brings a woman also; you write this name on the rush-leaf with the blood of a . . . or a hoopoe (?);

(6) and you put the hair of the woman in the leaf, and put it on the mouth of the mummy; and you write on the earth with this name, saying: 'Bring (7) N. daughter of N. to the house in the sleeping-place in which is N. son of N.' (8) Now it is also an *αγωγιμον*.

VERSO COL. XVIII.

(1) ' *ηροθβιουθ* (2) *εκτοσλα* (3) *ηρρεφει*.

(4) 'Reveal thyself to me, god N., (5) and speak to me concerning that which I shall ask thee, (6) truthfully, without telling me (7) falsehood.' Saffron, 2 (measures), (8) stibium of Koptos, 2 (measures), (9) pound together with blood of a lizard, (10) make into a ball, and rub it with milk (11) of one who has born a male child. Put (it) in his right eye; you make invocation (?) to him (?) (12) before any lamp or the 'Shoulder' constellation in the evening.

VERSO COL. XIX.

(1) A spell for bringing a woman out of her house.

COL. XVIII.

l. 8. \**στηλιακητ*\* = *στιμμι κοπτικον*. Cf. Brit. Mus. Gk. Pap. XLVI. 67, CXXI. 336; Pap. Bibl. Nat. l. 1071.

l. 10. *rite n ms-hwt*: common in Old Egyptian prescriptions. Cf. *γαλα αρρενοτοκου γυναικος*, Diosc. v. 99, likewise in connexion with *στιμμι*.

2. n ʾm·t (*sic*) n ḥwt nte-k t šwy-f nte-k ʾny w<sup>c</sup>  
qbḥ(?) . . . .

3. n ḥsy nte-k mnqe w<sup>c</sup> kswr e ḥ·t-f šfe n nb . . . .

4. n my e(?) r-w wn e ḥr-f n wn a wn nʾm-w e·ʾr-k  
t n(?) nk . . . . ḥr(?)·f

5. e·ʾr-k wḥ a ʾny s-ḥm·t n-k n nw nb e·ʾr-k wḥ p  
kswr n p ḥrw n w<sup>c</sup> ḥbs

6. e-f mḥ e·ʾr-k z ar-f(?) z a·wy mn t šr mn a py m<sup>c</sup>

7. nt e-y nʾm-f n tkr ḥn ny wne·t-w n p-hw ḥr ʾw-s  
ty hte·t

## VERSO COL. XX.

1. a ty lk yr·t-bn(?) n rm . . . . ʾMn py ḥwt ḥy py  
ḥwt ʾkš ʾr ʾy a ḥry

2. n mrwe a Kmy gm Ḥr pe šr e-f fy·t-f a hn rt-f  
a·e-f šk<sup>c</sup>-f

3. a zz-f n III r n mt·t ʾkš e-f gm mn a·ms mn  
a·e-f fy·t-f a hn

4. rt-f a·e-f šk<sup>c</sup>-f a zz-f n III r n mt·t ʾkš g(?)ntyny-  
tnty

5. n<sup>o</sup> qwqwby . . . khe ʾkh<sup>o</sup>

6. a w<sup>c</sup> ḥm n nḥe nte-k t ḥm ḥlyn ar-f nte-k ths p  
rm nt ḥr yr·t-bn(?) nʾm-f

7. nte-k šḥ ny ʿn a w<sup>c</sup> zm nmy nte-k ʾr-f n mze a  
ḥe·t-f nte-k py byl n t p·t n n šḥ . . . .

## COL. XIX.

1. 2. *qbḥ*: the reading of the first sign is doubtful. The determinative would lead one to expect ʾbḥ, 'tooth,' but it is difficult to read so. *qbḥ* would perhaps be *ḳḳḥ*, 'tendo,' or it may be the name of some animal which is to be drowned.

## COL. XX.

1. 1. *yr·t(?)*, followed by det. or word-sign for evil, 'bad eye,' which might be either ophthalmia or 'evil-eye,' *εἰεφθονε*. The prescription perhaps favours the former.

1. 2. Amon was the god of Meroe: cf. II Kham. iv. 15.

