

ANCIENT EGYPTIAN  
MAGICAL TEXTS

RELIGIOUS TEXTS TRANSLATION SERIES

# NISABA

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EDITED BY

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J. F. BORGHOUTS



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NISABA is the name of the Sumerian goddess of vegetation and writing, whose symbol is the calamus (the instrument with which the writing was impressed on the soft clay) on an altar. The Sumerians were the first people to use writing, for keeping accounts and, by extension, inter alia, as a substitute for the oral tradition. For this reason, the goddess has been given pride of place here.

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## INTRODUCTION

The collection of magical spells offered here in translation is a mere selection from a much larger corpus of several hundreds, many of them still unedited, belonging to what might be called 'everyday magic'.<sup>1</sup> Protective texts from non-private sources—like rituals in temples and similar ones, properly belonging to the sphere of royalty—have been largely excluded.<sup>2</sup> It is hoped that the texts included here (many of which are translated for the first time) are fairly representative of the larger collection. They have been scrutinized anew, and translations and interpretations often differ from those of predecessors. This is partly accounted for in the brief notes at the end, a few words about which will be said later on. Further, the present chrestomathy does not include spells from Demotic and Coptic sources, where procedures, purposes and mythological themes often differ. They certainly deserve a volume of their own.

Magical spells are rather individualistic compositions, more or less like hymns, and the larger part of them is known in one version only—a quite different matter from the many spells in funerary corpora. Even parallel versions have often not survived in their original forms and consequently many magical spells are preserved incompletely. Again, such spells—as interesting as they may be—have been excluded for the present purpose as much as possible.

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<sup>1</sup> Cf. the author's article *Magical Texts in Textes et langages de l'Égypte pharaonique. Hommage à Jean-François Champollion*, Le Caire 3 (1974), p. 7-19.

<sup>2</sup> An exception is no. 12—a standard execration text against the enemies of Egypt and its king. Its inclusion makes up for the absence of texts of this kind of a private nature (private *rites d'envoûtement* are however, known).

Apart from a few exceptions<sup>3</sup> most spells of this kind have been transmitted to us in copies from the Middle Kingdom (i.e. from ca. 2000 B.C.) and later. From the New Kingdom on, even spells in other languages are attested.<sup>4</sup> Magic from adjoining countries, especially Nubia and Libya, was held in great esteem by the Egyptians.

Sources are to be found mainly on papyri, ostraca and stelae including the so-called 'cippi of Horus' as well as statues, including 'healing statues' inscribed with spells. Rolled up and worn about the neck as amulets in the case of many of the former category or set up in particular places, as in the case of the latter two categories, such texts afford protection to the owner or the user. Others are found in magical reference books or they occur together with hymnical, belletristic and especially with medical texts. Whatever their provenance or their actual *Sitz im Leben*, no spell can be detached from an accompanying magical action to which certain preliminary conditions pertain, too. Some of this information may be gained from the spell itself—usually towards the end, in the directions for use. Thus some spells give explicit hints on the use of the paraphernalia, necessary to the carrying out of the act such as staffs, substitute objects, masks, amulets, etc. The close interdependence of the magical spell and, for instance, the medicine is expressly stated.<sup>5</sup> In general, however, much of the documentation about magical procedures comes from other sources, textual<sup>6</sup> or

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<sup>3</sup> Like the Old Kingdom spell of no. 122.

<sup>4</sup> An example in this collection is no. 57 (in some Cretan language?).

<sup>5</sup> See no. 72.

<sup>6</sup> Especially in *stories* about magicians. In general, see S. Sauneron, *Le monde du magicien égyptien*, p. 27-65 in: *Le monde du sorcier*, Paris, 1966 (= Sources orientales, vii).

archaeological.<sup>7</sup> The spells are the *verbalized* core matter of the rite.

The spells themselves<sup>6</sup> are either an immediate, unmythical confrontation between the magician or sufferer and an enemy,<sup>9</sup> or the speaker draws on examples from mythology. In its most simple form mythologizing a spell consists of evoking the mere presence of certain divinities,<sup>10</sup> which may occur illustrated in 'vignettes' in the mss, too. In other instances the earthly 'case' is similarized to a mythical antecedent by way of association, completely (at least, as complete as the magician thinks necessary)<sup>11</sup> or by way of allusion only.<sup>12</sup> This linking mechanism is of prime importance to make the spell work. In the mythical sphere created by the magician<sup>13</sup> consequences can be far-reaching should the intended parallelism be broken up by reluctance or refusal on

<sup>7</sup> For instance the execration rites attested by a closed depot found near the Mirgissa fortress. Cf. A. Vila, *Un rituel d'envoûtement au Moyen Empire égyptien*, p. 625-639 in : *L'homme hier et aujourd'hui*. Recueil d'études en hommage à André Leroi-Gourhan, Paris, 1973.

<sup>8</sup> For the terms, see section no. 4 in the Indexes.

<sup>9</sup> As in the oldest example in this collection, no. 122. Other examples are 38 and 47.

<sup>10</sup> E.g. in nos. 118 and 128. Sometimes a divine origin is claimed for spells, as in the case of nos. 53 and 84.

<sup>11</sup> E.g. nos. 96 and 112. Very detailed is no. 87 with its *catalogus membrorum*, or no. 91 where the sufferer is systematically implicated in the mythical healing.

<sup>12</sup> As in no. 30, where the word *wnw.t*, 'moment', draws in *Wnw*, 'Hermopolis'.—Word-play in general is very important in these texts; homophony is supposed to testify to deeper underlying interrelationships, cf. e.g. nos. 65 and 121.

<sup>13</sup> For instance in nos. 116-118 and especially 139. A very characteristic instance is no. 41, where the 'tapers' first occur on a divine plan, and next—in the directions for use—as actual amuletic objects.

the part of the divine or demoniac parties involved. Since myth reflects the order of the world, threats, or perhaps rather *predictions*, with a cosmic or cultic (the two are basically identical) disaster are thus a rational outcome of this system of thought. Quite naturally the magician sometimes excuses himself by declining responsibility for having used harsh words. He did so functionally; he expresses the will of supernatural powers by impersonating them, hence, elsewhere, the frequent initial presentative clause 'I am god X'.

Productive magic, as a form of witchcraft, is surprisingly little attested in the 'classical' stage of Egyptian magical spells. This may be bound up with the secrecy about the use of magic found as an advice in certain spells (cf. nos. 40 and 126 in this collection) rather than testifying to unproblematic social intercourse in Ancient Egypt.<sup>14</sup> On the other hand, much of this belonged to a wider sphere of interest and was perhaps under the regular ritual care of temple institutions.

The selection presented here has been subdivided according to subject matter, rather than to mythology which gives magical spells their greatest interest. Thus there is a (rare) love charm (no. 1); there are spells against certain classes of dangerous people, mostly deceased persons (2-5 and 12, including one against the evil eye [5]), against alarming nightly visions (6-8), evil influences, including various forms of death (9-11), dangers during the epagomenal days (13-21), against specific demons causing various diseases (22-27), everyday ailments like a bone stuck in the throat (28-29), haemorrhages (30-33), burns (34-36), headaches (37-45), belly

<sup>14</sup> In a literary text lamenting the social changes endangering the state of Egypt during a transitory period, the free use of magical spells is especially noted (*Admonitions of Ipuwer*, 6, 6-7).

diseases (46-49), vague demoniac influences that affect several parts of the body (50-57), blindness (58), the semen of a demon (59) and women's ailments, especially those connected with child bearing (60-64). There are protective spells for children (65-70) and spells accompanying the administration of medicines (71-81). In a rural sphere there are a few spells for the ordinary peasant against various dangerous animals (82-83). By far the largest collection, however, is constituted by charms against scorpions (84-123), crocodiles (124-135), snakes (136-143) and, finally, against the chief of all these: Apap, the demon of chaos (144-146). The latter subject properly belongs to the sphere of the king as the maintainer on earth of the order of nature and is therefore more extensively attested in temple rituals.

Magical spells are strongly emotionally coloured and they often make use of a variety of mythological themes at one time as e.g. in nos. 119-120. This alacrity of the magician's mind is not always easy to follow and certain themes are hardly known from other sources. There is, however, not a shred of proof that a specific kind of 'unorthodox' mythology was especially coined *à bout portant* for this genre.

Crucial words, sometimes involving a specific interpretation, have been rendered in bracketed transliteration. What is offered as an explanation in the brief notes at the end is not meant as an exhaustive commentary. For this, the original publications, listed on p. 119-125 should be consulted. Of the variants, only the more important deviations from a standard text have been noted. For many details on the mythology involved the reader may be referred to H. Bonnet's *Reallexikon der ägyptischen Religionsgeschichte* (Berlin, 1952, reprinted 1972).

Finally, the author acknowledges his debt to Mrs D. van Leer for correcting and making critical remarks on his English text.

## SIGLA

- < > omitted in the text
- [ ] lost in the text
- ( ) supplied by the translator
- [...] short lacuna; a few words
- [... ...] longer lacuna (can amount to a clause)

## TEXTS TRANSLATED

### 1. (A LOVE CHARM FOR A MAN)

Hail to you, Rē'horachte, father of the gods! Hail to you, seven Hathors who are clothed in wrappings of red linen! Hail to you, gods, lords of heaven and earth—let (the woman) NN born of NN come after me like a cow after grass, like a maidservant after her children, like a herdsman after his cattle.

If they fail to make her come after me I will set <fire to> Busiris and burn up <Osiris>!

### 2. ANOTHER ONE, FOR STRIKING (*hwī*) A MAN

Oh you who come for me <as> a young bull (*mnḥ n k3*), whose horn has tasted (the effect of) a fight—Montu has come that he may take hold of your horn. Seth has come that he may strike you. In case you seize my feet—I am Montu! In case you kill [me]—I am Osiris!

Oh Rē', oh Atum, oh very ancient one (? *isw isw*) of the gods! I will take earth in my right hand and I will throw it over into my left (hand). I will say: 'Come to me, Montu, the lord of this day. Come, that you may put NN born of NN into my hand like a fluttering bird (*ūū*) in the beak of an 'hy-bird.—You will stand still! Where are you going <with regard to> me? I am Montu, the star of the gods! I will sever your bones and devour your flesh. I [will] take away your strength (*hpš*), <to> put it <into> my hand!' Words to be said over earth upon your hand.

### 3. ANOTHER SPELL

You will stand still, you who are coming! I am somebody who enters a sleeping mat (*sdr*?) that is covered (?), who

leaves <through> the ground (?), a man who acts as a fighter.<sup>1</sup> You will stand still! Where are you going with regard to me? I will enter your belly as a fly and then I will see your belly from its inside. I will turn your face into the back of your head, the front of your feet into your heels! Your speech is no use, it will not be heard. Your body becomes limp, your knee becomes feeble. You will stand still—I am Horus, the son of Isis, <I> will leave on my (own) feet!

#### 4. ANOTHER ONE

Keep silent, NN born of NN! Your gullet (*hgg*) is sore, your lips [cleave to (?)] your tongue, your mouth does not stir, your eyes are closed; they do not see <m>e (?). Your backbone is stiff, your arms are limp [...]. Backwards, do not leap up <against m>e (?) in your hot temper (*šmm*)! You are kept off from heaven, you are punished in the earth.<sup>38</sup> You do not know things [... that (?)] the eyes see (?)!

#### 5. (A SPELL AGAINST PEOPLE WITH THE EVIL EYE)

Sakhmet's arrow is in you, the magic (*hkz*) of Thoth is in your body, Isis curses you, Nephthys punishes you, the lance of Horus is in your head. They treat you again and again, you who are in the furnace of Horus in Shenwet, the great god who sojourns in the House of Life!<sup>2</sup> He blinds your eyes, oh all you people (*rm.t*)<sup>3</sup>, all nobles (*p'.t*), all common people (*rhy.t*), all the sun-folk (*hnm.t*) and so on, who will cast an evil eye (*ir.t bin.t*) against Pediamunnebnestowti born of Mehtemweskheth, in any bad or ominous (*dšr*) manner (*kd*)! You will be slain like Apap, you will die and not live for ever.

6. A BOOK (*mḏ3.t*) FOR CHASING AWAY (*dr*) A TERROR (*snḏ*), WHICH COMES TO FALL UPON A MAN IN THE NIGHT, WITH THE FACE TURNED BACKWARDS<sup>4</sup>

You will raise your face as well as your *ba*, your shapes (*irw*), your corpse-like apparitions (*ḥ3.t*), your magic (*ḥk3*) as well as your shapes (*irw*), your forms (*ḥprw*), oh male spirit (*3ḥ*), female spirit, male dead (*mt*), female dead, male opponent (*ḏ3y*), female opponent in the heavens, on earth! You<sup>5</sup> will see, you will perceive (that) this is the Lord-of-all and it is those-who-are (*nty.w*), it is Atum, it is Wedjoyet, the mistress of fear in the great bark, it is the child (*ḥrd*), it is the lord of righteousness (*nb m3'.t*), it is the lord of righteousness, it is the figure of Atum in the upper road, it is the Devourer (*wnmw*) made by Sia, the lord of heaven!<sup>6</sup>

The earth is afire, the sky is afire, men and gods are afire—while you have said that you will hide yourself from it once it has come (*iy*)—according to that true name of hers.<sup>7</sup> Beware of the flame that has burst forth from the horizon!

Words to be said over this figure which has been drawn. To be made on a piece of fine linen; to be applied to the throat of a man, until it is seen that he is quiet.

7. WORDS TO BE SAID BY A MAN WHEN HE HAS A NIGHTMARE (*rsi*) IN HIS (OWN) PLACE

'Come to me, my mother Isis! Look, I see something which is far from me, in my own city'!

'Look, my son Horus, do come out with what you have seen—so that your dumbness finishes, so that your dream apparitions draw back! A fire will leap out against the thing that frightened you. Look, I have come to see you that I may drive out your vexations (*ḏw.t*), that I may annihilate (*wḥs*) all ailments (*tms.w*)'.

Hail to you, good dream! May night be seen as day! May all bad ailments brought about by Seth, the son of Nut, be driven out. Victorious is Rē<sup>c</sup> over his enemies, victorious am I over my enemies!

This spell is to be said by a man when he has a nightmare in his (own) place. *Psn*-breads should be given to him in (his) presence, as well as some fresh herbs, which should be soaked in beer and myrrh. A man's face should be rubbed with it. A means to dispel any nightmares he has seen.

#### 8. ANOTHER SPELL

Oh you four glorious spirits (*3h*) there whose function is to keep watch over Osiris! As for the watch that you have kept over Osiris, you should act in a similar way with regard to NN born of NN— to prevent any male dead (*mt*), any female dead, any male opponent (*d3y*) or any female opponent which is anywhere in the body of NN born of NN from killing him.

<The figures of the four spirits><sup>s</sup> and the name of the seven <spirits>.

9. ROYAL DECREE (*wd-nsu*) OF OSIRIS KHONTI[AMEN-TIU ... ..], great of concealment in the Treasure House in Busiris, covered in secrecy in Rosetau, who causes to stand up [... ..] foremost one of the field ... .. drive away a male dead (*mt*), a female dead and so on, to wit any dead one whose name is 'counter-of-face(s)' (*h3b-hr*)<sup>9</sup> [..., ...]... of any god, the influence (*s.t*-) of a god, the influence of a goddess, to wit a male dead, a female dead; as death of his head, death of his eyes, death of his belly, death of his backbone (*i3.t*), [death] of a male 'akhu,<sup>10</sup> death of a female 'akhu, death of the entering of Rē<sup>c</sup>,<sup>11</sup> death of (some) moment by day,

death of a crocodile, death of a lion, [death of a] ...,<sup>12</sup> death of a snake (*hf3w*), death of a scorpion (*dl*), death of any lion, death of the thrust of the horns of any [... bull (?)], death of any corpse (*h3.t*), death of being killed by a bronze (weapon), death of being buried, death of not being buried, death of falling off a wall, death of drowning (*'g3*), death of a being that acts as a shadow (*šw.t*),<sup>13</sup> death of his loins, death of the lung(s), death of the spleen, death of his liver, death of the backbone (*i3.t*), death of the vertebrae, death of his teeth, death of the gullet (*'š'š*), death of his arms, death of any breath (*t3w*),<sup>14</sup> death of the breast (*h3ty*), death of the heart (*ib*), death of the behind (*phwy.t*), death of a sycamore, death of *k3k3*-fruits, death of any rush, death of any herb, death of a male who has made himself into a woman (and vice versa), death of biting by a man, death of biting by any lion, death of a sherd, death of a hewn stone (? *kḥ*), death of a swelling (? *mḥ3w*), death of any illness (*mr*), death of going under (*hrp*), death of the bone of a bird, death of the bone of any fish,<sup>15</sup> death of hastening, death of the throat (? *b3k.t*), death of his feet, death of his hands, death <of> any striking (*hwi*), death of any stabbing, death of any stone, death of falling, death of any club (*ht*), death of his oppression (*g3w*), death of the palate (? *'d3*), death of the throat (? *b3k.t*), death of starving, death of thirsting, death of breast-feeding (*šdi*), death of being turned upside down (*šhd*), death of a harlot (? *hnmt.t*),<sup>16</sup> death of premature giving of birth (*h3i m iwr.t*), death of weariness (*nmi*), death of going <-to>-one's-ka,<sup>17</sup> any death which comes about by men and gods: a male person who has made his shape irrecognizable, a female person who made her shape irrecognizable, anything that penetrates NN born of NN.

If the removal of an enemy (*hftj*), fiend (*pfy*), male dead,

female dead and so on is delayed—then the enemy of the heaven will split it asunder, then the enemy of the earth will turn it over forcibly, then Apap <will be> in the Bark of Millions, no water will be given to the one who is in the coffin (*db3.t*), the one who is in Abydos will not be buried, the one who is in Busiris will not be covered up<sup>18</sup> and no offerings will be made to the one in Heliopolis. The cult will not be attended to in their temples and the people will not offer <on> all their festivals to all the gods—since a male dead, a female dead, a male enemy, a female enemy, a male opponent (*d3y*), a female opponent and so on has pushed himself into (*hnm*) this flesh of NN born of NN, into this body of his, into these limbs of his, and so on. If he is removed, if he is chased from all the limbs of NN born of NN—(then) heaven will be lasting on its supports and this earth will be lasting and steady; water will be given to the one in the coffin, buried will be the one in Abydos, covered will be the one in Busiris, the cult will be attended to for the one in Heliopolis, there will <be> offered in their temples, people will offer <on> all their festivals, to all the gods—since a male dead, a female dead, a male enemy, a female enemy, a male opponent, a female opponent and so on has come out of all the limbs of NN born of NN to the earth.

This spell is to be said over faeces ... .. of a lion, faeces of a dog, faeces of a sow, faeces of a boar, faeces of a *h<sub>2</sub>dr*-animal, faeces of a goose, faeces of a donkey, ... of a snake, fat of a ... .. a donkey .... It should be ground and made into a mass, to fumigate a man over it four times.

10. (4,1) BEGINNING OF A BOOK OF SCARING AWAY (*shri*)  
AN ENEMY (*hfty*).

Oh you who calculates his spell (? *hsb r=f*), prominent in the East,<sup>19</sup> to wit (*m*) any male dead (*mt*), any female dead, any male enemy (*hfty*), any female enemy, any male opponent (*dzy*), any female opponent, any male spirit (*zh*), any female spirit, any intruder (*\*kw*), to wit any passer-by (*swzw*), to wit any trembler (*isdd*)—in <my> neighbourhood (or) as something seen from afar<sup>20</sup> (or) as a movement of any limb—to wit those living ones, followers of Horus, who are under the supervision of Osiris<sup>21</sup> who, though having grown old, do not die: let the name of this magic (*hk3*) be known to me which comes for NN born of NN!

As for (? *m*) that chest of acacia-wood <in ...>,<sup>22</sup> the name of whose contents one does not (4,5) know how to pronounce—that forearm and that liver, those vital parts (*stp.w*)<sup>23</sup> of Osiris—it is not I who have said it, it is not I who have repeated it, it is this magic (*hk3*) that comes for NN born of NN that has said it, that has repeated it. And it has told the mysteries of Osiris and it has told the nature of the gods, and the Ennead is its servant in the Great Place.

Does Osiris not know its name? (Then) I will not let him travel downstream to Busiris, I will not let him travel upstream to Abydos. I will root out his *ba*, I will annihilate his corpse, I will set fire to any tomb of his.

As for that chest of acacia-wood, which is in the charge of (? *nty hr*) Athribis-of-the-necropolis,<sup>24</sup> the name of <whose> contents one does not know how to pronounce—(4,10) that heart (*hsty*), that lung, that spleen, that breast (*mnḏ.t*), so those vital parts of Osiris, the middle of Osiris—it is not I who have said it, it is not I who have repeated it.

It is this magic that comes for NN born of NN that has said it, that has repeated it. And it has told the mysteries of Osiris and the nature of the gods, and the Ennead is its servant in the Great Place.

Does Osiris not know its name? (Then) I will not let him travel downstream to Busiris, I will not let him travel upstream to Abydos, (5,1) I will annihilate his corpse on the day of the Sokar-festival, I will root out his *ba* on the five additional days to the year,<sup>25</sup> I will set fire to him at the beginning of the great season.

As for that chest of acacia-wood which is <in the charge of> (? <*hr*>) him who is in Kheri-‘aha, the name of whose contents one does not know how to pronounce—that arm, those lips, those hairs of Osiris—it is not I who have said it, it is not I who have repeated it. It is this magic that comes for NN born of NN that has said it, that has repeated it. And it has told the mysteries of Osiris and the nature of the gods, (5,5) and the Ennead is its servant in the Great Place.

Does Osiris not know its name? (Then) I will not let him travel downstream to Busiris, I will not let him travel upstream to Abydos, I will annihilate his corpse on the day of the Sokar<-festival>, I will root out his *ba* on the five additional days to the year, I will set fire to him at the beginning of the great season.

As for that chest of acacia-wood, which is in charge of Horus, the lord of Letopolis, the name of whose contents one does not know how to pronounce—that tongue, those eyes, that wind-pipe departing from the pharynx, those vital parts of Osiris—it is not I who have said it, it is not I who have repeated it. It is this magic that comes for NN born of NN that has said it, that has repeated it. (5,10) And it

has told the mysteries of Osiris, it has told the nature of the gods, and the Ennead is its servant in the Great Place.

Does Osiris not know its name? (Then) I will not let him travel downstream to Busiris, I will not let him travel upstream to Abydos, I will annihilate his corpse on the day of the Sokar-festival, I will root out his *ba* on the five additional days of the year, I will set fire to him at the beginning of the great season.

As for the name of the relics (?? *nwy*) of the Ram (*b3*), <lord of (*nb*)> Mendes—four faces on one neck<sup>26</sup>—to which offerings are brought with a seal (?? *n hti*)—one does not know the mystery which is in the Great House.<sup>27</sup> It is not I who have said it, it is not I who have repeated it. It is this magic that comes for NN born of NN that has said it, that has repeated it. And it has told the mysteries of Osiris and the nature of the gods, and the Ennead is its servant in the Great Place.

Does Osiris not know its name? (Then) I will not let him travel downstream to Busiris, I will not let him travel upstream to Abydos, I will annihilate his corpse (6,5) on the day of <the festival of> Sokar, I will root out his *ba* on the five additional days to the year, I will set fire to him at the beginning of the great season.

As for the relics (? *nwy*) that have been found in Heracleopolis—that buttock, that phallus, that leg, that behind, those vital parts of Osiris, so as for the relics (?) found in the great chest of acacia-wood which is in Heracleopolis—it is not I who have said it, it is not I who have repeated it, it is this magic that comes for NN born of NN that has said it, that has repeated it. And it has told the mysteries of Osiris, it has told the nature of the gods, and the Ennead is its servant in the Great Place.

Does Osiris not know its name? (Then) I will not let him travel downstream to Busiris, I will not let him travel upstream to Abydos, <I> will annihilate his corpse on the day of <the festival of> Sokar, I will root out his *ba* on the five additional days to the year, I will set fire to him at the beginning of the great season.

If he comes—to wit a male or female dead—and NN born of NN says: ‘I am going to wa[rd] them [off (*twi šn’=w?*)] from myself!’—one will cut up the contriver-of-misdeeds-of-Apap (*k3y.ty sp.w n ‘3pp*)—four times—and the Contriver-of-misdeed<s> (*k3y.ty sp<.w>*) will shoot fire at him.<sup>28</sup> Khnum, lord of the four great children who belong to <his> retinue, who were born in the night, who were conceived yesterday [and who were born (?)] today—so that means the four falcons who slay Apap, the enemy of Rē’ [at] his rising—see, I have combated for you your Apap! Come, do you fight the one who [comes] for NN born of NN!

11. [... (A PROTECTION OF THE HOUSE) ...]

NN born of NN has conjured (*šni*) the window. He is a tomcat.

NN born of NN has conjured the chink. He is a female falcon.

NN born of NN has conjured the bolts. He is Ptah.

NN born of NN has conjured the hole. He is Nehebkau.

NN born of NN has conjured the hiding-place (*imnw*). He is the one whose name is hidden (*imn-rn=f*).

NN born of NN has conjured the cross-timbers. He is the Master of mysteries.

He has conjured his (own) place, his room, his bed. He has conjured the four noble ladies (*šps.t*) in whose mouth is their flame and whose fire goes behind them to chase

away any male enemy (*hfty*), any female enemy, any male dead (*mt*), any female dead that is in the body of NN born of NN. They will not come for him in the night, by day or at any time. They will not fall [upon] the four noble ladies [... ..] their flame in [their] mouth [... ..] rushes, colocynths (?) [... ..].

12. (AN EXECRATION FORMULA ON A MIDDLE KINGDOM VASE).

Gods ...[... ..]... spirits ...,<sup>29</sup>

(a) the ruler of Kush (*K3š*) A, born by B, born to C and all the stricken ones (*skry.w*) who are with him, the ruler of ... etc. (follow the names of 4 more Nubian rulers, their descent and their dependents), all negroes (*nhsy.w*) of Kush, of *Mwgr* ... etc. (19 other Nubian tribes follow), the bowmen (*iwnty.w*) of the Southland (*Sty*), their champions, their couriers, their allies, their confederates, who will rebel, who will plot, who will fight, who consider fighting, who consider rebelling in this whole country; (e) the ruler of *ii'nk* A, and all the stricken ones who are with him ... etc. (30 more Asiatic rulers divided over 15 different regions follow), all Asiatics (*'zm.w*) of Byblos (*Kpny*), of *'Iwzi* ... etc. (18 other regions follow, partly the same as before), their champions, their couriers, their allies, their confederates, the Bedawin (*mnt.w*) in Asia (*St.t*) who will rebel, who will plot, who will fight, who consider fighting, who consider rebelling in this whole country;

(i) the Firstcomers (*hsty.w-'*) in *Tḥnw* and all the *Tmḥw* and their rulers,<sup>30</sup> their champions, their couriers, their allies, their confederates, who will rebel, who will plot, who will fight, who consider fighting, who consider rebelling in this whole country,

(m) all people, all nobles, all common people, all men (*tzy.w*), all castrated ones (? *sh̄ty.w*), all women and all authorities who will rebel, who will plot, who will fight, who consider fighting, who consider rebelling, any rebel who considers rebelling in this whole country,

(o) the dead one (*mt*) A, the male nurse (*mn̄'w*) of B, the educator (*stw*) C ... etc. (7 more persons follow),<sup>31</sup>

(p) every bad word, every bad speech, every bad slander, every bad thought, every bad plotting, every bad fighting, every bad disturbance, every bad plan, every bad thing, every bad dream in every bad slumber.