You take a . . . . (2) of a wild she-cat ; you dry it ; you take a heel-tendon (?) [of a (?) . . . . which has been (?)] (3) drowned ; you fashion a ring, the body (? bezel) of which is variegated (?) with gold [in the form of two (?)] (4) lions, their mouths being open, the face of each being turned to the other ; you put some . . . . its face (?). (5) If you wish to bring a woman to you at any time, you place the ring on the upper part of a lamp, (6) which is lighted ; you say, 'Bring N. daughter of N. to this place (7) in which I am, quickly in these moments of to-day.' Then she comes at once.

VERSO COL. XX.

(1) To heal ophthalmia (?) in a man. '[Ho ?] Amon, this lofty male, this male of Ethiopia, who came down (2) from Meroe to Egypt, he finds my son Horus be-taking himself as fast as his feet move (?), and he in-jured (?) him (3) in his head with three spells in Ethiopian language, and he finds N. son of N. and carries him as fast as his feet move (?), (4) and injures his head with three spells in Ethiopian language : Gentini, Tentina, (5) Kwkwy, [Ak]khe, Akha.' (6) (Say it) to a little oil : add salt and nasturtium seed to it, you anoint the man who has ophthalmia (?) with it. (7) You also write this on a new papyrus ; you make it into a written amulet on his body :—'Thou art this eye of heaven' in the writings (followed by an eye with rays, as drawn in the papyrus).

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The spell seems very corrupt, but some sense may be made of it by supplying *e-f* before *gm*.

l. 3. *a hn rt-f*, 'according to the movement (?) of his feet.'

l. 6. *hlyn*, *ϣλλειπ*, Sah. in Peyron = *κερδαμων* (*κάρδαμον*, Diosc. ii. 184) *κερδαμωμο* (*καρδάμωμον*, ib. i. 5).

l. 7. *mze*: cf. II Kham. ii. 26 ; P. S. B. A., 1899, p. 269 ; perhaps connected with *μαγία*.

## VERSO COL. XXI.

1. . . . .
2. . . . .
3. . . . .
4. . . . . t-nhs(?) 'nh-ᵛm
5. nt 'r(?) . . . . . n p y'ᵛr
6. . . . . smt yr-t-k n'm-f

## VERSO COL. XXII.

1. . . . . [e-f] znt
2. tey-s [p kys nt ḥr 'r-k(?)] ty-f a yr-t-k e'ᵛr-k 'n-
3. n' a p hn n šn w'e-t-k wyt
4. ms-tme qs(?)-'nh s(?) . . . ḥrrw n šr-'o-t(?)
5. km nte \*epero(?)c\* pe snf n qwqwpt
6. nt . . . m bnn nte-k smt yr-t-k n'm-f ḥr mw
7. n elle n(?) Kmy(?) ḥr st n t(?)-nhs ḥr
8. nw-k a t ḥyb-t n ntr nb ntr-t nb
9. . . . . -f te-y 'š n-tn n ntr-w 'y nt ḥ'w erme p r' t(?)semwks
10. 'mp(?) . . . . p-y'm-enp'y' yb-'o-th y'e s'b'-'o-th
11. a-[wn] n-y sp-sn n ntr-w 'y nt ḥ'w erme p r' my wn yr-t a p
12. [wy]n nte-y m' p ntr nt šn n p-hw ys sp-sn ze p s . . . . . 'bl'
13. n[th]n'lb' p ntr wr m'ᵛr'ᵛr' 'n-t-ne 'by'ᵛth
14. n . . . . snn(?) . . 'e n-t-s'tr'perqm'e Wsr ly
15. l[?]m rn-f a·wn n-y sp-sn n ntr-w 'y my wn yr-t a p wyn
16. nt[e-y] m' p ntr nt šn n p-hw a·wn n-y sp-sn te-y ḥwy ḥyt a'ᵛr-tn n p ntr 'o sp-sn
17. . . . nte(?) ne-'y(?) te-f pḥt-t nt 'nh 'š z-t my pḥt-w sp-sn n p rnn

## COL. XXII.

1. 4. *šr-'o-t km-t* = the edible seed *šr-t km-t*, E. E. F. Paheri, Pl. III. top ine; BRUGSCH, Wtb., 1405: cf. the white *šr-t ḥz-t* from which beer was

VERSO COL. XXI.

(1-3) (Fragments) (4) . . . . . of Ethiopia (?), *ankh-amu* flowers, (5) pound, make(?) . . . . . of the river, (6) . . . . . paint your eye with it.

VERSO COL. XXII.

(1) . . . . . tested. (2) Behold [the ointment which you] put on your eye when you (3) approach the vessel of inquiry alone: green eye-paint, (4) stibium, *ges-ankh* (?), amulet of . . . . ., flowers of black *sher-o* (?) (5) which are beans (?), blood of hoopoe, (6) pound, [make] into a ball, and paint your eye with it, together with juice (7) of Egyptian (?) grapes, and *set-stone* (?) of Ethiopia; then (8) you see the shadow of every god and every goddess.

(9) Its . . . . . 'I invoke you (plur.), ye great gods who shine with the sun, Themouks (10) Amp . . . Piam, Enpaia, Eiboth, Eiae, Sabaoth, (11) open(?) to me (*bis*), ye great gods who shine with the sun, let my eyes be opened to the (12) light, and let me see the god who inquires to-day, hasten (*bis*); for the protection . . . . (13) Ablanathanalba, the mighty god, Marara, Atone, Abeiath, (14) N . . . . Senen (?), [Psh]oi, Zatra-perkemei, Osiris, (15) Lilam is his name. Open to me (*bis*), ye great gods, let my eyes be opened to the light, (16) and let me see the god who inquires to-day. Open to me (*bis*). I cast the fury on you (plur.) of the great (*bis*) god, (17) . . . . whose might is great (?),

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prepared, ib., Suppl., 1200. Here the former is made equivalent to \*ερεκος\*, presumably *ἄρακος* (= *Vicia cracca* L., common vetch according to LENZ, Bot. d. alten Griechen u. Römer, p. 726), which was a common cultivated plant in Egypt. Cf. Oxyrhynchus Pap. II. cclxxx. 16, Tebtunis Pap. pass.; in Coptic Corp. Pap. Rain. II. p. 176 (ⲁⲣⲁⲕⲏ), Crum Copt. MSS. Fay. p. 78 verso, l. 35 (ⲁⲣⲁⲕⲁ).

1. 7. *elle n*(?) *Kmy*(?): cf. ⲉⲗⲉⲗⲏⲏⲏⲉ, 'black grapes,' but see 29/28, which is practically a parallel.

18. . . . . sp-sn p rn n p [ntr?] . . . . a-wn n-y  
sp-sn
19. [n ntr-w] 'y nt h<sup>c</sup>-w erme p r<sup>c</sup> my wn [yr-t a p  
wyn nt]e-y
20. [m' p ntr] nt šn n p-hw ys sp-sn . . . sp . . .

## VERSO COL. XXIII.

1. . . . .
2. nt . . . . .
3. hr(?) . . . . .
4. ke . . . . .
5. . . . μαζ . . . . .
6. 'ny . . . . .
7. pr-w . . . . .
8. . . . .
9. ke . . . . . 'n
10. hs . . . . . šwy e-f wš . . . . II
11. nt [hr nhe(?) n q]wpr hr 'by
12. ths [hn-t-k(?)] n'm-f nte-k str erme-s

## VERSO COL. XXIV.

1. . . . .
2. . . . . ar-f nte-k . . . . .
3. . . . . n š-stn ar-f e py(?) rnn III šh ar-f
4. . . . . hr hl nte-k θ-r-f nte-k wh-f
5. . . . . zz-k nte-k 'š-w ar-f 'n n sp IX
6. . . . . hbs hr 'r-k-f n p nw n p θ III n rhwe
7. . . . . t-k z-mt't y-'o-b's'wmpth-'o
8. [ghr-'o-me lw]gh'r my wn yr't a bl
9. [n mt't] m't hr t mn t mt't nt e-y šll hrr-s ty
10. [n p-hw n] mt't m't n wš n z n-k mt't n 'ze
11. ιωβαλασταντωνχρωμελοσχαρ
12. my wn yr't a bl n mt't m't hr t mn t mt't nt  
e-y šll
13. hrr-s ty n p-hw

who lives for ever, give power to the name (?) (18) . . . . . the name of the god (?) . . . . . open to me (*bis*), (19) ye great [gods] who shine with the sun, let [my eyes] be opened [to the light, and let] me (20) [see the god] who answers to-day, hasten (*bis*) . . . times . . .'