### 13. [BOOK] OF THE LAST DAY OF THE YEAR

Oh Sakhmet, the great one, mistress of Asheru! Oh Shentit, who sojourns in Busiris! Oh Ruler, Rē', lord of heaven! [Oh] Shesemtet, mistress of Pwenet! Oh Horus, lord of Behdet! Oh Sobk, lord of the marsh-region (*min.t*)! Oh Yer-asheru! Oh Eye of Rē', mistress of the Two Lands, Ruler of the Island of Fire! [Oh] Horus of the glorious spirits (*sh̄.w*) of Opet! Oh He-who-is-under-his-moringa-tree, Horus, lord of Shenet! Oh Glorious Eye of Horus, mistress of wine!<sup>32</sup> Oh Khnum, lord of the House of Thirty! Hail to [you], gods there, murderers (*h̄zyty*) who stand in waiting upon Sakhmet, who have come forth from the Eye of Rē', messengers (*wptty*) everywhere present in the districts, who bring slaughtering about, who create uproar, who hurry through the land, who shoot their arrows from their mouth,<sup>33</sup> who see [from] afar! Be on your way, [be distant] from me! Go on, you, I shall not go along with you! You shall have no power over me, you shall not give me to [...] you shall not ... over me in order to ...[... ...] your [exer]tions (?). You shall not [surrender] me to any bad misfortune (*tms.w*)

of this year. For I am Rē', who appears in his eye! I have arisen as Sakhmet, I have arisen as Wedjoyet. For I am Atum behind his heads. I am Atum who sojourns in the Two Lands, I am [...] in the temple, the lord of mankind, who made the gods, the lord of slaughtering who created the respect <for him>. For I am that Powerful One (*sh̄m*), [lofty] and high ...<sup>34</sup>

I will not fall for your slaughtering, you who are in Pe!  
 I will not fall for your slaughtering, you who are in Dep!  
 I will not fall for your slaughtering, you who are in Letopolis!  
 I will not fall for your slaughtering, you who are in Heliopolis!  
 I will not fall for your slaughtering, you who are in Busiris!  
 I will not fall for your slaughtering, you who are in Abydos!  
 I will not fall for your slaughtering, you who are in Kheri-'aha!  
 I will not fall for your slaughtering, you who are in heaven!  
 I will not fall for your slaughtering, you who are in the earth!  
 I will not fall for your slaughtering, you who are in the meadow (*š3*)! I will not fall for your slaughtering, you who are in the borders (*htr.w*) of the river! Hi, terrifying youthful one (*hwnw.ty nrw*) .. [...] the chief of the wandering demons (*šm3y.w*) [...] in [...] year. Wedjoyet is pacified! The attack (?) of those who are among the wandering demons will pass over, they who [...] feasts for the one whose name is hidden. My enemy is under my footsoles, life is at my nose.<sup>35</sup> [My (?)] magic (*hk3*) is the protection (*s3w*) of <my> flesh, so that I am kept whole. My border is allotted (?) <to> me (?) according to my wish. To me belongs the heaven and the gods who are in it. Thus the Two Ladies (*nb.ty*) keep their child unharmed (*ḏsr*).<sup>36</sup>

Horus, sprout of Sakhmet, (put yourself) behind my flesh, so that it is kept whole for life!

Words to be said over a piece of fine linen. These gods

are to be drawn on it, and it is to be fitted with 12 knots. To offer to them bread, beer and burning incense. To be applied to a man's throat. (A means) to save a man [from] the plague (*i3d.t*) of the year; an enemy will have no power over him. A means to placate the gods in the retinue of Sakhmet and Thoth.

Words to be said by a man from the last day <until> the opening day of the year, <on> the *Wag*-festival and at the daybreak of the Ernutet festival.

14. A SPELL (*r*) FOR WARDING OFF THE BREATH (*t3w*) OF THE PLAGUE (*i3d.t*) OF THE YEAR

Oh Flame-in-his-face, foremost one of the horizon!<sup>37</sup> Do speak to the Foremost One of the House of the Birthgenius(es?) (*hmws.t*): 'make Osiris flourish, the Foremost One of the earth!'<sup>38</sup> Oh Nekhbet who lifted up the earth (*dwi = tw3*) unto the sky for her father! Do come, that you may tie the two plumes closely around me. Then I will live on and be sound.

For to me belongs that White Crown on the head of the Great One who is in Heliopolis, the second one being Isis and the third one Nephthys.<sup>39</sup> I am under the authority of him who takes hold of the Great One,<sup>40</sup> oh son of Sakhmet, power of powers, son of a murderer (*h3yty*), raging one (*dnd <n>*), son of Hathor, the mistress of the stream who makes the river rise. May you fare on Nun, may you travel in the Day Bark—when (only) you have saved me from any vexation (*dhr.t*) and so on, of this year, in the form of a breeze (*nfw.t*) of any evil breath.

Horus, sprout of Sakhmet, (place yourself) behind my body, that it may be kept whole for life!

Words to be said over a pair of vulture plumes. To stroke

a man with them. To be applied as a protection (*s3w*) for him, for any place he goes to. It is a protection against the (effects of) the year. It is something that drives the vexation away in a year of plague.

15. ANOTHER ONE, FOR WARDING OFF THE BREATH OF THE VEXATION (*dhr.t*) OF THE MURDERERS (*h3yty*) AND INCENDIARIES (? *ndsty*), THE EMISSARIES (*wpwty*) OF SAKHMET

Retreat, murderers! No breeze will reach me so that passers-by (*sw3w*)<sup>41</sup> would pass on, to rage against my face. I am Horus who passes along the wandering demons (*šm3y.w*) of Sakhmet. Horus, sprout of Sakhmet! I am the Unique One (*w'ty*),<sup>42</sup> the son of Bastet—I will not die on account of you!

Words to be said by a man with a club of *ds*-wood in his hand. Let him go outside and make the round of his house.<sup>43</sup> He will not die from the plague of the year.

16. ANOTHER PROTECTION (*s3w*) AGAINST THE PLAGUE OF THE YEAR

I am the Horror (*bw.t*) that has come forth from Dep, the Birth-goddess (*msħn.t*) that has come forth from Heliopolis. Men, gods, spirits (*3ħ.w*) and dead ones, keep away from me! I am the Horror!

17. ANOTHER ONE

I am somebody who finds himself safe on a road beset by (lit. 'of') a passer-by (*sw3w*). Shall I be hit, though, while being safe, though I have gone through (lit. 'seen') a great thunder-storm? Flame there, do not attack me! I am somebody who has escaped from a thunder-storm! Keep away from me!

## 18. LIKEWISE, ANOTHER ONE

Rejoicing and jubilation (*hy hnw*)! Don't you take this heart (*ib*) of mine away, this breast (*hsty*) of mine for Sakhmet! Don't you take my liver away for Osiris! Don't even let the hidden things that are inside Pe come to an end, on the morning of the counting of the Eye of Horus <with(?)>—in the temple (*r-p<r> ?*), oh every male spirit (*zh*), every female spirit, every male dead (*mt*), every female dead—an appearance (*hpry*) of any animal, someone whom a crocodile has snatched, whom a snake has bitten, who has died (?) by a knife, who has passed away on his bed—oh murderers (*hzyty*) belonging to those who are in the retinue of the year and its addendum (*hr.t*)!<sup>25</sup>

Horus, sprout of Sakhmet, <(place yourself) behind my> flesh, that it may be kept whole for life!

Words to be said over Sakhmet, Bastet, Osiris and Nehebkau, drawn in myrrh on a bandage of fine linen. To be applied to a man's throat, <in order> not to let an ass enter him<sup>44</sup> on account of the Beautiful One (*Nfri*)<sup>45</sup>, or a green-breast<sup>46</sup> jump up (? *bsbs*) to me. The life-protection (*s3w-<sup>c</sup>nh*) of Neith is behind me and before <me>. The (fire-)spewing of Bastet will fail against the house of a man. A man will say (this spell) with bunches (? *'nh.w*) of fresh plants (? *rnpt*)<sup>47</sup>.

19. A SPELL FOR PURIFYING A FLY<sup>48</sup>

The mouth of this man under my fingers (and so on) is the mouth of the toothless calf after it has left its mother's belly. This insect (?) that has thoroughly (?) entered this belly of his—as soon as it has left, alive, it will creep to the earth, as an efflux (*rdw*)! His belly will not be defiled <on account of (?)> what has left as an efflux from him—once it has been assigned to Aker.<sup>49</sup>

20. A SPELL FOR PURIFYING ANYTHING DURING (? *m*)  
THE PLAGUE

May your emissaries (*wpty*) be burned (? *ndsds*), Sakhmet!  
Let your murderers (*h3yty*) retreat, Bastet! No year(-demon)  
(*rnpt*) passes along to rage against my face! Your breeze  
(*nfw.t*) will not reach me!

I am Horus, (set) over (*hr*) the wandering demons (*šm3y.w*),  
oh Sakhmet. I am your Horus, Sakhmet. I am your Unique  
One,<sup>42</sup> Wedjoyet! I will not die on account of you—I am  
the Rejoiced one. I am the Jubilated one, oh son of Bastet!  
Do not fall upon me, oh Devourer (? *Wnmw*)! Toused ones  
(? *spsp.w*), do not fall upon me, do not approach me—I am  
the King inside his shrine (? *h3y.t*)!

A man will say this spell over ... (*h3.t-nfr.t*), tied <to>  
some *ds*-wood, rolled (? *nb(3)?*) in a piece of *h33*-cloth. Should  
be made to brush along the thing. A means to scare away  
the plague, to ward off the passing of murderers along  
anything edible, as well as along a bedroom.

21. ANOTHER ONE

A *š3ms*-plant is on me, the horror of your followers! (Now)  
your wanderers (*šm3y.w*) will spare me; the trapper (*sh3ty*)  
with your net (*i3d.t*)<sup>50</sup> will spare me. I am somebody who  
has escaped from your birds!

Horus, sprout of Sakhmet, (put yourself) behind my flesh,  
that it may be kept whole for life!

A man will say this spell after he has put a *š3ms*-plant  
into his hand.

22. (A SPELL AGAINST THE DEMON *Sh3kkk*)

Turn back, *Sh3kkk* who has come forth from the heaven  
and the earth, whose eyes are in his head (*dbn*), whose tongue

is in his anus (*r.t*), who eats bread-of-his-buttocks,<sup>51</sup> his right paw (*hpš*) turning away from him, his left paw crossing over his brow,<sup>52</sup> who lives on dung, whom the gods in the necropolis fear!

Your paw is hit; backwards, turn yourself! Your stride (?) is checked, your mouth is closed, your tongue is cut out by Atum in the House of the Great Magistrate in Heliopolis. You will not fall upon *K3-dr.t* born of <...><sup>53</sup> in the night, by day, at any moment. He is Horus the son of Isis, the heir of Osiris Onnophris! If you fall down upon him again you will be surrendered to the Fierce Lion (*m3i h33*),<sup>54</sup> the son of Bastet, and he will burrow (*brbr*) into your flesh through your skin, in the presence of the lords of Heliopolis. You will be cut up, *Sh3kk*, at your departure from heaven. Your eyes are <in> the <back> of your head (*mk<h3(?)>=k*), your tongue is in your behind (!) You eat the bread that is in your buttocks.<sup>51</sup> *Htsmm* is the name of your mother, *Twtwbdš*<sup>55</sup> the name of your father. If you come upon me from the west, the east, the north or the south,<sup>56</sup> the gods [... ...], right [... ...], crossing over your shoulder. Your name will be removed, leading to the annihilation of your corpse, [to the cutting up (?) of] your *ba*, to giving you an evil name. You will not travel downstream to Busiris, you will not travel upstream to Abydos. Water will be poured down for you—piss of ... (? *trr*). You are crushed by my words, you enemy of Horus (and) Osiris (!)!

Words<sup>57</sup> to be said four times over flax, whose [stalks (?)] are made into an arrow. To be tied to it,<sup>58</sup> while [the point (?) of] the arrow is (directed) outwards.

### 23. ANOTHER CONJURATION

The raging of Seth is against the 'akhu-demon;<sup>59</sup> the

grudging (*hḏndn*) of Ba'al is against you! The raging of the thunder-storm—while it thirsts after the water in heaven—is against you! Then he<sup>60</sup> will make an end of the violence, [having laid (?)] his arms on you. Then you will taste the things the Sea tasted through his hand.<sup>61</sup> Then the [lion] will make his approach [to you (?)]. Ba'al will hit you with the pine-tree that is in his hand. He will treat you again with the pinewood spears that are in his hand!

It is like this you also will be, oh *samana*, with the gods acting against you, <following> the accusation against you that the god made, and the water, and the many poisons of Seth, and the bitter poisons of Shu, the son of Rē', and the poisons of Wepwawet that are like (those of) a snake, and the poisons of the Upper God and Nungal his wife, the poisons of Reshep and Itum, his wife! The poisons of the fire are (directed) against the 'akhu-demon. It is the poisons of the fire that will extinguish you. Then you will be finished like yesterday is finished. Then you will be extinguished like the wick is extinguished of those who are at the threshold of death.<sup>62</sup> Then you will retreat stepwise (? *isknkn*) from there to the ground. Then you will die, then the gods will learn that you are dead, then the Hathor goddesses will learn that your heart has left. I will tell it to the Morning god—and prosperity, health and good tidings will arrive at the house of Rē', to wit: 'Horus has vanquished the *samana*-demon!'

Words to be said over cucumber-seed, [to be ground and heated] with wine, to be made into one mass. To be applied to him.

#### 24. ANOTHER CONJURATION

See, I have outfaced you, *samana*-demon! See, [I have

out]faced the one who is submerged in the limbs of NN born of NN—like someone who flies up and then stops and settles on a high place, like the flying up of Rē‘ when he is rising. I have outfaced you in the same way, *samana*-demon! I have outfaced you in the same way, you who are submerged! Don't you know me, *samana*-demon? (But) see, it is *Mri*<sup>3</sup><sup>63</sup> who knows me, namely that I belong to the 'Irk[...]<sub>3n3</sub>-tribe,<sup>63</sup> those who speak with the snakes (*hf3w*), who kill the vipers (*fy*), those who make an end of the (life-)breath of *Kty*,<sup>63</sup> their mother! See, from the breasts of Anat I have suckled, the big cow ('*mry.t*) of Seth. See, I have lots of words against you! From the big pitcher of Seth I have drunk them;<sup>64</sup> from his jug I have drained them. Listen, *samana*-demon,<sup>65</sup> listen! The voice of Seth is roaring [... ...] listen to his roaring! If you are [... ...], while your fingers are tortured, Seth will lift you up <with> his hand. He will treat you again in lifting you up with his hand; he will throw you onto the solid stone (*inr*) of *Sdr*;<sup>66</sup> [... ...] ... Horus and Seth about it. The [... ...] drink you up; the deserts drink you up, you who are submerged! [The ... ...] drink you up, since they are thirsty. The deserts drink you up, since they are dried up. The ground which is dried up and stone-dry [drinks you up (?)]. The ground which never becomes satiated [with raining water (?)], that which never becomes satiated with the water which (?) [...] to (?) the [...! It is this that drinks you up, *samana*-demon! It is this that drinks [you] up, you who are submerged in the two feet that walk, in the two thighs that run, in the buttocks that bend, in the spine, the beam of <all> the members, in his two shoulders, in his neck, in his two hands that [...] for him which are with him, as the *iwdmn* which is in his intestines that function well, [... in his] two kidneys

and the heart (*hsty*), in his lungs and his sides, in his [...], in his two lips that speak, in his nostrils, the ... ('*b'by*) [...], [in] his two eyes that see, in the seven knittings (*ts.t*) of his head!<sup>67</sup> Then [the gods will learn of] your death, then the Hathor-goddesses will learn that your heart (*hsty*) has left, [the rumour having arriv]ed at the House of Rē', to wit: 'Horus has vanquished the *samana*-demon!' [... ...] powerless, you who are submerged! The heat [of your] mouth does not exist [... ...] victorious (*m3'ty*) god.

This spell is said over faeces of a ..[... ...]... of a *š3b.t*-tree (?), ... to be ground [... ...].

#### 25. BEGINNING OF A CONJURATION OF THE '*akhu*-DEMON

Oh Horus, oh Rē', oh Shu, oh Geb, oh Osiris, oh Heka, oh Nun! Praise to you, great gods who bring the Upper One (*hrw*)<sup>37</sup> to the Underworld (*d3.t*), who make him travel to this ceiling (*s3.t tn*),<sup>68</sup> who meet Rē' at his departure from the horizon, who travel in the night bark, who sail in the day bark: come to me, ascend to me, unite yourselves for me after that <you> have brought up for me anything bad, any bad revolting matter (?),<sup>69</sup> any bad sickness that is in this body <of mine>, in these limbs of mine, you being the protection (*s3w*) of Horus that guards (*s3w*) Seth—and vice versa. It is to make an end of the sickness that is cleaving to you, oh gods there that I have fetched a herb that came into existence by itself.<sup>70</sup> Make an end of any bad sickness that is cleaving to me!

Words to be said over an instrument (? ? r3-) of tamarisk-wood. To conjure (? *šni* ?) the '*akhu* with it.

26. ANOTHER SPELL, OF DISPELLING THE 'akhu FROM THE BELLY

'Come to me, mother Isis and sister (*sn.t*)<sup>71</sup> Nephthys! See, I am suffering inside my body (or rather), the members there!' 'Do worms (*ddf.t*) interfere? Does it look like worms?' so said the goddess Isis. 'Come, Horus! See, as for anything painful in your body—I am the one <who says>: "get away!" (*dr tw*)<sup>72</sup> for you. Let these nine<teen> signs be made with the cutting-edge of a two-barbed harpoon; <to be provided (?)> with pellets (? *ts.t*) of barley, drawn in fresh ink, to be applied to the affliction (*gbw*) you suffer from. He will leave as a fart (*tsw*) from your behind!

This spell is to be said over < >,<sup>73</sup> drawn in fresh ink on the belly of a man, on the sore spot on him.

27. A SPELL OF THE *mḥ*-DISH, OF THE REMAINING OF THE HEART (*ib*) ON ITS PLACE, TO DISPEL THE INFLUENCE (? '3) OF A MANIFESTATION (*sšmw*), THE INFLUENCE OF A GOD OR GODDESS, A MALE OR FEMALE DEAD (*mt*) WHO IS IN HIS BELLY

Oh you gods there, who run in front of the bark of Rē', who keep the heavens stable for Rē' and the earth for Geb: come, that you may see what an enemy (*ḥfty*), fiend (*pfty*), male dead (*mt*), female dead has done, who has entered his belly so as to leave behind (*ḥ3'*) the influence ('3) of his manifestation, so that the heart (*ib*) would be perverted (*sth3*) against him, as a heart (*ib*) that is reversed (*pn'*)! Now that means that his breast (*ḥsty*) would come out <with> mysterious things!

Oh enemy, fiend, male dead, female dead, who are in the belly, who are in the heart (*ib*), who are in the breast (*ḥsty*) of NN born of NN! The Ennead, the followers of the one

whose mysteries are great<sup>74</sup> guards you<sup>75</sup>—their<sup>76</sup> mouths are closed!

This spell is to be said over a new dish (*mḥ*), written herewith (?).

28. A SPELL FOR GETTING RIGHT (*m3'*) A FISHBONE

(a) The Unique One (*w'w*) belongs to me, <as (?)> my servant (*šmsw*)! The Unique One belongs to me! <My> bread is in the town, <my> portion of meals is in the field—bone,<sup>77</sup> get right!

A man will say this spell <over> a cake. To be swallowed by a man in whose throat a fishbone is (stuck).

29. (SIMILARLY)<sup>78</sup>

(b) My path is the path of *Ndi*;<sup>79</sup> my excellent rewards are displayed in the field. Bone, slip through (? *sh3 tw*)!

A man will say this spell over a cake, put into another one. The one who makes him swallow<sup>80</sup> (it) must be next to the man.

30. A SPELL FOR WARDING OFF AN HAEMORRHAGE (*snf*)

Backwards, you who are on the hand of Horus! Backwards, you who are on the hand of Seth!<sup>81</sup> The blood that comes forth from *Wnw*<sup>82</sup> was warded off; the red blood that comes forth at the moment (*wnw.t*) is warded off! Have you ignored the dam?<sup>83</sup> Backwards you, from Thoth!

This spell is to be said over a bead of carnelian, applied to the behind of a woman or a <man>. It is a means to ward off an haemorrhage.

31. ANOTHER ONE, FOR WARDING OFF AN HAEMORRHAGE (*snf*)

Anubis has come forth to keep the Inundation<sup>84</sup> from treading on what is pure—the land of Tait.<sup>85</sup> Beware of what is in [it]!<sup>86</sup>

This spell is to be said over threads of the border of an *ỉ33.t*-fabric with a knot made in it. To be applied to the inside of her vagina.

32. A MEDICINE (*pḥr.t*) FOR WARDING OFF AN HAEMORRHAGE IN A WOUND

Dirt of flies and red ochre, to be applied to it. To be said by way of magic (*ḥk3*):

'The wretched one (*m3r*) was seized by the strong one (*nḥt*), and vice versa. It is, however, the wretched one that will strike the strong one<sup>87</sup>—this against that!<sup>88</sup>

33. WARDING OFF THE ATTACK (??) OF A DEAD ONE (*mt*) (OR) A GOD [WITH (?)] MAGIC (*ḥk3*) OF ANUBIS

The Inundation has approached (*yḥ*) to set foot on (? *tḥi*) the land of Tait—throw out what is in you!<sup>89</sup>

Words to be said after you have tied two knots in a strip (*'3.t*) of the border of an *ỉ33.t*-fabric, (put) at the opening of the inside of her vagina, to ward off what acts against it.

34. A CONJURATION AGAINST A BURN (*wbd.t*)

Horus the child is in the nest. A fire (*p''*) has fallen into his body. He does not know it, and vice versa. His mother is not present, who might conjure (*šni*) him, while his father had (already) arrived (*s3ḥ*) to walk <with (?)> Hapi and Imset.<sup>90</sup> The boy (*s3*) was small, the fire was powerful. There was no one who could save him from it.

Isis came out of the spinning-house [at the] hour when she loosened her thread.<sup>91</sup> 'Come, my sister Nephthys! See, my deafness has overtaken (*hpi*) me (?). My thread has entangled <me>! Show me my way that I may do what I know (to do), that I may extinguish it for him with my milk, with the salutary liquids from between my breasts. It will be applied to your<sup>75</sup> body so that your vessels become sound. I will make the fire recede that has attacked you!'

Words to be said over resin (? *g3y.t*) from an acacia, dough (? *s'.t*) of barley, carob beans (? *w'h*), to be cooked; colocynths, to be cooked; faeces, to be cooked; to be made into one mass. To be mixed with the milk of a woman who has given birth to a male child. To be applied to the burn, so that it will be healed. You will bandage it with the leaf of a ricinus-plant.

35. ANOTHER CONJURATION FOR A BURN (*wbd.t*) ON THE FIRST DAY

'Your son Horus has been burnt in the desert!' 'Is there water there?'<sup>92</sup> 'There is no water there!' 'Water is in my mouth, an Inundation is between my thighs. It is to extinguish the fire that I have arrived. Break out, burn!'

Words to be said over the milk of a woman who has given birth to a male child, gum and hairs of a cat.<sup>93</sup> To be applied to the burn.

36. ANOTHER CONJURATION FOR A BURN (*wbd.t*)

'I am Horus hurrying over the desert to the place that is aflame'.

'See, a fire!<sup>94</sup> His upper part is afire, his lower part is afire; there is no place where he can escape from it!'

'Water is far away; the fire is saying: "be afire! (?)"'

The doors are closed. Would that <I had> the goddess Isis (here) at the moment, then she would set me in the (right) way with her powerful spell!

The goddess Isis came to the place where this god was: 'here I am behind you with <my> spell! One (?) is going to hack up your<sup>76</sup> place. Your<sup>95</sup> enemies will extinguish themselves for you<sup>95</sup>—it<sup>96</sup> is (full) with the water of my mouth. A mystery in a place of flame! Do not afflict him, do not produce a foul fluid, do not produce a white fluid, do not produce worms!

A true protection (*mk.t*). Words to be said three times. Heat cyprus grass, heat coriander, heat fruit, heat bull's fat, oil and wax. To be made into one mass. Let there be made a bandage over it.

37. [... (A HEADACHE-SPELL) ...]

[... ...] which vexes (? *nhk*) [the vessels] of the temples on the day of "We Remain"—that is, on the morning of a great festival in Heliopolis—while making him suffer!

There are four gates in it.<sup>97</sup> Its nos[tri]ls (?) <are in it>. There is a mouth in it, which administers justice. There are eyes in it, which see. There are ears in it, which hear words. (Put) your arms on your head—your sufferings of your head are no more! NN born of NN is Horus the Elder (*Hr-wr*) who is (always) vigorous. It has not been seen that since yesterday I have been (charged) with a mission of Mat (*Tm3*), lord of Mat-town (*Tm3.t*),<sup>98</sup> that is, for that prince of the southern region—that is, Khnum, lord of *Hw.t-wr.t*—to wit: "let there be brought to me an amulet (*wḏ3*) for his head, the one that is <on> the upper part of your shoulder and that covers your spine—something which Isis has woven and which Nephthys has spun". (And) let someone

go for me to *Mi<n>.t* and do you bring<sup>99</sup> a hair of the chin of Osiris—'twig' (*i33.t*) it is called by name.

To be soaked in mucus, twisted leftwise and applied [to a head (?)].

### 38. ANOTHER CONJURATION

Break out, <vessel> of the eyebrows, a hidden part of the head, which spoils (*sng3*) the joys (*hg3.w*) of seeing! See, if you come another time as far as this—see, then I will say: 'where is he, the one behind the door?'<sup>100</sup>

This spell is to be said 4 times.

### 39. ANOTHER CONJURATION FOR THE HEAD

Oh enemy (*hfty*), fiend (*pfty*), male dead (*mt*), female dead, male opponent (*d3y*), female opponent! Do not fall upon the head of NN born of NN—<for it is> the head of Rē' himself who illuminates the earth, who keeps mankind alive. Beware lest Rē' goes to sleep hungry, beware of the mourning of the gods, lest condensed darkness (*kkw sm3w*)<sup>101</sup> come about and the heaven<s> be united and the water of the land<sup>102</sup> be robbed!