VERSO COL. XXIII.

(Lines 1-9 fragments.) (10) dung . . . . . dried and burnt, 2 (measures), (11) pound (with oil of) henna and honey, (12) anoint [your phallus] therewith, and lie with her.

VERSO COL. XXIV.

(1) . . . . (2) . . . . on it, and you . . . . . (3) . . . . . of fine linen on it (? him); these three names being written on it, (4) . . . . . with myrrh; you light it and place it (5) . . . . . your head; you recite them to it again nine times. (6) . . . . . the lamp; you do it at the time of the third hour (?) of evening (7) [and you] lie down (?). Formula: 'Iobasaoumptho (8) [Khrome(?) Lou]khar; let my eyes be opened (9) in truth concerning any given matter which I am praying for here (10) [to-day, in] truth without telling thee (*sic*) falsehood.'

(11) 'Iobasaoumpthokhromeloukhar, (12) let my eyes be opened in truth concerning any given thing which I am praying (13) for here to-day.'

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COL. XXIII.

1. 1. Probably some five or six short lines have completely disappeared before the beginning of the existing fragments of this column.

COL. XXIV.

Following this on LEYDEN, Pl. XIV., there are several scraps of Greek, &c., numbered 1-7. They are written on pieces of papyrus used for patching worn places, and have no necessary connexion with the text.

## VERSO COL. XXV.

1. . . . .
2. hs n bk hm ʾsy
3. bel nt n w<sup>c</sup> sp ths
4. hn·t-k nʾm-f nte-k str erme
5. t s-hm·t e-f hp nte-f šwy e·ʾr-k
6. nt w<sup>c</sup> hm nʾm-f hr \*epn\* nte-k
7. ths hn·t-k nʾm-f
8. nte-k str erme t s-hm·t nfr sp-sn

## VERSO COL. XXVI.

1. e·ʾr-k [wḥ a t ʾre n] ntr·w n p hne(?) sze wbe-k
2. a·ʾre n ntr·w ʾy a hn e·ʾr-k z py rn [a·ʾr-w] sp IX
3. y<sup>o</sup>-o yph e<sup>o</sup>-e gynntʾthwr neph<sup>c</sup>r
4. ʾph<sup>o</sup>-e hr ʾr-f wḥ-shne n-k a p nt e·ʾr-k a šn·t-f  
ar-f a·ʾr θ-hr
5. hp a tm z n-k wḥ e·ʾr-k z py ke rn a·ʾr-w n sp  
IX š<sup>c</sup>
6. nte-w šn n-k n mt·t m<sup>c</sup>·t ng<sup>o</sup>-nngetsyks m<sup>c</sup>ntw
7. n<sup>o</sup>-b<sup>o</sup>-e g<sup>o</sup>-ghyr hr<sup>o</sup>-n-t-r nt<sup>o</sup>-ntr<sup>o</sup>-m<sup>c</sup>
8. leph<sup>o</sup>-ger gep<sup>c</sup>ers<sup>o</sup>-re sp VII
9. **ⲓⲁⲓⲱ · ⲉⲓⲫⲏ · ⲱⲏ · ⲕⲓⲡⲗⲁⲑⲟⲩⲣ · ⲡⲉⲫⲁⲣ · ⲁⲫⲟⲉ**