### 40. (A HEADACHE SPELL)

Backwards, enemy (*hfty*), fiend (*pfty*), male dead (*mt*), female dead, and so on who cause this suffering to NN born of NN. You have said that you would strike a blow in this head of his in order to force your entry into this vertex of his, to smash in these temples of his!

Retreat, recede for the striking power (*3.t*) of this burning eye of his. It will ward off your striking power, it will dispel your ejaculations ('3'), your seeds (*mtw.t*),<sup>103</sup> your harms (*nkn*), your digestion products (*iwtw*), your oppressions (*g3w.t*), your

wrongdoings (*isf.t*), your torments (*mr*), your inflammations (*wḥd.w*), your afflictions (*nkm*), heat (*šmm*) and fire (*ḥ.t*)—all the bad things of which you have said; ‘he will suffer from them’—as you have acted accordingly.

Come down to the earth, <take> your ejaculations with you, your seeds with you, your digestion products with you, your harms with you, your wrongdoings with you, your fluids (*rdw.t*) with you, your nest (*sš*) with you, your dug-outs (*ikn*) with you, your putrefactions (*hw3.t*) with you, all your bad things (*dwt*) with you, which you have caused in him as bad things, in this flesh of his, in this body of his, in all these limbs of his, with you!

Oh NN born of NN—Rē<sup>c</sup> opens your body and restores life <to> your flesh. His<sup>75</sup> limbs are alive, while your<sup>76</sup> poisons are blocked! You<sup>104</sup> will not open your mouths, you will not take in the fluids of an evil-faced one (*dwt-ḥr*)<sup>41</sup>—oh enemy, fiend, male dead, female dead and so on, who has caused evil, who has said that he would enter you,<sup>104</sup> to mingle with you, to place himself among you—from your<sup>76</sup> desire to damage this body of his, these limbs of his, to weaken his vessel<s>, to blind his eyes, to cause tremblings in this flesh <of his>, in this body of his, in all these limbs of his. Break out what you have taken in as all kinds of bad things of an enemy, a fiend, a dead male, a dead female, and so on! For it is NN born of NN that has arisen as Rē<sup>c</sup>; his safeguarding (*mk.t*) is this eye of his.<sup>105</sup> It is this that safeguards him against anything bad or evil, against any evil harms, against anything bad and hidden of an enemy, a fiend, a male dead, a female dead and so on who might do something bad or evil against NN born of NN.

[Oh] Rē<sup>c</sup> there, ki[ng of heaven] who enters the Underworld, who makes life instead of death on the Island of Flame,<sup>106</sup>

who comes forth as a great one who came into being by himself—oh Rē', enduring in [the temples (?)] while he is ...[...] on the day when Rē' is enduring as the Foremost One of the Horizon, his Powers<sup>107</sup> standing up, while the Ennead is rejoicing on account of their seeing Rē' as the Foremost One of the gods, his Ennead closely around him while his enemies are overthrown. Oh Rē', see, you have appeared, you have become manifest (*b3*), mighty and powerful because of the slaying of your enemies. May <you> overthrow, may you repulse, may you cut up your enemies, oh Rē'! You have (indeed) overthrown, repulsed and cut up a male dead, a female dead, and so on! For these are your enemies, oh Rē', lord of all!

Words to be said over a figure of Rē', drawn with the blood of an *abdu*-fish<sup>108</sup> on a piece of king's linen. To be applied to a man's head. It is a means to repel enemies.—Do not practise (it) on somebody else, but only on yourself!

#### 41. ANOTHER SPELL

You will break out, dead one who knocks on (? *nkf*) the temple, who makes the eye shut, who makes the side limp, who distorts (? *h'nḥ*) the fingers, who enters the bowels, who walks about in the calves, who renders his blows against his thighs!

Do not knock on the temple of NN born of NN, do not shut his eyes, do not distort his fingers, do not enter his bowels, do not walk about in his calves, do not render your blows in his thighs!

If you defy what has been said <to> you about him—he is excellent in the heart of the gods, he is glorious (*3ḥ*) in the heart of the glorious spirits (*3ḥ.w*)—then his arms will be against you as Horus, and his buttocks (*pḥty*) will

be against you as Seth!<sup>109</sup> He will tread on you and cause your vexation with stalks of reeds (*m3(t).t n.t sw.t*), which light the tapers for Rē' daily,<sup>110</sup> she who leads mankind—soaked in mucus, twisted leftwise, fitted with 4 knots, applied to your head, so that you may be healed, NN born of NN!

Words to be said over stalks of reeds, soaked in mucus, to be twisted leftwise, to be fitted with 4 knots, to be applied to the head of a man.

42. ANOTHER SPELL FOR CONJURING (*šni*) A HEAD THAT ACHES

The boy (*s3*) Horus spends the day lying on a cushion of *nd*-fabric. His brother Seth kept watch over him, because he lay stretched down (?), his task being to keep the lower parts healthy.

That I have led astray the one whom the gods seek<sup>76</sup> is, because I have fetched strips of a piece of *nd*-fabric. <I> have fitted it with 7 knots and I have applied it to the big toe of NN born of NN, so that he may rise up healed!

43. ANOTHER CONJURATION FOR THE HEAD

Horus is fighting with Seth for the Unique Bush (*b3.t w'.t*)—a *hmm*-plant which Geb had brought forth.<sup>111</sup>—Rē', listen to Horus! Should he keep silent (*tmm*) because of Geb? Horus is suffering from his head! Give him (something) to dispel his torments (*dw.t*), Isis! Take a decision, mother of Horus!<sup>112</sup>

'I<sup>113</sup> have indeed applied (something) to all his sore spots'.

Words to be said over buds of a Unique Bush. To be twisted leftwise, to be soaked in mucus, and the bud of a *snb*-plant laced to it. To be fitted with 7 knots and to be applied to a man's throat.

## 44. ANOTHER SPELL

Look, she has come, Isis there, she has come, swaying her hair like a mourning woman, she being of disordered appearance herself like the hair of her son Horus on account of the smashing (*whn*) of his head, of the ruffling (*psš*) of his side-locks by Seth the son of Nut, during that fight in the great valley!

Come near to me that I may restore (*s3k*) your head for you, that I may re-order your side-locks for you, oh NN born of NN with these stalks [of reeds (*m3t.t* [*n.t swt*])] which Horus cut off in Khemmis!

This spell is to be said over stalks of reeds, applied to a man's head.

## 45. ANOTHER CONJURATION FOR THE HEAD

'<My> head!' said Horus. 'The side of <my> head!'<sup>114</sup> said Thoth. 'Come (?) to me, mother Isis and aunt Nephthys, that you may give me your head in exchange for my head (or rather) the side of my head!

"Look at me, you men there. Listen to me, you gods there. It is (only) with regard to my son Horus that there has been said to me: 'let there be brought to me your head in exchange for my head!'"<sup>115</sup>

Let threads (*3.t*) be brought from the border (*r*) of a *nd*-garment, fitted with 7 knots, applied to the left foot of NN born of NN. What is applied to the lower part is for CURING the upper part. I have marked out the one sought by the gods!<sup>76</sup>

This spell is to be said over threads from the border of a *nd*-garment fitted with 7 knots, applied to the left foot of a man.

## 46. A SPELL FOR THE DRINKING OF BEER

Hail to you, lady of *Htp.t*!<sup>116</sup> When he has set (his) heart (*ib*) (on it), there is no restraining Seth. Let him carry out his heart('s desire—*ib*) to bear away (*h3k*) a heart (*h3ty*)—in that name 'beer' (*hk.t*) of his,<sup>117</sup> <to> confuse (*ttf*) a heart (*ib*), to bear away the heart (*h3ty*) of an enemy (*hfty*), a fiend (*pyty*), a male dead (*mt*), a female dead, and so on.

This spell is to be said during the drinking of beer; should be spat up. A true means, (proved) an infinite number of times.

## 47. ANOTHER SPELL, FOR VOMITING

Oh enemy (*hfty*) there who is in the belly of NN born of NN [... he knows you (?):] 'who-makes-heads-fall-down' is the name of your father. 'Dead one' is your name. 'The-most-masculine-of-the-dead-one<s>' is your name'. 'Spirit' (*3h*) is your proper name.

## 48. ANOTHER [CONJURATION FOR THE BELLY]

[The crew] stood still, (saying): 'Rē' is suffering from his belly! Let there be called to the great ones who are in Heliopolis: "please write: «Rē' is suffering <from his belly>. If he spends a time suffering from it, will then the god live on underneath?»"

'Let an appeal be made to the opening of the West Region (*imn.t*),<sup>118</sup> through the soil. As soon as he has placed his hand on <his> belly, his suffering will begin to be healed!

Words to be said over a woman's statue of clay. As for anything he suffers from in <his> belly—the affliction (*gbw*) will be sent down from him into the Isis-statue, until he is healed.

## 49. ANOTHER ONE

'<My> belly!' said Horus, 'What?' said Isis. And Horus said: '<I> have eaten a golden *abdu*-fish<sup>108</sup> on the border of the pure pool of Rē!' And Isis said: 'So he is the one who has eaten a golden *abdu*-fish on the border of the pure pool of Rē? So [he] spends the day lying suffering from his belly? And does the Little Ennead [weep] because of the suffering of his belly, the Unwearying Soul<s>?'<sup>119</sup>

This spell is to be said, written on a new dish (*mḥ.t*) <in> yellow ochre (*sty*). To anoint with honey and to wash a man who suffers from his belly.

50. [A BOOK OF (?) CONJURA]TIONS FOR ANY EVIL SWELLING (*ḥsd*) THAT OCCURS IN ANY LIMB OF A MAN OR A WOMAN

Hail to you, Rē', in [that] name of his, 'He-who-has-given-birth-to-his-children'<sup>120</sup>: the children of Rē' in heaven, the children of Rē' on the earth, the children of Rē' in the western desert, the [children] of Rē' in the eastern desert, the children of Rē' in the south, the children of Rē' in the north—there are none except you as children of Rē'horachte. The Great Ennead are children of Rē', the Little Ennead are children of Rē', (and) Thoth, the great one, sojourning in heaven,<sup>121</sup> the scribe [of righteousness (*m3'.t*) (?)] of Rē' (and) of the Ennead, the first-born child of Rē', who ensures an infinite period for all the gods, who pacifies the lords of shrines, who offers the Sound Eye (*wd3.t*) through me (*im=i*) to its lord.<sup>122</sup> He has made the spell applying to you, you evil swelling! He has taken away (the effects of) [your] utterance (*ts*)!

Oh do stand still, do stand still at the throne and the great Ennead, which is next to it.

Oh do stand still, fluid of the evil swelling [... ...] and the two cobras that are his<sup>37</sup> protection (*s3w*).

Oh do stand still, you evil swelling! Do stand still [... ...] under him, with the face of a terrifying being (*nrwy*), whose prestige is great, who dr[ives away (?)] ... ...]. They hack you up with their horns, [... ...] for the four great winds which are in [... ...]. Then they will make [... ...] with their loud ear-splitting (?)] [cries (?)] which dislodge [... ...] carry off to a far and unknown water! Then you will be carried off to the two far and unknown desert regions!<sup>123</sup> Then you will not make your way in any of my limbs! Then you will not be able to go to and fro in any limb of NN born of NN!

Words to be said 4 times over < >.<sup>124</sup>

51. ANOTHER CONJURATION, FOR A NASAL CATARRH (*rš*)

Break out, catarrh, son of a catarrh that breaks the bones, that smashes the skull, that plays havoc in the brain (*tbn*) and causes the seven holes in the head<sup>67</sup> to suffer pain, (even they) the followers of Rē<sup>c</sup> who give praise to Thoth. See, I have brought your (appropriate) medicine (*phr.t*) against you, your protective drink (*nh.t*) against you: milk of a woman who has given birth to a male child and strong-smelling gummi. It will drive you out, it will do away with you (and vice versa). Go out to the earth, rot away! 4 times.

Words to be said over milk of a woman who has given birth to a male child and strong-smelling gummi. To be put into the nose.

52. A CONJURATION OF PAIN-SUBSTANCES (*wḥd.w*)

It is the pain-substances that have come forth from a swelling (? *bkn.w*)! A book without script.<sup>125</sup> It is my arms that < >.<sup>126</sup> I will trample down Busiris, I will throw

down Mendes! I will depart for the heaven and I will see what is done there. No offerings will be brought in Abydos—until the influence (*s.t.*‘) of a god, the influence of a goddess, the influence of a male pain-substance (*wḥd*), the influence of a female pain-substance, the influence of a male dead (*mt*), the influence of a female dead, and so on, the influence of anything bad that is in this body of mine, in this flesh of mine, in these limbs of mine, is removed!

If, however, the influence of a god, the influence of a goddess, the influence of a male pain-substance, the influence of a female pain-substance, the influence of a male dead, a female dead, and so on, the influence of anything bad that is in this flesh of mine, in this body of mine, in these limbs of mine removes itself—(then) I will not say, (then) I will not repeat saying: ‘break out (*bš*), vomit (*k*‘), perish (*ʒk*) as <you> were!’

Words to be said 4 times. To spit on the sore spot (*mn.t*) of a man. A true means, (proved) an infinite number of times.

53. ANOTHER [CONJURATION OF DIS]PELLING *nsy* AND *tmy.t*<sup>127</sup> which [...<sup>128</sup>] has made for her father, in conformity with what was done for [...<sup>129</sup>] by the Great Ennead which is in front of the [cre]w (?)<sup>130</sup> on the day of paying respects by the Ennead which is in the shrine<s> and in the night when Osiris had opened his mouth to speak in the Pure Place (*w‘b.t*),<sup>131</sup> saying: ‘it is my son Horus that will avenge me!’—and that is how Horus came into existence, that is, ‘he-who-will-avenge-his-father’ (*nd=f* *it=f*).<sup>132</sup>

It was in the night that this protective spell (*wḏ3*) was found, having descended into the broad hall of the temple in Coptos, as a mystery of this goddess,<sup>113</sup> by the hand of a lector priest of this temple. Meanwhile this land was in

darkness. It was the moon that shone (*wbn* <*n*> = *f*) on this scroll (*md3.t*), on all its sides. It was brought as a marvel to the Majesty of the King of Upper and Lower Egypt, Kheops deceased.<sup>133</sup>

Oh you eight gods there who came forth from Nun and who have no clothes, who have no hair—as for their true name, it is a fact that it is not known ... ..<sup>134</sup> Darkness and the breath of a Treader (*hndw*)!<sup>41</sup> Kill the two *h3h3*-snakes, oh Lower Egyptian Crown Snake (*bt.t*)! ... ..<sup>135</sup> The Treader is for the Death-snake (?), and the Wanderer (*hpw*),<sup>41</sup> he is for the King (*nsw.t*). He is the one that will avenge me on account of the utterance of his father. Gladness is free from panic; the cobra is free from Dep.—Hw is now in <it> itself. Do not fall upon NN born of NN in the night, by day, at any hour!

This spell is to be said, which was written <off> this scroll. Very, [very] good.

54. A BOOK FOR DISPELLING A MALE OR FEMALE *nsy*<sup>127</sup>

Turn backwards, fall down <on> your face! You will not be in heaven, you will not be on the earth, nor in the Underworld, nor in the stream (*n.t*), nor as a ghost (*hpr*), nor as a god or goddess. You will not come for NN born of NN, nor will you fall upon him. You will not do your usual thing (*n.t*-) with him. Beware of feeding upon a limb (? <*t*> ?) of NN, born of NN!

55. (A SPELL AGAINST FEVER AND CATARRH)

Royal Decree (*wd-nsw*).

The King of Upper and Lower Egypt, Osiris, says to the vizier, the hereditary prince Geb<sup>136</sup>: 'set up your mast, unfold your sail, [set out for] the Yalu-field!<sup>137</sup> Take the

male *nsy*, the female *nsy*,<sup>127</sup> the male opponent (*d3y*), the female opponent, the male dead (*mt*), the female dead who faces Anynakhte born of Wabkhe as well as the Fever (*srj*) and the Catarrh ((*l*)*r(y)-hnt*) [and anything] bad or evil along, after they have come for him for a period of (? *hr-tp*) 3 days.

God's words, to be said over two divine barks and two udjat-eyes, two scarabs, drawn on a new piece of papyrus. To be applied at his throat, that it may drive him out quickly.

56. A CONJURATION OF THE ASIATIC DISEASE (*t-n.t '3m.w*)<sup>63</sup>

Who is knowing like Rē? Who knows the like of this god? You who turn the belly black with black coals so as to get even a hold on the upper god! When, just as Seth conjured the Great Green (Sea)<sup>61</sup>, Seth conjures you in the same manner, oh Asiatic disease, then you will not stride about in the body of NN born of NN.

This spell is to be said four times over fresh moringa-oil and residue (? *hnf.t*) of a cooking-vessel. Conjure (*šni*) her<sup>138</sup> with that and close her up with seals of tortoise(-shell [ ? *šttw.t*]).

57. A CONJURATION OF THE ASIATIC DISEASE. IN THE SPEECH OF KEFTIU<sup>139</sup> :

*s-n-t-k-p-p-w-i-y-m-n-t-k-k-r*

This spell is to be said over froth of a fermented drink, urine and *sd.t*. To be applied to it.

58. ANOTHER ONE, FOR DISPELLING ALBUGINES (*shd.w*) FROM THE EYES

There has been a rumour in the southern sky since the evening, a disturbance in the northern sky. A pillar (*iwn*)

has fallen into the water!<sup>140</sup> The crew of Rē' are driving in their mooring posts because heads have fallen into the water.<sup>141</sup>

Who then is the one who will fetch it, who will find it?<sup>142</sup> It is I that will bring it, it is I that will find it. That I have fetched your heads, that I have fastened your necks, that I have fitted your chopped-off parts onto their right places, that I have fetched you is to dispel the influence (*s.t*-') of a god, of a male dead (*mt*), a female dead, and so on!

Words to be said over the gall-bladder of a tortoise, pulverized with honey, applied to the exterior of the eyes.

59. (AGAINST THE SEMEN OF A DEMON)

This here is the ejaculation ('3') <of> Him-who-is-in-his-grimness (*imy-nhd=f*)<sup>143</sup> which Mafdet<sup>144</sup> received in that room wherein Isis rejoiced and wherein the testicles of Seth were cut off.

Do not flee away (? *m hnhnd*)! May the ejaculation of Horus and of Him-who-is-in-his-grimness go forth against a male dead (*mt*), a female dead, and so on—the name of the enemy (*hfty*), the name of his father, the name of his mother.

Oh Mafdet! Open your mouth wide against that enemy, [the male dead], the female dead and so on—do not let me see him! < ><sup>126</sup> times.

Words to be said over the phallus of an <as>s, hard-baked (? *rwd*) in the form of (*m*) a *dp.t*-cake, provided with the name of the enemy, [the name] of his father and the name of his mother. To be placed within fat of meat and to be given to a cat.

## 60. ANOTHER SPELL, FOR THE VULVA

I am Horus. I came down from the desert being thirsty, on a shout. I found somebody calling who stood weeping. His wife was nearing her time (?).<sup>145</sup> I made the calling one stop his weeping. The wife of the man had cried for a statuette (*šsp*) of a dwarf of clay: "come, let somebody betake himself to Hathor, the lady of Dendera. Let her amulet (*wḏ3*) of health be fetched for you,<sup>146</sup> that she may cause the one in childbirth to give birth!"

This spell is to be said [...] times [.....] over leaves of [... ...], placed on the head of the woman who is suffering from it.

61. ANOTHER SPELL, OF THE DWARF<sup>147</sup>

Oh good dwarf, come, on account of the one who sent you—for that is Prē', the one who is standing while Thoth is sitting, his<sup>37</sup> feet on the ground, <in> the embrace of Nun, <his> hand<s> on the ceiling (*s3w.t*)!<sup>68</sup> Come down, placenta,<sup>148</sup> come down, placenta, come down! I am Horus, the conjurer (*šn'iw*)! And the one who is giving birth has (already) become better than she was, as if she were delivered. Oh *Spr.tw-n=s*, wife of Horus, Nekhbet the Nubian one (and) the Eastern one, *Wnw.t*, lady of *Wnw*! Come, please, act <for> the one who is <in> your power (?)! See, Hathor will place her hand on her <as> an amulet of health.<sup>163</sup> I am Horus who saves (*šdi*) her!

Words to be said 4 times over a dwarf of clay, placed on the vertex of a woman who is giving birth (under) suffering.

62. ANOTHER SPELL, FOR SPEEDING UP (*sh3h*) GIVING OF BIRTH

Open for me! I am the one whose offering is large, the

builder who built the pylon for Hathor, lady of Dendera, who lifts up in order that she may give birth.<sup>150</sup> Hathor, the lady of Dendera is <the> one who is giving birth!

This spell is to be said for a woman.

63. [ANOTHER (?)] SPELL, FOR SPEEDING UP (*sh3h*) THE CHILDBIRTH OF ISIS

Oh Rē' and Aton! Gods who are in [heaven], gods who are in the land of the West<sup>118</sup> and council (*d3d3.t*) [of gods who] judge this entire land, council [of gods who are in the palace] of Heliopolis, and those who are in Letopolis—see! Now Isis is suffering from her behind, as a pregnant woman—her months have been completed according to the (right) number—in pregnancy with her son Horus, the avenger of his father! If she spends her time without giving birth, you will be dumbfounded, oh Ennead. For then there will be no heaven, for then there will be no earth, for then there will be no five additional days to the year, for then there will be no offerings for any of the gods in Heliopolis. Then a weariness will occur in the southern sky, and a disturbance will break out in the northern sky, a lamenting in the shrine.<sup>151</sup> The sun light will not appear, the Inundation will not flow when he should flow forth at his time!

It is not I who have said it, it is not I who have repeated it—it is Isis that has said it, it is she that has repeated it to you. For she has (already) spent a time without her son Horus being born, the avenger of his father. Take care of the child-bearing of NN born of NN in the same manner!

64. A CONJURATION FOR THE BREAST(S)

These here are the breast(s) which Isis suffered from in Khemmis when she bore Shu and Tefnut.<sup>152</sup> What she did

for them : conjuring them with reeds (*ir.w*), with the bud of a *snb*-plant, with nodes (?) of reed halms (*bk3.t n.t sw.t*), with hair of the *ib.t*-part thereof, brought to dispel the influence (*s.t*<sup>4</sup>) of a male dead (*mt*), a female dead, and so on. To be made into something twisted leftwise and to be applied to dispel the influence of a male dead or a female dead.

Do not produce secretion, so not produce itching (? *ws<sup>s</sup>w*), do not produce blood! Take care that no bleariness (*hsty*) comes about against mankind!<sup>153</sup>

Words to be said over reeds and the bud of a *snb*-plant, nodes (?) of reed-halms and the hair of the *ib.t*-part thereof. To be twisted leftwise and to be fitted with 7 knots. To be applied to them.

#### 65. ANOTHER ONE

You will break out, you who have come in the darkness, who have entered stealthily—his nose turned backwards, his face averted<sup>4</sup>—having failed in what he came for!

You will break out, you who have come in the darkness, who have entered stealthily—her nose turned backwards, her head turned off—having failed in what she came for!

Have you<sup>154</sup> come to kiss this child? I will not let you kiss it.

Have you come to hush (it)? I will not let you do your hushing with it.

Have you come to harm it? I will not let you harm it.

Have you come to take it away? I will not let you take it away from me.

I have ensured its protection (*s3w*) against you with clover—that means, use of force (*dr̄i.t*)—, with garlic (*hdw*)—which harms (*hd*) you<sup>155</sup>—, with honey—sweet to people, but bitter

to those-there<sup>156</sup>—, with the tail (? *sḏb*) of an *abdu*-fish, with the jawbone of a black cow (? <sup>157</sup>), with the dorsal part of a Nile-perch (<sup>h3</sup>).

66. SORCERY (*hmv.t-r*) [...] <sup>158</sup>

[...] turn off (? [*p*]*šn*), oh you ... (*titi*),<sup>154</sup> the one who spends the day moulding bricks for her father Osiris, she who has said about her father Osiris: 'he should live on *d3is*-plants and honey!' <sup>159</sup>

Break out, Asiatic woman (*3m.t*) there, who has come from the hill-country (*h3s.t*), Nubian woman (*nhsy.t*) who has come from the desert plateau (*mr.t*)! Are you a slave woman? Then come as <his> vomit. Are you a noblewoman? Then come as his piss. Come as the slime of his nose, come as the sweat of his limbs! My arms are over this child—the arms of Isis are over him, as she put her arms over her son Horus.

67. A PROTECTIVE SPELL (*wḏ3*) OF SAFEGUARDING (*mkī*) THE BODY, BEING RECITED OVER A CHILD WHEN THE SUN-LIGHT APPEARS<sup>160</sup>

You have appeared, Rē', you have appeared! Have you seen this male dead (*mt*) who has come for her, (for) NN born of NN<sup>161</sup> <to> lay a spell (*wḏi r*) over her, while using means to take her son from her bosom? 'Save me, my lord Rē'!' says NN born of NN. 'I will not give you<sup>162</sup> away, I will not give this burden<sup>162</sup> to a male or female robber (*w3y(.t)*) of the West!<sup>118</sup> My hand<sup>163</sup> is on you,<sup>162</sup> my seal is your protection (*s3w*)! It is Rē' who is going to appear—break out! This is a protection!'

68. A SPELL FOR A KNOT FOR A BABY (*hrd-t3*)<sup>164</sup>

Are you warm <in> the nest? Are you hot in the bush?

Is your mother not with you? Is there no sister <to> give air? Is there no nurse to afford protection (*s3w*)? Let there be brought to me pellets of gold, balls of garnet (? *hm3g.t*), a seal <with(?)> a crocodile and a hand to slay and to dispel the 'sweet one' (*mrr.t*),<sup>165</sup> to warm the body, to slay this male enemy (*hftj*), this female enemy of the West.<sup>118</sup> You will break out! This is a protection.

This spell is to be said over pellets of gold, balls of garnet (?), a seal <with(?)> a crocodile and a hand. To be strung on a strip of fine linen (*tp.t n.t nd*). To be made into an amulet (*wḏ3*), applied to the throat of a child. Good.

69. [... (A SPELL AGAINST THE *b*<sup>cc</sup>-DEMON)...]<sup>166</sup>

'It is I that had gone forth from the marshes [... ...]<sup>167</sup> so said Isis the goddess. 'I had beaten my locks, I had disordered my hair after I had found my son Horus with a weary heart, [his] lips livid, his legs weak when he had sucked in the *b*<sup>cc</sup> that was in my bosom, the bitterness (? *ḏh'[w.t]*) [...] of my breast. I sat down to [weep (?) ...] '... my mother] Isis!' said Horus. 'You will break out, evil *b*<sup>cc</sup>—in that name *b*<sup>cc</sup> of yours<sup>168</sup>—you who draw out the heart, who make weak the knees of the one in whom he lingers about'. 'Come to the men with me, my mother', said Horus, 'and you, my aunt Nephthys, to the places where the nurses are and the maids of Nut, that they may tell us what they have done for their children. Then we can do something similar for the children of [... ..]<sup>169</sup> Isis the goddess, with Nephthys. 'It is on behalf of my son Horus that I have come. His heart is weary, his legs are weak [... ... the *b*<sup>cc</sup> that is in] <my> bosom, the bitterness (? *ḏh'[w.t]*) that is in my breast'. 'Its fortified places (? *ḏ3.w=f*) will be closed with seven flax (stalks), twisted and plaited

with a spindle [by a woman] who has just (?) given birth. A nestling swallow will be brought and (its eyes) painted with [...] and black eye-paint [... ...] this child and its mother. And its *b*'(-demon) is for the swallow !'

This spell is to be said over seven flax (stalks), twisted and plaited with a spindle by someone who has just (?) given birth. Seven knots are to be made in it, and it is to be applied to the child's throat. A [...] swallow will be brought [... ...]... in its mouth [... ...].

70. TO QUENCH THE THIRST OF A CHILD

Your hunger is taken away [by ...], your thirst [is taken away] by the Great Abundance (*3gb wr*)<sup>170</sup> to heaven, oh *ph*-bird!<sup>171</sup> Your thirst is in my grasp, your hunger is in my grip [... ...]; the Holy Cow (*hs3.t*) [puts (?)] her teat in your mouth. Your mouth is <like> the mouth of the greedy birds (? *hbs*) over the efflux of Osiris.<sup>172</sup> You will not eat your hunger, [you] will not drink [your thirst ...], your throat will not become hoarse !

A man will say this spell over a clod of earth (? *šd n s3tw*), placed on a strip (*3.t*) of [...] provided with m[ucus (?)] ... ...].

71. BEGINNING OF A SPELL FOR PLACING A MEDICINE (*phr.t*) ON ALL THE LIMBS THAT HAVE BECOME DISEASED

It is from Heliopolis that I have set forth with the princes of the Great House, the lords of protection (*mk.t*), the rulers of eternity, after I had saved myself. It is from Sais that I have set forth with the mothers of the gods after they had given me their protection. Utterances (*tsw*) belong to me that the Lord-of-all<sup>37</sup> had made to dispel the influence (*s.t*-') of a god or goddess, a male dead (*mt*) or female dead and so on, which are in this head of mine, in these vertebrae

of mine, in these shoulders of mine, in this flesh of mine, in these limbs of mine—to punish a Slanderer (*srhy*),<sup>41</sup> the chief of those bringing disturbance (*hry s'ky.w hnnw*) into this flesh of mine, gnawing (? *bibi*) in these limbs of mine as something entering this flesh of mine, this head of mine, these shoulders of mine, this body of mine, these limbs of mine. I belong to Rē', since he has said: 'it is I that will defend him against his enemies'. His guide is Thoth; he turns the script into words. He makes compilations (*dmdy.t*); he gives useful (knowledge) to scholars, to the physicians who are in his following, to liberate someone whose god desires that he should keep him alive. I am the one whose god desires that he should keep me alive!

Words to be said while placing the medicine on all the limbs of the person who has become diseased. A true means, (proved) an infinite number of times!

72. A SPELL FOR DRINKING A MEDICINE (*phr.t*)

The medicine has come; that which dispels the substances (*h.t*) from this heart of mine, from these limbs of mine, has come. The magic (*hk3*) is strong on account of the medicine—and vice versa.

Have you indeed remembered that Horus and Seth were taken to the Great Palace (*is.t '3.t*) of Heliopolis when an inquiry was held over the testicles of Seth with Horus? Thereupon he<sup>173</sup> was flourishing like one who is upon the earth. He did all he wished like the gods who are there.<sup>156</sup>

Words to be said during the drinking of the medicine. A true means, (proved) an infinite number of times.

73. A SPELL FOR DRINKING A MEDICINE (*phr.t*)

May you awake in a good manner! Endure until eternity!

Every ailment that confronts you will be dispelled. Your mouth will be opened up by Ptah, your mouth will be disclosed by Sokar with that chisel of bronze of his.<sup>174</sup>

Oh medicine here! Let scabs (? *p3w.t*<sup>175</sup>) be released, let weariness give way which a creeper-on<-his>-belly (*hry-h.t*<=*f*>)<sup>176</sup>—a being made by Isis the goddess—has released! Let the ejaculation ('3') of a male dead (*mt*) or a female dead be dispelled, which is in the body of NN born of NN.

Words spoken by Nephthys. They are as useful to him as the devouring of a falcon, as the striking of an 'hy-bird, as the listening of the Sea to the voice of Seth.<sup>61</sup>

74. A SPELL FOR BRINGING (*hrp*) A MEDICINE (*phr.t*)

I have thrown out protection (*h3' s3w*) as (safe as) a threshing-floor which is fenced. For (? *ntt*) Isis has bandaged (*wt*?) with the tip of her hair. Fever (*šmm*) will not descend upon me; <my> body will not be dislocated (*sfh*). The one who dislocates <my> body<sup>76</sup> will find that the Lake (š)<sup>177</sup> has stood up to him, that the chest (*fd.t*) in Abydos has been opened for him,<sup>178</sup> that the deck of the ship has been broken up for him, that the surge (*hwi.t*) of the Lake surges up (*hwi*) to him! If he finds it (*s<y>?*), pulverized (? *h3*)<sup>179</sup>—I am Horus! I have slept [in...] and spent the day in Abydos. My club (*ht*) affords protection (*s3w*).

Hail to you, club of willow-wood (*ht m try*) that protects the body, whose knob is (made) of the pure acacia. The seven Hathors—they will take care of the protection over the body until the body is sound [and ...], like the rising of Rē' over the land. Protection is at my hand! Isis, the great one practises the art (*hmv.t*) of Rē', (she) the physician of the god who soothes the god!<sup>180</sup>

## 75. A SPELL FOR THE HONEY.

The honey has arrived, <it> has arrived to cross over to the locusts,<sup>181</sup> while crossing over <in> a divine bark, while it is safe.

'Honey!'—is what the gods said in whose heart was bitterness. Its right horn to the right, <its> left one to the left<sup>88</sup> against the male wearied ones (*nny.w*),<sup>41</sup> against the male demolishers (*hmy.w*)<sup>41</sup> who might demolish and so on!

Oh you who belong to heaven—for the stars! Oh you who belong to the earth—for the gods! Oh you who belong to the thunder-storm, oh you who belong to heaven (*sic*)—for the female wearied ones (*nny.wt*), and the female demolishers (*hmy.wt*) who might demolish, and so on! Protection (*s3w*) behind protection—protection has arrived!

## 76. A SPELL FOR THE BEER

This ale (*dsr.t*) of Horus <in> Khemmis (?) which was mashed in Pe, which was mixed in Dep—drink it foaming (? *hb3*)! The *sem*-priest is standing up at his duty. You are (? *twt*) the creation (? *snt.t*) of the trapper (*shly*) who vomited (? *k'is*) *ins.t*-plants, ladanum and lotus-flowers.<sup>182</sup> Do drink the beer—it is to drive out the influence (*s.t*-') of a male or female dead (*mt.t*) that is in this belly that I have brought it—and so on.

77. A SPELL OF APPLYING A MEDICINE (*phr.t*) TO THE TWO EYES

That Eye of Horus<sup>32</sup> has come (*ii*)<sup>183</sup> which the Souls of Heliopolis created,<sup>184</sup> which Thoth brought from Cusae (*Ggws*) into the Great House which is in Heliopolis, which is in Pe, which is in Dep. What has been said about it: 'how welcome is this Eye of Horus (and) the Noble One (*šps.t*)<sup>185</sup> which is

in the Eye of Horus!—It is to do away with the influence (*s.t-'*) of a god, the influence of a goddess, a male opponent (*d3y*), a female opponent, a male dead (*mt*), a female dead, a male enemy (*hfty*), a female enemy who might oppose themselves (*d3i'*) against these eyes of the man under my fingers<sup>186</sup> that <I> have brought you. Protection (*s3w*) behind protection, protection has arrived!

This spell is to be said 4 times [while] applying a medicine to the two eyes.

78. A SPELL FOR THE *dbh*-MEASURE WHILE TAKING IT TO MEASURE A MEDICINE

As for this *dbh*-measure with which I will measure this medicine (*phr.t*), it is the *dbh*-measure with which Horus measured his eye<sup>187</sup>—so that it was examined and found alive, prosperous and healthy. May this medicine be measured with this *dbh* in order to carry off (*sh3i*) any sickness through it, which is in this belly—and so on.

79. A SPELL FOR THE *oipe*-MEASURE (*ip.t*)

As for this *oipe*—it is the Eye of Horus after having been measured and examined. Isis had brought it to her son Horus to purge (*sph3*) his belly, to carry off (*sh3i*) the ailment which was in his belly.

80. A SPELL FOR THE *mrh.t*-OIL FOR ANY MEDICINE

Hail to you, Eye of Horus, Ernutet upon Hedjhotep<sup>188</sup> to whom Rē' has granted glorious appearance before the Ennead of the gods. The goddess Isis came forth after rejoicing had been given to her before Geb, after there had been fought for it<sup>189</sup>— and so on. Save it from the shadow (*šw.t*) of a male dead and a female dead!

I am that Thoth, that physician of the Eye of Horus, (even he) who contended <for his> father Osiris before Neith, the mistress of life, and her maidservants (*hnd.wt*). And thus we<sup>190</sup> are saved—and so on.

81. ANOTHER SPELL, FOR RELEASING (*wh'*) ANY BANDAGE

Released is someone released by Isis—Horus was released by Isis from the evil done to him by his brother Seth when the latter killed his father Osiris.

Oh Isis, great of magic (*hk3*), may you release me, may you deliver (*sfh*) me from anything evil, bad or ominous (*dšr*),<sup>191</sup> from the influence (*s.t'*) of a god, the influence of a goddess, (from) a male dead (*mt*), a female dead, from a male opponent (*d3y*), a female opponent who might oppose themselves (*d3i*) against me—just as you were released and were delivered from your son Horus.<sup>192</sup> For it is the fire I have entered and it is the water I have come forth from. I will not land into the trap (*3bt.t*) of this day!<sup>193</sup> It is as somebody who has become young and innocent (<*w*>*h3* ?) that I have spoken.

Oh Rē', speak on behalf of your own self (? *d.t=k*)!<sup>194</sup> Osiris, cry out on behalf of what has come forth from you!—Rē' has spoken on behalf of his own self (?), Osiris has cried out on behalf of what went forth from him. You have indeed saved me from anything evil, bad or ominous, from the influence of a god, the influence of a goddess, from a male dead, from a female dead, and so on.

A true means, (proved) an infinite number of times.

82. ANOTHER ONE, FOR PREVENTING A KITE (*dr.t*) FROM PLUNDERING<sup>195</sup>

A branch of acacia; should be made to stand up. A man will say :

'Horus—it is in the town he has robbed, in the meadow (*š3*)! His thirst is for the meadow of the flying folk (*p3y.t*)—let him cook, let him eat!

Words to be said over a branch of acacia with a cake put on it. This is a means to prevent a kite from plundering.

83. OTHER SPELLS, TO BE CAST (*h3'*) <OVER> THE FIELD (*sh.t*)

You are somebody who is caught with the 'spell of the herdsman'.<sup>196</sup> Horus uttered a cry in the field on account of (*m k3 dd*) his cattle being hindered: 'let there be called for me to Isis, my dear mother, and to Nephthys, my sister,<sup>71</sup> that they may throw out (*h3'*) protection (*s3w*) for me to the south of me, to the north of me, to the west of me, to the east of me, (to) shut the mouth of lions (*m3iw*), hyenas (*hty*) and all kinds of wild animals with uplifted tails who feed on meat, who drink blood, to turn them aside, (to) check their stride, (to) give them darkness—so as not to give them the light—to dazzle them (? *dl.t n=w trwn*)— so as not (to) give them eyesight—everywhere about me in the night!

Stand still, you evil jackal (*wnš*)! Come, I will make you spend the day in fetters while you cannot be untied—for it is Horus that causes you to experience it! Heaven has opened up above you. Hawron waives your threats. Your foreleg is cut off for Herishef and hacked up for Anat. A pole (*šm.t*) of bronze has been brought up <for> your head (*dbn*). Horus fetches it and Seth (goes) for it (?)! Travel to the south, the north, the west and the east! All of the field is yours—you will not be kept off it! Don't set your face on me—on the desert animals you should set your face. Don't set your face on my path—on another (path) you should set your face! I will turn you aside (to) check

your stride, (to) give you darkness, so as not (to) give <you> the light. You are the victorious herdsman, Hawron! Protection! Protection has spoken!

84. SPELLS FOR WARDING OFF POISON (*mtw.t*), FROM THE PRIMEVAL PERIOD (*sp tpy*), WHEN BEINGS CAME INTO EXISTENCE AGAINST IT WHO KNEW ITS NATURE (*km3*). POWERFUL IS THE GOD OUT OF WHOM IT ORIGINATED. WORDS SPOKEN BY SELQIS :

Spell of the divine god who came into existence by himself, who made heaven, the earth, the waters and the breath of life, gods, men, small cattle and large cattle (*w.t mnmn.t*), reptiles (*ddf.t*), birds and fishes.

The kingship over men and gods was one and the same matter, a period of many years ago. His Name<sup>197</sup> was unknown. Now he assumed many forms, and he fixed (*nhb*) <his (?)> names daily [anew (?)], as somebody with many names. One did not know this name, and one did not know that name.

Now Isis was a wise woman. Her heart was more rebellious than an infinite number of men,<sup>198</sup> more smart than an infinite number of gods. She was more clever than an infinite number of spirits (*3h*). There was nothing she was ignorant of in heaven or on the earth—like Rē', who takes care of the needs of the earth.

The goddess had planned in her heart to get to know the name of the noble god. Now Rē' had been entering daily at the head of the crew,<sup>130</sup> well-established on the seat in the horizon. The divine aged one's mouth drooped, and he let his saliva drip to the ground.

<His> spittle had fallen to the ground. Isis kneaded it with her hand, together with the earth that was on it. And

she fashioned it into a noble serpent (*ddf.t šps.t*) and gave it a pointed shape (*hty*). It did not move, though it had come to life in her presence. She left it at a cross-roads where the great god passed along in order to let his heart dwell in his Two Lands.

The Noble god appeared outside, the gods of the palace in his following, and he walked on as he did every day. It bit (*hwn*) him, the noble serpent and a living fire broke out in himself; it (even) raged (? *dn*) among the pine-trees.

The great god moved his mouth; the voice of His Majesty reached heaven. His Ennead said: 'what is it?'; his gods<sup>130</sup> said: 'what is the matter?' But his mouth was unable to find an answer to this. His lips were quivering and all his limbs were trembling. The poison had taken possession of his flesh like the Inundation takes all around it into possession.

The great god fortified his heart and he cried for his followers: 'come to me, you who have originated from my body! Gods who have come forth from me, I will relate to you its nature. Something painful has stung (*dm*) me, but my heart knows it not. My eyes did not see it. My hand has not made it and <I> do not recognize it among anything I have made. I have not tasted a suffering like it; there is no greater pain than this.

I am a great one, son of a great one. I am a divine fluid, originated from a god. I am a great one, son of a great one. My father has thought out my name. I am somebody with many names and with many forms; my form is present in every god. I am called 'Atum-Horus-Heknu'.<sup>139</sup> My father and my mother have told me my name. I have concealed it in my belly from my children, in order to prevent the use of a male or female magician's (*hkzw*) force (*phty*) against me.

Having gone out to see what I have made, (to) wander in the Two Lands I have created, something has stung me, which I do not know. It is not fire nor is it water—(though) my heart is seized with heat, my body is trembling and my limbs are goose-flesh all over. Let the children of the gods<sup>200</sup> be brought to me, whose words have magic power (*3h*), who know their spells, whose wisdom reaches unto heaven!

So the children of the gods came, each among them with his hair tousled (*hr i'b=f*).<sup>201</sup> (But) Isis came with her magic power (*3h*)—her speech (*s.t-r*) is breath of life, her utterance (*ts*) removes a suffering, her words (*md.t*) restore the one with an oppressed throat to life. She said: 'what is it, my divine father? What is the matter? A serpent that has brought weakness over you? One of your children who has raised his head against you? Then <I> will slay him with my effective sorcery (*hk3*), I will make him draw back from seeing your rays!'

The august god opened his mouth: 'as for me—I went on the road, (to) walk in the Two Lands and the deserts. My heart longed to see what I have created—and a reptile stung (*hwn*) me without me seeing it. It is not fire nor is it water, though I feel colder than water and hotter than fire. My whole body is covered with sweat; I tremble, my eyes are not stable and I do not see. Heaven pours rain down into my face in the summertime!'<sup>202</sup> And Isis said to Rē: 'tell me your name, my divine father. A man lives when one recites in his name!'

'I am the one who made the heavens and the earth, who shaped the mountains, who created what is on it. I am the one who made the water, so that the Great Swimming One (*mḥ.t wr.t*)<sup>203</sup> came into existence. I am the one who made the bull for the cow, so that lust came into existence.

I am the one who fashioned the heavens and made the horizon inaccessible (*sšt3*) after I had placed the *ba(s)* of the gods in it.<sup>204</sup> I am the one who opens his eyes—and brightness comes into being. Who shuts his eyes—and darkness comes into being. According to whose order the Inundation overflows, while the gods know not his name. I am the one who made the hours so that the days came into being. I am the one who divided the years, who created the seasons. I am the one who made the living fire, in order to create homework (?).<sup>205</sup> I am Khepri in the morning, Rē<sup>c</sup> at noon and Atum in the evening'. But the poison was not held back from its course; the great god did not feel relieved.

And Isis said to Rē<sup>c</sup> : 'so your name was not among those you mentioned to me. You should communicate it to me, if the poison should leave! A man will live when his name is pronounced!'

The poison stung ever stronger; it had become more powerful than flames, than fire. And the Majesty of Rē<sup>c</sup> said : 'lend me your ears, my daughter Isis. Let my name leave my belly for your belly. The most divine one among the gods had hidden it so that my place might be spacious in the Bark of Millions. If (now) the first time occurs that something leaves my heart (*ib*), then communicate it to your son Horus after you have bound him with a divine oath which you should impose <upon> the god by his eyes'. And the great god gave his name away to Isis, great of magic (*hk3*).

'Break out (*šp*), scorpions (*wḥ*)! Leave Rē<sup>c</sup>! Eye of Horus,<sup>206</sup> leave the god! Flame of the mouth—I am the one who made you, I am the one who sent you—come to the earth, powerful poison! See, the great god has given his name away. Rē<sup>c</sup> shall live, once the poison has died! NN born of

NN lives, once the poison has died!'—so said Isis, the great one, the lady of the gods who knows Rē' by his own name.

Words to be said over an image of Atum-Horus-Heknu, a woman's figure of Isis and an image of Horus. To be drawn on the hand of the sufferer. To be licked off by the man. To be done in the same manner on a piece of fine linen, to be applied to the sufferer's throat. The herb is 'scorpion's herb'. To be ground with beer or wine. To be drunk by the one who suffers from a scorpion's sting. It is an excellent means to kill (the effects of) poison, proven an infinite number of times.

#### 85. ANOTHER ONE

The sound of roaring (*nmi*) is met by lamenting: Rē' has swooned! He has said: 'it is that I have trodden on something. (It is) a hotness which [I do not know (?)]. <My> heart is terrified, my body trembles! The useful member ('*t 3h.t*) in me<sup>207</sup> does not listen to me'.

'Tell me [the name of (?)] your mother, that you may let me conjure (*šni*) it<sup>207</sup> for you'.

'I am the Lion, I am the Lion Pair, I am the Heron who came into existence by himself, a man of an infinite number <of cubits (?)> whose name is not known'.

'< ><sup>126</sup> for if (*hr-ntt ir*) the poison rises upwards, the bark of Rē' will rush onto that vertebra (*ts*)<sup>208</sup> of Apap, so as to meet the approach of misfortune (? *isd.t*). Break out, scorpion!'

#### 86. ANOTHER ONE

Rē' is terrified (*nri*) in the shrine on account of his friend, the ox-herd (*s3w-nrw*) who has struck (*hwi*) his dough, who has beaten (*shy*) on his fresh water.<sup>209</sup> He has said: 'the

road is far away, the bark is moored in a big field of clay in which there are no rushes. Now bring me that node (?) of a reed (*bk3.t n.t sw.t*) that I may avert the poison that is in your body, that it may dispel (*sw3=s* ?) that which is in your limbs until the well-born son<sup>210</sup> comes, who knows his name. He is the one who will exorcize (*šdi*) it for you!

This spell is to be said over a node (?) of reed, soaked in fermented mucus. To be twisted leftwise. To be fitted with 7 knots, to be applied to the mouth of the stinging wound. This spell is to be said every [... ...].

87. A SPELL FOR CONJURING A CAT.<sup>211</sup> WORDS TO BE SAID :

(162) 'Oh Rē', come to your daughter for a scorpion (*dl*) has stung her on a lonely road! Her cries have reached heaven. Come to your daughter! (165) The poison has entered her body and it has spread in her flesh. She has put her mouth to the ground. See, the poison has entered her body! Do come with your power, with your rage, with your wrath! See, it is concealed from you, now that it has (*i<w>=s*) entered the whole body of this cat under my fingers!

'Do not be afraid<sup>212</sup>, my glorious (*3h*) daughter. Here I am behind you. I am the one who is going to slay the poison that is in all the limbs of this cat.

You cat here—your head is the head of Rē', the lord of the Two Lands who punishes the subjects and all the rebels. The fear for him is in all the lands of all the living for ever.

You cat here—your eyes are the eyes of the lord of the Glorious Eye (*3h.t*) who spends light on the Two Lands with his eyes, who spends light on a face on a road in darkness.

You cat here—your nose is the nose of Thoth, the twice great one, the lord of Hermopolis, the chief of the Two

Lands of Rē', who gives air to the nose of all (170) men.

You cat here—your ears are the ears of the Lord-of-all who hears the prayers of all men when they call to him, who judges matters in the whole land.

You cat here—your mouth is the mouth of Atum, the lord of life and of offerings (*sm3-ḫ.t*), to whom offerings are given when he has removed the poison for this cat.

You cat here—your neck is the neck of Nehebkau, prominent in the Palace, who restores people to life with the work of his arms.

You cat here—your breast (*ḫ.ty*) is the breast of Thoth, the lord of righteousness. He has given you air to let your throat inhale. He has given air to the intestines of this cat.

You cat here—your heart (*ib*) is the heart of Khentekhtai, the lord of Athribis, the chief of the gods who keeps hearts and breasts firmly in their places. He has kept your heart in its place, your breast in its frame.<sup>213</sup>

You cat here—your hands (claws) are the hands of the Great Ennead and of the Little Ennead. Your hands (claws) are saved from the poison of any biting snake (*r*).

You cat here—your belly is the belly of Osiris, the lord of Busiris. He has not permitted the poison to exercise any of its power in the belly of this cat.

You cat here—your thighs are the thighs of Montu, the lord of Thebes. He has kept your thighs upright, he has brought the poison down for this cat.

You cat here—your shanks are the shanks of Khonsu-in-Thebes-Neferhotpe who travels through all the lands every day. He has thrown down the poison that is in the whole body of this cat.

You cat here—your feet are the feet of Amun, the great

one, the lord of Thebes. He has kept your feet on the ground, he has slain the evil poison that is in all the limbs of this cat.

You cat here—your arms (paws—*hpš*) are the arms of Horus who avenged his father Osiris against Seth and who put Seth to the evil he had done (himself).<sup>214</sup> (175)

You cat here—your footsoles are the footsoles of Isis and Nephthys, who passed through (*phr*) all the lands.<sup>215</sup> They make the poison pass on (*phr*) to the earth for this cat.

You cat here—your buttocks (*hpd*) are the buttocks<sup>216</sup> of the Great Swimming One (*mḥ.t-wr.t*).<sup>203</sup>

You cat here—there are no limbs in you devoid of a god. Each one of them is the protection (*sw*) of your body, from your head to your footsoles. They have slain and punished the poison of any male snake (*hf3w*), any female snake, any scorpion and any reptile (*ddf.t*) that is in any limbs of this cat under my fingers. They have slain and punished the poison of any male snake, of any female snake and of any reptile that is <in> any limb of this man (180) who suffers like this cat. See,<sup>217</sup> Isis has spun and Nephthys has woven (something) against the poison. This excellent strip (*mr.t*) will drive out this magic (*hk3*) at the words of Rē'horachte, the great god, the foremost one of the Two Sanctuaries.

Oh evil poison which is in all the limbs of this cat, which suffers—come, go down to the earth!

#### 88. ANOTHER SPELL

Oh you who are in his coffin (*db3.t*)! Awake! Your corpse is concealed in Kheri<-‘aha(?)>, your name is pronounced in Heliopolis and Rosetau.<sup>37</sup> You who have come forth from the lotus on the high hill, who illuminates the Two Lands with his eyes—I know your name, which is concealed from

men and hidden from gods. No place is known where it might be.

I will never say : 'your name is bad, your name is withered (*wšr*) and bad, your name is "side-of-the-head (*gs-d3d3*)",<sup>114</sup> "watchful-one-whose-horror-is-sleep" (*rsi bw.t=f* " ) is your name. Come, that you may save this man who suffers as you saved yourself from the four enemies who came up against you to the north of Hermopolis, who came up against you in *Hw.t-wr.t*!

89. [ANOTHER ONE]

Hail to you, the one <sup>218</sup> upon whose head are seven cobras, to whom the 77 hearts are entrusted in the evening, in the night! As long as (*iw*) NN born of NN is not suffering (*zwn* ?) from the poison (?), Rē' will not depart (*rwi*), Thoth will not depart, Horus will not depart, the sunlight will appear, the disk will shine [and the ser]vice [will be carried out] in all the temples. [Make (?)] that [he is bet]ter than he was for his mother, NN born of NN!<sup>219</sup>

To be said four times.

90. A SPELL FOR WARDING OFF A SCORPION (*wh'.t*). WORDS TO BE SAID :

(48) I am Isis. I had come from the spinning-house where my brother Seth had put me.<sup>91</sup> Now Thoth, the great god, the chief of justice in the heaven and on the earth said to me : 'do come, Isis divine! For it is well to listen—the one lives while the other one leads him. Conceal yourself with the young boy Horus (50), that he may return for us once his body has become strong, when all his strength has developed so that you can make him sit down on the

throne of his father while the office of ruler over the Two Lands is granted to him'.