## VERSO COL. XXVII.

1. a ḥ p nt ḥry hn z ank pe syt·t<sup>c</sup>-k stm rn-yt
2. stm pe pe rn n mt ank gʾnth<sup>c</sup> gyn-tw gyry-tw
3. ḥry-ntr ʾrynwte l<sup>c</sup>bt<sup>c</sup>th<sup>c</sup> l<sup>c</sup>ptwth<sup>c</sup>
4. l<sup>c</sup>ks<sup>c</sup>nth<sup>c</sup> s<sup>c</sup>rys<sup>c</sup> m<sup>c</sup>rkh<sup>c</sup>r<sup>c</sup>hwt-tw
5. ʾrsyng<sup>c</sup>·ghl<sup>c</sup> k-zm ʾrsyng<sup>c</sup>l<sup>c</sup>bel b<sup>o</sup>-l-b<sup>o</sup>-el
6. b<sup>o</sup>-el sp-sn l<sup>o</sup>-tery gl<sup>o</sup>-g<sup>o</sup>s<sup>c</sup>ntr<sup>c</sup> y<sup>c</sup>h<sup>o</sup>
7. rn-yt y<sup>c</sup>h<sup>o</sup> pe pe rn n mt b<sup>c</sup>lkh<sup>c</sup>m p šft n t p t

## COL. XXVI.

1. 1. This column is a reproduction of 28/7-10 with slight variations.
1. 4. θ-hr = Boh. ⲉⲓⲫⲟ, 'delay.' This phrase is omitted in the parallel.

VERSO COL. XXV.

(1) . . . . . (2) hawk's dung, salt, *asi* plant, (3) *bel*, pound together, anoint (4) your phallus with it and lie with (5) the woman. If it is dry, you (6) pound a little of it with wine, and you (7) anoint your phallus with it (8) and you lie with the woman. Excellent (*bis*).

VERSO COL. XXVI.

(1) If you wish [to make] the gods of the vessel (?) speak with you, (2) when the gods come in, you say this name to them nine times: (3) 'Iaho, Iphe, Eoe, Kintathour, Nephar, (4) Aphoe.' Then he makes command to you as to that which you shall ask him about. If delay (5) occur, so that answer is not given you, you recite this other name to them nine times until (6) they inquire for you truthfully: 'Gogethix, Mantou, (7) Noboe, Khokhir, Hrodor, Dondroma, (8) Lephoker, Kephaersore.' Seven times. (9) Iaho . Eiphe . On . Kindathour . Nephar . Aphoe.

VERSO COL. XXVII.

(1) According to that which is above within, saying, 'I am this Sit-ta-ko, Setem is my name, (2) Setem is my correct name. I am Gantha, Ginteu, Griteu, (3) Hrioute, Arinoute, Labtatha, Laptutha, (4) Laksantha, Sarisa, Markharahuteu, (5) Arsinga-khla; another volume (says) Arsinga-label, Bolboel, (6) Boel (*bis*), Loteri, Klogasantra, Iaho, (7) is my name, Iaho is my correct name,

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l. 9. Repeats the invocation names in ll. 2-3.

COL. XXVII.

l. 1. This column is parallel to 1/13-16.

*ni hry (n?) hn: hn* must refer to the recto. Cf. *n bl* = 'verso,' 18/6, V. 15/7.

8. ʔbl'nʕth'nʕlbʕ srrf n t qnh·t n p ntr nt ʕh n p-hw(?)

## VERSO COL. XXVIII.

1. e·ʔr-k ne t š(?) syw(?) . . m(?) a hry(?) . . .
2. e ʕh zl·t(?)

## VERSO COL. XXIX.

1. . . . ty lb rm nb nge s-ḥm·t nb
2. e·ʔr-k θ p fʕe n p rm nt e·ʔr-k wh·f erme p fʕe
3. n wʕ rm e-f \***ααοστ**\* nte-k mr-w erme ne-w ʔre-w
4. nte-k mr-w a he·t-f n wʕ \***hes**\* nte-k wrh·f
5. e-f ʕnh e-f hp e·ʔr-k wh a ʔr-f n hyn-w hw·w
6. e·ʔr-k hʕ p \***hes**\* n wʕ mʕ e·ʔr-k s·ʕnh nʔm-f n  
pe-k ʕy