I went out at the time of the evening and seven scorpions went out behind me. They took the lead for me. *Tfn* and *Bfn* were close behind me, *Mstt* and *Msttf* under my palanquin,<sup>220</sup> *Ptt*, *Ttt* and *M3tt* keeping the road free for me. I urged them strongly and my words penetrated into their ears: 'do not know the black one, nor greet the red one;<sup>221</sup> do not distinguish between the well-born son and the humble one. Keep your faces down on the road! Be careful not to give a lead to the one who is searching<sup>222</sup> for me until we have arrived at the 'House of the Crocodile', the 'Town of the Two Sisters', the beginning of the marshes, the hinterland of *Db*!'<sup>223</sup>

Finally I arrived at the houses of married women. A noble lady (*šps.t*) saw me from afar and she closed her doors to me. This annoyed those who were with me. They took counsel about it and they put their poison together on the tip of the sting of *Tfn*. (In the meantime), a girl of the marshes (*t3h.t*) had opened her door to me and we<sup>224</sup> entered a shabby (55) dwelling. *Tfn* had entered under the leaves of the door and she stung the son of the distinguished lady (*wsr.t*). The fire broke out in the house of the distinguished lady! There was no water to extinguish it—rain poured down into the house of the distinguished lady, even though it was not its proper time.<sup>202</sup> (Because) she had not opened to me, her heart was (now) very anxious—she did not know whether he was alive. She wandered about her town lamenting, but there was nobody who came at her voice.

My heart was anxious for the child on account of her, as it was set on restoring life to the guiltless one. I called to her, saying: 'come to me, come to me, my mouth bears

life. I am a daughter known in her town, who dispels a poisonous disease (*btw*) with her oral powers (*tp.t-r*)! My father has taught me knowledge—I am his beloved daughter!’

And Isis put her arms on the boy, to restore life to the one whose throat was oppressed :

‘poison of *Tfn*, come, go out to the earth! You will not go about, you will not enter!

poison of *Bfn*, come, go out to the earth! I am Isis, the goddess, the mistress of magic (*hk3*) who practises magic (*iri hk3*), whose words are useful (*3h*), whose speaking is effective—all biting snakes (*r*) listen to me!

Fall down, poison of *Mstt*!

You will not run, poison of *Msttf*!

You will not rise, poison of *Ptt* and *Ttt*!

You will not travel (60), <poison of> *Mstt*!

Fall down, mouth of the biting one, at the words of Isis, the goddess, the one whose magic (*hk3*) is great among the gods. Geb has given her his magic powers (*3hw*) in order to avert the poison when it is powerful. Recede, yield, retire! Backwards, poison, do not jump up—at the words of the beloved one of *Rē*, (he) the egg of the Nile-goose who has come forth from the sycamore. See, my words have been an injunction to you since the evening. I said to you: ‘I am alone—do not ruin our name in the districts. Do not know the black one, nor address the red one. Do not look at the noble ladies (*šps.ut*) in their houses, do not distinguish the high-born one from the humble one. (Keep) your faces down on the road until (65) we have arrived at hiding-places in Khemmis!’<sup>223</sup>

May the child live and the poison die. Then Horus will be healed for his mother Isis, then the sufferer<sup>225</sup> will be healed in the same manner. The fire is extinguished and heaven is calm on account of the name of Isis, the goddess!’

The distinguished lady (*wsr.t*) came and she brought her possessions to me and filled the dwelling of the girl of the marshes for the sake of the marsh-girl who had opened her gate to me. The distinguished lady had been suffering and distressed during one night. She had tasted the effect of her utterance—her son had been bitten. She (now) brought her possessions to make up for the fact that she had not opened to me.

'The child will live and the poison will die. Then Horus will be (70) healed for his mother Isis and then the one who suffers will be healed in the same manner'.

It<sup>226</sup> is bread of barley that will drive out the poison. It will be dispelled by salt. The heat of garlic<sup>284</sup> will drive out the burning pain (*nbi*) from the body. This spell is to be said over bread of barley, kneaded with salt. To recite (? *šdi*), and a bandage to be made over it.

91. (HOW ISIS RESCUED HER SON HORUS FROM A SCORPION'S BITE)

(168) I am Isis, who had been pregnant with her fledgling (*t3*), who had been expecting the divine Horus. I gave birth to Horus, the son of Osiris in the nest of Khemmis. I very much rejoiced at that because I saw the avenger of his father.

I concealed him, I hid him for fear of That One (*pfy*)<sup>222</sup>—I wandered <to> 'I<a>mu<sup>223</sup> begging (?), for fear of the evildoer. I spent the day gathering (? *hh*) <for> the child, and taking care of his needs. Having returned to embrace Horus, I found him—the beautiful Horus (170) of gold,<sup>227</sup> the innocent child, the fatherless one—while he had moistened the banks with the water of his eyes, with the

saliva of his lips, his body limp, his heart weak, while the vessels of his body did not beat.

I uttered a cry, saying: '<it is> me!'—But the child was weak beyond answering. <My> breasts were full, but <his> belly was empty, (though) <his> mouth was eager for its food. The well was brimming over, (but) the child suffered thirst. My heart had gone adrift (*ib=i rwi hr mk.t=f*), the grief was strong. The innocent child refused the jar, <its> loneliness had been (too) long. <I> began to fear the lack of somebody who would come at my voice, my father being in the Underworld, my mother in the necropolis, my elder brother in the sarcophagus, the other one in enmity and persisting in the malice of his heart towards (175) me, the one who is younger than me being in the house.<sup>228</sup>

To whom among men shall I call that their hearts may turn to me? I will, then, call to the dwellers of the marsh region (*idhw*). They will turn to me immediately.

The marsh-inhabitants (*tsh.w*) came to me from their homes. They jumped up for me at my voice. They all lamented, saying: 'how great is your sorrow!'—(180) but there was nobody there who could conjure him with his spell, while all among them were wailing. But there was no one there able to restore (somebody) to life.

Now there came to me a woman, known in the town, a lady of distinction (*rpy.t*) in her district. She came to me bearing life(-power)—all their hearts were full (of confidence) in her capacity—saying: 'do not be afraid, child (*s3*) Horus, be not dismayed, mother of the god! The child is safe (*b3k*) from the evil intentions (*dw*) of his brother, (185) the bush is hidden and death will not enter it. The magic (*hk3*) of Atum, the father of the gods who is in heaven is what made my life(-power). Seth will not enter this district; he cannot

go about in Khemmis. Horus is safe (*b3k*) from the evil intentions (*dw*) of his brother, and the latter's followers will not harm (*dhn*) him. (Now) seek for the cause why this happened, that Horus may live for his mother. For perhaps a scorpion (*dl*) has been stinging (*ddm*) him, or a greedy snake (*'wn-ib*) has been biting (*hwn*) (190) him !'

And Isis put her nose into his mouth, to know the smell of it from the inside of his body (*hn*). She examined the suffering of the divine heir, and she found <him> to be poisoned. She embraced her son quickly while jumping about (? *prpr*) with him, like fishes do when thrown on a coal-fire.

'Horus has been bitten ! Oh Rē', your son has been bitten ! Horus has been bitten, the heir of an heir, the lord who would set forth the kingship of Shu !

Horus has been (195) bitten, the lad (*hwnw*) of Khemmis, the child (*sf*) in the House of the Magistrate (*hw.t-sr*) !

Horus has been bitten, the beautiful child (*hw*) of gold, the innocent child (*hrd*), the fatherless one !

Horus has been bitten, the son of Onnophris born of the wailing woman (*wh*) !<sup>29</sup>

Horus has been bitten, the guiltless one, the youthful boy (*s3 hwnw*) among the gods !

Horus has been bitten, the one to whose needs I took due care because I recognized the avenger (*wšb*) of his father !

Horus has been bitten, the one who was anxiously cared for (*mḥ*) in (200) the womb (*št3.t*), who was (already) feared in the belly of his mother !

Horus has been bitten, the one whom I eagerly awaited (*sin*) to see, and for whose benefit I loved life !'

The innocent one wailed in distress and those around the child were depressed. Then Nephthys came weeping, her

cries ringing out in the marshes. And Selqis said: 'what is the matter? What is wrong with the boy Horus? Sister Isis, do call to heaven! (205) Then the crew of Rē' will come to a standstill and the boat of Rē' will not sail on as long as the boy Horus is lying on his side!'

And Isis sent her voice to heaven, her cries to the bark of millions. The sun-disk halted in front of her and did not move from its place. Thoth came, provided with his magic power (*hk3*) and with the high command of justification<sup>230</sup>: 'what is the matter, Isis divine, resourceful woman (*3h.t*) who knows her spell? Nothing bad with your son Horus? His protection (*s3w*) is the bark of Rē'! (210) It is from the boat of the god that I have come today while the disk is in its place of yesterday and darkness has set, while the light has disappeared until Horus is healed for his mother Isis'.— And such is the case with every person who suffers.

The goddess Isis said: 'Thoth, how great are your wits (*ib*), but how slow are your plans! Have you come, provided with your magic (*hk3*) and with the high command of justification? Mishap on mishap, the number of which cannot be kept up! (215) See, Horus is in distress on account of poison! The evil is a deed of his brother. Death is its final destruction. Would only <I> were with the eldest (son) of his mother<sup>231</sup> then I would not have seen this through after him. (But) my heart was reconciled to it from the beginning on, for I yearned to take revenge. Horus, remain on the earth! Since the day I conceived him I longed to rehabilitate (? *nhb k3 n*)<sup>232</sup> the father of him, the young boy who (now) suffers from something!'

'Do not be afraid, Isis divine! Nephthys, do not lament! (220) That I have come from heaven with the breath of life is to revive (*sb3k*) the child for its mother. Horus, your heart is stable, it will not sink on account of the heat!

The protection (*s3w*) of Horus is He-who-is-in-his-disk, who illuminates the Two Lands with his glorious eyes (*3h.t*).—And such is the case with the protection of the sufferer.

The protection of Horus is the Eldest One in heaven, who gives orders about the government of everything.—And such is the case with the protection of the sufferer.

The protection of Horus is that great dwarf who goes about in the Two Lands at twilight.—And such is the case with the protection of the sufferer.

The protection of Horus is the Lion of the night who travels in the Western Mountain (*M3nw*).—And such is the case with the protection of the sufferer.

The protection of Horus is the great hidden Ram (*b3*) who travels about in his two eyes.—And such is the case with the protection of the sufferer.

The protection of Horus is the great falcon who flies about in the sky, on the earth and in the Underworld.—And such is the case with the protection of the sufferer.

The protection of Horus is the noble beetle (*hpr̄r špsy*), the great winged one (*py wr*) in heaven.—And such is the case with the protection of the sufferer.

The protection of Horus is the mysterious corpse in its mummy form in its sarcophagus.—And such is the case with the protection of the sufferer.

The protection of Horus is the Underworld (*d3.t*), the lands where faces are reversed and things are mysterious.—And such is the case with the protection of the sufferer.

The protection of Horus is the divine heron (*bnw*) who sits down (*hfd*)<sup>233</sup> in his Sound Eye (*wḏ3.t*).—And such is the case with the protection of the sufferer.

The protection of Horus (230) is his own body. The magic (*hk3*) of his mother Isis is his protection.—And such is the case with the protection of the sufferer.

The protection of Horus are the names of his father in his manifestations (*sšmw.w*) in the districts.—And such is the case with the protection of the sufferer.

The protection of Horus are the lamentations (*ʿzkb*) of his mother and the cries of his brothers.<sup>234</sup>—And such is the case with the protection of the sufferer.

The protection of Horus is his own name. The gods serve him while protecting him.—And such is the case with the protection of the sufferer.

Wake up, Horus! Your protection is lasting (*mn*)! Comfort (*snfr*) the heart of your mother Isis!—The words of Horus relieve the hearts. He reassures the one who is in distress.<sup>235</sup>—Be glad, you who are in heaven! Horus (235) will avenge his father. Recede, poison! See, you are conjured by the mouth of Rē', you are averted by the tongue of the great god. The boat of Rē' stands still, it does not travel on. The disk is in its place of yesterday, until Horus is healed for his mother Isis—until the sufferer is healed for his mother in the same manner. Come to the earth—then the boat will sail on and the crew of heaven will travel on. The provisions are held back (*iw*), the sanctuaries are blocked (*ḏb3*) until Horus is healed for his mother Isis—and until (240) the sufferer is healed for his mother likewise. The misery (*mn.t*) there will (only) pass over (*sn!*), the confusion (*hnnw*) will return to its place of yesterday (only) until Horus is healed for his mother Isis—until the sufferer is healed for his mother likewise. The demon of the darkness (*nbḏ*) goes about;<sup>236</sup> the seasons are not distinguished, the figures that refer to the shadow will not be seen (well) daily—until Horus is healed for his mother Isis—and until the sufferer is healed likewise.—The Two Caverns (*krr.ty*)<sup>237</sup> are blocked, the crops are withering, life is withheld from the living (245) until

Horus is healed for his mother Isis—and until the sufferer is healed likewise. Come to the earth, poison! Then hearts will be glad and the rays of the disk will spread.

I am Thoth, the eldest one, the son of Rē', whom Atum, the father of the gods has ordered to heal Horus for his mother Isis—and to heal the sufferer likewise.

Horus, your ka is your protection (*szw*), your image (*sšmw=k*)<sup>238</sup> ensures your safeguarding (*mk.t*). The poison has died, its heat was kept from stinging the son of the distinguished lady (*wsr.t*).<sup>239</sup> You go back now to your homes: Horus lives for his mother—and so does the sufferer'.

And Isis, the goddess, said: 'give, please, an order to the inhabitants of Khemmis and the nurses who are in Pe, urge them strongly to safeguard the child for its mother—and to safeguard the sufferer likewise. Let them not recognize my identity (*k3=l*) in Khemmis as an independent woman (*nmhy.t*) who has fled from her (own) town!'

And Thoth said to these gods<sup>240</sup> and spoke to the inhabitants of Khemmis: 'oh nurses (*mn'.wt*) who are in Pe, who have struck themselves with their hands, who have beaten themselves with their arms on account of that great one who has departed from them<sup>241</sup>: be watchful over this child (*hw*), look for his path among men, confuse the ways of those who rebel against him until he has taken for himself the throne of the Two Lands. Rē' in heaven defends him, his father watches over him, the magic power (*hk3*) of his mother is his protection while (she) propagates the love for him and while the fear for him is spread among mankind.

One is waiting for me to push off the night-bark, to make the day-bark sail on. Horus is entrusted to you, being assigned to life. I will announce to his father that (250) he lives. I will cause gladness to those on the night-bark so that the crew may

sail on. It means that Horus lives for his mother—and that the sufferer lives for his mother likewise. The poison is powerless. Then the skilled one (*hmwv*) will be praised on account of his task when delivering his report to the one who sent him out. Let your heart rejoice, Rē'horachte: your son Horus has been assigned to life—and all men and all animals that are suffering from poison live likewise'.

92. ANOTHER ONE

Horus has been bitten, Horus has been bitten, the orphan (*nmh*)! Horus has been bitten, Horus has been bitten in the southern heaven, in the northern heaven. (Give) me breath, (give) me breath, oh herdsman! (Give) me breath, herdsman!

A shriek will go up from the malignant humours that are scattered (*hnr*) through his body. Stretch out your right hand and your left hand and then make 7 knots and set them before the poison. If the poison passes the 7 knots which Horus has made in his body, I will not let the sunlight shine <on> the ground, I will not let the Inundation dash against the embankment, I will set fire to Busiris, I will burn up Osiris!

93. (ISIS COMES TO THE HELP OF HER SON HORUS)

'Isis, come to your Horus! You who knows her spell, come to your son!'—so said the gods in her neighbourhood, since a scorpion (*dl*) had stabbed (*ddb*) him, since a stinger (*wh'.t*)<sup>242</sup> had stung him (*wh'*), since a spider (? *intš*) had lain in waiting (*sin*) for him.

Isis went forth with a *msd*-cloth on her breast, her arms spread out: 'here am I, my son Horus! Do not be afraid. Son of a glorious lady (*zh.t*), nothing bad will happen to you. The seed embodied in you is of the one who created that

which exists!<sup>243</sup> You are my son in the heavenly region (*msk.t*) who has come forth from Nun. You will not die from the heat (*t3w*) of the poison. You are the great heron (*bnw*) who was born on the top of a willow (*tr.t*) in the house of the Great Magistrate in Heliopolis. You are the brother of the *abdu*-fish, who announces that which is going to happen.<sup>108</sup> A cat has nursed you in the house of Neith,<sup>244</sup> a sow (*rr.t*) and a dwarf (*ihty*) were the protection of your body.<sup>245</sup> Your head will not sink down on account of an opponent in you. Your body will not take in the heat (*t3w*) of your poison, you will not pull back on the earth, you will not become limp on the water, no biting snake (*r*) will have power over you, no powerful lion will stoop (? *rhn*) over you. You are the son of the august god who has come forth from Geb. The poison will have no power over your body. You are the son of the august god who has come forth from Geb—and such is also the case with the sufferer. The four lady-gonii (*šps.t*) are the protection (*s3w*) of your body!

94. (ISIS INVOKES HEAVEN TO SUCCOUR HER SON HORUS)

Horus had been bitten in the field (*sh.t*) of Heliopolis, to the north of *Htp.t* while his mother Isis was in the upper rooms (*pr.w hry.w*)<sup>246</sup> making libations to her brother Osiris. Horus sent out his cry to the horizon.

'Listen to me<sup>113</sup>, you who belong to the heron (*imy.w bnw*)!<sup>247</sup> Jump up then, doorkeepers who belong to (*imy.w*) the holy *išd*-tree, at the voice of Horus! Send out a cry of lament for him, give an order to heaven to heal Horus, so serve his interest for life. Let there be spoken to my lord (*nb*) 'Isdn<sup>248</sup> who is in 'I3.t-hws': "will you lie down? Go in to the lord of sleep,<sup>249</sup> for my son Horus is being oppressed (*if*)! Take all things with you from there to combat the poison that is in

all the limbs of Horus, the son of Isis—and that is in all the limbs of the sufferer likewise!’.

95. (THE ALMIGHTY SUN-GOD DEALS WITH THE POISON)

He rises at heaven, he sets down in the Underworld (*d3.t*), his appearance (*hpr*) is in the High House (*hw.t k3.t*).<sup>250</sup> When he opens his eye, the sunlight comes about. When he closes it, darkness comes about. The Inundation flows forth at his command. The gods do not know his name. I am the one who spends light on the Two Lands so that darkness retires, who rises every day. I am the Bull of the Eastern Mountain (*B3hw*), the lion of the Western Mountain (*M3nw*), who travels daily through the heaven without being held back.

It is at the voice of my daughter Isis that I have come—see, a smooth bull-snake (*k3 n'i*) has bitten! Break out, poison, retire from all the limbs of the sufferer. Come to the earth! For it is not an (ordinary) sufferer you have bitten—Min, the lord of Coptos, the son of the White Sow (*t3 š3i.t hđ.t*) who is in Heliopolis<sup>251</sup> is the one who has been bitten! Oh Min, lord of Coptos, give air to the sufferer so that air may be given to you!

It is the god's father and servant, the master of the light (*nb wnw*) Nestem, son of the god's father and servant, the master of the light, the scribe of the overflowing of the Inundation 'Onkhpsamtik, born of the housewife Tanthenub, that renewed<sup>252</sup> this writing after he had found it removed from the domain of the Osiris Mnevis,<sup>253</sup> in order to keep the name alive of a man whom Death, (or) any divine plague (*iw*), had (already) caught (*spħ*), so that air might be given to the one who suffers from suffocation (*itmw*), in order to keep the relatives of all the gods alive.<sup>254</sup> And then his lord, the Osiris Mnevis, crowned his life with happiness: a good

burial after old age, on account of what he had done for the Osiris Mnevis.

96. ANOTHER CONJURATION OF A SCORPION (*dl*)

Horus has been stung (*psḥ*), Horus has been stung, the [orphan (*nmḥ* ?)]! Horus has been stung! Horus has been stung in the evening, in the night, while there was no wood, while there was no fire, while there was no conjuration [to be brought (?)] to Horus, while there was no spittle [with him] <to> spit.<sup>255</sup> Let there be gone to Heliopolis-of-Rē, <to> obtain a conjuration for Horus! [Has he (?)]<sup>256</sup> caused (?) that one returns from Heliopolis while Horus is still stung? (Then) sit down, Horus, and recite for yourself! Your (own) words are useful (*3ḥ*) for you! Let your mother Isis conjure for you—all her words are useful.

97. (HORUS INVOKED BY THE BLOOD OF TABITCHET)

Hail to you, Horus, by the blood of *T3-bḥt.t*<sup>257</sup>—Horus deflowered her on a bed of ebony—*By.t*, the lady of the cobra, a daughter of Prē! I will recite (?) against her as a hero (<*n*(?)>*ḥt*). A falcon is to the right, another one to the left of her. However, I will escape. Horus, hail to you!

98. ANOTHER ONE

The blood of the first childbirth of the cobra. Come to me, *Bḥt.t*, wife of Horus! Come, I am Horus!

99. ANOTHER ONE<sup>258</sup>

I enter through beer, <I> leave through beer.<sup>117</sup> Fall down, break out (? ?) through the fresh blood! Receive what the god has offered you, Geb!<sup>259</sup> I am Horus, born of a cow—an utterance (*r*) of a bull, an utterance of a cow!

Come, you malignant fluids there which are in the body of NN born of NN, as they (?) came out <for (?)> *Bît.t*, the wife of Horus, the daughter of *Spw*, the daughter of Osiris, who stood upright on something Geb had brought forth (*ms Gb*),<sup>260</sup> *Rē'* being aloof (*hr-hw=f?*)! Restorer (*snfrw*) of Horus (*hr*), restore the body of NN born of NN—*Rē'* is a witness to it—to make him better than he was, <as in> the night when his mother bore a child! I am Horus the physician, who soothes the god.<sup>180</sup>

## 100. ANOTHER ONE

There is recited (*šdī*) for NN born of NN as there was recited for *Sft-sfh*<sup>261</sup>: 'behind a wall ... !'<sup>262</sup>—and the malignant humours of the scorpion (*wh'.t*) that are in the body of NN born of NN will move as <they> moved for Horus when he saw his enemy fallen under his feet.

See, it is in fact not I who have recited for you—it is *Sft-sfh* that <has> recited for you, like she recited for Horus, saying: 'the son of the well-born one (*s3-(i)s*) has come forth from the earth!'

101. [SPELL]S FOR CONJURING (*šni*) A SCORPION (*dl*)

Oh (?) mistress [of (?) ...], skin-wearer (? *inmy.t*) who has come forth from Heliopolis, the daughter of the hooded one (? *nmsy.t*)<sup>263</sup>—I will not leave out (*rdi*) *Spr.tw-n=s Spi-n=s t3*.<sup>261</sup> Do recite for my Horus, the little one, that he may go and be healed for his mother—by the blood of *T3-bît.t* when Horus deflowered her in the evening. Close the mouth of any reptile, oh *T3-bît.t*, *Tḥn-hr*, *Mn.t*, wife of Horus! May Horus live and be healed!

## 102. ANOTHER ONE

Horus is travelling in his golden bark and his brother is with him, ... his [name (?)]. Then the one called, saying: 'come to me, Horus! I have been bitten!'

'Tell me your name, that there may be recited (*šdi*) for you. Reciting is done for a man by his name, oh god greater than his appearance!'<sup>264</sup>

'I am Yesterday, I am Today, I am Tomorrow which has not yet come'.

'No! You are not 'Yesterday', you are not 'Today', you are not 'Tomorrow' which has not yet come'. Tell me your name, that there may be recited for you. Reciting is done for a man by his name, oh god greater <than> his appearance!'

'I am a Quiver, full of arrows. I am a Pot full of unrest'.

'No! You are not a 'Quiver, full of arrows'. [You are not a] 'Pot, full of unrest'. Tell <me> your name, that there may be recited for you. Reciting is done for a man by his name, oh god greater <than> his appearance!'

'I am a Man of an infinite number of cubits, whose appearance is not known'.

'No! You are not a 'Man of an infinite number of cubits, whose appearance is not known'. Tell [me] your name, that there may be recited for you. Reciting is done for a man by his name, oh god greater <than> his appearance!'

'I am a Threshing floor as strong as bronze, which no cow has ever trodden'.

'No! You are not a 'Threshing floor as strong as bronze, which no cow has ever trodden'. Tell me your name, that there may be recited for you. Reciting is done for a man by his name, oh god greater <than> his appearance!'

'I am a Jug of milk milked from the udder of Bastet'.

'No! You are not a 'Jug of milk milked from the udder of Bastet'. Tell me your name, that there may be recited for you. Reciting is done for a man by his name, oh god greater than his appearance!'

'I am a Man of an infinite number of cubits, whose name is 'Evil Day'. As for the day of giving birth and becoming pregnant--there is no giving of birth and sycamores will not bear figs'.

'Rise up! The one who has been bitten is healed for his mother, like Horus rose up, healed for his mother Isis in the night when he was bitten. The protection (*s3w*) is a protection of Horus!'

103. (AN APPRAISAL OF THE HEALING WORDS OF HORUS)

The words of Horus ward off death and they restore to life the one with an oppressed throat.

The words of Horus renew life and make lasting the years of the one who invokes him.

The words of Horus extinguish the fire; his oral powers (*tp-r*) heal a poisonous disease (*btw*).

The words of Horus mean saving a man whose fate (*š3y.t*) stands behind [him ...].

The magic (*hk3*) of Horus wards off bows and makes arrows miss the mark.

The magic of Horus dispels wrath in the heart and soothes [...].

The magic of Horus cures one's disease (*h3y.t*) [...].

The magic of Horus soothes the powerful fire (*wsr.t*) and saves from an evil disease.

104. (A CURSE TO THE POISON)

Break out, poison!—Seven times.—Horus has conjured

(*šni*) you, he has crushed (*bhn*) you. He has spat on you. You will not rise upwards, you will be trampled down. You will be feeble, you will not be strong. You will be cowardly, you will not be brave. You will be blind, you will not see. You will go upside-down, you will not raise your face. You will retreat, you will not find your way. You will be afflicted, you will not be joyful. You will die, you will not live. You will go stray (*tnm*, *hnhn*), you will not be guided (*wn-hr*)—at the words of Horus, whose magic (*hk3*) is effective!

The poison was in joy while the heart of many was afflicted on account of it. (But) Horus has killed it through his magic (*hk3*, *3hw*). The afflicted one is (now) in gladness! Stand up, you who were lying stretched out! Horus has assigned you to life. He who came being carried<sup>265</sup> leaves by himself. Horus has slain the one who stung him! Every eye that sees Rē<sup>c</sup> renders thanks to the son of Osiris.

Turn yourself, venomous snake (*btw*), draw out (*šdi*) your poison which is in all the limbs of NN born of NN! See, the magic (*hk3*) of Horus has gained the victory over you. Break out, poison, come to the earth!

Words<sup>266</sup> to be said over a divine falcon with a pair of feather-plumes on its head, made of tamarisk-wood, painted in outline, with its beak (*fnd*) opened. To offer bread to it, and burning incense. To be placed before the one who suffers from a bite of any snake, while you say (it) from the beginning until the end. A true means to ward off (the effects of) the poison.

105. ANOTHER SPELL, OF CATCHING (*t3i*) A SCORPION (*dl*), OF HOLDING FAST ITS MOUTH IN ORDER TO PREVENT (IT) FROM STINGING (*psḥ*)

Stand still for me, scorpion! I will shut (*'nb*) and close

(*htm*) your mouth! If you do not stand still <to> listen to my words, I will cut off <the> 77 heads that are on that great god who lies down ... and then I will cut off the hand of Horus and blind the eye of Seth and seize the mouth of the Great Ennead, and then I will set fire to Busiris and burn up Osiris and then I will [overthrow] the burial-equipment (*krs*) that rests in the great ...[...]. Stand still [for me], stand still, like Seth stood still [for] Ptah!

## 106. ANOTHER ONE

Stand still, scorpion (*dl*) that has come forth from under the fundament, that has come forth from under me, that sets fire to the great tree under which Pre' is sitting!

If <you> bite—I am Osiris! If you take me along—I am Horus! I am the Snake (*hf3w*) that came forth from Heliopolis,<sup>267</sup> the enemy (*hfty*)! As for a scorpion, that enemy—a mountain is what lies before you. You will not know how to pass it. The protection (*s3w*) is a protection of Horus!

## 107. ANOTHER ONE

[... ...], break out, you who have come from heaven, scorpion (*dl*) who has come forth from the fundament! Fire will burst forth against it, so as to set fire to the op[ponent (?)], female enemy (*t3 hrw.t-s.t*)! Do stand still! I am [the one who] is looking for <you> ; Thoht arrests (*dnh*) you. The protection (*s3w*) is a protection of Horus!

## 108. ANOTHER ONE

Hi you scorpion (*dl*) who came forth from under the tree with its sting ('*b*) erect, the one who has stung the herdsman in the night when <he> was lying down! Was no reciting done (*šdi*) for him? Reciting was done for him over *hdb*-drink

and beer,<sup>117</sup> as (for) any strong fighter.<sup>1</sup> The seven children of Prē<sup>268</sup> stood lamenting; they made seven knots in their seven bands and they hit the one who was bitten (with them). May he stand up, healed for his mother, like Horus stood up, healed for his mother Isis in the night when he was bitten. The protection (*sw*) is a protection of Horus!

109. ANOTHER SPELL

Oh Nepri-heti,<sup>269</sup> stretch your arm towards it, scratch and drive away what you have brought!

This spell is to be said [... ...] drunk by the sufferer.

110. ANOTHER ONE

The sound of wind—but there is no wind in it. The sound of water—but there is nothing that the Inundation has brought forth (*ms.t H'py*). Have a care about the appearance of the sun-light, about the shining of the disk, about what is said to the one who is in his hole!<sup>270</sup> Poison, come down on the earth from the body of NN born of NN!

111. ANOTHER ONE

A very small thing, a sister of the snake is the scorpion (*dl*), a sister of Apap, sitting at a cross-roads, lying in wait for someone who goes in the night, who goes in the night! May the one who is coming step on his heel as if it were bronze, the front of his feet being of ebony! The front of his feet are the seven falcons that are on the prow of the boat of Rē.

You are enwrapped (*fn*), scorpion (*dl*), you are seized (*t3i*)! I am Horus who acts. It is Min that has found you out!

112. ANOTHER ONE

A tooth <against> a tooth,<sup>88</sup> while Rē guards the poison—

'Do-not-let-him ... Rē' is its name— while Isis is sitting down and Nephthys stands erect. Those magical means (*hk3.w*), pounded (together) (? *dmdmy*) are given to the fire,<sup>271</sup> to the great tree of the great god. Gods, keep steady now that I have given him his<sup>75</sup> hand, now that the god has given him his<sup>75</sup> hand, while the divine offerings are meagre (*m nds*), as (when) the beams and baulks gave in (*hnn*), as the shouting which Horus and Seth uttered in the night of their fight. The bark of Rē' was moored and Thoth stood on it.<sup>121</sup> Geb has cited it (?)! Hi, hi! It is not I who have said it, it is not I who have repeated it. It is Selqis that has said it. It is she that has repeated it.

#### 113. ANOTHER ONE

A mouth against a mouth, a tooth against a tooth!<sup>88</sup> Rē' guards <the> poison of the scorpion (*wh'.t*), which I have made of clay, <its> base being of turquoise which I have put on you [... with (?) a bundle(?)] of *hdn*-plants until I release (*wh'*) the one whose body is mysterious!<sup>272</sup> Come forth at my utterance, according as [I] have said; I am Horus, who made you! Break out, scorpion!

#### 114. ANOTHER SPELL

Backwards, retire, evil poison! Do not harm any limbs of this man who suffers. He is that god, the lord of the night. Let the poison have no power over him. He is the Evil One (*By*),<sup>222</sup> the lord of the gloom who is in the background, having descended into darkness. He is the fourth hour, the fourth udjat-eye (?), the one whose spending of light is high—that means, Ernutet in this hour. <This> man who is suffering—he is Osiris!

## 115. ANOTHER ONE

A rejoicing (*nḥm*) and chattering (*grkr*) (one)<sup>273</sup> has passed along you, loaded with a mysterious falcon! For I am among gods—Seth is on my right, Horus on my left, Nephthys is in my embrace. Oh gods, make way<sup>274</sup> for me! I am one of you! I am a messenger of Thoth, having come to bring protection (*s3w*). The seal of Horus is what is on my hand. As for the night when the wife of Horus was bitten—I will not let the Inundation flow along the bank, I will not let Shu illuminate the soil, I will not let the seed germinate, I will not let bread (*bl.t*) be made, I will not permit a brew being made in jars for the 365 gods who lie down hungry, having spent the day hungry, in the night when Osiris is buried! The protection (*s3w*) is a protection of Horus.

## 116. ANOTHER ONE

It is from the house of Amun (*ʿImn*) that I have come today, among a hidden (*imn*) crew. And <I> have found the old ones <on> [their] mats, the young ones driving in their mooring-posts, their arms carrying swords on account of it.<sup>275</sup> Come out, poison of a scorpion (*wh.t*) that is in the body of NN born of NN!

117. ANOTHER CONJURATION AGAINST A SCORPION (*dl*)

I have gone out during the night, girded with radiance, adorned with cobras.<sup>276</sup> Horus is behind me, Seth is next to my shoulder, gods and goddesses whose mouths are like a book are what is before me.

That one in front of me, you who come to <atta>ck <me>—do not attack me! See, a great god<sup>277</sup> is the one who is at my side! Gods, make way for me—I am one among you! See, I am the son of Prē<sup>c</sup> amongst his Ennead. Break out, scorpion (*dl*)!

## 118. ANOTHER SPELL

I have looked at heaven and I have seen Rē'. He is the one who will save (? *šdī*) you. I have looked at the earth and I have seen Geb. He is the one who will save (?) you. Oh Rē', chief one, come, act as a saviour now that you have seen what I have looked at. You who have approached me in order to sting me, so that I would become ill—fall down, go forth! Let the poison be scorched (*nwh*) in the whole body of this man who suffers!

## 119. ANOTHER ONE

What I have enclosed ('*nb*) in my right hand, what I have enclosed in my left hand, [I] have enclosed [it like (?)] Horus, [I] have enclosed it with seven knots!

When Horus had looked behind him he found Seth following him—and vice versa.

That heron (*bnw*), which is sitting down—the two crests (? *m3.ty*) of the tendon in its vertex were drawn out and fitted with 7 knots.

It was announced to Rē': 'the chest (*fd.t*) has gone forth from Heliopolis!' It is not known what is in it. A seal is in it, of black stone. Come [to the earth, poison (? ?)], at the words of *Spr=tw-r=s Spi-n=s-t3*, of the first corporation (*h.t*) of Prē'.<sup>278</sup> She has been telling her name to Horus for three years, while the blood stuck (? *imn*) on her thighs since Horus deflowered her.

Come to me that you may exorcize (*šdī*) these malignant <humours> that are in the body of NN born of NN—as when Horus went to his mother Isis, in the night when he was bitten!

120. ANOTHER CONJURATION AGAINST SCORPIONS (*dl*)

Lying in my window, <I> found something jumping up at me! Turned upside down in the middle of the night, <I> found the deserts in uproar (*hrwy*)!

The voice of the conjurer (*šniw*) is loud while calling for the poison, like the voice of Rē' for his Ennead.<sup>279</sup>

The voice of the conjurer is loud while calling for the poison, like the voice of Thoth for his writings.<sup>280</sup>

The voice of the conjurer is loud while calling for the poison, like the voice of the flour (*nd*) for the grain (*bš*).<sup>281</sup>

The voice of the conjurer is loud while calling for the poison, like the voice of Seth while wrestling with the poison.<sup>282</sup> Since she does not chew it, and neither breaks it out she is seized with the cloth meant for her (? *p3y=s d3iw*) once she has entered among the Ennead!<sup>283</sup>

## 121. (GARLIC WILL PROTECT WENNOFER'S DWELLING)

[... ...] That One (*pfy*) for the garlic (*hdw*), when you enter this house (*pr*) where the Osiris, the god's father and servant of Min, lord of Senwet, the deceased Wennofer, born of Tantamun deceased, is—to close the mouth of any male snake (*hf3w*), any female snake, any scorpion (*dl*), any reptile (*ddf.t*) that bites (*psḥ*) with its mouth, that stings (*ddb*) with its tail. You will kill them. It is the arms of Rē', it is the arms of Horus, it is the arms of Thoth, it is the arms of the Great Ennead, it is the arms of the Little Ennead that will kill their enemies through you. You will injure (*hd*) their heads in that name 'garlic' (*hdw*) of you.<sup>155</sup> You will open your mouth against them in that name 'mouth-opener' (*wpw-r*)<sup>284</sup> of you. You will devour (*wnm*) them in that name 'devourer' (*wnmw*) of you. You will grind their bodies (*nd=k ḥ'=sn*) when some snake (*hf3w*) comes forth at (its) time,

in that name 'grinder' (*ndrh*) of you.<sup>285</sup> Oh White (*hd*) Eye of Horus<sup>286</sup> that has come forth from the earth—'that-which strikes-the-subjects-for-Horus' is its name—may it protect (*nd*) its Horus<sup>75</sup> from the followers of Seth!

You will close (*htm*) the mouth of any male snake, any female snake, any scorpion (*dl*), any reptile. They will not enter this house where the Osiris, the god's father and servant of Min, lord of Senwet, Wennofer deceased, born of Tantamun, is. The heat (*tsw*) of your flame (*hh*) is (directed) against them; you will kill them, they will die from your grimness (*dhr.t*).

Words to be said over garlic, ground and pulverized together with beer. To sprinkle the house with it in the night, before daybreak. No male snake, female snake, scorpion (*dl*), reptile, male dead (*mt*) or female dead will enter this house.

122. CROSSING (?*w3h*) THE CANAL BY THE CATTLE. WARDING OFF (*hsf*) DEATH. WARDING OFF THE CROCODILE BY THE HERDSMAN<sup>287</sup>

Oh herdsman there! Let your face be watchful ('*nh hr=k*) for this marsh-inhabitant (*s(w)y*) who is on the water, to prevent these here falling a victim (lit. 'come') to this marsh-inhabitant. May he come as a sightless one (*šp-tp*). Let your face be very watchful for him!

123. AN ADORATION OF HORUS, TO GLORIFY HIM. TO SAY ON THE WATER AND ON THE LAND. WORDS SPOKEN BY THOTH, THE SAVIOUR OF THIS GOD

Hail to you, god, son of a god! Hail to you, heir, son of an heir! Hail to you, bull, son of a bull, whom the divine cow bore. Hail to you, Horus, who came forth from Osiris, whom the goddess Isis bore!

I have spoken in your name, I have recited (*šdī*) with your magic (*hk3*), I have spoken with your spells (*zh.w*), I have conjured (*šni*) with your conjurations, which your heart has devised—they are your sorcery (*hmw-r3*)—which have come forth from your mouth, which your father Geb has entrusted to you, which your mother Nut has given to you, which you have been taught by the Majesty of the Foremost One of Letopolis in order to ensure your protection (*s3w*), to renew your safeguarding (*mk.t*), to close the mouth of any reptile (*ddf.t*) which is in heaven, which is in the earth, which is in the water, to keep the people alive, to propitiate the gods, to glorify Rē with your hymns.

Come quickly to me on this day like the one did for you who handles the steering oar of the divine bark.<sup>288</sup> May you drive away for me all lions on the desert plateau, all crocodiles in the river, all biting snakes (*r*) in their holes! May you render them for me like pebbles on the desert hills, like potsherd of a jar along the street. May you exorcize (*šdī*) for me the pulsating poison that is in all the limbs of this man who is suffering. Take care not to be negligent (*s3w fīt*) when you speak about it! See, it will come for you when you are coming for it, with your words directed against it. See, your name is (involved) therein (*im*)<sup>289</sup> on this day! I have created the awe for you through your magic (*hk3*)—and you have grown (*sk3*) (in prestige) through your magic spells (*zh.w*)—to keep alive those who suffer from an oppressed throat. Praise is given to you by mankind (*rhy.t*); righteousness is adored in your appearance. All the gods are invoked in your likeness. See, your name is invoked on this day: 'I am Horus the Saviour (*šdw*) who ensures protection (*s3w*) for you'.<sup>75</sup>

This<sup>290</sup> spell is to be said over a statue of Horus with a

snake in his right hand and [his (?)] left hand. [... ...] their heads, and a crocodile under his right foot, a scorpion (*dl*) under his left foot ...[... ...of tama]risk-wood. Bread, beer and burning incense are to be offered (to it). Its mouth is to be opened<sup>174</sup> and its purification to be carried out. To be applied to the throat [of a man ... ...]. This spell is r[ecited (?)] to ward off [any bi]ting snake (*r*).

124. (AN INVOCATION OF THE SUN-GOD AGAINST A CROCODILE)

(a) Oh old one who rejuvenates himself in his time, aged one who becomes young! May you cause Thoth to come for me at my voice, that he may drive away Grim-Face (*Nh3-hr*) for me! Osiris is on the water, the Eye of Horus being with him, the great Winged Beetle hovering over him<sup>291</sup> and the great one in his grasp<sup>292</sup> who bore the gods as a youthful one.

May the one who is on the water escape safely! If the one who is on the water is attacked, the weeping eye of Horus is attacked.<sup>293</sup> Backwards, you who dwell in the water, enemy there (*hfty pfy*), malø dead (*mt*), female dead, male opponent (*d3y*), female opponent, and so on!

Do not raise your face, oh you who dwell in the water<sup>294</sup> until Osiris has passed by you. See! He is bound for Busiris; his striding (*nmt.t*) is victorious over you. Your mouths are blocked, your throats are stopped up. Backwards, rebel! Do not raise your face against Osiris—and the sufferer(s) likewise—for they are Osiris.

Rē' rises up for his boat, to visit the Ennead of Kheri-'aha. Those lords of the Underworld (*d3.t*) stand ready to punish you. If Grim-Face will come for Osiris when he is on the water while the Eye of Horus is over him—your face will be averted and you will be laid on your backs!

Oh you water-dwellers : your mouths are closed by Rē', your throats are stopped up by Sakhmet, your tongues are cut out by Thoth, your eyes are blinded by Heka, the four great gods there who take care of the protection (*s3w*) of Osiris. It is they that take care of the protection of the one who is on the water and of any man or animal that is on the water on this day.<sup>295</sup>

(b) The sound of loud wailing (comes) from the house (*hw.t*) of Neith, a loud lamenting from the mouth of the cat,<sup>244</sup> a loud voice from the palace (*hw.t-'3.t*)! The gods and goddesses say : 'what is the matter?'—on account of the *abdu*-fish<sup>108</sup> at its birth. I have checked your progress (*nmt.t*), rebel! I am Khnum, the lord of *Hw.t-wr.t*. Take care not to repeat your harms (*nkn*) for a second time, in view of what you have (already) done before the Great Ennead. Retire now, retreat now for me—I am Thoth! Hi, hi!

(c) Oh Rē', have you not heard the sound of a loud wailing since the evening, from that bank of *Ndlt?*<sup>296</sup> The sound of a loud wailing (comes) from the mouth of all the gods and all the goddesses. The great gods are in distress on account of that crime (*kn*) you have committed, oh evil rebel who has done an evil deed (*dw*)! See, Rē' is enraged and infuriated about it. He has ordered your execution to be carried out, oh rebel! Backwards, rebel, hi, hi!

125. (A CURSE AGAINST THE CROCODILE MAGA)

Do come to me! Hi, lord of the gods! May you repel for me lions on the desert-plateau, crocodiles in the river and all snakes (*r*) that bite in their holes!

Backwards, Maga, son of Seth! You will not row with your tail, you will not hold fast with your arms, you will not open your mouth—(for then) the water will become

a fiery flame before you. The finger of the 77 gods is in your eyes while you are bound to the great landing-pole (*n'y.t*) of Osiris, while you are bound to the four posts (*shn.t*) of Upper Egyptian greenstone which are at the prow of the bark of Rē. Stand still, Maga, son of Seth! See, I am Amun, the Bull of his mother.

Words to be said <over> an image of Amun, with four faces <on> one neck, drawn on the ground, a crocodile below its feet and the Ogdoad <at> his right and his left side, adoring him.

126. THE FIRST SPELL OF ALL KINDS OF WATER-SONGS (*shsy.w-m-mw*), ABOUT WHICH THE MAGICIAN (*hry-tp*) HAS SAID: 'DO NOT REVEAL IT TO THE COMMON MAN—(IT IS) A MYSTERY OF THE HOUSE OF LIFE'<sup>297</sup>

Oh egg of water and earth-spittle<sup>298</sup>—the egg-shells (*in<r>.t*?) of the Ogdoad gods<sup>299</sup>—great one in heaven, great one in the Underworld (*d3.t*), nestling who is prominent on the Island-of-Knives (*iw dsds*)<sup>108</sup>: it is with you that I have escaped from the water. I will emerge with you from your nest! I am Min of Coptos, I am Min, the lord of the land of Coptos!

This spell is to be said <over> a clay egg. To be given into the hand of a man at the prow of a boat. If something on the water surfaces, <it> should be thrown upon the water.

127. ANOTHER SPELL

I am someone selected from an infinite number, who has come forth from the Underworld (*d3.t*), whose name is not known. If his name is pronounced on the border of the river, then it will dry up. If his name is pronounced on the earth,

then it will produce a flame. I am Shu, the image (*twt*)<sup>300</sup> of Rē, who sits within the Sound Eye (*wḏ3.t*) of his father. If something that is on the water opens its mouth, if it moves with its arms, I will cause the earth to be invaded by a flood and then the south will be the north, and the earth will turn itself!

To be said four times <over> a Sound Eye (*wḏ3.t*) with an image (*twt*) of Onuris inside it, drawn <upon> the hand of a man.

#### 128. ANOTHER SPELL

Come to me, you image (*twt*) of an infinity of infinities (*ḥḥ n ḥḥ.w*)! You, Khnum, only son, the one who was conceived yesterday and who was born today, the one whose name I know, who has 77 eyes and 77 ears! Come to me, that you may cause my voice to be heard like the voice was heard of the Great Cackler in the night! I am the Great Abundance (*b'ḥ*).<sup>301</sup>

To be said four times.

#### 129. ANOTHER SPELL

Isis struck with her wing; she closed the mouth of the river. She caused the fishes to lie down on the mud-shoal; the waves do not immerse it. Isis became weary <on> the water; Isis arose on the water, her tears falling into the water. See, Horus has had intercourse with his mother Isis!<sup>251</sup> Her tears are falling into the water. 'An arm (? *mḥ*) of a red fish (*w3ḏ*) in the mouth of a baboon, an arm (?) of red wood (*ḥt w3ḏ*) in the mouth of the Morning god (*dwt3w?*)!<sup>303</sup> It is Isis that has recited, it is not a crocodile that has done so. Protection (*s3w*)! Protection has arrived!

## 130. ANOTHER SPELL

*P'p', rk, p'p', rk, p'p', rr.*<sup>304</sup> Khnum does not threaten (? *šr*), *Tikm.t* does not exorcize (*šdi*). Oh Isis, let the water be exorcized (*šdi*) for us ! I am Horus-the-Saviour (*šdw*) !

To be said four times.

## 131. ANOTHER SPELL

Hi, eastern side of heaven, eastern side of the earth ! Amun has stood up as a Ruler ; he has taken the White Crown. The whole earth is in silence. Go, hurry on, close their mouths ! And all reptiles—they will touch the ground, from fear of your violence, Amun !

## 132. ANOTHER SPELL

Hail to you, baboon of seven cubits whose eyes are electrum, whose lips are fire, and each of whose words is a glowing flame (*nfr*).<sup>305</sup> Keep steady the swimmer (*mḥ*), so that <I> may go forth in safety !

## 133. ANOTHER SPELL

You will not be over me—I am Amun, I am Onuris, the good warrior, I am a great one, a lord of strength. Do not butt (*twn*)—I am Montu ! Do not move threateningly (*wnw*)—I am Seth ! <You> will not raise your arms against me—I am Sopdu ! Do not reach out—I am the Saviour (*šdw*) ! And those who are submerged—they will not emerge. Those who have emerged—<they> will not submerge, for they are left in the northward current on the stream—like dead people afloat—their mouths having been closed as the seven great boxes (*htm*) were closed (*htm*) which were closed for ever.

## 134. (NO TITLE)

Oh dwarf here of heaven, the great dwarf whose head is large, whose back is long, whose thighs are short, the great support that extends from heaven unto the Underworld, the lord of the great corpse, which rests in Heliopolis, the great living god who rests in Busiris! Pay attention (*tw n=k*) <to> NN born of NN! Guard (*szw*) him by day, watch (*rsi*) him by night, protect (*mki*) him like you protected Osiris from Him-with-the-hidden-name on that day of the burial in Heliopolis!<sup>306</sup> I am the Lion in Buto, the house of the heron (*bnw*). Your appearance is that of a monkey after reaching old age.

This is an admonishment (*mtr.t n3*) since you have written to me—while one was sitting quietly in Memphis—: ‘let a shrine be made for me of  $1\frac{1}{2}$  cubits’—even though you are a giant (*nht*) of 7 cubits. And I said to you: ‘you will not be able to enter such a shrine of  $1\frac{1}{2}$  cubits, since you are a giant of 7 cubits!’ And (yet) you went in and you rested in it.

But see, a flood (?) has descended (?) that (even) Nun does not know (?).<sup>307</sup> The shrine is open! The one who is in it has the face of a monkey (*gif*). Woe, fire! The child of a Lady of distinction (*rpy.t*) is a baboon!

## 135. (SIMILARLY)

Oh you who are in Mehnet, in the Hall of judgement, the lords of the Resnet and Mehnet rooms—do not raise your face against the one who is on the water!<sup>308</sup> Osiris is on the water, the Sound Eye (*w $\bar{d}$ 3.t*) of Horus being with him.

This is an admonishment (*mtr.t n3*), since you have written—while one was sitting quietly in Memphis—: ‘let a shrine be made for me of  $1\frac{1}{2}$  cubits’. And one said to you: ‘oh you man of  $7\frac{1}{2}$  cubits—how would you enter it?’ And (yet)

one made it for you, and you rested in it. Maga, the son of Seth came and he opened it and he saw the one who is in it—having the face of a monkey, with hairs of a baboon! Woe, woe, fire, fire! It is not I who have said it, it is not I who have repeated it—it is Maga, the son of Seth that has said it. He is the one that has repeated it.

Words to be said <over two crocodiles, drawn tail-to-tail within a Neith-hieroglyph>. <sup>309</sup>

Resnet and Mehnet. And you should use earth ... it is a true means (?). The deck of the ship ... <sup>310</sup>

136. A SPELL FOR DESCENDING INTO A THICKET (*n3y.t*)

Backwards, snake (*hf3w*) who is on his hillock, shuffler (*spt<sup>h</sup>w*) who is in his thicket! Your teeth are broken, your poisons are scattered. Rē' has warded off the attack you hurled at me. Spit out (*t<sup>p</sup>i*), snake who has come forth from the earth, black one who is in his hole! However, if you mean to direct an attack against mankind, the flaming eye of Horus will extinguish and people (*rm[t(?)]*) will become silent!

137. A SPELL FOR WARDING OFF (*šn'*) A SNAKE (*hf3w*)

Your fury (*3t*) is repelled, you who were sent as a furious attacker (*3t<sup>w</sup>*)! I have scattered (*t<sup>t</sup>f*) your books<sup>311</sup> with this clay of Isis that has come forth from under the armpit of Selqis.<sup>312</sup> My finger is its guardian, the clay is its obstruction! Where are <you> going to? Look, they<sup>313</sup> are here in the place where they belong! Don't attack a bone, don't split open a vessel (? *mt*)—before you have attacked the protective spell (? *w<sup>d</sup>3*) of my mouth!<sup>314</sup>

Words to be said over clay in which a knife is enclosed, a bundle (?) [... ] *dbi.t-* or *'nb-*plants.

## 138. ANOTHER ONE

Biting one (*psḥ*), <you> will not bite at all! The dripping liquid (*stf*) of the reptile (*ḏḏf.t*) has fallen down!<sup>315</sup> Oh cobra,<sup>316</sup> the enemy of the ram (*rhn*), (he) the son of the sheep (*sr.t*), the lad (*nḥn*) of Seth,<sup>317</sup> the master of mysteries (*ḥry-sšt3*), the child of Min,<sup>318</sup> the child of Geb! Great and mysterious gods, come,<sup>319</sup> that you may hear what the ram has said, the son of the sheep,<sup>320</sup> the one who stands up to the water when it flows downstream and then stands up to the northwind when it blows to the south:<sup>321</sup> 'when the sunlight appears, the Sound Eye is against you'—so (that is) his<sup>322</sup> true name!

139. SPELLS FOR CONJURING (*šni*) A VIPER (*fy*)<sup>323</sup>

Oh Thoth who has come forth from Hermopolis, assembling the gods!<sup>324</sup> <I> have rinsed my mouth, I have swallowed natron, I have mixed among the Ennead. I have slept in the embrace of Horus during the night.<sup>325</sup> I have heard all he said—(even) he who covered, (having) a viper of one cubit in his hand, a rebellious snake of twelve cubits: 'see, I have been taught to speak (*mdw*)<sup>326</sup> ever since, when Osiris was still alive!' See, I have slain a viper of one cubit and it is Horus who has taught me to speak!