## VERSO COL. XXX.

1. e·ʔr-k . . . . . hs n \***αεοσηε**\*
2. hr hy he·[t]-s
3. k·t e·ʔr-k ths hn·t-k n hs n
4. \***κελ**\* nte-k str erme s-ḥm·t hr ʔr-s mr·t-k
5. e·ʔr-k nt hs n \***αις(?)αε**\* hr ʔby
6. nte-k ths hn·t-k nʔm-f a h p nt hry ʕn
7. ke hs n \***εαηε**\* hr sknn n
8. wrt a h p nt hry ʕn
9. ke e·ʔr-k qp s-ḥm·t n hs n \***εαηοσλ**\*
10. e p snf hrr-s hr lk-s
11. hs n \***εο**\* ʕn py smte

## COL. XXVIII.

1. 1. This short column appears to be the only part of the papyrus written in a different hand from the rest. It is very obscure, and the words seem much abbreviated. The group elsewhere reading *nh* (**ηκ**) is conspicuous, but is without the determinative, and perhaps has another meaning here.

1. 2. Cf. V. 10/12. The zodiacal sign **σκρ** ★ stands for Scorpio (BRUGSCH, *Nouv. Rech.*, p. 22). For the reading *zl·t*(?), cf. O. L. Z., 1902, V. col. 6, 223.

Balkham, the mighty (?) one of heaven, (8) Ablanathanalba, gryphon of the shrine of the god which stands to-day (?).'

VERSO COL. XXVIII.

(1) You shall cause a star (?) to go . . . place (?) under the earth (?) (2) when the moon is in the constellation of Scorpio.

VERSO COL. XXIX.

(1) [Spell to] make mad any man or any woman.  
 (2) You take the hair of the man whom you wish, together with the hair (3) of a dead (murdered?) man; and you tie them to each other, (4) and tie them to the body of a hawk, and you release (?) it (5) alive. If you wish to do it for some days, (6) you put the hawk in a place and you feed it in your house.

VERSO COL. XXX.

(1) If you . . . . . dung of a *smounne*-goose, (2) then her body falls.

(3) Another: you anoint your phallus with dung of (4) a *kel*, and you lie with (the) woman, then she feels thy love (i.e. for thee). (5) You pound dung of . . . . . with honey, (6) and you anoint your phallus with it as above again.

(7) Another: dung of hyaena (?) with ointment of (8) roses as above again.

(9) Another: you fumigate a woman with ichneumon's dung (10) when the menstruation is on her; then she is cured.

(11) Ass's dung also—this method (of treatment).

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COL. XXIX.

1. 5. *n hynrw hw-w.* Does this mean 'for several days' or 'after several days'?

COL. XXX.

1. 2. *hy he-t-s:* perhaps of abortion, 𐎧𐎠𐎫𐎠: 𐎠𐎫𐎠𐎫.

## VERSO COL. XXXI.

1. ειαιωοστ
2. ke-z αραιωθε
3. p ntr nt 'wh p hbs nt θ-
4. r-yt 'm a hn
5. hr zz-y nte-k z n-y wh
6. hr p nt e-y sn hrr-f ty n p-hw

## VERSO COL. XXXII.

1. a t 're . . . . . \*λιβε\*(?) m-s hwt
2. e'r-k 'ny w' \*εαιαι\* e-f 'nh
3. nte-k 'ny pe-f \*ce[ε]e\* a bl nte-k h'f n w' m'
4. nte-k 'ny pe-f \*εe[r]\* nte-k h'f n ke m' e'r-k
5. fy pe-f swm' tre-f e'r-k nt-f m šs sp-sn
6. e'r e-f šwy nte-k fy w' hm n p nt nt-yt erme w'
7. hm n snf n pe-k tb' n mh II n p s'f'pyn
8. n te-k t't n gbyr nte-k ty-f a w' z n 'rp
9. nte-k t swr-s t hm't hr 'r-s \*λιβε\* m-s-k
10. e'r-k t pe-f \*cege\* a w' z n 'rp hr \*arec\*
11. ty hte-t nge ty-f a ef nge nk n wm
12. e'r-k t pe-f \*get\* a w' htm n nb nte-k ty-f
13. a t-t-k hr ty-f n-k hs-t 'o-t mrt šfet