## 140. ANOTHER SPELL

Come, you Ennead, come forth at my voice! May you slay (*šḥr*) this miserable snake (? *mn.t-y*), the enemy of Horus, who causes a fighter (*ḥ3wtj*)<sup>1</sup> to sit down exhausted, his eyes (filled) with water, his heart sinking low! Come you<sup>218</sup> to me! I have called to her, the wife of Horus—I am the physician who soothes the god!<sup>180</sup>

## 141. ANOTHER SPELL

Oh you whom the two cows (*id.t*) of Horus bore<sup>327</sup> on the water of the District (*w'r.t*)! Bring me (?) a lotus-flower of 7 cubits <with (?)> a bud of 8 cubits, to cool (the effect of) the poison which is raging, which has come forth from the body of the god and which is (now) in the limbs of the one who has been bitten. Let Horus be sound as (he was) yesterday!

142. ANOTHER SPELL FOR CLOSING THE MOUTH OF ANY MALE OR FEMALE SNAKE (*hf3w*)

King Usimarē' Miamun is a lion who spreads astonishment by (?) his force. He is Shesemu-Mati<sup>328</sup> whose arms Rē' coated when he, the one in his hole,<sup>329</sup> fell on his face. Do not bite (*psḥ*) the son of Rē', Ramesses Heqaiunu—he is Rē'! Do not sting (*ddb*, *ddm*) him—he is Khepri! Do not bring the flame of your mouth against him—he is Spaciousness (*Hḥ*), he is the Great Eternity (*Nḥḥ*) whose form is present in every god. He is the Lion who protects himself, he is the great god who fights on behalf of his brother. The one who would bite him will not survive. The one who would rage against him, his head will not be fastened. For he is a lion who wards off gods and spirits (*3ḥ*) when he has stricken all male snakes and all female snakes who bite with their mouth, who sting with their tail on this day, in this month, in this year and its addendum (*hr.t*)!<sup>25</sup>

Words<sup>330</sup> to be said over a lion of faience, threaded to red linen. To be applied to a man's hand. It is to be given as a protection (*s3w*) of the bedroom.

## 143. (AN INCANTATION OF A SNAKE)

Oh you who are in the hole, who are at the opening of

the hole, who are on the road, who are at the opening of the road!

<He<sup>75</sup> is> Mnevis—he will travel on—and so will any man and any animal. He is Sepa—he is on his way to Heliopolis. He is Selqis—he is on his way to the Great House (*hw.t-wr.t*). You will not bite (*psḥ*) him! He is Rē—you will not sting (*ddb*) him! He is Thoth—you will not shoot (*sty*) your poison (*mtw.t*)<sup>103</sup> at him! He is Nefertem!

Oh any male snake (*hf3w*), any female snake, any spider (? *intš*), who bite (*psḥ*) with their mouths, who sting (*ddb*) with their tails, you will not bite him with your mouths, you will not sting him with your tails! Keep your distance from him! You will not use your heat (*hh*) against him—he is the son of Osiris. Break out! 4 times.

#### 144. ANOTHER SPELL

You will break out, Apap, enemy of Rē!—4 times. And then, be prepared to remove yourself from Him-who-is-in-his-shrine (*imy-k3r=f*).<sup>37</sup> Be annihilated, rebel (*sby*)! Upon your face you must fall! May your face be blinded. You must retreat from your place. Your roads are blocked, your paths are stopped up; on your place of yesterday you must crouch immovably (*m3si*). Your strength is no more, your heart is wretched, your body is limp, since you have been maimed! You will not escape, since you are assigned to those connected with the execution-block. The slaughterers whose knives are sharp, they will cut your head off, they will sever your neck and they will do it to you again and again. They will carry you to the fire, they will prepare you for the flame at the moment of its supreme power. It will devour your body, it will consume your bones so that you become ash while Khnum has seized your brood. Your body is a

burnt offering. There will be no heir-snakes of you in this land, oh Apap, enemy of Rē', after Horus the Oldest One (*Hr smsw*) has destroyed you. You will not conceive, and there will not be conceived of you. You will not give birth, and there will be no giving birth of you. You will be shot down as a burnt offering. Your *ba* will be punished—it will not travel over the earth. You will not wander over the Supports of Shu.<sup>331</sup> You will not be seen, you will not be perceived when you are destroyed. Your shadow will not be, oh Apap, enemy of Rē'! On your face, rebel! You will not be remembered! The one who takes hold of you spits on your name, once Rē' has set obstacles before you, Isis has fettered you and Nephthys has bound you. The magical spells (*sh.w*) of Thoth destroy you. Your *ba* is not among the *bas*. Your corpse is not in front of the corpses, once the fire has consumed you, the heat has devoured you, the flame has made its resting place in you, oh Apap, enemy of Rē'! Rē' is rejoicing, Atum is glad, the heart of Horus the Oldest One is delighted. The Criminal (*Nik*) is gone and exists no longer. His shadow is not in heaven or in the earth. Apap, enemy of Rē', break out! Be annihilated, Apap!

145. (ATUM DEALS WITH THE SNAKE)

This here is the hand<sup>332</sup> of Atum which dispelled the fury (*nšn'i*) of heaven, the disturbance (*hnn*) which was in Heliopolis, the combative and victorious one, protecting its lord, the powerful one, the defender of Rē' on that day of the great fight to the north and to the west of the House of the Cobra (*hw.t-ir.t*), Ius'a'as, when Rē' had turned himself into an ichneumon (*'d*)<sup>333</sup> of 46 cubits in order to slay Apap in his fury. Let him break out, let his face fall down, let his face be spat upon! She<sup>334</sup> has come and driven out all bad

ailments (*sdb*), all bad impurities ('*b*), the poison of any male snake (*hf3w*), any female snake, any scorpion (*wh<sup>c</sup>.t*), any reptile (*ddf.t*) that is in any limb of this man who is suffering. Come to the earth—at the words of Horus-the-victorious-one (*Hr-m3'-hrw*): 'this here is the hand that I have recited, I, Horus-the-victorious-one, who subdues (?) Selqis (*hrp-Srk.t*).<sup>335</sup> From Shedenu I have come; I have gone forth at daybreak at the voice of the lord of everything (*tmm*) himself, on that day of turning upside down on the fields (*pn<sup>c</sup> hr 3h.wt*), at the words of Atum. I have ensured your safeguarding (*mk.t*) as a son. I have been hailed when <I> came in that name of mine, 'Avenger-of-his-father' (*nd-<sup>i</sup>t=f*).<sup>132</sup> I have placed my arms behind Rē'. My hand is on him in (token of) life, prosperity and health. I have united (*s'im3*) all his members, I have clothed his body, I have shaken off all his dust, I have tended (? *sm'r*) his ailments (*sdb.w*), <I have ...><sup>126</sup> his injuries (*nkn*) away (*r t3*), I have dispelled the ailments of Apap which were in his flesh so that it is kept whole. Rē' is standing up! How much better he is than he was! I have dispelled everything bad that stuck to him. Let this man stand up, the sufferer, having become healed for his mother! How much better he is than he was! The poison has no power over his limbs; his heart will not sink down from its heat. The influence ('*)* of no god will have power over him. There is no goddess causing ailments to him. My hand is on him in (token of) life, prosperity and health: I am Horus the Oldest one (*Hr-sm3w*) ... who soothes the god,<sup>180</sup> who fortifies (?) a god. The poison has died!

#### 146. ANOTHER SPELL

Oh Rē', oh Geb, oh Nut, oh Osiris, oh Horus—may you keep firm the heart (*ib*) of this man who suffers! May you

restore him to life—as <you> restored the heart of Rē<sup>c</sup> to life during the attack of Grim-Face (*Nk3-kr*)! May you repel the poison that is in his body like you repelled the efflux (*rdw*) of Apap that was in the body of the great god. Rē<sup>c</sup> is your<sup>75</sup> protection (*s3w*)!

## ABBREVIATIONS

- ASAE : Annales du Service des Antiquités de l'Égypte, Le Caire 1 (1900)-  
PBerlin 3027 : cited from pl. 17-25 in : *Hieratische Papyrus*, III and from  
A. Erman, *Zaubersprüche für Mutter und Kind*, Berlin, 1901 (APAW,  
Ph.-H. Klasse, 1901-1).
- PBerlin 3038 : cited from H. Grapow, *Grundriss*, V and from W. Wreszinski,  
*Der grosse medizinische Papyrus des Berliner Museums* (Pap. Berlin 3038),  
Leipzig, 1909. Cited Wreszinski (1909).
- PBritish Museum 10042 : H. Lange, *Der magische Papyrus Harris*, Copen-  
hagen, 1927.
- PBritish Museum 10059 : cited from H. Grapow, *Grundriss*, V and from  
W. Wreszinski, *Der Londoner medizinische Papyrus und der Papyrus  
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- Statue Cairo 69771 : E. Drioton, *ASAE* 39 (1939), 57-89.
- Catalogue ODeM I, II : plates in G. Posener, *Catalogue des ostraca hiératiques  
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de Fouilles de l'Institut français d'archéologie orientale du Caire  
[DFIFAO], 1); tome II, Le Caire, 1951-72 (DFIFAO 18).
- PChester Beatty : A. Gardiner, *Hieratic Papyri in the British Museum*,  
Third Series. Chester Beatty Gift, London, 1935, 2 vols.
- G. Daressy, *TDM* : G. Daressy, *Textes et Dessins magiques*, Le Caire, 1903  
(Catalogue Général des antiquités égyptiennes, nos. 9401-9449).
- Ddhr* Statue : magical spells cited from E. Jelínková-Reymond, *Les inscrip-  
tions de la statue guérisseuse de Djed-Her-le-Sauveur*, Le Caire, 1956  
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- PEbers : cited from H. Grapow, *Grundriss*, V.
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phischer Umschreibung autographiert*, Berlin, 1958 (Grundriss der  
Medizin der alten Ägypter, V).
- HO, I : plates in : *Hieratic Ostraca*. By Jaroslav Černý and Alan H. Gardiner.  
Volume I, Oxford, 1957.
- Hieratische Papyrus*, III : plates in : *Hieratische Papyrus aus dem Königlichen  
Museen zu Berlin*, III, Berlin, 1911.
- JEA : Journal of Egyptian Archaeology, London 1 (1914) -
- PLeiden I 348 : J. F. Borghouts, *The Magical Texts of Papyrus Leiden I 348*,  
Leiden, 1971 (OMRO 51).
- PLeiden I 349 : A. De Buck and B. Stricker, *OMRO* 21 (1940), 53-62.

- Metternich Stela : from photographs in N. Scott, *Bulletin of the Metropolitan Museum of Art*, N.S., New York 9 (1951), 201-17. Also from C. Sander-Hansen, *Die Texte der Metternich-Stele*, Copenhagen, 1956.
- OMRO : Oudheidkundige Mededelingen uit het Rijksmuseum van Oudheden te Leiden, Nieuwe Reeks, Leiden 1 (1920)--
- O : Ostrakon
- P : Papyrus
- PdT : plates in W. Pleyte and F. Rossi, *Papyrus de Turin*, Leiden, 1869 ; 1867, 2 vols.
- PTurin 54003 : A. Roccati, *Papiro ieratico n. 54003*. Estratti magici e rituali del Medio Regno, Turin, 1970.
- ZÄS : Zeitschrift für ägyptische Sprache und Altertumskunde, Leipzig-Berlin 1 (1863)--

## NOTES

<sup>1</sup> A denomination of the heroic conjurer or sufferer. Also in nos. 108 and 140.

<sup>2</sup> A temple-institution where ritual and magical books were kept and composed.

<sup>3</sup> A traditional and stereotype series, not referring to actual social groups.

<sup>4</sup> In order not to be recognized.

<sup>5</sup> A plurality of demons is addressed.

<sup>6</sup> All these are gods associated with the sun god's night bark and locations it passes.

<sup>7</sup> 'That-which-comes' (*iy.t*) is an ominous name for a disaster.

<sup>8</sup> Four hieroglyphs representing the word 'spirit' (*ꜥḥ*). The traditional numbers of the guardians of Osiris are '4' and '7'. The two have been thoughtlessly mixed up.

<sup>9</sup> Namely faces of deceased persons entering the realm of the dead.

<sup>10</sup> See nos. 23-6.

<sup>11</sup> Sunrise ?

<sup>12</sup> An animal.

<sup>13</sup> A ghost.

<sup>14</sup> Presumably of a ghost. Cf. no. 14.

<sup>15</sup> For this danger, see nos. 28-9.

<sup>16</sup> Or 'nurse'.

<sup>17</sup> A euphemism for 'dying'.

<sup>18</sup> These threats concern the body of Osiris. The next one refers to Rē<sup>4</sup>.

<sup>19</sup> In the netherworld, where the execution place for the sinners is located.

<sup>20</sup> Perhaps in a dream—cf. no. 7.

<sup>21</sup> Euphemistically for the *dead* ones, the roaming ghosts whose superior is Osiris.

<sup>22</sup> Place name omitted.

<sup>23</sup> Lit. 'choice parts'—following the Turin papyrus variant.

<sup>24</sup> I.e., the necropolis region of Athribis.

<sup>25</sup> The epagomenal days.

<sup>26</sup> Ba<neb>djed, the ram god of Mendes (often represented four-headed) was identified at a certain moment with Osiris.

<sup>27</sup> Perhaps the main temple in Mendes.

<sup>28</sup> The contriver-of-misdeeds himself is the demon of chaos, Apap (see nos. 144-6; for the name, cf. P. Bremner-Rhind, 24, 23). He is alleged to

consume his own delegate, the demon (contriver of his, Apap's, misdeeds) in fire.

<sup>29</sup> Very lacunose. Gods, spirits (and other divine beings) head the curse (which is never formulated explicitly as such in these texts).

<sup>30</sup> Libyan peoples.

<sup>31</sup> These are Egyptians.

<sup>32</sup> In rituals this eye (as a mythological gift) is often equated to an offering gift (wine, unguents, clothing, etc.).

<sup>33</sup> As plague-demons.

<sup>34</sup> *Twy*, a corrupt word (> *šw.ty*, 'feather-plumes'?).

<sup>35</sup> As breath of life.

<sup>36</sup> Protectresses (the goddesses Nekhbet and Wedjoyet) of the king and of the sun-god Rē'.

<sup>37</sup> The sun god.

<sup>38</sup> I.e., the inner earth—the underworld.

<sup>39</sup> The two goddesses are embodied in the two feathers adorning the crown to the left and the right (*atef*-crown).

<sup>40</sup> The eye of the sun-god, manifesting itself as a cobra.

<sup>41</sup> A class of demons.

<sup>42</sup> Also meaning 'lion'. Sakhmet's son Nefertem is often represented as a lion (*m3i h33*).

<sup>43</sup> Drawing a magical circle.

<sup>44</sup> I.e., the ejaculation of an ass, as an incubus; cf. the end of no. 59.

<sup>45</sup> An abbreviation of *Nfr-tmw*, Nefertem?

<sup>46</sup> A kind of goose.

<sup>47</sup> Written as *rnp.t*, 'year'.

<sup>48</sup> For the fly as a demoniac being, cf. no. 3.

<sup>49</sup> Aker is an earth-god (like Geb) and receives the ominous insect. Cf. no. 99 and note 259.

<sup>50</sup> Homophonous with the word *i3d.t*, 'plague'.—The reference is to an ominous net, handled by gods and catching deceased people and ritual enemies like birds.

<sup>51</sup> Excrements.

<sup>52</sup> Attitude illustrated by a vignette in OL.—PBM and OL have instead: 'but (*wpw*) the stars see that he lives on dung, (he) the lord of mystery in the southern sky whom the gods in the necropolis fear'.

<sup>53</sup> Name of the mother not filled in.

<sup>54</sup> Nefertem; cf. note 42.

<sup>55</sup> OL and PBM have *Ndr̄hsmm* and *Dwbšt*. Cf. names of semitic mountain gods? (Albright).

<sup>56</sup> From here on, PBM proceeds quite differently (OL very lacunous): 'I will go forth against your *ka* (?), your arms being turned away from you. You will not fall upon me, (for) I am *Trws* behind his shrine'.

<sup>57</sup> In PBM and OL only. PBM is followed here.

<sup>58</sup> Probably a papyrus fragment with the spell.

<sup>59</sup> The 'akh-demon in nos. 23-4 often interchanges with the *samana*. Both are of semitic origin (hence the mythology involved is rather un-Egyptian) and threaten various inner organs.

<sup>60</sup> Ba'al.

<sup>61</sup> An Egyptian version of the Canaanite myth of the conflict between the Sea (*Yam*) and Ba'al (Seth).

<sup>62</sup> The lamp of life which is extinguished.

<sup>63</sup> Unknown.

<sup>64</sup> OL has 'Ba'al' instead of 'Seth'. In view of the latter's inclination to beer-drinking (cf. no. 46) the passage may suggest that the magician literally drinks the brawly counter-spells from his (beer-)jugs.

<sup>65</sup> OL: 'oh 'akhw, oh *samana*'.

<sup>66</sup> Unknown; so OL. But PL has: 'on the river (*itrw*)'. I prefer OL on the ground of a somewhat similar passage in PLeiden I 349, rt. 1, 5.

<sup>67</sup> The seven openings for the sense-organs.

<sup>68</sup> The cosmic ceiling: heaven (also in no. 61).

<sup>69</sup> *sbs*, for *sby*? (cf. *Coffin Texts* VI, 308, c and *Wb* IV, 88, 16).

<sup>70</sup> A common epithet of a primeval god. Here given to a magical herb.

<sup>71</sup> Perhaps emend into *sn.t* <*n.t mw.t*>, 'mother's sister' = 'aunt', as Nephthys is usually called. But also in no. 83.

<sup>72</sup> A usual order to a demon.

<sup>73</sup> 19 hieroglyphs drawn as magical signs, untranslatable.

<sup>74</sup> Osiris or Rē'.

<sup>75</sup> The sufferer.

<sup>76</sup> The demon(s).

<sup>77</sup> *D3*, an unknown word—but cf. PBerlin P 3027, rt. 9, 2.

<sup>78</sup> Shares its title with the preceding spell.

<sup>79</sup> An old name of the sun god.

<sup>80</sup> Read *rdl* 'm=f (graphic coalescence of two arm-signs [Gardiner D 36]; frontal extraposition here leaves main verb agentless).

<sup>81</sup> Refers to the bloodstained hands of Horus and Seth after their fight.

<sup>82</sup> Hermopolis, the city of the god Thoth. Evokes here a pun on 'moment' (*wnw.t*).

<sup>83</sup> The magic bead, red-coloured.

<sup>84</sup> Metaphorically for the haemorrhage (apparently of a woman).

<sup>85</sup> The bandage (Tait is a goddess of weaving).

<sup>86</sup> The protection embodied in the bandage. The blood is addressed.

<sup>87</sup> The allusion is to the fight of Seth (the strong one) and Horus (the wretched one).

<sup>88</sup> The conception is that of a medicine (or magical means) warring with the demon or disease.

<sup>89</sup> The protection embodied in the bandage (which is addressed).

<sup>90</sup> A curious expression (translation somewhat dubious). Osiris is meant (text gives 'fathers') and the reference is probably to the latter's having passed away (Hapi and Imset are two of the gods traditionally associated with the protection of the viscera).—Cf. Isis's loneliness in no. 91 (note 228).

<sup>91</sup> In the spinning-house, Isis and Nephthys weave the shroud for the deceased Osiris.

<sup>92</sup> Said by Isis.

<sup>93</sup> So PBM. PE has: 'of a ram'.

<sup>94</sup> Said about Horus to Isis by an unknown spokesman. But the next words are Horus's.

<sup>95</sup> Horus.

<sup>96</sup> The fire-demon's dwelling place.

<sup>97</sup> The 'gates' seem to refer to the four openings in a healing mask which is let down over the patient's head.

<sup>98</sup> Otherwise unknown; perhaps the god Thoth (as a scribe on his mat).

<sup>99</sup> A plural: Isis and Nephthys? Alternatively: 'let there be brought to us'.

<sup>100</sup> Perhaps a hint at a counter-demon by way of threat, or an outcry to the headache-demon himself.

<sup>101</sup> Eschatological darkness, reigning in the farthest corners of the universe.

<sup>102</sup> Of Egypt: the Nile flood.

<sup>103</sup> *Mtw.t* also means 'poison' (cf. no. 120 and note 282).

<sup>104</sup> The vessels of the sufferer's body.

<sup>105</sup> The flaming eye of the sun god usually does away with evil in the world.

<sup>106</sup> A mythical island where the sun god is born, also called 'Island of Knives'.

<sup>107</sup> Rē's gods (as his hypostases).

<sup>108</sup> An unknown, but existing species. Its mythical function was to swim before the sun-boat and warn Rē' against the approach of his enemy, the demon of chaos Apap.

<sup>109</sup> *Phty*, 'buttocks', also means 'force'. A frequent epithet of Seth is 'great of force' ('*ʿ3 phty*).

<sup>110</sup> Thus chasing demons away from the sanctuary.

<sup>111</sup> Plants grow on Geb, the earth-god. The fight is probably for Horus's eye.

<sup>112</sup> In favour of Horus or of Seth (Isis is related to both). In some episodes of the conflict of the two the sympathy of Isis is seen to hesitate. Hence the emphasis here.

<sup>113</sup> Isis.

<sup>114</sup> Not only a term denoting the location of the headache but also its specific nature ('migraine').

<sup>115</sup> In mythology the head of Isis gets lost under unfavourable circumstances too—hence the curious emphasis.

<sup>116</sup> Hathor, lady of intoxicating drinks.

<sup>117</sup> A pun (*h3k*, literally 'rob' and *hk.t*, 'beer'). Cf. no. 24 and note 64 for Seth's involvement. For beer in magic, see e.g. nos. 76 and 99.

<sup>118</sup> The netherworld.

<sup>119</sup> The souls (*ba*) of the gods are stars. The 'Unwearying Ones' (*ihm.w wrd*) are the non-circumpolar stars that disappear and re-appear.

<sup>120</sup> Points to Rē' as creator, without the intermediary of a female deity.

<sup>121</sup> Thoth as the moon god, functioning at night.

<sup>122</sup> The magician in the role of Thoth.

<sup>123</sup> In the netherworld—cf. no. 55.

<sup>124</sup> Specification omitted in the ms. A separate short line following contains the signs for 'collar' (or 'gold'?), 'honey' and 'hoe'.

<sup>125</sup> A suggestive mystification or an indication of a lacuna in the original ms (unattested elsewhere in this form).

<sup>126</sup> Something omitted.

<sup>127</sup> Unknown diseases. For *nsy* the identification with 'epilepsy' has been suggested (Ebbell).

<sup>128</sup> Name of a goddess (Isis?).

<sup>129</sup> A god (Osiris?).



- 154 A female demon is addressed.
- 155 A pun—cf. no. 121.
- 156 Points to dwellers in the underworld.
- 157 Meaning not certain ('*wg.t n.t mrt.*, written 'chewed mass of cloth').
- 158 Another spell to protect a child.
- 159 *Dʒis* is a poisonous herb. For the honey and its effect on deceased people (like Osiris!), see preceding spell.
- 160 This is one of 4 nearly identical spells in PBerlin 3027 addressed to Rē' ([16]-[19]) differentiated according to whether (a) a girl or boy is to be protected and (b) the sun is setting or rising.
- 161 The child's mother.
- 162 The child (a girl).
- 163 Possibly a hand-like amulet.
- 164 Lit. 'fledgeling-child'. The metaphor is pursued.
- 165 The female demon. Cf. the 'Erlkönig'—like description of the demons in no. 65.
- 166 *B''* seems to be a disease afflicting either the mother or the child.
- 167 In the Delta, where Isis had hidden her young son Horus for Seth. The mythical scenery is the same as in no. 91.
- 168 Probably a pun on *b''*, 'to drink' (from the blood). Is the *b''* a kind of vampire (the determinative of the word is perhaps the head of a bird)?
- 169 A very long lacuna. In the meantime, Isis has reached inhabited places (as in no. 90).
- 170 One of the forms of the Inundation as a divinity.
- 171 A rare species; is the child meant (cf. note 163)?
- 172 Osiris's corpse.
- 173 Seth?
- 174 Borrowed from a well-known ritual ('Opening of the mouth') intended to render the faculties of life to statues and mummies. Prescribed for the horuscippus in no. 123.
- 175 Lit. 'cakes'.
- 176 A snake. For the mythical allusion, see nos. 84 and 85.
- 177 An unknown male deity. The Inundation?
- 178 Possibly Osiris's coffin there, or his relics (for that idea, cf. no. 10).
- 179 Namely, the medicine. The driving force behind it is Horus.
- 180 For this (rare) epithet of Isis (common with Horus, see e.g. end of nos. 99 and 145) cf. her role in no. 84.
- 181 Perhaps emend into 'to < the field (*sh.t*) of > the locusts'—a heavenly region common in religious texts.

- 182 Very obscure—and perhaps corrupt.
- 183 OTh : 'oh (*i*) Eye of Horus'. For the latter, cf. note 32.
- 184 OTh : 'which ... nursed (*hnm*)'.
- 185 The pupil of the eye ?
- 186 The sufferer.—OTh goes on, but text is lacunous.
- 187 The parts of the Eye of Horus, assembled by Thoth, serve to indicate certain fractions.
- 188 Ernutet, a snake-goddess, is sometimes a goddess of clothing (as the god Hedjhotep always is). Eye of Horus can be a denomination of the protective cobra of the sun-god too (cf. note 40).
- 189 For the Eye of Horus, by Horus and Seth.
- 190 Thoth and Horus (magician and patient)?
- 191 Lit. 'red'. The red colour is ominous and associated with Seth.
- 192 By giving birth to Horus.
- 193 For the idea, cf. note 50.
- 194 Not certain. Alternatively : 'on behalf of your cobra ( $\underline{d} < y > .t = k$ )' or 'on behalf of your pupil' (of the eye).
- 195 Apparently accompanies the setting up of a kind of scarecrow, to watch over the crops. If the cake is devoted to Horus (as a falcon god), this should scare other rapacious birds away.
- 196 The Canaanite god Hawron (as appears later on), though the incident immediately following concerns Horus.—A 'herdsman' also occurs in some anti-scorpion charms (e.g. here no. 92; cf. also no. 86).
- 197 The sun god's most unique name.
- 198 The rebellion of mankind against the sun-god (the creator) is known from other Egyptian sources.
- 199 This example of the sun-god's omnipresence refers to a specific Lower Egyptian cultic form.
- 200 The primeval gods.
- 201 As a sign of mourning (cf. the description of Isis in no. 44).
- 202 As if the seasonal characteristics were inverted (similarly in no. 90).
- 203 The primeval cow (also represented as a heavenly cow, Hathor or Nut), mythically represented as swimming on the waters of chaos.
- 204 As stars (cf. note 119).
- 205 *K3w.t-pr*. Is homework (?) made possible by the availability of fire (for lighting purposes, etc.) ?
- 206 The scorching heat of the sun-eye (= Eye of Horus) prompts the metaphor.

- 207 The heart or the eye.
- 208  $\overline{t}s(w)$  also means 'sand-bank'. Isis uses a cosmic threat.
- 209 On account of the agonizing pain?
- 210 Horus, who knows the name of the herdsman (cf. note 196) to pronounce a spell by it (cf. no. 102).
- 211 The cat-goddess Bastet, often a form of Hathor, Rē's daughter.
- 212 So M. D has: 'do not faint' ( $\overline{h}m$ ).
- 213 M has: 'your heart is the heart of Ptah. He has restored ( $snfr$ ) your heart from the evil poison which is in all your limbs'.
- 214 D now adds: '[come out] to the earth, you evil poison of any male snake, any female snake, any scorpion that is in any of the limbs of this cat'.
- 215 Searching for the limbs of Osiris.
- 216 M has: 'your intestines ( $imy-\overline{h}.t$ ) are the intestines of the Great Swimming One'. And then adds: 'the poison is slain and beaten <in> your belly (?  $imy \overline{h}.t=t$ ) and in all your limbs—being the limbs of the gods of heaven, being the limbs of the gods of the earth. They have slain all the poison in you'.
- 217 The rest in M only. D has merely: 'it is Rē' who has said it'.
- 218 A goddess.
- 219 PL has: 'NN born of NN is cured and all right, more so than on the day when his mother gave birth to him'.
- 220 Isis occurs here (differently from no. 91) as a lady of standing.
- 221 I.e., 'nobody'.
- 222 Seth.
- 223 In the Delta.
- 224 Text has 'one'.
- 225 One variant (B) has: 'then all men and all animals that are poisoned will be healed for their mother'.
- 226 Directions for use in two mss only (L<sub>1</sub> and M).
- 227 The appropriate material for the body of a god.
- 228 Isis means Geb and Nut (her parents), her brother Osiris (deceased), Seth and finally Nephthys (the latter's consort).
- 229 B: 'Isis, the goddess'.
- 230 To justify Horus (or Osiris?) against Seth? But Isis points out that this is irrelevant at the moment. First Horus should be *saved*.
- 231 Osiris (son of Nut).
- 232 B: 'to implore ( $n\overline{h}i$ ) the *ka* of his father'.
- 233 B: 'who flies up ( $\overline{h}fd$ )'.

- 234 His fellow-gods.
- 235 For this maxim, cf. no. 103.
- 236 Apap (for him : nos. 144-5).
- 237 Where the Nile rises.
- 238 B : 'your followers' (*\$msw.w=k\$*).
- 239 Refers to the incident in no. 90.
- 240 Nephthys and Selqis.
- 241 Mourning for Osiris, whose cults are prominent in the Delta. Thoth's next words somewhat remind one of the angel Gabriel's announcement in Luke 1:30-3.
- 242 A common term for 'scorpion'.
- 243 Osiris, as a god of fertility.
- 244 The goddess Bastet.
- 245 The goddess Thoeris and the dwarf-god Bes, often represented as protectors on amulets.
- 246 Of a temple.
- 247 Alternatively : 'who are in the place of rising (*imy.w <w>bn <t>*).
- 248 A name of Thoth.
- 249 Osiris, the god of the Dead (death as sleep). For similar invocations to him, see nos. 48 and 94.
- 250 Heaven.
- 251 Isis. Min sometimes occurs as her son Horus (as Min-Horus).
- 252 I.e., copied.
- 253 The divinized sacred bull of Heliopolis, provided with the epithet 'Osiris' like every dead person or sacred animal.
- 254 Probably the herd of Mnevis-bulls.
- 255 On the sting. Spittle is often cited as a magical medicine.
- 256 A very uncertain restoration. Rē' ?
- 257 One of the 'wives of Horus' (scorpion- or snake-goddesses) nearly only found in magical texts (see nos. 98-101, 114, 119, 140).
- 258 A very obscure spell.
- 259 The (mythical) blood of the goddess (nos. 97, 101, 119) drips to the ground (= the earth-god Geb). Cf. note 49.
- 260 Some plant (cf. note 111) on which the cobra stands erect (as often depicted).
- 261 Another wife of Horus.
- 262 Perhaps the beginning of some incantation.
- 263 A female being. The name perhaps refers to the 'hood' of the cobra.

264 A subtle flattery which serves to seduce Seth to give himself names far above his stature. The procedure looks like a comic version of no. 90.

265 The sufferer, on his stretcher.—M has : 'he who was afflicted'.

266 Directions for use in PT only.

267 An anonymous deity, sometimes cited as a mythological enemy of Atum.

268 The Hathor goddesses (as helpers also in no. 1).

269 A secondary name form of the corn god Nepri. Perhaps the scorpion is thought to have come from a corn-field or a barn.

270 A hint at a threat with a cosmic disturbance to the snake.

271 Is a model scorpion given to the fire? Cf. the next spell.

272 The clay scorpion. For this, perhaps cf. no. 137.

273 The magician, uttering his spell?

274 Emend *w3.t*, 'way' (text has *wn*, 'open').

275 The crews of the day- and the night-bark make ready for a fight to kill the scorpion (implies a cosmic disturbance).

276 Attire fitting the sun god.

277 A (rare) epithet of Seth. The nightly attacker might then be Apap (Stricker & De Buck).

278 Or 'the first child ( $h < r > d$ ) of Prē".—Cf. no. 97.

279 Cf. no. 90.

280 In a late tale of magic in Demotic (I Setne) Thoth complains to Rē about the theft of his magical books by a magician.

281 Or 'malt'. Perhaps for more grain to be ground.

282 *Mtw.t* also means 'seed' (cf. note 103). In an episode of the conflict of Horus and Seth the latter is made to swallow inadvertently the *mtw.t* of Horus, to debase him.

283 Images of protecting gods, painted on the fabric that is thrown over the scorpion?

284 Allusion to the hot taste of garlic. Cf. the 'heat' mentioned later on.

285 *Nḏ(r)ḥ* also means 'molar'.

286 Cf. note 32 (and 206). The 'White ( $hḏ$ , pun on  $hḏw$ , 'garlic'!) Eye' is associated with the white, victorious colour of Upper Egypt.

287 A frequent legend on Old Kingdom mastaba reliefs illustrating the crossing by cattle of a river endangered by a crocodile lying in wait. The herdsman is seen to point to the water with his hand (cf. the attitude of the 77 gods in no. 125) while saying this charm.

288 The god Thoth is meant (for his intervention, cf. no. 91)—hence his qualification as 'saviour' in the heading of the spell.

<sup>289</sup> Varr. have *im = i*, 'in me'.

<sup>290</sup> Directions for use occur in PV only.

<sup>291</sup> The sun god or Horus of Edfu.

<sup>292</sup> Perhaps the cobra-goddess (cf. note 40), but the next epithet rather fits the sky-goddess Nut.—Several varr. condense this and the preceding clause into one: 'the great Winged Beetle in his grasp'.

<sup>293</sup> Which was damaged during the fight with Seth.

<sup>294</sup> Instead of this, several varr. have: 'do not look with your eyes' (points to the paralysing glance of the enemy).

<sup>295</sup> Some mss (including M) add: 'the protection against those in the water is the protection of heaven wherein Rē is; the protection of the great god who is in the coffin (*hnty-ḏb3.t*—Osiris) is the protection of those who are on the water'.

<sup>296</sup> One of the mythical places where Osiris was murdered.

<sup>297</sup> Cf. note 2.—Title also serves for nos. 125-135.

<sup>298</sup> Mud or clay.

<sup>299</sup> A curious expression. Thoth (the head of the Ogdoad) often occurs as an ibis and as such was said to be hatched from a mythical egg.

<sup>300</sup> *twt* also means 'pupil' (of the eye). Shu (Onuris) is a son of Rē'.

<sup>301</sup> The god Khnum, lord of Elephantine, has the sources of the Nile under his command. Hence the speaker's identification with an alloform of the Inundation (cf. note 170).

<sup>302</sup> This incest is known of the god Min, here represented as Horus (cf. note 251).

<sup>303</sup> An unintelligible formula, also found elsewhere in slightly varying phraseology.

<sup>304</sup> Unintelligible words (Egyptian?).

<sup>305</sup> Thoth (as a protector on the water also in no. 123).

<sup>306</sup> The address is to a dwarf-like form of the sun god, protector of the corpse of Osiris.

<sup>307</sup> Reading far from certain. Perhaps: *hr ptri hr hwhw hm Nnw*.

<sup>308</sup> Resnet and Mehnet are two sanctuaries in the Delta town Sais, sacred to the goddess Neith. She is sometimes credited with crocodiles as her offspring—they are the 'lords' mentioned here.

<sup>309</sup> Not actual words, but a drawing to that effect.

<sup>310</sup> Added in two new lines (reading and connection not quite certain).

<sup>311</sup> The magical books the snake allegedly uses.

<sup>312</sup> Selqis is a scorpion goddess herself. Perhaps a clay model is used, as in no. 112.

- 313 The clay object and the finger.
- 314 I.e., before you have measured your strength against it.
- 315 ON has instead: 'the lad (*nbn*) has come to me; my concern is the lad'.
- 316 Invoked as the enemy's opponent.
- 317 ON has: 'whom (?) Seth has brought'.
- 318 ON: 'of Min, the conjurer'.
- 319 Following ON. PT has: 'father<s(?)> of the gods, be seated', etc.
- 320 ON: 'what the lad has said, child of a sheep, to judge by his colour, whom (?) Seth has brought'. OG: 'I am—so said he—the ram, the son of a sheep'.
- 321 ON continues: 'the Inundation will not dash against the bank on the day when their names are pronounced; words to be spoken 7 times'. OG: 'I have gone out to stand up to the poison which is in the body of NN born of NN'.
- 322 The enemy's.
- 323 Heading also serves for no. 140.
- 324 The Ogdoad of Thoth's city, Hermopolis.
- 325 Possibly a hint at the use of a drug, to obtain a dream-like vision (incubation)?
- 326 Magical spells.
- 327 Horus is sometimes said to have *two* mothers (e.g. Isis and Nephthys).
- 328 Shesemu is the god who handles the wine-press, which also occurs (in a funerary context) as an instrument of torture. Mati is a male form of the lion goddess Matit (often associated with Horus as a warrior).
- 329 The snake (Apap).
- 330 Only in PB.
- 331 Heaven (supported by the cosmic god Shu).
- 332 The spell is indeed written on the statue's arm and hand. But 'hand' is also a hint at the primeval god's first mating with his own hand, to start the creation. This hand also occurs deified as the goddess Ius'a'as.
- 333 A small weasel-like animal, allied to the mongoose. A ferocious snake-fighter by nature.
- 334 Ius'a'as.
- 335 The title of a professional snake charmer. Selqis is a scorpion goddess; scorpions and snakes are related in the Egyptian conception.

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*pfy* 'fiend' 27, 39, 40, 46  
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*mt(t)* 'dead one' 6, 8-10, 13, 16, 18, 27, 33, 39, 40, 46, 52, 55, 58, 64, 65, 67, 71, 73, 76, 77, 80, 81, 121, 124  
*Nik* 'The Criminal' 144  
*Nbd* 'demon of darkness' 91  
*nnj(t)* 'weariest one' 75  
*nḏs.tj* 'incendiary' (?) 15  
*rnp.t* 'year(-demon)' (?) 20  
*ḥsb-r=f* 'he who calculates his spell' 10  
*ḥsb-ḥr* 'counter of a face' 9  
*ḥzy.tj* 'murderer' 13-15, 18, 20  
*ḥpw* 'wanderer' 53  
*ḥftj(t)* 'enemy' 9, 10, 13, 22, 27, 39, 40, 46, 47, 59, 68, 77, 124  
*ḥmj(t)* 'demolisher' 75  
*ḥnty-i3b.t.t* 'prominent one in the East' 10  
*ḥndw* 'treader' 53  
*ḥrw.t-s.t*, 'female enemy' 107  
*ḥry-s'ky.w ḥnnw* 'chief of those introducing disturbance' 71  
*sw3w* 'passer-by' 10, 15, 17  
*spsp.w* 'tousled ones' 20  
*srḥj* 'slanderer' 71  
*shḥj* 'trapper' 21, 76  
*(i)sdd* 'trembler' 10  
*šmzy* 'wandering demon' 13, 15, 20, 21  
*kzyty sp.w* 'contriver of misdeeds' 10  
*ḏzy(t)* 'opponent' 6, 8, 9, 39, 55, 77, 81, 93, 107 (?), 124  
*ḏw-ḥr* 'evil faced one' 40

## 3. Ailments with a demoniac connotation (selection)

- ʿ3* 'ejaculation' 40, 59, 73  
*ḥw* 9, 23-26  
*ir.t bin.t* 'evil eye' 5  
*(l)r(y)-ḥnt* 'catarrh' (?) 55  
*wbd.t* 'burn' 34-36  
*wḥd(t)* 'pain-substance' 52  
*b''* 69  
*nsy(t)* 53-55  
*rš* 'catarrh' 51  
*ḥsd* 'swelling' (?) 50  
*smn* 'samana' 23, 24  
*srj* 'fever' 55  
*Šk3k3k* 22  
*šmm* 'fever' 74  
*tmy(t)* 53  
*t-n.t-ʿ3m.w* 'Asiatic disease' 56, 57

4. *The terminology for 'spell' and similar (mainly in headings)*

- wđz* 'protective spell' 53, 67, 137  
*wđ-nsw* 'royal decree' 9, 55  
*mđz.t* 'book' (lit. 'scroll') 6, 10,  
 [13 ?], 53, 54, 137  
*r* 'spell' 3, 8, and *passim*  
*wđi r* 'lay a spell' 67  
*h̄z' r* 'cast a spell' 83  
*hm.t-r* 'sorcery' (lit. 'art of the  
 mouth') 66, 123  
*šhsy.w-m-mw* 'water-songs' 126  
*šn.t* 'conjuraton' 23, 25 and *passim*  
*ky, k.t* 'another one' (namely spell  
 or conjuration)  
*ts* 'utterance' 50, 71, 84  
*dwzw* 'adoration' 123

5. *Other specific magical terms (selection)*

- z̄h.w* 'magic power' 84, 90, 104;  
 'magical spells' 123, 144  
 'influence' 145  
 see also *s.t.*<sup>4</sup>  
*'z* 'influence' (lit. 'greatness') 27  
*pr-n̄h* 'house of life' 5, 126  
*'h̄z* 'fighter' 3, 108, 140  
*mki* 'safeguard' 67, 133  
*mk.t* 'safeguarding' 36, 40, 71, 75,  
 123, 145  
*nh.t* 'protective drink' 51  
*hry-tp* 'magician' (lit. 'chief' [lector  
 priest]) 126  
*hkz* 'magic' 5, 6, 10, 13, 32, 33, 72,  
 81, 84, 90, 91, 103, 104, 112  
 ('magical means'), 123  
*hkzw* 'magician' 84  
*hryp-Srk.t* 'subduer (?) of Selqis' 145  
*s.t.*<sup>4</sup> 'influence' 9, 52, 58, 64, 71, 76,  
 77, 81  
*szw* 'protection' 13, 14, 25, 65, 67,  
 68, 74, 75, 77, 83, 87, 91, 93, 102,  
 106-108, 115, 123, 124, 129, 142,  
 146  
*h̄z* —, 'cast protection' 74, 83  
*šni* 'conjure' 11, 34, 42, 56, 64, 85,  
 87, 101, 104, 123  
*šniw* 'conjurer' 61, 120  
*šdl* 'exorcize' 86, 119, 130; 'recite'  
 90 (?), 96, 100, 102, 108, 123

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| 1   | ODeM 1057. In : <i>Catalogue ODeM</i> , I, 31. Also : P. Smither, <i>JEA</i> 27 (1941), 131-2. . . . .   | 1  |
| 2   | OArmytage [1] 1-6. In : A. Shorter, <i>JEA</i> 22 (1936), 165-8 . . . . .  | 1  |
| 3   | <i>Ib.</i> [2] 6-9 . . . . .   | 1  |
| 4   | OLeipzig 9 [2] 4-7. In : <i>HO</i> , I, 14, 1 . . . . .  | 2  |
| 5   | Wooden tablet in Berlin (Inv. 23308). In : S. Schott, <i>ZÄS</i> 67 (1931), 106-110 . . . . .  | 2  |
| 6   | PLeiden I 348 [36] vs. 2 . . . . .   | 3  |
| 7   | PChester Beatty III, rt. 10, 10-9 . . . . .  | 3  |
| 8   | PChester Beatty VI, vs. 2, 5-9 . . . . .   | 4  |
| 9   | PTurin 1993 [23] vs. 7, 6-10, 1. In : <i>PdT</i> , 120, 6-122, 1 . . . . .   | 4  |
| 10  | PChester Beatty VIII [11] vs. 4, 1-7, 5. Vs. 4, 8-11 supplemented and corrected by a Turin papyrus variant (in : A. Roccati, <i>Aegyptus</i> , Milano 49 [1969], 7-11) . . . . .   | 7  |
| 11  | PChester Beatty VIII [8] vs. 1, 1-2, 4 . . . . .   | 10 |
| 12  | Following standard version reconstructed from Berlin sherds by K. Sethe in : <i>Die Ächtung feindlicher Fürsten, Völker und Dinge auf altägyptischen Tongefässcherben des Mittleren Reiches</i> , Berlin, 1926 (APAW, Ph.-H.Kl. 19, 1926.5), supplemented and corrected i.a. by G. Posener and B. Van de Walle in <i>Princes et pays d'Asie et de Nubie</i> , Bruxelles, 1940 as well as by G. Posener in <i>Syria</i> , Paris 42 (1966), 277-87 . . . . . | 11 |
| 13  | PLeiden I 346 [1] 1, 1-2, 5. In : B. Stricker, <i>OMRO</i> 29 (1948), 55-70  | 12 |
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| 15  | <i>Ib.</i> [50] 18, 11-16 . . . . .  | 15 |
| 16  | <i>Ib.</i> [51] 18, 17-9 . . . . .   | 15 |
| 17  | <i>Ib.</i> [52] 18, 19-19, 2 . . . . .   | 15 |

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\* For abbreviations, see p. 98-99.

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| 18  | <i>Ib.</i> [53] 19, 2-14 . . . . .  | 16 |
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| 21  | <i>Ib.</i> [56] 20, 8-12 . . . . .  | 17 |
| 22  | From OGardiner 300 (in : <i>HO</i> , I, 19, 1 [OG]), corrected and supplemented from OLeipzig 42 ( <i>HO</i> , I, 3, 1 [OL]) and PBritish Museum 10731 (I. Edwards in <i>JEA</i> 54 [1968], 155-160 [PBM]. Also : J. Černý, <i>A Community of Workmen at Thebes in the Ramesside Period</i> , Cairo, 1973, 336) . . . . . | 17 |
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| 25  | PBritish Museum 10059 [24] 8, 5-7. In : H. Grapow, <i>Grundriss</i> , V, 452-3 . . . . .  | 21 |
| 26  | PLeiden I 348 [22] rt. 12, 7-11 . . . . .   | 22 |
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| 29  | <i>Ib.</i> [11b] vs. 17-8 . . . . .   | 23 |
| 30  | PBritish Museum 10059 [37] 13, 1-3. In : H. Grapow, <i>Grundriss</i> , V, 279 . . . . .   | 23 |
| 31  | <i>Ib.</i> [41] 13, 14-14, 1. In : <i>ib.</i> , 482 . . . . .   | 24 |
| 32  | <i>Ib.</i> [43] 14, 2-3. In : <i>ib.</i> , 361 . . . . .  | 24 |
| 33  | <i>Ib.</i> [42] 14, 1-2. In : <i>ib.</i> , 482 . . . . .  | 24 |
| 34  | <i>Ib.</i> [46] 14, 8-14. In : Wreszinski (1912), 159-160 and 203-6 . . . . .   | 24 |
| 35  | <i>Ib.</i> [47] 14, 14-15, 2 (PBM) and PEbers [499] 69, 3-5 (PE). Both in : H. Grapow, <i>Grundriss</i> , V, 373-4 . . . . .  | 25 |
| 36  | PLeiden I 348 [38] vs. 3, 2-5 . . . . .   | 25 |
| 37  | <i>Ib.</i> [18] rt. 11, 3-12, 1 . . . . .   | 26 |
| 38  | <i>Ib.</i> [6] rt. 3, 3-5 . . . . .   | 27 |
| 39  | <i>Ib.</i> [9] rt. 4, 3-5 . . . . .   | 27 |
| 40  | <i>Ib.</i> [13] rt. 6, 4-8, 7 . . . . .   | 27 |
| 41  | PBudapest 51.1961 [3] 2, 6-3, 1. From the photographs in : L. Kákósy, <i>Ein magischer Papyrus des Kunsthistorischen</i>  |    |

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| 43  | <i>Ib.</i> [10] rt. 4, 5-9 . . . . .   | 30 |
| 44  | PBudapest 51. 1961 (see no. 41) [4] 3, 2-5 . . . . .   | 31 |
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| 49  | <i>Ib.</i> [23] rt. 12, 11-13, 3 . . . . .   | 33 |
| 50  | OBerlin P 1269. In : <i>Hieratische Papyrus</i> , III, 26-7 . . . . .  | 33 |
| 51  | PEbers [763] 90, 15-91, 1. In : H. Grapow, <i>Grundriss</i> , V, 109 . . . . .   | 34 |
| 52  | <i>Ib.</i> [131] 30, 6-17. In : <i>ib.</i> , 24-5 . . . . .  | 34 |
| 53  | PBritish Museum 10059 [25] 8, 8-9, 4. In : Wreszinski (1912), 149-150 and 188-190 . . . . .                                  | 35 |
| 54  | PChester Beatty VI, vs. 2, 2-5 . . . . .   | 36 |
| 55  | PDeir el Medineh 36. In : S. Sauneron, <i>Kêmi</i> , Paris 20 (1970), 7-18 . . . . .   | 36 |
| 56  | PHearst [170] 11, 12-5. In : H. Grapow, <i>Grundriss</i> , V, 440 . . . . .  | 37 |
| 57  | PBritish Museum 10059 [32] 11, 4-6. In : Wreszinski (1912), 151-2 and 192 . . . . .  | 37 |
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| 60  | PLeiden I 348 [31] vs. 12, 6-9 . . . . .   | 39 |
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| 63  | <i>Ib.</i> [34] vs. 11, 2-8 . . . . .  | 40 |
| 64  | PEbers [811] 95, 7-14. In : H. Grapow, <i>Grundriss</i> , V, 489-90 . . . . .  | 40 |
| 65  | PBerlin 3027 [3] rt. 1, 9-2, 6 . . . . .   | 41 |
| 66  | <i>Ib.</i> [4] rt. 2, 6-10 . . . . .   | 42 |
| 67  | <i>Ib.</i> [18] vs. 3, 8-4, 3 . . . . .  | 42 |
| 68  | <i>Ib.</i> [15] vs. 2, 2-7 . . . . .   | 42 |
| 69  | PRamesseum III, B. 23-34. In : J. Barns, <i>Five Ramesseum Papyri</i> , Oxford, 1956 . . . . .                               | 43 |
| 70  | <i>Ib.</i> B. 14-7 . . . . .   | 44 |
| 71  | From PEbers [1] 1, 1-11 and PHearst [78] 6, 5-11. In : H. Grapow, <i>Grundriss</i> , V, 530-2 . . . . .                      | 44 |
| 72  | PEbers [3] 2, 1-6. In : <i>ib.</i> , 534 . . . . .   | 45 |

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| 73  | PBerlin 3038 [189] 20, 9-21, 3. In : <i>ib.</i> , 267-8. Some words corrected from a parallel version in PEbers [61] 19, 4-10 (in <i>ib.</i> , 195) . . .  | 45 |
| 74  | PBerlin 3038 [190] 21, 3-9. In : Wreszinski (1909), 44; 103-4 . . .  | 46 |
| 75  | PHearst [215] 14, 7-10. In : H. Grapow, <i>Grundriss</i> , V, 535-6 . . .  | 47 |
| 76  | <i>Ib.</i> [216] 14, 10-13. In : <i>ib.</i> , 536 . . . . .  | 47 |
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| 78  | PHearst [212] 13, 17-14, 2. In : H. Grapow, <i>Grundriss</i> , V, 536-7 . . .  | 48 |
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| 80  | <i>Ib.</i> [214] 14, 4-7. In : <i>ib.</i> , 534-5 . . . . .  | 48 |
| 81  | PEbers [2] 1, 12-2, 1. In : <i>ib.</i> , 532 . . . . .   | 49 |
| 82  | <i>Ib.</i> [848] 98, 2-6. In : <i>ib.</i> , 527 . . . . .  | 49 |
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| 84  | Mainly from PTurin 1993 [5] vs. 6, 11-9, 5 (in : <i>PdT</i> 131-3; 77 + 31), supplemented by portions preserved in PChester Beatty XI, rt. 1, 3-4, 2, OPetrie 7 (in : <i>HO</i> , I, 3, 2), ODeir el Medineh 1263 (in : <i>Catalogue ODeM</i> , II, 69) and OQueen's College 1116, rt. 1 - vs. 1 (in : <i>HO</i> , I, 2, 2). Title in PTurin 1993 only . . . . .         | 51 |
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| 86  | <i>Ib.</i> [11] rt. 5, 5-6, 2 . . . . .  | 55 |
| 87  | Mainly from <i>Ddhr</i> Statue [24] 162-80 (D), supplemented by Metternich Stela [3] 9-35 (M). Numbering refers to D. Title in M only . . . . .  | 56 |
| 88  | <i>Ddhr</i> Statue [12] 80-4 . . . . .   | 58 |
| 89  | PChester Beatty VII [5] rt. 3, 5-7, supplemented and occasionally corrected from PLeiden I 349 [7] rt. 3, 7-10 . . . . .   | 59 |
| 90  | Edited from 8 sources by A. Klasens, <i>A Magical Statue Base (Socle Behague) in the Museum of Antiquities at Leiden</i> , Leiden, 1952 (OMRO 33) as no. I ( <i>ib.</i> 9-20, 52-3 and 64-78). Add now OGardiner 333 ( <i>HO</i> , I, 100.1) for the beginning. Numbering here refers to M(Metternich Stela [6] 48-71). Title only in one ms (L <sub>1</sub> ) . . . . . | 59 |
| 91  | Edited by A. Klasens, <i>op. cit.</i> , as no. IV ( <i>ib.</i> p. 22-34, 54-8 and 81-98) from Metternich Stela [14] 168-251 (M) and Socle Behague [4] x + c.1-g.1. Numbering here refers to M . . . . .  | 62 |

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| 104 | From OStrassburg H 111 (see no. 103) [2] 10-11 and PTurin 1993 [3] rt. 1, 1-8 (in : <i>PdT</i> , 131, 1-8). Further from Metternich Stela [2] 3-8 (M), Horuscippus Cairo JdE 47280 (in : Daressy, <i>ASAE</i> 22 [1922], 266-8), Hsc Cairo CG 9413 bis ( <i>id.</i> , <i>TDM</i> , 29) and Statue Cairo CG 9430 ( <i>id.</i> , <i>ib.</i> , 39).—In both OStrassburg and in PT no. 104 is the immediate continuation of no. 103 . . . . . | 75 |
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