## VERSO COL. XXXIII.

1. a Hr . . . . . [e-]f mš' a hry hr tw n mre-t  
n 'h e-f t 'fyt a w' htr ht . . . . . a w' htr km
2. e n zm . . . [hr 't]-f na p wr-ty hn que-f a-e-f gm  
n n ntr-w tre-w e-w hms-t a hry a t s't wpe-t
3. e-w wm [n p rt] n h'p pe wr hr-w Hr 'm n e'r-k  
wm Hr 'm n e'r-k ne wm hr-f 'l-wt-tn a hry

## Col. XXXII.

1. 1. This column is a paraphrase of 13/17-21.
1. 6. e'r e-f: possibly for εαε. The parallel has e-f šwy.

## Col. XXXIII.

1. 1. a Hr. a in this papyrus appears as the auxiliary of the past ε-, but not of the present e-.

VERSO COL. XXXI.

(1) 'Sisihoout (2) otherwise Armioth, (3) the god who liveth, the lamp which is (4) lighted, come within (5) before me, and give me answer (6) concerning that which I ask about here (7) to-day.'

VERSO COL. XXXII.

(1) To make . . . . . rave for a man. (2) You take a live shrew-mouse (?), (3) and take out its gall and put it in one place, (4) and take its heart and put it in another place. You (5) take its whole body, you pound it very much; (6) when it is dry, you take a little of the pounded stuff with a (7) little blood of your second finger, (that) of the heart, (8) of your left hand, and put it in a cup of wine (9) and you make the woman drink it. Then she has a passion for you.

(10) You put its gall into a cup of wine, then she dies (11) instantly; or put it in meat or some food.

(12) You put its heart in a ring of gold and put it (13) on your hand; then it gives you great praise, love, and respect.

VERSO COL. XXXIII.

(1) Horus . . . . . he was going up a hill at midday in the verdure season, mounted on a white horse . . . . . on a black horse, (2) the papyrus rolls [of . . .] being on (?) him, those of the Great of Five in his bosom. He found all the gods seated at the place of judgement (3) eating [of the produce ?] of the Nile (?), my (?) Chief.

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[ε?] *f mš*, &c. : cf. O. C. in A. Z., 1883, 100; 1900, 90 *πεπικον ἰπποον ἡαερε ἡσωα*.

For Horus on horseback, cf. PLUT., de Is. et Osir., c. 19.

1. 2. *hms-t*: probably as Ach. *γαλακτ* (as used for infinitive in l. 6) rather than *γαλακοντ*.

1. 3. *h'p* (?): cf. l. 6 and V. 5/1. A feminine word similarly spelt is found in connexion with embalming in BRUGSCH, Thes., 893, 895.

4. mn [ky?] n<sup>o</sup>m-y n wm te-y šn zz-y te-y šn ħe-t a  
w<sup>c</sup> g<sup>c</sup>wm<sup>c</sup> θy-t a w<sup>c</sup> tw rs ty ħ-h-y

5. ne ʾS-t [lk]-s e-s šte ne Nb-ħt lk-s e-s s<sup>o</sup>wze ne p  
XVI n Ne-tbew-w ne pe(?) w<sup>c</sup> n nħt

6. n ntr n[e p? 3?]65 n ntr ħms-t a ħry a wm n p  
rt n t sh-t n ħ<sup>c</sup>p pe wr š<sup>c</sup> nte-w šte n p g<sup>c</sup>wm<sup>c</sup>

7. n zz[-f n p] šr n ʾS-t n zz-f n mn a-ms mn n n  
g<sup>c</sup>wm<sup>c</sup> n grħ n n g<sup>c</sup>wm<sup>c</sup> n mre-t p šn zz py srrf

8. py ħmm [n n g<sup>c</sup>wm<sup>c</sup>-w n ne ʾr . . . n rt-f šte  
a bl n zz-f n mn a-ms mn ʾh nħe n m<sup>c</sup>t

9. n sp VII [nte-k th]s t-t-f ħe-t-f rt-f nte-k mt-t ar-f

---

Probably the word here, with divine determinative, is different, and may well represent *H<sup>c</sup>p*, 'the Nile.' The same group occurs in Pap. In-singer 16/21.

*pe wr* is difficult, 'belonging to the Great,' or 'son of the Great,' or 'my Great one.'

ⲁⲓⲁⲓ: cf. note 1/20.

l. 5. *ne*: probably fut. neg. *nte*.

XVI n *Ne-tbew-w*: cf. 2/9 note; perhaps *οι δεκαεξ γιγαυτες* of Berl. Pap. (PARTHEY), II. 102. There were also the 16 cubits of the Nile, and according to one account the body of Osiris was torn into sixteen pieces, Rec. tr., iii. p. 56, v. p. 86; other texts give fourteen parts (PLUTARCH) or seventeen (Rhind. bil. i. p. 3).

l. 6. [3]65 gods, i. e. one for each day of the year. Cf. the 365

Said they, 'Horus, come, art thou eating? Horus, come, wilt thou eat?' He said, 'Take yourselves from me; (4) there is no [desire?] in me for eating. I am ill in my head; I am ill in my body; a fever hath taken hold of me, a South wind hath seized me. (5) Doth Isis [cease] to make magic? Doth Nephthys cease to give health? Are the sixteen Netbeou, is the one Power (6) of God, are [? the 3]65 gods seated to eat the produce of the fields of the Nile (?), my (?) Chief, until they remove the fever (7) from the head of the son of Isis (and) from the head of N. born of N., the fevers by night, the fevers by day, the headache, this burning, (8) this heat of the fevers of . . . . . of his feet, remove from the head of N. born of N.' (Say it) over genuine oil (9) seven times, and anoint his hand, his body, his feet, and pronounce the words to him.

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names of the great god in Leyd. Pap. Gr. V. 4, 32, and the 365 gods, ib. W. 3, 13.

*n t sh:t*: erased in original.

l. 7. *srrf*: probably for *srj*.

l. 8. *ne 'r*  (?).

*šte*: a participle resuming the idea of *šte* in l. 6 after the long parenthesis.

ERRATUM

Page 40, note to line 2, *for* κότε *read* κότε

## CORRESPONDENCE OF COLUMNS

	Old No.	New No.		Old No.	New No.
	<i>Recto.</i>			<i>Verso.</i>	
LONDON	I =	I	LEIDEN	I =	I
"	II =	II	"	II =	II
"	III =	III	"	III =	III
"	IV =	IV	"	IV =	IV
"	V =	V	"	V =	V
"	VI =	VI	"	VI =	VI
"	VII =	VII	"	VII =	VII
"	VIII =	VIII	"	VIII =	VIII
"	IX =	IX	"	IX =	IX
"	X } =	X	"	X =	X
LEIDEN	I }	X	"	XI =	XI
"	II-III =	XI	"	XII =	XII
"	IV-V =	XII	"	XIII =	XIII
"	VI =	XIII	"	XIV =	XIV
"	VII =	XIV	"	XV =	XV
"	VIII =	XV	"	XVI-XVII =	XVI
"	IX =	XVI	"	XVIII =	XVII
"	X =	XVII	"	XIX =	XVIII
"	XI =	XVIII	"	XX =	XIX
"	XII =	XIX	"	XXI =	XX
"	XIII =	XX	"	XXIII =	XXI
"	XIV =	XXI	"	XXII, XXIV =	XXII
"	XV =	XXII	"	XXV, XXVI =	XXIII
"	XVI =	XXIII	"	XXVII =	XXIV
"	XVII =	XXIV	LONDON	I =	XXV
"	XVIII =	XXV	"	II =	XXVI
"	XIX =	XXVI	"	III =	XXVII
"	XX =	XXVII	"	IV =	XXVIII
"	XXI =	XXVIII	"	V =	XXIX
"	XXII =	XXIX	"	VI =	XXX
			"	VII =	XXXI
			"	VIII =	XXXII
			"	IX =	XXXIII

It has been found necessary to make some changes in the numbering of the lines in Leid. I-V, XVII, and Verso Leid. III, VIII, XXII-XXVI.

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